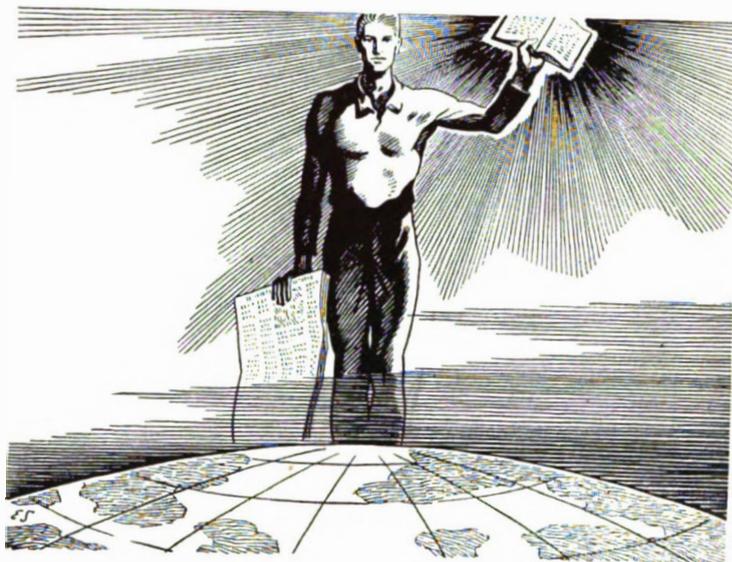


The Living Church

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



THE FOUR FREEDOMS

Freedom of religion, freedom of expression, freedom from want, and freedom from fear are "the good granite ledge on which the United Nations now propose to raise their new world after victory." The declaration that brought the concept of the United Nations into being was signed a year ago New Year's Day. (See page 12)

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WISCONSIN

F LC2 A

STRICTLY BUSINESS

WAUKESHA is a small town near Milwaukee. Up there the other day a clergyman thought for sure he had proof of religion in government. On his gasoline rationing A sticker was what appeared to be a reference to the tenth chapter of Revelation.

So he turned to his Bible:

"And I saw another mighty angel come down from heaven, clothed with a cloud: And a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

"And he had in his hand a little book open."

Gasoline rationing books then? wondered the clergyman, and he looked at the sticker again: Rev. 10-1-42.

But somebody, one of those persons who are always taking the irony out of life, explained that Rev. meant *revised*, and the figures the date.

* * *

RECENTLY, as regular subscribers know, we've occasionally brought out special issues devoted to a particular part of our Church. For January another of these big issues is scheduled. A Western diocese will be featured, and we'll put the issue into nearly every one of the 11,000 Church homes in the diocese. A good many of the Churchmen will never have seen a national Church paper before.

Later—probably in April—we'll feature a great Eastern diocese.

Watch for these two issues. They'll give you a better picture of these divisions of the Church's work than you've ever had before.

* * *

EL VERA, our office mouse, loves the Post Office. The staff there does a great deal for The LC. But when the Post Office sends us a news release urging that every one mail packages and Christmas cards by December 15th and complaining about cluttering the mails, El Vera believes that the release itself ought to be mailed before the very busy season (instead of in the midst of the very worst of it) and that it ought to reach us at least by our deadline. It got to our office on December 15th . . . a trifle late for our issue of December 13th, which went to press on December 8th.

* * *

THE Rev. Walter J. Marshfield of T of All Saints' church, Pittsburgh, addressed the Hungry club of that city recently, according to a release that just came in..

Leon McCauley

Business Manager.

Negotiations With Presbyterians

TO THE EDITOR: As your readers know, the Joint Committee to Maintain Prayer Book Principles was formed last year by more than 20 organizations within the Episcopal Church to inaugurate an educational campaign in opposition to the effort which is being made to revolutionize the character of the Church along Presbyterian lines.

At a recent meeting of the committee a study was made of the so-called "Basic Elements" for unity with the Presbyterians which were set forth last June by the Commission of the General Convention on Approaches to Unity. This is the third distinct proposal for unity which the Commission has presented for the consideration of the Church within about four years. The Commission does not seem to know its own mind, but these latest proposals are more radical, revolutionary, and destructive of the nature and being of the Church than the two previous sets of proposals which were withdrawn. The principal objections to these proposals are:

1. They ask the Episcopal Church to deny and repudiate the New Testament teaching and practice concerning the Apostolic laying on of hands in Confirmation.

2. They propose the abolition of the office of deacon as set forth in the New Testament, in cases of the ordination of those coming from the Presbyterian Church. They propose substituting for the New Testament office of deacon the Presbyterian office of "licentiate," which is wholly unknown to the New Testament. The New Testament requirements are to be repudiated in favor of an office set up by the authorities of the Presbyterian Church in recent generations.

3. The most destructive of all is the proposal to reconsider the whole subject of the powers and duties of Bishops, and to decide by "constitutional enactments" what their powers and duties for the future are to be. For the first time in the history of Christendom it is proposed that a man-made legislative body shall revise the work of the Holy Ghost. The spiritual powers of the Bishops were conferred on Pentecost directly by the Holy Spirit. There is no suggestion anywhere in the New Testament or in the history of the Church of any group of men by ecclesiastical legislation presuming to set forth the powers of Bishops. These powers were conferred by God Himself, not by men. It is proposed now that all this be changed, and the change is to be made by a joint legislative body composed of Episcopalians and Presbyterians. One of the fundamental historic

positions of Presbyterianism from its beginnings has been the total denial and repudiation of the office of Bishop. It is now proposed that they have a voice in saying what the powers of our Bishops shall be.

In short, if these proposals are adopted, the New Testament will be repudiated in these essential points by the Episcopal Church. We shall no longer be able to hold it up as the standard of our Faith and practice.

The Joint Committee to Maintain Prayer Book Principles begs to make this statement of the position of those it represents, and to announce that it will in the immediate future present for consideration a series of papers dealing with these issues so vital to the very life of the Church. The Committee will be grateful for the cooperation of all who are ready to contend for the Faith once delivered to the saints against those who would give us a modern substitute for the teaching and practice of the Apostles.

(Rev.) S. C. HUGHSON, OHC, *Chairman*.
West Park, N. Y.

TO THE EDITOR: It is astounding that there are priests and laymen who approach the proposed plan of union between the Episcopal Church and the Presbyterian Body, oblivious to the fact that the suggestion, if carried out, would ruin both bodies.

Anyone versed in the teaching and practice of the two bodies should recognize that the doctrine, discipline, and worship are not the same. Many, alas, in the Episcopal Church do not even know what is the doctrine, discipline and worship as held by the Church and embodied in the Book of Common Prayer!

I am not writing along the main lines. Bishop Manning has done this and his argument against the proposed plan is unanswerable and convincing.

I wish only to stress that if the plan should ultimately be approved, the endowments of the Church would be in jeopardy. For the character of the Church would be so changed that the Episcopal body would no longer be really that to which the endowments were given, nor the sacred ministry the same valid priesthood. And since a valid priesthood is necessary to valid sacraments, the Mass or Holy Communion would not be the same, for the consecration of the sacred elements to become Our Lord's Body and Blood (really supernaturally and objectively present) can only be effected by a real priest, properly ordained, who alone can offer the Holy Sacrifice of the Altar.

And Confirmation too is endangered, for the plan proposed will automatically sweep away this sacrament. The majority of the members of the Episcopal Church and the Presbyterian bodies know little about the proposed plan. If they did fully understand the present dangerous proposal, they would probably condemn it in no uncertain manner.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Germantown, Pa.

Women in the Ministry

TO THE EDITOR: Published in THE LIVING CHURCH issue of December 13th is a letter from Katharine Parker of Boston advocating the admission of women into the ministry of the Church. This brings to mind a minority group in the Church which is quite overlooked. I refer to the trained salaried woman worker.

With the exception of the deaconess and the UTO worker she is without social security of any type; her working conditions, hours, remuneration, and opportunity for ad-

The Living Church

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Established 1878

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

CLIFFORD P. MOREHOUSE.....*Editor*
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LETTERS

vancement compare most unfavorably with what the business world has to offer; rarely is she permitted to exercise God-given initiative and seldom does she enjoy the fruits of her labors.

Church training centers for women are disappearing. Need we ask why?

Perhaps admitting women into the ministry is the solution. Certainly there is need for action of some kind.

FLORENCE M. COWAN.
Mount Vernon, N. Y.

Baptism

TO THE EDITOR: The editorial on Holy Baptism in the issue of Nov. 29th was indeed timely. Nearly everywhere one goes he hears parish clergy announce "Baptism after this service," or at some hour in the afternoon when none but the family and sponsors are likely to be present.

Personally I have never found it necessary to disregard the Church's order in this respect. Fact is that having the service in the face of the congregation only increased the number of baptisms. Of the 50 or more persons I baptized in a year I had none "in private," except occasionally *in extremis*.

It is true that, since the *Baptismal* office contains a Gospel lesson, I usually proceeded to the font with servers and choir after the first Lesson.

Those who engineered the work of Prayer Book Revision through General Convention declined to accept an amendment to the rubric making this procedure lawful, though in the case of the Eucharist they made that provision.

Perhaps they were only reflecting the sentiment of too many Church folk who feel that, after all, the two Sacraments "generally necessary for Salvation" do not have parity of value.

✚ THOMAS JENKINS.
Victoria, B. C.

General Convention

TO THE EDITOR: Regarding the discussion in your columns as to reduction in official representation at the General Convention of 1943.

I beg to suggest that even though, as pointed out, a full attendance would approximate in numbers the membership of our national Congress, it still would not be unreasonable and would have but little effect upon our war effort.

What in my opinion would be most unreasonable and least helpful to our government

A Distinguished Biography of a Great Man
Dr. Rudolf Bolling Teusler

An Adventure in Christianity

by H. C. Robbins and G. K. MacNaught

Preface by Joseph C. Grew



The dramatic and inspiring life story of one of the great medical men of our day, who left a successful American practice to go to Tokio, fulfilled his dream of a great modern hospital there and revolutionized Japanese medical practice and training. \$2.00

Personal Religion

by D. C. MacIntosh

An illuminating, scholarly and invigorating discussion of the elements that establish a strong faith within individuals and through them within society. \$3.00

The Servant of the Word

by H. H. Farmer

A masterly book on preaching which approaches its subject from a timely and original angle. "One of the most valuable books I have ever read."—Henry Sloane Coffin. \$1.50

Religion in Colonial America

by W. W. Sweet
"This Religious Book Club selection is a first rate, informative, and interesting story of one of the most fascinating periods in American history."—Churchman. \$3.00

Invitation to Pilgrimage

by John Baillie

A clear and convincing statement of the grounds of Christian belief. "Specifically related to the human issues which beset mankind today."—Religious Book Club Bulletin. \$1.50

Faith Under Fire

by Michael Coleman

"A book of vital religious realism that comes out of the very heart of the war-torn districts of London."—Advance. \$1.50

Your Morale: And How to Build It

by Austin Pardue
"A fascinatingly human book, the expression of a man who really cares for people and has a gift for helping them to be their best selves."—Religious Book Club Bulletin. \$1.50

Chosen by the Religious Book Club

Liberal Theology: An Appraisal

Essays in Honor of Eugene W. Lyman

Edited by David E. Roberts and Henry P. Van Dusen

A thorough and reliable explanation of what Liberal Christianity is, what its history has been, its present position in a chaotic world, and its future tasks. The sixteen notable contributors to the volume include Walter M. Horton, William Ernest Hocking, A. C. McGiffert, Jr., Rufus M. Jones, John C. Bennett, Henry Sloane Coffin, D. C. MacIntosh, and William Adams Brown. \$2.50

CHARLES SCRIBNER'S SONS • NEW YORK

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

and insure the safety of our very lives, to in its struggle to maintain our civilization say nothing of a reflection upon us as patriotic and intelligent Churchpeople, would be such an outpouring at this convention of those not necessary for the transaction of the Church's business as was evident at Atlantic City in 1934. . . .

Should any consideration, even that of such spiritual exaltation as witnessing a General Convention of our Church, be permitted to affect our wholehearted acquiescence in our Government's demand that we refrain from travel and needless expenditure of money? Are we not aware that unless we do so acquiesce we may be forced to do so whether we like it or not? In short, have we yet to be made conscious of the stern fact that *we are at war?*

May I then, as a Churchman that yields to no one in his 60 or more years of love and loyalty to our Church and those ideals for which it stands and labors, humbly suggest that our Church authorities in recognition of our responsibility towards our nation in this time of war, might well request that only those of our Church people who may be needed for the transaction of business will attend the General Convention of 1943?

In this may we not show forth His praise not only with our lips but in our lives?

Johnson City, Tenn. JOHN WOOD.

Nature

TO THE EDITOR: In his Thanksgiving Day sermon at Christ Church in Raleigh, N. C., the Rev. John A. Wright made the interesting statement that the Jew was the nature lover of antiquity, far more responsive than the Roman, and with a deeper vision than the Greek. The declaration was made in connection with the pastoral environment of the Master's earlier and later life, and with the similarity between the ancient Jewish harvest festival and our own.

There is much in the Scriptures to bear out the rector's words as to the rapt observation and meditation on the wonders of nature characteristic of the ancient Hebrew writers. Thus in the experience of Elijah on Horeb, according to footnotes in the Revised Version, the direct translation of the Hebrew words is, "and after the fire, a sound of gentle stillness." And in the name of the setting or melody of the 56th Psalm, entitled, "the dove of the distant terebinths." And of course, there are the Master's enchanting words as to "the lilies of the field."

Yes, the Great Book is full of hauntingly unusual references to the marvels of the world of nature, which are good, very good, to read and ponder over.

The statement has been made in Russia, we believe, that the Scriptures are an opiate. Well, they are a wholesome opiate and better would it be if more indulged in that opiate today.

Raleigh, N. C.

FRED G. MAHLER.

Handmaids of Mercy

TO THE EDITOR: Perhaps you who have so often granted me the hospitality of your columns may make room for the following announcement, which would much oblige us.

The Handmaids of Mercy who have had to be somewhat discouraging to applicants, now have room for one or two candidates, devout communicants, preferably young, adaptable, in good health, who wish to train for the order, beginning the first of the secular year or shortly thereafter. Correspondence is invited with

SISTER MARY FRANCES, H.M.L.G.

Epiphany Mission House,
Sherwood, Tenn.

England In 1942

By the Rev. Lynn Harold Hough, D.D.

Dean of Drew Theological Seminary, Madison, N. J.

YOU cannot really see the England of today unless you have seen the England of other days. Actually my eyes first looked out on England in April of 1914. It was the England which had begun to cease being Victorian without discarding many Victorian ways. One saw silk hats everywhere, and the England when a passage of Latin was not a surprise in the House of Commons was not far away. One day my copy of "the Thunderer" told of a murder in Sarajevo, a place of which I had never heard. After that events moved rapidly enough and I returned to America feeling almost like a refugee from a stricken land.

In the late summer of 1918 I returned in a British ship which was part of a convoy taking many thousands of American soldiers to England. Our own ship had its experiences with a U-boat and I found American soldiers everywhere in England. One Sunday I preached in an Anglican parish church with an American flag floating over its Norman dome. So near together had the two lands come. I had just returned from Edinburgh by a night train when the day of "Cease-firing" arrived and I saw old London fairly mad with joy.

In 1919 I was in England again watching the peace celebration with Foch and Haig and Pershing and all the rest (Japanese soldiers with us then) and such quantities of soldiers and sailors too! and bowed to lift my hat as I passed the cenotaph. Then there came all the years when a summer was scarcely a summer without weeks in England and the great white pulpit of the City Temple became a place of spacious welcome on many successive visits.

THE ENGLAND OF THE AGES

But really it all began long before. There was the Canterbury to which Augustine had come, the North with echoes of Columba's voice, the highways on which Chaucer carried the Canterbury Pilgrims, the England of which the vision of Piers the Plowman tells; the old land where Anselm was stronger than Rufus lay behind and the land of which Spencer dreamed while he was writing the Faerie Queen in Ireland was seen through the mist. Elizabeth who so keenly read Sir Francis Bacon and never trusted him, and Shakespeare who so clearly read Elizabeth and with his love for Essex would not join the singers who sang sad songs at her death, could not be forgotten. The men of the *via media* whose shrewd sagacities have never quite satisfied the fiercer loyalties of unhesitating men, the Oxford where dead enthusiasms live again and the Cambridge whose Platonists found "the mind of man the candle of the Lord," the Cavaliers who had a bit of Puritanism in their hearts, and the Puritans who could not forget the urbanities of more spacious days, the wits who gave the dull mind a borrowed lustre; and the singing birds

who made the 19th century almost forget its science and its commerce in cascades of lovely words; the ships on all the seas, the warriors and the statesmen who built an Empire with a conscience—how all the tapestry of the centuries lived in one's imagination as after crossing the Atlantic in a plane in 1942, one stood once more in this much loved London, proud amid its ruined buildings, with a heart of oak which had survived the storm.

THE BATTLE OF BRITAIN

It was the same glorious ancient town, but a different town too. Every day men and women had stood in the front line in the Battle of Britain. The sky had rained terror. And they had found half to their own surprise that some tough strength was quite unassailed even by the worst days.

You moved about the streets with the busy hum of the City all about you, the voices of old friends making welcome music in your ears, the soldiers of many lands in the streets and the homes and the clubs, the "alerts" reminding you of a menace never really absent, hard news coming from the far-flung battle line, and found steady men and women taking it all in their stride.

In the furnace pleasant myths had perished. Most of all the doctrine of the smile which will win the heart of the tiger had perished confronted by hard grim facts. The understanding that the garden of civilization even if it is not a perfect garden has many tempting fruits and must be protected by shining swords—this had come to men who were putting away gregarious sentimentalities for the stern business of putting a wall of flame about the place where the good flowers grew and the good fruits were harvested.

The churches had all become churches of the good Samaritan—and none the less churches of the living God for that. All England saw men of many communions drawing closer together in an unwritten and scarcely spoken compact of courage and the love of that goodness which must be kept alive and safe in a world where vast treacheries afflict mankind.

At services of worship in army camps, at public meetings, at luncheon clubs, in many homes and in endless conversations one felt the welcome England always offers—and has never offered more than now—to friendly voice and comradely mind.

SOMETHING QUITE INVINCIBLE

The plane which brought one home carried an added freight of memories in one's mind which fortunately could not be weighed and added to one's fare. And moving through the memories, a sense of something quite invincible, something which makes life more precious because it makes life more noble. The things no Englishman would want to say about his own land, one would like to say for him in a tribute in which friendliness is not without a touch of awe.

FIRST SUNDAY AFTER CHRISTMAS

GENERAL

THE YEAR

Statistical Ups and Downs

In studying the figures compiled in *The Living Church Annual* for 1943 just published by the Morehouse-Gorham Co., one finds both encouraging and discouraging reports of the state of the Church.

On the credit side is an increase in the number of clergy of 77 over 1942; contributions show an increase of \$1,640,952.84; ordination of deacons and priests and postulants for Holy Orders have increased; lay readers have increased.

Decreases in the number of parishes and missions over 1942 are shown to be 150; a loss is reported in baptisms, as well as a 10,589 loss in communicants; the number

journals, the total value of Church property is included.

The style of listing the clergy in the diocesan lists has been improved so that where there are two or more names given for one parish it is indicated whether the clergyman is the rector, associate rector, assistant, vicar, curate, etc.

In 1924 *The Living Church Annual* published a list of all of the various names used by Episcopal Churches together with a record of the number of times the name was used. A new compilation of the names in use has now been made. St. Paul and St. John appear more often than any other with 554 and 546 churches taking those names.

This year the *Annual* lists Church services in many of the leading churches

adopted by the Commission on Approaches to Unity. Bishop Parsons, who is chairman of the Commission, says that apparently some persons have misunderstood the Commission's action in referring the proposals to diocesan conventions as a request for legislative action which would be beyond the Commission's authority.

The full text of the letter from Bishop Parsons follows:

"Members of the Commission on Approaches to Unity have been informed that in some dioceses the request from the Commission for study of the Basic Principles, proposals and comment by groups of clergy and laity, official or unofficial, had been misunderstood. It has been understood to mean that reports should go to Diocesan Conventions and that Conventions are asked to vote with special reference to General Convention.

"I have no idea how far such misunderstanding may have gone, but it is perhaps desirable in behalf of the Commission to repeat what we have already several times tried to make clear. We have no authority to ask dioceses to act on this matter. The 'Basic Principles' proposals do not constitute a report of the commission. They are put forth for study. The Commission would welcome comment and criticism to assist in preparation of its report to General Convention. The matter is not yet in the field of legislative action."

CHURCH CONGRESS

Dim-Out

Responding to the United States government's request that "learned societies" fast from their feasts of reason until after the war, the Church Congress has indefinitely postponed its 1943 session, which was to be held at Nashville, Tennessee, by invitation of Bishop Maxon and Dr. Carruthers.

The Church Congress remains active, although it has suffered something of a "dim-out." Two new members have been added to the working committee: the Rev. E. Felix Kloman, rector of Christ Church, Philadelphia, and the Rev. Gordon Wadhams, rector of the Church of the Resurrection, New York City. Monthly meetings are still held as usual, now under the vigorous leadership of the acting chairman, Bishop Gray, Suffragan of Connecticut, since the chairman, Lt. Donald B. Aldrich, is now serving the Navy.

The quarterly syllabus continues to appear in the *Anglican Theological Review*, the January number of which will carry the report of the Indianapolis meeting last May.

Summary of Statistics for 1942

AS COMPARED WITH THOSE FOR 1941 INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1941	Reported in 1942	Increase or Decrease
Clergy	6,200	6,277	77
Parishes and Missions	7,835	7,685	-150
Ordinations—Deacons	169	178	9
Ordinations—Priests	154	175	21
Candidates for Orders	298	322	24
Postulants	497	552	55
Lay Readers	4,500	4,701	201
Baptisms—Infant	55,161	56,448	1,287
Baptisms—Adult	13,602	12,130	-1,472
Baptisms—Not Specified	217	897	680
Baptisms—Total	68,990	69,635	645
Confirmations	70,100	67,470	-2,630
Baptized Persons	2,162,022	2,168,164	6,142
Communicants	1,519,483	1,508,894	-10,589
Marriages	31,265	35,020	3,755
Burials	53,950	57,486	3,536
Church Schools—Teachers	57,125	53,160	-3,965
Church Schools—Scholars	472,694	444,423	-28,271
Contributions	\$33,670,357.83	\$35,311,310.67	\$1,640,952.84

of Church school scholars has decreased by 28,271, and Church school teachers have been reduced by 3,965; the number of confirmations is down 2,630.

Loss in communicants may be explained by an error in the Pennsylvania records for the previous year, which instead of showing the large increase reported, was actually a decrease. If it were not for the large loss for Pennsylvania, the Church would have shown a growth for the year. Eight domestic dioceses or districts have increased over five percent. Decreases in the foreign field are explained by war conditions.

There are several new features included in this year's annual. A new list of names and addresses of the presidents of the diocesan standing committees has been added. In the diocesan sections wherever the information could be obtained from the

throughout the country with the thought that visitors to other cities will have a permanent and easily accessible place in which to locate the rectors, hours of the services, and location of the churches.

The 1942 *Annual* was compiled by Miss Alice Parmelee under the editorial direction of Linden H. Morehouse and published by the Morehouse-Gorham Co., New York, at \$1.75.

UNITY

Misunderstanding

A letter is being sent to the bishops and to chairmen of diocesan committees on unity by Bishop Parsons of California, explaining that the proposed Basic Principles for a United Church are not officially

ENGLAND

Canterbury Still Stands

Canterbury Cathedral is still standing, although a large bomb fell quite close to it during the German air raid on October 31st and November 1st. The information is given in a letter from the Rev. R. D. Middleton of Lower Hardres rectory, Canterbury, to the Rev. Walter H. Stowe.

The raid, like its predecessor last spring, was "horrible and devastating," according to Fr. Middleton. Undoubtedly the cathedral again sustained some minor damage, but as yet the Germans have not succeeded in their avowed aim of destroying the mother church of Anglican Christianity.

Ordinarily the news of bomb damage is withheld for a period of 28 days. The period was a longer one this time, and the letter gives the first report of the fate of the cathedral permitted to pass the censors.

Commissioners to Administer Bishops' Palaces

Uninstructed critics of the Church are constantly pointing to what they call the "scandal" of the princely incomes which some of the English bishops enjoy—on paper—and the princely mansions in which some of them live. At its November meeting the Church Assembly passed a measure designed to relieve bishops of the embarrassments, financial and otherwise, caused by this "scandal." The measure provides that the Ecclesiastical Commissioners shall take over episcopal incomes and residences, and in return pay bishops an appropriate stipend and provide them with a suitable house. Most modern bishops freely admit that they find the palaces of a past age inconvenient, uncomfortable, and a serious financial burden; but not a few are anxious that those of them, like Salisbury, Gloucester, Wells, which possess historic beauty and interest, should be retained by the Church and used for Church purposes.

EDUCATION

The Church Assembly also spent two days of the four day session discussing the future education policy of the Church, in view of the forthcoming bill drafted by the president of the board of education. For long the Church elementary schools of England have labored under serious difficulties. The Church was first in the field to provide free education for the children of the poor. But now four-fifths of its children are in State schools and as all the funds for the building and maintenance of its own schools have to come out of its own pocket, the Church is finding it extremely difficult to satisfy modern standards. Some Churchmen hope that the State will be willing to pay a large percentage of the cost of building and repairing Church schools in return for the right to appoint teachers. Others think that the Church must concentrate on the effort to secure denominational religious teaching for all children in the State

schools whose parents desire them to have it. The issue is still undecided; but many others besides Churchpeople are appalled at the religious ignorance which has resulted from the watered-down undenominational religious teaching which for years has been given to the bulk of the children of England.

The Church and Society

American Ambassador John G. Winant was one of the speakers at a mass meeting in Birmingham Town Hall addressed by the Archbishops of Canterbury and York recently. The Birmingham meeting marked the second stage in the campaign initiated in the Albert Hall in September. The purpose of these meetings, in Dr. Temple's words, is to insist upon the duty of the Church to proclaim the principles which should govern the ordering of society.

At Birmingham he said that the main business of the Church in the realm of economics must be to insist on the distinction between the means and ends. The ultimate end of man was "to glorify God and enjoy Him forever." To that everything else must be relative. The economic sphere was concerned with means to those ends and must be judged, not primarily by its efficiency or output, but in the light of the question whether it was fostering the enjoyment of those ends by the greatest number of people.

DISESTABLISHMENT

Among other things, Dr. Temple made it clear that, though the storm of protest aroused in some quarters by his Albert Hall observations on banking and credit had left him unmoved, he did not claim more for them than personal convictions. The Archbishop concluded with a reference to Sir Stafford Cripps' recent challenge to the Church to be ready for disestablishment and disendowment. Dr. Temple admitted that there were people in the Church who thought that its next step, as a sign of its sincerity, ought to be a direct movement for disestablishment.

Noting the burst of applause that greeted this statement, he smiled, and added, "But I don't agree with them." Disestablishment would be an immensely intricate process; it would tie the Church's hands for five years at a time when it ought to be free to get on with its real job. Also disestablishment was not a direct concern of the Church; it was a concern of the State. "We have a divine mission," declared the Archbishop. "If the earthly State likes to associate itself with us, let it do so. If it would rather separate itself, then let it do so. But our business is to be true to the commission we have received—to proclaim the unchanging Gospel, and in every generation to try to show people the implications of that Gospel to their changing circumstances."

The singing of a hymn composed by a former American Ambassador, J. Russell Lowell, provided a topical prelude to the speech of Mr. Winant at Birmingham. Mr. Winant did not upbraid the Church for its shortcomings, or attempt to outline

its future policy. Indeed, he said he felt it presumptuous as a lay speaker to dwell on the spiritual needs of today while on the same platform with two great Christian leaders. The kernel of his moving little speech was expressed in the following words: "We stand, as never before, at the crossroads of our civilization, with the greatest future of all time before us, and, I believe, a faith and a capacity, if organized, that will still let old men dream dreams and young men realize visions, but only if we dare to drive through hardship to the stars."

KOREA

Native Bishop Consecrated

The Rev. John Kudo, a Japanese priest in Korea, who for many years was an able and loyal assistant to the English Bishop Cecil Cooper, has been consecrated for that jurisdiction, according to information received from Bishop Cooper, now in England.

Before he had to leave Korea, Bishop Cooper had applied to the Archbishop of Canterbury for permission to have John Kudo succeed him. The assent arrived after Bishop Cooper's departure but he left Mr. Kudo in charge as vicar general, and he has since been consecrated by Japanese bishops. His promise of obedience was not to the See of Canterbury but to the constitution and canons of the Church in Korea.

It is believed that Church life in Korea goes on much as usual, except for certain expurgations from the Hymnal, where references to the universality of the Church must be omitted and also military phraseology, such as "Onward, Christian Soldiers."

In the latest English Church Year Book a note states that information about Korea is incomplete because "the ship conveying the Bishop's letter and statistics was torpedoed, and only a portion of the letter and half the statistics were saved." An earlier year book shows a Church population of more than 9,000, in 15 churches and 99 outstations; a staff of 31 clergy, 18 Korean, four Japanese, nine foreign, with many Korean lay workers, men and women. The foreigners have now withdrawn.

JAPAN

Bishop Heaslett Reports on State of Church

"I think I can assure you that there is no danger of the Church in Japan lapsing from those solid foundations which have been laid by its devoted bishops and priests," said Bishop Heaslett, lately Presiding Bishop of Japan, in addressing a meeting of repatriated S.P.G. missionaries recently in London.

Though made before the Tokyo radio's announcement that the Japanese Church had been merged into the pan-Protestant "Church of Christ in Japan," Bishop Heaslett's address throws considerable

light on conditions after his release from prison and before his repatriation.

The Nippon Sei Kokwai (the Japanese branch of the Anglican communion), Bishop Heaslett reported, has ceased to exist legally. Urged repeatedly to join the united Christian body that the Government had set up, the Nippon Sei Kokwai had been denied a license as a religious body and its 250 congregations automatically became separate units.

Very little change, however, had taken place as a result. One or two church buildings were declared enemy property. One church was scheduled as a youth center; another was taken for an office. In spite of its "non-existence," the Church continued under Japanese bishops. Confirmations, ordinations, and visitations from the bishops continued as usual. Bishop Heaslett indicated that it was probable that one or two of the elder bishops had resigned, as was their earlier intention. The Church was under the leadership of young men—one consecrated in 1940, and four in 1941.

The position of Churchmen in Japan at the outbreak of the war, however, was difficult, according to Bishop Heaslett. They were faced with the fact that hostilities had broken out between Japan and the two countries from which they had derived education, training, and financial support.

Japanese Churchmen are loyal nationals to a man, the Bishop stated. They are supremely convinced of the righteousness of their cause. A prayer said daily in the churches contains the clause, "O God open the eyes of all who oppose Japan in her righteous war."

NORWAY

Quisling to Preside at Church Congress

Premier Vidkun Quisling of Norway will personally preside at a "church congress" scheduled to be held in Oslo in mid-January, according to a cable received by Religious News Service.

Called by Quisling to take the place of the annual Norwegian Bishops' Congress, one of the country's major religious gatherings, the conference was originally set for "some time in December."

The Quisling-dominated Norwegian Church Department has announced that the congress will be devoted to a discussion of "actual church problems."

Meanwhile, persecution of loyal Norwegian churchmen has again flared up.

Bishop Hille of Hamar, one of the leading figures in the anti-Nazi provisional church council, has been arrested by the Gestapo and banished from his diocese. Another churchman, an unidentified dean, has been banished from the country.

Special informers have been stationed at strategic centers to "supervise" the activities of all clergy. Suspicious moves are immediately reported to the Church Department and the police.

While the department is anxious to dismiss more opposition clergy, its plans have apparently bogged down because of lack

of Quislingists to take their place.

Quisling has had little success in appointing new selectmen and vestries, despite the fact that appointments are made without regard to the appointee's church background.

THE CONTINENT

The "Untermenschen"

By W. A. WIGRAM

The flowing tide of German conquest and occupation seems to have reached its high-water mark, at least for the coming winter. Hitler even declares that his ambitions in Europe are now satisfied—seeing that there is nothing but Spain left for him to get!—though he says nothing about Germany's colonies. Next year may well see his attack renewed, or maybe he may find himself set to defend the "Europa Festung" on new fronts, when the "belly of the Axis tiger" lies open to American and British attack. Then too the turn of the Russians may also come.

ORTHODOX RUSSIANS

In this moment, it may be well to see how the Orthodox of Russia think of the future at this moment of pause. So far as their feelings expressed by their leaders, these seem to demand without hesitation the complete evacuation of all Russian and Allied territory by the invader, but they go further than that. Revenge, say the leaders of the church (like Acting Patriarch Sergius) is expressly forbidden to all Christians, and they refuse to seek it, but justice is not revenge, and those who have ordered the long list of criminal acts of which they have kept record, and who have encouraged the bloodlust of those sadistic German youths whom they have trained for this, must be called to account before the tribunals of God and man, and be fairly tried and judged for their crimes. We can hardly quarrel with the principle, though we, who have not had to suffer, as yet, nearly so much as they, may feel that the line between justice and revenge is often hard to draw. Anyhow, that is the feeling of the bishops of the Orthodox Church which "has always shared the feelings of the Russian people, borne their trials with them and been heartened by their successes."

Meantime, the Patriarch Sergius calls on all faithful Russians to do their duty as believers, in the defense of their own country, "for the teaching of Christ demands from His followers supreme love of country, and readiness to defend it against hostile invasion."

As regards the Bolshevik government, even Russian exiles, generally the last to see facts in the land they have left, admit that the Government is now genuinely anxious to settle the religious problem and find a *modus vivendi* with the Church.

CRIMES

Meantime before we pass judgment on what they try to do, let us see what sort of crimes are those for which they demand justice. It has been the declared and consistent policy of the Nazis to violate all

churches, and to destroy all such national monuments as the ancient cathedral of Kiev or the "Jerusalem Monastery" near Moscow, or the ancient shrines of Novgorod. These, respected by the fanatical Bolsheviks as priceless monuments of Slavonic art, now have been destroyed by the Germans, because by Nazi policy the lands that they have occupied are German henceforth, and every trace of the fact that they have been Russian has now to be swept away.

It is this policy that the Russians are up against, and we may see from the official records printed in the Soviet war news what sort of atrocities are inflicted on the people in its execution. Not only do they boast of their habit of flogging girls, complaining of one in particular, who was sentenced to the scourge for refusing to give herself to the pleasure of German soldiers and who had the impertinence to endure the lash "without a sound save the grinding of her teeth." Peasants are systematically hanged for the crime of hiding for their own use the bags of potatoes they have grown in their own plots, instead of giving them up to German soldiers, according to German official statements.

Another German official order runs, "It has been observed that many women do not wear the prescribed wooden tags, indicating their number and residence. Violators of this order should be flogged and arrested." Note the order of the words, and reflect on what Americans would be likely to do, were such things to happen in an invasion of their land. It is well that Americans should know what their allies have to endure.

OTHER LANDS

In all other lands of the "Untermenschen" analogous orders are current. Dutch and Norwegians are warned that the crime of listening to a British radio or of giving food to starving prisoners carries the penalty of death. Poles, being natural serfs, are told that their conquered land will not need either schools or universities in the future. Their business is to work for their natural superiors. Czechs may as a favor attend Nazi schools. Serbs remain unconquered in their hills, though the Germans boast that they have executed over 1800 of the villains in a 10 day period during November, making a total of over 500,000 who have been put to death since the occupation, exclusive of the Jews.

Boris, King of Bulgaria, has contrived to win some real personal eminence for himself in this competition of atrocity. He has recently conferred the most honoured honour of Bulgaria—the Order of SS Cyril and Methodius, apostles of Christianity and civilization in the Balkans, on Pavelitch, the man who murdered the King of Serbia in the streets of Marseilles at the instigation of the Italians, as far back as 1935. It shows the sort of standard that Nazi influence inculcates on the allies of Germany. The Allied nations seem to be up against an intentional corruption of the minds of men, and a reversal of that the word civilization or even decency has meant for centuries, that will require a drastic and careful purging when peace shall return.

ARMED FORCES

War Prisoners' Aid

Encouraging information dealing with the treatment of Americans held as prisoners of war by the Japanese has been received by the War Prisoners' Aid organization by the YMCA, one of the agencies aided by THE LIVING CHURCH RELIEF FUND [see page 16].

It has been learned that books, athletic equipment, and musical instruments have been supplied to seven war prison camps in Japan, Korea, and Formosa, permission having been given by Japanese military authorities. It is understood that Sweden's Minister to Japan, who heads a committee of neutrals representing the War Prisoners' Aid of the YMCA, in that country, is in direct touch with the military prisoner of war bureau at Tokyo.

The 2,700 volume library of "the American school" (unnamed) in Tokyo, has been obtained for distribution in prison camps.

The number of American fighting men held prisoner by the Japanese is not known, although the United States casualty list announced December 14th listed 1,392 captives and 42,272 missing men. It is believed that many now listed as missing are among those held by the enemy.

Missing in Action

Joseph Waterman, son of the Rev. J. M. Waterman, S.T.D., rector of Trinity Church, Parkersburg, W. Va., and Mrs. Waterman, has been reported as missing in action in the Solomon Islands.

Lieutenant George Bradford Patterson, grandson of the late Rear Admiral Philip H. Cooper, and son of the Rev. William C. Patterson and Mrs. Patterson, Gwynedd, Pa., has been reported missing in action, according to a Navy Department notice sent to his parents recently.

Lieutenant Patterson, who has been on active duty since February, 1940, is 26 years old, a graduate of Trinity College, Hartford, Conn. He was formerly employed in the editorial department of the Philadelphia *Evening Bulletin*, and later in the North American Insurance Company. His father has been rector of the Church of the Messiah, Gwynedd, Pa., for 21 years.

"Stepped Up Ordination"

What is believed to have been the first "stepped up" ordination service in World War II was consummated at St. Mary's Cathedral, Memphis, Tenn., by Bishop Maxon of Tennessee on December 20th and 21st when he ordained Hurlbut Anton Griswold deacon and priest on two successive days. A 50-voice chorus of uniformed men from the Naval Training Base near Memphis augmented the regular choir.

Jovial, wavy-haired Tony Griswold, Naval petty officer second class, was relieved of his cooking detail several weeks ago when superior officers recognized his

particular aptitude and educational background, which included teaching Greek and Bible at the University of the South, Sewanee, Tenn., for the past 12 years, where he was also organizer and director of the Sewanee Student Union.

Born in New Britain, Conn., 41 years ago, Mr. Griswold was on the brink of becoming a clergyman when he began his teaching and business career at Sewanee. Previously he had been a police reporter on the New Britain *Herald*.

The request for waiving the six-month period between ordination to the diaconate and to the priesthood came from the Rev. George Hall, chaplain at the University of the South. Concurring in the request were Vice Chancellor Alex Guerry of the University and Dr. Fleming James, dean of the School of Theology.

Chapel Dedication At Fort Mason, Calif.

Episcopalians played a prominent part in the dedication of the new government chapel at Fort Mason, Calif. Major-General Frederick Gilbreath, Port Commander of the San Francisco port of Embarkation, was the principal speaker, and Lieutenant Frederick A. McDonald, post chaplain, delivered the prayer of dedication.

General Gilbreath explained the history of the Fort Mason chapel, saying:

"Symbolic of steadfastness and carrying the banner of progress for 2,000 years, the Church has stood out above all other institutions of human endeavor. Sometimes following it, sometimes preceding it, but definitely aligned with it, the military has moved apace. It is no coincidence, therefore, that the ecclesiastic and military men have great regard for each other and for their common cause. Their lives, alike, are devoted to the welfare of others and through the ages, wherever soldiers have gone, there, also, were the clergy, ministering, comforting, sustaining. In the early days they plodded along with the foot soldiers and held services as they could. But, once a camp or cantonment was established, the 'Hut with the Cross,' the Army Chapel, invariably rose overnight to be a haven for the physical as well as the spiritual comfort of the soldiers.

"The development of our military places of worship may be traced from the frozen, snow-covered dell at Valley Forge, where General Washington knelt in prayer, through the camps of the South, the log cabins of the East, and the sod huts of western out-posts, the small but more pretentious chapels of our older garrisoned posts, to the like of that magnificent chapel at West Point. Refuge in despair, tabernacle in celebration, they have been and remain mute reminders of our obligation to the soldier and his Maker. And wherever these places of worship have arisen, back of them may be found, earnest, unassuming, unselfish, and not always appreciated—except in the approach of death—the Army chaplain. I have seen him in the sweltering heat of the tropics, the bitter blasts of the western plains, and the dismal

marrow-chilling cold of the trenches. I have seen him shed warm clothing for the needy, empty his pockets for the wasteful; hide the battle dead from the new draft going into line, give his last canteen to the wounded; Uncomplaining, self-sacrificing, willing follower of the Great Master. Let us be grateful for him and pay him tribute.

HISTORY

"The Fort Mason Chapel—this splendid building which we now dedicate to the eternal welfare of the soldier and all others who may enter its portals—this chapel which we now may enter, had its inception in the fertile brain of Major General John C. H. Lee,* then Brigadier General, commanding the San Francisco Port of Embarkation, an intimate friend of mine since cadet days a generation ago. In May, 1941, he applied to the War Department for a chapel to be erected on this spot. The construction was authorized, but the location was disapproved. The communication advising of this action came back to Fort Mason during General Lee's absence from the post and in order to insure having a chapel, those of us who were here agreed to accept it in another location on the post and the War Department was so notified. However, upon General Lee's return he was not satisfied and insisted that it be built here where you now see it. He was right. It belongs here. After months of correspondence, the whole project finally was disapproved and orders to another command took General Lee away before he could renew the plea. Several later efforts met the same fate. But in March of this year, the Assistant Secretary of War, Mr. McCloy, came to San Francisco on a visit of inspection and fortunate it was for us! After going over the whole San Francisco Port of Embarkation and observing the magnitude of the plant, he asked if he could do anything to help. When I said, "Yes, our most urgent need is a chapel," the modesty of our demands must have overwhelmed him, for he lost no time in jotting down a reminder in his note-book. Needless to say, the chapel at Fort Mason took on new life! Authority was granted to construct it here on this ground.

"Chaplain Witt, who was then port chaplain, took it in hand. He inspected other chapels, he consulted architects, he met with the area engineer, and finally, all of us met in conference. Chaplain Witt came back today to be present at this ceremony and to help us consummate those original plans which were changed here and modified there, until, at last, construction began and the building started to take shape. Casual observers soon became active friends of this building and began to watch its progress and to offer help. Much of its character is attributable to their advice. The landscaping was a problem until Mr. Girod of the Golden Gate Park came along and did it all for us, beside contributing the stock. A set of chimes and leaded windows are in prospect, thanks to donations from other friends. So here, after 18 months of ups and downs, you see

*Also a member of the Episcopal Church.

the emblem of the best there is in man, a structure that has stood in every Army post and every military unit of this great country, for good, for faith, hope, charity: The Army chapel. It is yours. Make use of it."

Rector Appointed Chaplain of Michigan State Troops

The Rev. H. Roger Sherman, rector of St. John's Church, Negaunee, Mich., has been appointed chaplain of the Michigan State troops with the rank of captain. This is the first appointment of its kind to be made in Michigan, and the Rev. Mr. Sherman will serve on the staff of Major George Quinnell, commander of the state troops for the Upper Peninsula when called for duty. For the present he will continue in his present place as rector of St. John's Church, Negaunee.

Correspondence With Service Men

The parish of Grace Church, Plainfield, N. J., of which the Rev. Harry James Knickle is rector, keeps in close touch with all its 60 young men now in the armed services. At the time of their entrance into the armed services, the rector gives them a copy of the Army or Navy Prayer Book of the Church and keeps a record of their addresses as they move from place to place. The names of all the men are listed in the Grace Church parish magazine, which is published monthly and sent to all men in the services, whether they are at home or abroad. In doing this, the men from the parish in the armed services not only learn about the doings of their own Church, but also about one another. The letters received in answer to the rector's letters to the men are published in the parish magazine so that all members of the parish are in as close touch with these boys as the rector himself.

Christmas presents and greetings have been sent to all the men from the parish serving in this country and abroad. Those outside of the country have been sent a carton of cigarettes and the boys within the country have been sent a year's subscription to the *Reader's Digest* with a special Christmas greeting from the parish as a whole signed by the rector. The letters received from these young men, acknowledging this gift and greeting are both interesting and extremely appreciative, one young man saying that the thing he will miss most at Christmas time is singing in the choir for the Christmas services.

In addition to remembering our own boys, the woman's auxiliary of the parish has pledged itself to send Christmas gifts and greetings to 30 or more men who are not from the parish but located in some near-by camp.

"Excel" Launched

Oyster Bay, Long Island, has a prominence greatly in excess of the size of the little community, long noted as the home and burial place of President Theodore Roosevelt. This community now has another claim to fame.

The first warship ever to be built in

Oyster Bay is the *Excel*, a minesweeper. This in itself is not so unusual, but the ceremonies that had to do with the launching and manning of this vessel were most unique. The crew of three officers and 40 seamen is composed entirely of veterans of the present war who have all been torpedoed at least once. Several were at Pearl Harbor, and others were on the *Lexington*, *Yorktown* and similar famous Navy names.

Before these men took charge of the *Excel* they asked the rector of Christ Church, the Rev. John N. Warren, if he would have a special church service for them. This was immediately arranged and in addition to the 43 men of the crew there were representatives of the English Navy, a flotilla of the Coast Guard Reserve, a delegation of Sea Scouts, and some 500 residents of Oyster Bay of all denomination.

The First Lesson was read by George E. Roosevelt, and the Second Lesson by Howard C. Smith, both wardens of Christ Church. A wartime Litany was read, beginning with the words "Let us remember before God those who are fighting and suffering and dying that we may live in peace and freedom." The rector preached on the subject. "The haven where they would be." Each member of the *Excel* crew was presented with a prayer book, given by members of the parish.

After the service Lieutenant Commander M. L. Whitford took his crew members to the home of Mr. and Mrs. John R. Gibb, where they were entertained until dinner was served by the women's guild in the parish hall.

These oft torpedoed seamen will not soon forget the earnest prayers and the warm hospitality of the citizens of Oyster Bay as they continue their duties aboard their newly launched ship.

HOME FRONT

Rectors Meet War Needs

Episcopal rectors in Bridgeport, Conn., acting on a report of diocesan and national authorities citing the need for Churches to provide more adequate pastoral care for the defense areas, have appointed a committee to assist war workers and their families in the city.

The committee includes the Rev. Lester M. Worthey, the Rev. Delmar S. Markle, and the Rev. Edward C. Morgan. It was decided that the best means of providing ministerial care was to apportion new housing areas among the various city rectors, thus eliminating the duplication of family contacts. Persons residing in the various districts were urged to feel free to call upon any of the clergymen taking part in the program. It was pointed out that this would not affect present status of Church membership or prevent persons from attending any other church.

WPB Regulations on Newsprint

Regulations on the consumption of newsprint are not expected to curtail the religious press in the same degree as the secular press, although equally applied.

The War Production Board now has

under consideration issuance of an order curtailing consumption of newsprint, likely to be issued in the very near future, which is expected to cut consumption by about 10% of 1941 usage.

The WPB order will have no effect on publications consuming less than 100 tons of newsprint annually. No national Episcopal Church magazine is printed on newsprint. The limitation of the ruling to those newspapers using 100 tons of newsprint annually will probably permit many church papers to continue consumption on the same basis as heretofore.

THE PEACE

Congressional Commission on Post-War Problems Sought

A plea to Congress to appoint at once a Congressional Commission on America's Peace Aims, including in its membership, leading Churchmen, statesmen, educators, and lawyers, was voiced in a "Christmas manifesto" signed by 61 prominent clergymen.

Issued by the Churchmen's Committee for a Christian Peace, the manifesto is being mailed to 9,000 additional non-Roman clergymen.

The proposed commission, according to the manifesto, would be in continuous session throughout the war "studying the world situation, conducting public hearings, and giving due consideration to proposals for peace aims from whatever responsible source they may come."

After "substantial recommendations" had been formulated, the Commission would then be empowered to report to the President and Congress its conclusions regarding "the principles and character of the post-war world order which it believes the United States will support when victory, or willingness on the part of our enemies to negotiate, shall place the power in its hands to do so."

Urging all citizens to support their plea, the clergymen extended a special invitation to "our fellow-believers in all Christian churches whether they be Catholic or Protestant, conservative or liberal, pacifist or non-pacifist."

"We also hope," said the manifesto, "that our Jewish brethren will unite with us in seeking these ends."

Pointing out that a new world order "must include: rights of man, rights of nations, freedoms for all peoples, and opportunities for the individual citizen," the manifesto declared:

"In keeping with our recognition of these democratic rights and freedoms, we seek the abolition of imperialism in all areas of life, political, social, economic, educational and religious. We appeal for peace on the basis of mutual repentance for sins, and of renunciation of leadership and policies which lead to war, and invite others to enter with us into a new world order based on equality and opportunity for all."

Among the Episcopalians signing the manifesto were: Bishop Randall, Suffragan of Chicago; the Very Rev. Dr. Paul Roberts, and the Rev. John Nevin Sayre.

The Two Kingdoms

By the Rev. James Thayer Addison, D.D.

Vice-President and Director of the Foreign Division of the National Council

NEARLY 1900 years ago a Christian saint prophesied that one day the kingdoms of this world would become the Kingdom of our Lord and of His Christ. Considering that the Church of Christ was then a tiny handful in a vast area of paganism, it took faith to make that prophecy. But if there was little evidence then that the world's kingdoms would become Christian, what can we say of the record of history from that far-off day to this?

To rehearse even in outline the record of those 1900 years would be to tell a black and bitter story. It will prove quite long enough and shameful enough if we skip most of that dark record and form our judgment only from the last 40 years. After all those intervening centuries, how near have the world's kingdoms come to treating each other like Christian brothers? Let us look for a moment simply at the standards and the conduct of the so-called Christian nations.

SINS OF OMISSION

First we have to record all the negative sins of nations in their relation with each other, all the sins of omission. At the root of most of them is sheer ignorance. Most of the people of one nation have known little or nothing about the people of another. Worse than that, even rulers and political leaders have been dangerously ignorant of the culture and the character of alien peoples. How much does the average Congressman know about China and the Chinese? How much does the average Russian communist know about the best of American ideals and American social life? And from this ignorance of others springs a deplorable array of negative sins—misunderstanding, indifference, neglect, and isolationism.

We cannot seriously care about the welfare of other peoples when we know little or nothing about them. So time and again we have been indifferent to their needs and their troubles and neglectful of opportunities for coöperation or for help. Ignorance has led likewise to misunderstanding, so that the people of one nation have pictures of the people of another which are no more than caricatures. Indeed, worse than knowing nothing of another people is knowing about them all kinds of things that simply aren't so. Perhaps worst of all the negative sins, and certainly the least Christian, is the sin of isolationism—the kind of national selfishness which feeds on ignorance and fear. Mentally it is a form of dense stupidity, but morally it is a sin, for it scorns and derides the Christian principle that we are members one of another.

SINS OF COMMISSION

But if the only sins of the nations were negative sins, the international situation during the past generation might look reasonably Christian if you saw it from a

distance. The gross sins that have disfigured and distorted the relations between nation and nation have been the active sins of aggression—economic exploitation, political domination and conquest, and open warfare.

In the age just past we have witnessed the imperialistic expansion of Western Christendom at the expense of the peoples of Asia and Africa. That expansion has sometimes brought incidental benefits to the exploited and the conquered; but in nine cases out of ten it has been carried on from motives thoroughly selfish and seldom with any farsighted concern for the welfare of weaker peoples. Commercial greed and political ambition have marked the advance of the Christian nations. Domineering aggression has been the characteristic note of the contact between West and East.

But by far the most devastating of all these sins of aggression has been the almost continuous warfare between Christian and Christian or between Christian and pagan for these past 40 years. To mention only the major wars of our own era, we remember the Anglo-Boer war, the Russo-Japanese war, the Balkan wars, and the two great World Wars—one of them now tearing half the world to pieces, and its forces still unspent.

Surely if the kingdoms of this world are to become the Kingdom of our Lord and of His Christ, they have so far little to show for it. If ever in the past there have been signs of progress, surely the outlook is black today.

A CHRIST-RULED WORLD

But to turn now from all these raw and ugly facts, let us ask ourselves what would be the relation between nations and peoples if they were the Kingdom of our Lord and of His Christ. What would be their standards and ideals? Just where and how would things be different from what they now are?

First of all, they would take the trouble to know about each other. Each nation would have among the other nations sympathetic representatives who would interpret to the people at home whatever was best in each. There would be an interchange not only of information but of thought and of culture. And as they came thus to know more about each other they would begin to understand and to care. The troubles and suffering of one people would be shared by others. When one was in need the others would move with prompt sympathy to meet that need. There would everywhere be a strong sense of that brotherhood in which all could say, "We are members one of another."

Moreover, this wide understanding and sympathy and concern for the welfare of others would show itself in great organizations for service, in great enterprises calling for men and money on an immense scale, enterprises devoted not to getting

but wholly to giving. The forces of one nation, instead of domineering and exploiting, would actually minister to the wants of other nations, drawing heavily on their own resources for the benefit of those in need. They would put their strength at the disposal of the weak and give of their best freely wherever it was called for. The watchwords of international relations would be these three: "We are members one of another." "Now we that are strong ought to help the weak and not to please ourselves." "I came not to be ministered unto, but to minister."

What a vision! What a Utopian vision! But what is the use of building such castles in the air? Even a minister of the gospel ought to have common sense enough to know that that is not the way human nature is made. Whatever saints may prophesy in the Bible, the kingdoms of this world are going to remain the kingdoms of the world, and only dreamers will expect them to become the kingdom of our Lord and of His Christ.

A DREAM COME TRUE

But the startling fact which few Christians realize is this: these Christ-like relations between one people and another are not merely a rosy dream of the future. They are solid facts of the very world we live in. Every one of those ideals which the man on the street thinks are only the visions of saints have long since been made real. While generation after generation rulers and politicians have been busy according to *their* rules; while traders and men of business have been at work according to *their* standards; while soldiers have been in action by *their* methods; all that time the Church of Christ has not been idle. All that time the Church of Christ has been in active operation according to the principles of Christ and in the power of Christ. And what has been the result throughout the non-Christian world? *The Christian missionary enterprise*. In the midst of all the kingdoms of this world it has been the realization on earth of the Kingdom of our Lord and of His Christ.

The international righteousness and good-will expressed in Christian missions are just exactly as real as the international sins and evils which we deplore. Thanks to that missionary enterprise every one of those ideal dreams that we have just rehearsed has come true. Not one of them is a mere might-have-been. Every one of them is a solid fact embedded in history.

Today there are more than 50,000 Christian missionaries throughout the non-Christian world. They are vastly outnumbered, of course, by all the native Christians; but over these fellow-workers they have the great advantage of being able to link one country with another. They have long been interpreters and representatives, interpreting to our Western lands whatever is best in the East and rep-

resenting in the East whatever is best in the West. It is no accident that the two best books on China and her civilization should have been written by men who have given their lives to the missionary cause. No source for growing knowledge and no force for mutual understanding among nations has been so consistently powerful for a century as the missionaries of the Christian Church. That is not a dream; it is a fact.

MISSIONARY ACHIEVEMENTS

And because the missionary enterprise has taught so many millions to know and to understand about distant and alien peoples it has taught them to care and to share. Who first organized all the famine relief in China and drew from Christian sources in the West tens of millions of dollars for relief? The Christian missionaries. Who were the agitators and the agents who for a time wiped out the scourge of opium which English traders and statesmen had fastened on China? The missionaries in the field, in alliance with the Christian forces at home. Who were the agitators and the agents who brought to an end the slave traffic through vast areas in Africa? Missionaries in the field like David Livingstone, in alliance with the Christian forces at home. It was in these enterprises that the Kingdom of our Lord and of His Christ won great victories over the kingdoms of this world. And these are not dreams; they are facts.

Through the Church of Christ and its far-flung branches Christian nations, instead of domineering and exploiting, actually *have* ministered to the wants of others; they *have* drawn heavily on their own resources for the benefit of those in need. They *have* put their strength at the disposal of the weak and *have* given of their best freely wherever it was called for. That is what is going on all over the world today behind and beyond the clouds of hate and the smoke of battle. That is what is going on among the 3,000,000 pupils in the Christian schools of Africa and Asia. That is what the three or four thousand hospitals and dispensaries stand for. That is the meaning of all the amazing work for the outcaste millions in India, which has so moved the Hindus that they are even beginning to do it themselves. And these are not dreams; they are facts.

Here is a real enterprise on a gigantic scale, with hundreds of thousands of workers, spending millions of dollars with no thought of private profit, maintained with the sole purpose to serve where service is needed. And the only force that maintains it is spiritual force. It completely abjures the weapon of coercion. Its workers work because they want to. Its givers give because they want to. Wherever this enterprise extends it advances only by the means of example and persuasion and coöperation. And these are not dreams; they are facts.

MADRAS VS. MUNICH

If you want to see in vivid contrast the kingdoms of this world and the kingdom of our Lord and of His Christ you have only to look back a few years to the autumn of 1938. At the end of September came the political conference at Munich, and at the end of December came the world missionary conference at Madras in India. At Munich the leaders of four king-

doms met together, representing all the anti-Christian vices that you can think of—selfishness, greed, cruelty, dishonesty, and cowardice. The purpose of the worst of the leaders was to crucify a defenceless people; the purpose of the best of them was that of Pilate—to wash their hands of all complicity. But look at Madras. There were gathered hundreds of Christian leaders from scores of countries—Americans, Egyptians, Chinese, Persians, Hindus, Brazilians, Japanese. Their one purpose was to draw together in fellowship that Christ might be exalted and His Church invigorated. Working in perfect harmony for the highest ends, they represented on

earth the kingdom of our Lord and of His Christ.

And Madras was just as real as Munich. Just as real? In the deepest sense it was a thousand times more real because selfishness and cruelty and dishonesty fly in the face of God and insult His character; and in the end they are doomed. Righteousness and peace and good-will among all nations have God's whole power behind them; and in the end they will win.

As members of the Church of Christ we are sharers in that missionary enterprise. It is the greatest redeeming feature alive today in a tortured world. The least we can do honorably is to be *active* sharers.

Religion and Life

XXVI. *What is the plight of one "too wicked to be forgiven"?*

By Fr. Joseph, OSF

Superior, Order of Poor Brethren of St. Francis

NO ONE is too wicked to be forgiven, for our Saviour is "able also to save them to the uttermost that come unto God by him" (Hebrews 7:25). We sinners "come unto God" by means of repentance, that is, by rendering ourselves forgivable through our use of the benefits of the atonement which our Saviour made for our sins. The faith and sacraments of the Church apply His atonement to our souls, but that application cannot be made apart from the sinner's coöperation.

What sort of people assert that they are too wicked to be forgiven? First, those who suffer from morbid scrupulosity. They are likely to quote some such verse as Matthew 12:31, "The blasphemy against the Holy Ghost shall not be forgiven," and then insist that they have committed this so-called "unpardonable sin." But the verse begins, "all manner of sin and blasphemy shall be forgiven." Why, then, is a single exception made? If this passage is to be considered applicable to present-day Christians, the answer must be: Because forgiveness depends upon repentance, and repentance upon the stirring of the conscience by the Holy Spirit to recognize the goodness and love of God, and he who permanently stifles his spiritual sensibilities, and so dies impenitent, is indeed blaspheming the Holy Spirit. Thus, the only unpardonable sin is "final impenitence," *i. e.*, such hardening of the heart against God that He is unable to communicate His goodness to us in forgiveness. The sad plight of these morbid folk is that their attention is fixed upon their own unlovely selves. They have not learned to fix it upon God's goodness as common sense and religion tell us to do.

Akin to the morbid are those who like to brag of their alleged wickedness. Anyone who congratulates himself upon his sins is but boasting that he is a

stupid person and a weakling. For anyone can commit sin, but it takes training of mind, so as to become clever in spiritual things, and development of character, so as to become strong, to preserve oneself from sin, and this strength and cleverness is developed by use of the things which Christ gives us in His Church.

Then there are those who mistakenly think that the things of Christ are awards for such as have arrived at some supposed state of moral excellence instead of means whereby to become Christlike. A few years ago a mother refused to permit her unbaptized 14-year-old son, who wished "to join the Episcopal Church" where his buddies served at the Altar, to receive instruction looking toward Baptism. She said that he must first measure up to what she considered a Christian should be. That boy, now a young man, has grown up completely given over to sin. If he had acquired faith and grace from the Church, he might now be a true Christian.

That there might be no uncertainty on the subject of forgiveness, our Lord made the priesthood of His Church a ministry of reconciliation, and consequently at ordination the Episcopal Church gives the solemn charge to the newly-ordained: "Whose sins thou dost forgive, they are forgiven." Thus there is a Sacrament of Penance, a formal and official means of dealing with the person who feels he is too wicked to be confirmed or to receive Holy Communion. The Prayer Book orders the priest to say to his people: "If there be any who . . . cannot quiet his own conscience . . . let him come to me, or to some other minister of God's word, and open his grief."

NEXT IN THE SERIES: *The Rev. Whitney Hale answers the question: "Is temptation ever 'of God'?"*

The United Nations

JANUARY 1, 1943, will mark the first anniversary of what may prove to be one of the most significant forward steps in the history of the world. For it was just a year ago, on New Year's Day, 1942, that the representatives of 26 nations, gathered together in Washington, signed the declaration of "a common program of purposes and principles embodied in . . . the Atlantic charter," joining together in the entity that has come to be known as the United Nations.

The original signatories to this historic document were the four major allies, the United States, Great Britain, the Soviet Union, and the Republic of China, plus the following 22 other states: Australia, Belgium, Canada, Costa Rica, Cuba, Czechoslovakia, the Dominican Republic, El Salvador, Greece, Guatemala, Haiti, Honduras, India, Luxembourg, the Netherlands, New Zealand, Nicaragua, Norway, Panama, Poland, South Africa, Yugoslavia. To these have been added during the year four others—Mexico, the Philippine Islands, Brazil, and Ethiopia—so that today the United Nations are a great federation of 30 countries which with their possessions and mandates cover more than half the territory of the globe.

Some of these countries, to be sure, are occupied lands and are represented by their governments in exile, but all of them are united in the determination to win the war and to stand together in the making of the peace.

Let us look for a moment at the simple but momentous declaration that brought the United Nations into being. It reads as follows:

"The Governments signatory hereto,

"Having subscribed to a common program of purposes and principles embodied in the Joint Declaration of the President of the United States of America and the Prime Minister of the United Kingdom of Great Britain and Northern Ireland dated August 14, 1941, known as the Atlantic Charter,

"Being convinced that complete victory over their enemies is essential to defend life, liberty, independence and religious freedom, and to preserve human rights and justice in their own lands as well as in other lands, and that they are now engaged in a common struggle against savage and brutal forces seeking to subjugate the world,

"**DECLARE:**

"(1) Each Government pledges itself to employ its full resources, military or economic, against those members of the Tripartite Pact and its adherents with which such government is at war.

"(2) Each Government pledges itself to cooperate with the Governments signatory hereto and not to make a separate armistice or peace with the enemies.

"The foregoing declaration may be adhered to by other nations which are, or which may be, rendering material assistance and contributions in the struggle for victory over Hitlerism."

Several things are noteworthy about this document. The first and by far the most important is that it is not simply a war alliance but is a solemn declaration of common purposes and principles as embodied in the Atlantic Charter, and a pledge to win the war and to make a peace based upon this program.

Implicit in the Declaration is a common belief in the four freedoms—freedom of speech and expression, freedom of re-

ligion, freedom from want, and freedom from fear—which are "the good granite ledge on which the United Nations now propose to raise their new world after victory."*

The concept of the United Nations is literally something new in the world of practical politics. There have been many alliances in the history of the world but most of these were for temporary purposes, growing out of fortuitous circumstances that caused the interests of two or more nations to run together for the time being. Most such alliances were forged in the heat of warfare, and were intended only for the duration of the conflict. Others were designed to prevent the outbreak of war until the signatory nations were ready for it. Still others were designed to preserve the status quo and prevent the overthrow of sovereign princes by their restless subjects.

To be sure, the United Nations does have its roots in these past alliances and systems. Like many of them, it is forged in the crucible of war and it is designed to accomplish the defeat of a powerful enemy. But it goes far beyond its predecessors in that it looks forward to a world in which not only shall war be outlawed, but the tensions that cause war shall be rigidly controlled for the benefit of the peoples of the whole world.

In this respect the concept of the United Nations goes beyond any previous international commitment. President Wilson's Fourteen Point Program was not officially accepted by the Allied nations until after the armistice; and then the League supposedly built upon these points proved powerless to adapt itself to peaceful change and thus to bring to an end the age-long cycle of peace and war.

Of course the concept of the United Nations may suffer a like fate. The vision that is caught for a moment in the picture of a world united for peace may be lost in the hard realities of post-war settlement and reconstruction.

BUT there is reason to hope and believe that something far greater and more enduring may come out of this concept—something more hopeful for the peace and progress of the world than any previous international alliance, league, or association.

For in the concept of the United Nations one may begin to discern the dim shape of a world in which the nations of the world are bound together in a firm union of free peoples, against which no dictator nor coalition of selfish interests can prevail.

If this vision is realized, the United Nations may perhaps pass through three stages of increasing hopefulness and service to the cause of human welfare.

The first stage is that in which we are now united—a common struggle against the powerful and ruthless Axis powers which would destroy the vital freedoms which are the very charter of the United Nations. In this struggle we must and will persevere through total war to total victory.

The next phase will be the difficult and trying one of restoring order out of chaos and rebuilding a war-torn world.

*Quoted from the significant document, *The Four Freedoms*, published by the Office of War Information, and available from the Bureau of Public Inquiry, Office of War Information, Washington, D. C. This is one of the most hopeful official publications that has yet been issued by our government since our entry into the war. Our cover illustrations are taken from this source.

In this stage there will be the ever present danger that the victors will quarrel among themselves and thus will lose the fruits of their victory. The United Nations must be strong enough to remain firmly united during this period and to deal with the defeated nations firmly and yet with justice tempered with mercy. Above all they must be prepared to cooperate in the feeding of starving humanity and in repairing and setting in motion the wheels of a disordered social system.

If the United Nations can remain together during this second and most difficult stage there will be hope that they can pass on to the third and most important stage of all. In this third stage we may hope that the United Nations will gradually grow into an international federation of all the world, binding together the nations in a union as strong as that that binds together the states of our own United States of America.

In some such world-wide union, strong where the League of Nations was weak, yet preserving the autonomy of the free nations that compose it, lies the hope of a world in which the orderly processes of modern social life can develop.

THE world has become too small to be made up of scores of sovereign nations, squabbling among themselves for the natural resources that are the rightful heritage of all men. Political institutions have not kept pace with scientific developments and until they catch up we cannot hope for an orderly and peaceful free world.

Morality too has lagged behind scientific progress. Herein lies a major task of organized Christianity in the new world. The answers to the world's problems are to be found in the teachings of our Lord, but the Church must interpret those teachings and apply them to the world of science and industry as it has in the past to personal and individual morality.

"And I saw a new heaven and a new earth," wrote St. John of his apocalyptic vision, "For the first heaven and the first earth were passed away; and there was no more sea."

There is no more sea today, in the sense that the sea divides the continents. The entire world is more closely knit together today than was the Roman Empire in which the Apostle saw his vision. The air has become a limitless highway connecting every community with every other one. The earth has grown too small for the rivalry of sovereign nations and man's inventions have become too powerful to use against his fellowman.

Today's Gospel

First Sunday after Christmas

"THOU shalt call His name Jesus for He shall save His people from their sins." There is an intentional play on words in this sentence from today's Gospel. The literal meaning of JESUS is Saviour. Through His earthly life He was known by the Name that told to all what His work was. There were so many who knew Him in the flesh who gave no thought to this meaning. There are so many now who hear His Name without realizing the blessed truth that He *saves*. His Name, which is also His title, proclaims that Salvation is offered to all men. As we make our Communion let us pray that we may ever recall and give praise for our salvation; and know and feel that there is no other Name under heaven given to man, in whom and through whom we receive Salvation but JESUS.

The hope for the future lies in a world in which men have learned to live with one another in amity and respect of each other's freedom. Perhaps in the providence of God the United Nations, whose birthday we commemorate on New Year's Day, may be the germ of the organism through which that very practical ideal may begin to be realized.

The Plight of the Jews

THIS Christmastide, as we think of our Lord and His blessed Mother, let us remember also the people of the race into which He was born. The Jews have known many and bitter persecutions through the ages, but never have they been the victims of so widespread and cruel a campaign of virtual extermination as today. Reports, apparently authenticated by our State Department, indicate that Hitler, perhaps in the fury of the death agony of Naziism that he may foresee, has ordered the slaughter of all the Jews in occupied Europe—four millions of them—and of these, it is indicated that approximately half have already been killed. Is it possible that this super-atrocity story can be true? We fear it is in keeping with the character of Naziism and its diabolical leader.

The one bright spot in the horrible story of anti-Semitism is the open sympathy that the Church, Catholic and Protestant, has increasingly shown for the Jews. In Germany and the occupied lands, it is the Christian Church that is the major obstacle to the officially instigated campaigns of persecution. In France, the Church has found its soul in resistance to anti-Semitism.

At the recent meeting of the Federal Council of Churches, in Cleveland, the following resolution was unanimously adopted:

"The reports which are reaching us concerning the incredible cruelties toward the Jews in Nazi-occupied countries, particularly Poland, stir the Christian people of America to the deepest sympathy and indignation. It is impossible to avoid a conclusion that something like a policy of deliberate extermination of the Jews in Europe is being carried out. The violence and inhumanity which Nazi leaders have publicly avowed toward all Jews are apparently now coming to a climax in a virtual massacre. We are resolved to do our full part in establishing conditions in which such treatment of the Jews shall end.

"The feelings of the Jewish community throughout the world have recently been expressed in a period of mourning, fasting, and prayer. We associate ourselves with our Jewish fellow-citizens in their hour of tragic sorrow, and unite our prayers with theirs.

"We confess our own ineffectiveness in combating the influences which beget anti-Semitism in our own country, and urge our constituencies to intensify their efforts in behalf of friendly relations with the Jews.

"We urge that all plans for reconstruction in Europe shall include measures designed to secure full justice for the Jews and a safe and respected place for them in western civilization. For those who, after the war, will have to emigrate from the war-ridden lands of Europe, immigration opportunities should be created in this and other lands.

"We recommend that the officers of the Federal Council transmit this action to the Jewish leaders in person."

After the adoption of this resolution, there was a dramatic moment. Dr. Weigle, the presiding officer, said: "We have just voted to recommend prayer for our Jewish brethren. I think we should now rise and have such a prayer." And he

called upon a Negro Methodist bishop, who, out of the depths of suffering of his own race, led the assembled delegates in a simple but moving prayer for the suffering Jewish people of Nazi-dominated Europe.

Our Presiding Bishop, as president of the Federal Council, will, in accordance with the terms of the resolution, "transmit this action to the Jewish leaders in person." It would be a gracious thing if bishops, rectors, and delegations of Christian laymen would take it upon themselves to do the same thing in local communities all over the country.

Pacifism's "Creative Alternative"

FOR sheer lack of realism, we award an *ersatz* rubber medal to the Fellowship of Reconciliation for what it terms "a creative alternative" to the destruction and chaos of the war. This organization, it will be recalled, is the principal representative of Christian pacifism in this country, and the Episcopal Pacifist Fellowship is a related body. In a meeting of its national council in New York this month, the following four-point program was set forth:

"That the war must stop—*now*, and that our government should take the lead in bringing this about;

"That, to this end, our government should offer to join *at once* with all peoples in building a peace growing out of repentance for and universal repudiation of the policies which led to the war, based on the consent of peoples, not on the dictates of a conqueror, and aiming at a world of freedom and equality for all;

"That the work of forgiveness and reconciliation—feeding the hungry multitudes of Europe and Asia, healing the sick, clothing the naked, providing shelter for the homeless—begin *now*;

"That *now* men must go back to the work for which God placed them on this fair planet—back to plowing the ground, sowing the seed, reaping the harvest; back to building homes and communities where God may be worshipped in spirit and in truth; back to the labors of science, art, and prayer."

To the ideals expressed in points 2, 3, and 4, every decent man and woman would subscribe wholeheartedly. But can anyone whose eyes are not utterly blinded by wishful thinking conceive of the possibility that, under present circumstances, any of the benefits of points 2, 3, and 4 could accompany the action recommended in point 1?

How could our government take the lead in stopping the war *now*? Only in one way; by surrendering to Germany and Japan. What other kind of cessation of hostilities would Hitler and Tojo accept? And what would then become of "the consent of peoples," "feeding the hungry," "freedom and equality for all?" Can our pacifist brethren discern anything in the record of our enemies' actions and avowed intents to justify hope of these things? If not, are they not talking nonsense?

For the sincere conscientious objector we have the utmost respect. We would not, as some have suggested, put a star for him on the parish honor roll; but nevertheless we honor him for the conviction that leads him to take the hard way of prison or the CO camp, with the resulting opprobrium of his fellows, rather than the easier way of conformity. He is following the dictates of his Christian convictions, and we respect him for it, even though our own Christian convictions lead us to quite a different conclusion.

Yet, we must confess to a sense of disappointment and

even, perhaps, of annoyance at the shallowness which seems to characterize most of the public utterances of pacifists. They seem to propose that by a sort of spiritual jiu jitsu we suddenly stop fighting and thereby cause all the evil in the world to overthrow itself.

The Prince of Darkness is not so amateurish a contender as that. If pacifism were seriously undertaken as a national policy, it should be obvious to anyone that no such quiet and prosperous world as that described above in points 2, 3, and 4 would result. The innocents whose slaughter we commemorate this Monday, the unresisting Jews who are being murdered by the thousands in Europe today, are powerful evidence that non-resistance is a way of blood and sorrow quite as much as resistance.

If Christian people are impelled to advocate pacifism, why can't they do so on forthright and realistic terms? They themselves are sheltered by the men who are killing and dying on every continent; the consciousness of this anomaly ought to be in the forefront of their minds, even though it be contrary to their own wills. And let there be no mistake: if our defenders were told to lay down their arms, the "work of forgiveness and reconciliation" would not be in the hands of Christians, pacifist or otherwise, but in the hands of those for whom Christianity is merely a sign of weakness.

Whether or not pacifism is the right way, it is a hard and bitter way, when its implications are fully carried out. To attempt to represent it otherwise is almost a sacrilege against the glad acceptance of poverty, torture, and death which is inevitably in this world the lot of those who will not resist. The dignity of this measure of sacrifice is not available to the American pacifist as an individual, because our government recognizes his right to follow his conscience. We can only look for his assurance that he understands the magnitude of the sacrifice which he is demanding of the nation as a whole, and is willing to accept it. When, on the contrary, he assures us that what he advocates will produce a happy and prosperous world in which everybody will mind his own business and love everybody else, we must say quite candidly: You are not offering a "creative alternative"; you are talking sheer bunk.

Interruption

"WE ARE interrupting the program of the New York Philharmonic to bring you Capt. Eddie Rickenbacker. . . ." So came the announcement over one Midwestern radio station Sunday afternoon. Should we try to get the Philharmonic on another station? Or should we stick it out and hear what Capt. Rickenbacker had to say?

We decided to stick it out. And that is how, quite inadvertently, we heard one of the most moving stories which World War II has yet produced.

The facts of Capt. Rickenbacker's story are well known. How his plane was blown off its course and forced down at sea for lack of gas; how the crew, with too little time to bring along food and water, climbed into their rubber boats in the empty sea; how they organized daily prayer and Bible-reading sessions; how, after several days without food, they decided to pray specifically for food—and an hour later a sea-gull landed on Capt. Rickenbacker's head; how the captain caught the gull, divided it among the men, and used the entrails for fishing bait; how the rain came and the men caught water in their clothes and rags and squeezed it into a

bucket; how, in the days that followed without rescue Capt. Rickenbacker received the confessions of "all the sins of omission and commission" that his men could remember.

Capt. Rickenbacker, speaking with difficulty because of the intensity of his emotion, had yet another message for the men and women on the home front. Those who heard him will need no further word. But those who did not may profit by thinking of the things he mentioned. He described the life of the army and navy men in New Guinea and at Guadalcanal, with its ceaseless demands for courage and titanic efforts—demands which the men fulfill, day in and day out, without hesitation. It would be a wonderful thing, said Capt. Rickenbacker, if somehow those men on the fighting front and the people who have stayed at home could change places for a little while. Production would increase by several hundred percent. There would be no more strikes or slowdowns. Complaints about rationing and inconveniences would disappear. In comparison with what the men on the fighting fronts do and endure, life on the home front is easy-going and luxurious. The American people hardly realize what sacrifice means.

Oh, yes, the Philharmonic. It came back on, but it took us quite a while to get attuned to it again. Eddie Rickenbacker's brief trip with us into reality—religious and physical—made most of the motions of our Sunday afternoon seem a little ineffectual.

L. C. Relief Fund

ONE member of THE LIVING CHURCH FAMILY sends a check to THE LIVING CHURCH RELIEF FUND for the Nursery Shelter, explaining that this is her Christmas gift to another member of the FAMILY, and that the gift is therefore to be acknowledged in the name of the latter. It is touching indeed to think that our Shelter children are thus drawn into the Christmas circle of these two friends.

In this holy season we trust that many other readers will think of the needs of the Nursery Shelter children and of the prisoners of war, for whom we have also assumed a special responsibility in cooperation with the Presiding Bishop's Fund for World Relief.

Contributions to the Shelter Christmas Fund had arrived at a total of \$109.50 when this issue went to press. Because we know we can count on our readers for additional contributions to make an adequate gift, we have cabled \$150 to Barton Place. With the money went this message: "Living Church Family sends greetings, wishes joyful Christmas to babes and staff. God bless you all." Some contributions are undoubtedly already in the mail. If you have not sent yours, will you do so within the next few days?

Checks for any of these purposes should be made payable to THE LIVING CHURCH RELIEF FUND and sent to THE LIVING CHURCH, 744 North Fourth Street, Milwaukee, Wis., with notation as to the fund for which they are intended.

Correction

THE report of the recent sessions of the Federal Council, as given in THE LIVING CHURCH of December 20th, was the most complete and accurate of any in the Episcopal Church press. But we did make one unfortunate error, and we hasten to correct it. The statement on the issues at stake in the war was not drafted by Mr. John Foster Dulles, as indicated in our report. It was rather a statement prepared by Dr. Samuel

F. Cavert and others, after one of the official departments had failed to agree on an earlier draft. Mr. Dulles' part was confined to the final paragraph recognizing the right of "sincere Christians who believe that force is never permissible" to hold that position within the Christian fellowship. This paragraph was added in an amendment made from the floor, and accepted by the non-pacifist majority as a recognition of the sincerity of the views of the pacifist minority, represented by the Quakers, the Church of the Brethren, and some members of other Churches.

We make this correction in the interests of accuracy, because we take pardonable pride in the reputation of THE LIVING CHURCH as the periodical that gives the most comprehensive and accurate account of all important activities in which our Church has a corporate part.

The Church Periodical Club

QUIETLY, without any fanfare of publicity, the Church Periodical Club carries on its valuable work, in wartime as in time of peace. The object of this organization is simple: "To bring together those who need reading matter and those who have such material and are willing to pass it on." There ought to be an active branch in every diocese and parish; is there one in yours?

Here is a well-merited tribute to the CPC, written by an army chaplain at an embarkation point and sent to us by a former diocesan director: "We have just made a survey of last year's work. Through this office we have sent overseas almost 200,000 articles. Of these, my estimate is that the Church Periodical Club has supplied at least 150,000, from Maine to Virginia and west as far as Ohio. The chapters have come to my help and altogether a magnificent task has been performed. In this you have had a share, and I write to thank you on behalf of the soldiers who enjoy your books and magazines, and for all you have done for them."



SINCE RETIRING as editor of the *Church Times*, Sidney Dark has been writing indefatigably and with his usual ability on behalf of the principles of Malvern. But that he hasn't learned to know America any better than he did when he fulminated against her Protestantism, Puritanism, and Prohibition, is shown by this sentence from an article of his in the *Canadian Churchman*: "Jefferson Davis was obviously wrong when he wrote in the American Declaration of Independence that it is self-evident that all men are born equal." Who's obviously wrong?

THE PARISH PAPER of St. Andrew's Church, Roswell, N. Mex., quotes this very appropriate table grace of John Wesley, suggesting that it might either be said in unison or sung to the tune of the Doxology:

Be present at our table, Lord;
Be here, and everywhere adored.
These mercies bless, and grant that we
May feast in Paradise with Thee.

LIVY THE OFFICE CAT says: While you're enjoying the blessings that are yours this Christmas, don't forget a check for the Living Church Nursery Shelter.



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By CLIFFORD P. MOREHOUSE

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Our Dickens Club

By Mrs. George W. Moore

MENDING and darning began it. About 30 years ago three Milwaukee women joined together to make this irksome weekly task a joy, through a common "knowledge and intimate delight" in the books of Charles

Christmas Story; a Dickens Christmas gift, a Tiny Tim gift, to some handicapped child. For two years we have sent this gift to England; this year it is a joy to find the way opened to an English child through THE LIVING CHURCH RELIEF FUND with its nursery shelter, Barton Place.

We are sometimes asked "Do you always read Dickens? There are so many fine new books. . . ."

We agree with Mr. Samuel Crothers' "Gentle Reader": "We cherish no prejudice against new books—*David Copperfield* was a new book once and as good then as it is now." In fact we have read many new books in our Dickens Club, but over the years this digression has been slight; when a new book is finished and we ask "what next?" there is a certain stirring at the heart of us and someone says—"Let's read *Our Mutual Friend* or *Bleak House* or—"

"Let's," says our Dickens Club in complete and quiet content.

A CHRISTMAS TOAST

"A Christmas toast to Dickens,
Rich are they indeed
Who hold the magic of his name
In their glad Christmas creed.
It speaks of love and trustfulness
In kindly word and deed
Of friendliness and sympathy
Wide as human need;
Of simple things and simple joys
Of childhood books and games and toys;
How richer than a miser's store
Is the hidden gold of fairy lore
When touched by memory.
A deeper glow in the Christmas fire,
A star in the candle's shine,
A breath of frankincense and myrrh,
In the fragrance of the pine.
A Christmas toast to Dickens
And to all who hold him dear
And to the grace of fellowship;
May this bless us through the year."

Dickens. They planned to meet weekly, sew, darn stockings and socks, and read Dickens aloud.

The original group was later increased to six; the personnel has changed through the years, but we are still six women meeting at each others homes every Friday, bringing our sewing, mending, and knitting, eating a simple lunch, and then—in close companionship, joy, and release—reading Dickens.

We are interested in the worldwide Dickens Fellowship, with its chapters in every country of English speaking people. We have subscribed to the *Dickensian*—the official paper of this organization; some of our members have visited the Dickens Fellowship Headquarters in London. We have never joined the Fellowship, which has requirements beyond our small informal group, but we are akin to it in kind if not degree.

Christmas in the Dickens Club is a high occasion to us. We have acquired our Christmas traditions; a Christmas toast to Dickens, which is our own, and holds for us a certain expression of our fellowship; a special Christmas luncheon; a Dickens

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter	
Previously acknowledged	\$3,183.46
Mrs. S. W. Anderson	50.00
Rt. Rev. Harry Roberts Carson	25.00
Anonymous, Mansfield, La.	10.00
A Friend	10.00
Elias Ball	10.00
Mrs. D. L. Clayton	10.00
Anonymous, North Marshfield, Mass.	5.00
Anonymous, Philadelphia	5.00
W. F. Eves	5.00
In Memory of A. H. E.	5.00
In Loving Memory of Frances Allen	5.00
Barbara Gering	5.00
Eleanor T. Kimball	5.00
Mrs. Edward G. Lasar	5.00
Miss M. Louise Porter	5.00
Rev. John G. Shirley	5.00
Miss Alice M. Silliman	5.00
Mrs. F. M. Kirkus	3.00
Mrs. J. B. McClelland	2.50
Anonymous, Kingston, N. Y.	2.00
Anonymous, Topeka, Kans.	2.00
Mrs. M. Wm. Ball	2.00
Grace Palmer	2.00
St. John's Church School, Bedford, Ind.	2.00
Rev. Wm. N. Wyckoff	2.00
Mrs. Edward Ashley	1.00

Shelter Christmas Fund	
Previously acknowledged	\$ 68.50
In Memory of "Tiny Tim"	21.00
Mrs. S. H. Edsall	10.00
Grace Church School, New Bedford, Mass.	10.00
	\$ 109.50

China Relief Fund	
Rt. Rev. Harry T. Moore	\$ 20.00
In Memoriam	5.00
Mrs. Alice M. Silliman	5.00
	\$ 30.00

Greek Relief	
Rt. Rev. Harry T. Moore	\$ 20.00
In Memoriam	5.00
M. S. B. and A. P. B.	2.50
Mrs. Florence A. Cutter	1.00
	\$ 28.50

War Prisoners Aid	
Previously acknowledged	\$ 370.00
Mrs. F. M. Kirkus	5.00
Rev. L. B. Richards	5.00
M. S. B. and A. P. B.	2.50

\$3,371.96

\$ 382.50

SEMINARIES

Theological Education Sunday

Presiding Bishop Tucker has designated January 24, 1943, as the next Theological Education Sunday. The General Convention of 1940 recommended that one Sunday in each year be appointed by the Presiding Bishop in consultation with the Committee on Theological Education on which "It shall be the duty of every minister of this Church to present to his congregation the subject of theological education, the responsibility of the laity for its adequate support, and a special offering shall be made which shall be sent to such seminary or school of theological education as the minister shall determine."

Bexley Alumni Group Set Up

Bexley alumni from Michigan parishes met in Jackson, Mich., on December 10th, in St. Paul's Church to organize the Michigan Alumni Association.

The purpose of the Michigan alumni group is to strengthen alumni ties with the seminary and to aid the seminary financially and in the securing of students.

COLLEGES

Rev. Richard S. Martin to Serve in 7th Province

Presiding Bishop Tucker announces that he has appointed the Rev. Richard S. Martin as associate secretary for College Work in the seventh province. The appointment was made upon nomination of the Division of College Work.

Mr. Martin is rector of St. Paul's, Fayetteville, Ark., and is chaplain to Episcopal students at the University of Arkansas.

Inter-Religious Council Formed

Formation of an Inter-religious Council for American Colleges and Universities is announced by the Rev. Dr. Alden Drew Kelley of the National Council's Division of College Work.

The new Council is the result of widespread concern among religious leaders as to the future of religious work in institutions of higher learning disrupted by wartime conditions; men leaving for the armed services; training centers of various kinds being set up in educational institutions; curriculum changes to meet wartime needs; and the many other changes growing out of war which are affecting all American educational institutions enrolling young men and women.

Represented in the Inter-religious Council are the National Catholic Welfare Conference; the B'Nai B'Rith Hillel Foundation; the National Commission on University Work of the Council of Church Boards of Education, the latter representing the various non-Roman denominations and the student YMCA and YWCA. Dr. Kelley explains that the Council's

program is to be exploratory and consultative, in an effort to develop a coordinated approach to religious work on college campuses. There is, he says, a common conviction that the primary task of the new group lies in the field of religion and only incidentally in areas touching morale, recreation, or social life.

SECONDARY SCHOOLS

Miss Janet Ward Assumes Duties As Principal of Hannah More Academy

The Bishops of Maryland and the trustees of the Hannah More Academy have invited Miss Janet Ward to be successor to Miss Laura Fowler, principal of Hannah More Academy, Reisterstown, Md. Miss Fowler will retire on July 1, 1943, when Miss Ward will assume her new duties.

Miss Ward graduated from Dana Hall, Wellesley, Mass., and returned there to

teach science after finishing college in 1926. She received her B.S. degree from Teachers College, Columbia University, and was for a number of years an assistant in the department of general chemistry there, while doing graduate work in science and history.

For two years Miss Ward was placement secretary at the Coöperative Bureau for Teachers, New York City. From there she went to the Personal Service Department of John Wanamaker, New York, where she became assistant director of the Bureau of Schools and Camps and the Bureau of Churches and Institutions. After three years she returned to do more graduate work at Columbia and at the Montclair State Teachers College and came to Hannah More as instructor in science in 1935. In 1937, Miss Ward took a position as head of the science department at Miss Hewitt's School, New York City, where she remained until 1941 when she returned to Hannah More Academy as Miss Fowler's assistant.

S C H O O L S

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SEMINARIES

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COLLEGES

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NEW YORK

Institute of Christianity to be Held

A weekly Institute of Christianity, to be devoted to a discussion of minority groups, will be held at St. George's Church in New York January 13th to February 3d.

On successive weeks discussion subjects will be: the Negro, the Jew, the enemy alien, and the white race.

Scheduled speakers include Dr. Louis Finkelstein, president of the Jewish Theological Seminary of America; Dr. Eduard C. Lindeman, New York School of Social Work; Miss Eunice Carter, Negro lawyer and member of the City Council; Dr. Joseph Gathings, Post Graduate Hospital; and an official of the Federal Bureau of Investigation.

Warning to New York Church

People: Clerical and Lay

William Hodson, Commissioner of Welfare of New York City and a Churchman, has again had occasion to warn Churchpeople against appeals for charitable or patriotic purposes made by persons or groups unknown to them. Once more, both clergy and laity have been embarrassed to discover that a "welfare effort" to which they contributed was a "racket." The usual procedure had been followed by those who made the appeal. Contributions were first secured from one or two prominent Churchpeople, or else they were induced to let their names be used. On the strength of this backing, the promoters worked on other Churchpeople—with marked success.

Commissioner Hodson says in regard to this:

"My own experience during the past 10 years convinces me that it is extremely difficult to protect our prominent citizens against their own charitable impulses. Almost any organization having a patriotic or charitable name can get prominent citizens to accept places on its board, regardless of whether the enterprise is good, bad, or indifferent. . . ."

"The result is a substantial loss each year to the established organizations of a patriotic and charitable nature which ought to have the support of all citizens. For every legitimate cause there springs up at some time or another a fraudulent appeal. Perhaps there is nothing to do except expose these frauds as they come along. . . . In any case, it behooves us all to continue the warnings which have appeared in the press again within the last few days in connection with a fantastic proposition which was allegedly patriotic. New York must stop being a sucker town."

The Social Service Commission of the diocese of New York has for years supplied confidential reports of appeals to the clergy who asked for them. The Rev. Dr. Floyd Van Keuren, executive secretary, frequently urges the clergy to inquire in every case, in order to make sure that their people are not victimized.



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Further information available by addressing any of the above at

20 Exchange Place New York

CHICAGO

Grace Church, Oak Park, Ill. Consecrated

Grace Church, Oak Park, Ill., was consecrated on December 13th by Bishop Conkling of Chicago. The interior furnishings are complete and the entire property including the parish house and the rectory are debt-free. The Rev. Harold Holt, D.D., is rector.

Grace Church, begun in 1873 as Christ Church, Harlem, has 1260 communicants, and extends an influence over many more through its community program. The parish looks upon the consecration of the Church as the beginning of a new era for its life and work in Oak Park.

HONOLULU

Tribute

Commenting editorially upon the impending departure of Bishop S. Harrington Littell, the Honolulu *Advertiser* says that the Bishop "has been a powerful influence for good in the community and has made lasting personal friendships. Hawaii, though loath to lose him, will rejoice that his life is to be made easier."

Of Bishop Keeler, who is to be temporarily in charge of the district, the *Advertiser* says: "He is known here and is well-liked. He will find the community ready to welcome him warmly and to cooperate heartily in his work."

SALINA

St. Anne's, McPherson, Kans., Settled in Church Building

After using first a small room for services, then a combination of small rooms, and finally a funeral home, St. Anne's congregation, McPherson, Kans., has moved into a church building in December. The building, churchly in appearance and renovated for church purposes, was originally a school building on the site of the new Camp Phillips near Salina, and was purchased and moved into McPherson by St. Anne's congregation.

LONG ISLAND

Consecration of St. Andrew's

St. Andrew's Church, Astoria, Long Island, recently was consecrated by Bishop DeWolf of Long Island. On November 30th a festival Holy Eucharist and Holy Communion were celebrated at 6:30 A.M. to enable most workers to be present. A service of thanksgiving and the burning of the mortgage took place on St. Andrew's day, November 30th, at which Dr. J. I. B. Larned, Suffragan Bishop of Long Island, presided.

Other events scheduled in the celebration were a dance for the young people of the parish, Holy Eucharist and Communion on behalf of the men in the parish

in the service, a parish dinner, and a requiem. The celebration was concluded on December 6th with Holy Eucharist, Communions, Morning Prayer, Holy Baptism, and Evensong.

EAU CLAIRE

Mortgage Burning

What a determined group of laymen and their priest can accomplish by careful planning and with the cooperation of the rest of the parish has been demonstrated by St. Alban's, Superior, Wis.

Confronted with a 15 year old mortgage of \$2700 and a rectory and church badly in need of repair, the parish started a campaign several months ago to pay the mortgage. So enthusiastic was the response that the project gathered momentum until, with some aid from the American Church Building fund, the entire exterior of the rectory was covered with insulation and fire-proof shingles; new fixtures installed; and various incidental repairs made to the Church building.

At the same time a special confirmation class was prepared and presented to Bishop Wilson at a service of Thanksgiving on the first Sunday in Advent. The evening of St. Andrew's Day the mortgage was burned at a parish dinner.

MILWAUKEE

A Community Creche

It's an ill wind that blows nobody good. Because of the war, Milwaukee's municipal center of Christmas celebration is more definitely Christian than ever before. Instead of the usual huge community tree in the court of honor, there is a lovely manger scene, before which school children sing the traditional Christmas carols.

The original suggestion came a year ago from Mayor Carl Zeidler, whose rich baritone voice was a feature of last year's community Christmas festivities. This year Milwaukee is saddened by the uncertainty regarding the fate of its sailor-mayor, recently reported missing in action.

When the Christmas tree commission began its plans, it was found that the usual brilliantly lighted community tree would interfere with civilian defense regulations. Then Mrs. Frank V. Sherburne, chairman of the committee on shrines of the Milwaukee Council of (Roman) Catholic Women, remembered Mayor Zeidler's suggestion, and the commission gladly accepted it. An 18 by 14 platform, 20 inches high, was built for the shelter, surrounded on three sides by evergreen trees. From the top of the tallest tree, 25 feet high, a star gleams in the reflected light of passing vehicles. Life-size figures for the manger itself were made by art students of a parochial high school.

The result is a pleasing and thoroughly Christian community center for Milwaukee's Christmas festivities. And it is a gracious tribute to the youthful and popular mayor who Milwaukeeans still hope and pray may be spared to return to his home after the war.

Some More Family Chatter

You've no idea how much we enjoy these little chats around The Living Church fireside, just you all and us. We do get to know each other lots better, don't we?

Practically everybody who will read this is a Catholic-minded Episcopalian, or down in their heart wants to be. So, just amongst us, what are you doing to spread The Catholic Religion anyway? Are you taking all the blessed Sacramental Privileges, the beautiful worship, and then doing nothing about it? If so, you are NOT a Disciple of Our Blessed Lord, nor are you a real Catholic. You're just a mere follower, a hanger-on, one who gets many privileges and crumbs, but misses the meat course of the meal. REAL Catholics just HAVE to tell others continuously, of the wonderful Faith which they have, and you can always tell them when you see them, for the love of Our Lord shines in their faces when they talk to you. One can stop being a mere follower, you know, and become a Disciple at any time, but, remember, disciples who follow the Master and His Cross, follow with a cross also, and that cross, strange to say, is the JOY of it.

And, for the third time (we know it) we refer to ourselves and our business here as the Kitchen of The Church, where all the spiritual viands may be found, and this past month, will you believe it, a chuckling young priest called us up, and inquired for the "Head Chef." By cracky, we cooked him up a good "meal," and there is more to be had in our larders, if you really want some heavenly dainties.

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DEATHS

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

Percy Thomas Fenn, Priest

The Rev. Percy Thomas Fenn, D.D., died in the Presbyterian Hospital, Philadelphia, Pa., on December 8th at the age of 77.

Dr. Fenn, the eldest son of George and Mary Ann Frances Wood Fenn, was born in London, England, on June 29, 1865. He came to this country in March, 1886. He received his preparation for Holy Orders from Archdeacon Ziegenfuss of Poughkeepsie and the Rev. Dr. Thomas Burgess of Millbrook, N. Y. He was ordained to the priesthood on May 10, 1891, by Bishop Henry C. Potter.

His first parish was St. Andrew's, Brewster, N. Y., to which he was appointed minister-in-charge while he was still a deacon and to which he was called immediately after his advancement to the priesthood. It was during his rectorate there that he married Sara Christian (Kitty) Mills, the elder daughter of the Rev. William Hammond Mills, the rector of St. Paul's, Yonkers, and his elder son, Percy Thomas jr., was born. In 1893 he became rector of St. John's Church, Boonton, N. J., where his second son, William Hammond Mills, was born. In 1895 he was called to St. John's Church, Essex, Conn. While he was there he started missions in four of the nearby towns; three of these missions have developed into self-supporting parishes.

A throat affliction which culminated in the loss of his voice made it necessary for him to resign and move to a milder climate. After eight months' rest, he had recovered sufficiently to accept a call to St. James', Texarkana, Tex. He remained there seven years, leaving to accept the rectorship of St. John's, Wichita, Kans.

He always felt that the 16 years he was rector of St. John's were the most rewarding years of his ministry. He found the parish with an unpaid debt and with the Church unconsecrated. He proceeded to raise the money and to pay the debt. As his work prospered, he took the lead in diocesan affairs. He established missions in various parts of the city. St. Stephen's mission, which Dr. Fenn established in the newer residential section of the city, is today the parish of St. James, named as a memorial to the son of the late Bishop Wise. For the Colored people of Wichita he raised the money to buy a lot and erect a church building. This mission became the parish of St. Augustine. He was active in the Syrian colony there, raising money for the purchase of a church building for them, and supplying their religious needs in the absence of their priest. Seven postulants entered the ministry from St. John's.

Dr. Fenn was a deputy to every General Convention which met during the years of his residence in Wichita.

In 1920 he became the rector of St. Mark's Church, Syracuse, N. Y. But he had overworked, and he was not there long before his health began to fail. He resigned in 1927 and went abroad for a year's rest. His health, however, was never completely restored. He returned to this

country and remained inactive for another year. At the end of that time he received a call to St. Paul's Church, Berlin, Md. He acquainted them with the state of his health, but they wanted him. The result was that he spent nearly 13 productive years there. When he resigned, this time for good, in December, 1941, St. Paul's was acknowledged to be an outstanding parish in the diocese. A year later he was buried in St. Mary's Churchyard in Newton Lower Falls, Mass., by the Rev. Philemon F. Sturgis jr. Dr. Fenn is survived by his wife and two sons.

Francis D. McCabe, Priest

The Rev. Francis D. McCabe, chaplain of the New York Protestant Episcopal City Mission Society and of the New York County American Legion, died at his home in New York on December 15th. He was 58.

Fr. McCabe had been chaplain for the Mission Society at the New York City Penitentiary and since last November at the New York State Prison for Women and Westfield State Farm, Bedford Hills, N. Y. From 1933 to 1937 he was Indiana State Director of Probation.

He was born in Philadelphia in 1884, the son of Francis and Rachel Dan McCabe. He was graduated from Temple University in 1904 and Drew Theological Seminary in 1904. Ordained in the same year by the Methodist Church, he entered the Episcopal Church in 1921.

He served at St. Luke's Church, Couer d'Alene, Idaho, Holy Trinity Church, Wallace, Idaho, Trinity Church, Alliance, Ohio, and St. Matthew's Church, Indianapolis, Ind. In the first World War Fr. McCabe served as a chaplain on Army transports. He is survived by his widow, Mrs. Ida H. McCabe, and a sister, Mrs. Charles H. Ackley.

Funeral services were held in the Cathedral of St. John the Divine. Bishop Manning officiated, assisted by the Rev. William E. Sprenger, director of the New York Protestant Episcopal City Mission Society.

Mrs. William Adams Brown

Mrs. William Adams Brown, wife of the distinguished teacher and scholar, died on December 12th, in her 76th year. Funeral services were held in Trinity Chapel, Trinity Parish, on December 15th. Bishop Freeman of Washington officiating. Interment was in Greenwood Cemetery, Brooklyn, N. Y.

Mrs. Brown held many important offices in internationally known organizations. She was president of the Woman's Land Army of the first World War. During the period when the United States was in that war, she was national war president of the YWCA. In that time, she visited France, going to all the 55 stations at which the YWCA ministered to Red Cross nurses, French munition workers, and all the women from the United States who in any way were connected with the Amer-

DEATHS

ican Army. After the war, she continued her YWCA work as national finance chairman.

Patriotic societies also benefited from Mrs. Brown's interest and active help. She was president of the national Society of Colonial Dames from 1925 to 1932.

She belonged to several well-known clubs. Among them was the Cosmopolitan Club of New York, which she founded. She was national chairman of the women's Committee of the National Cathedral, Washington, D. C.

Mrs. Brown is survived by her husband, and by three sons: William Adams Brown jr., Crosby Brown, and Winthrop Gilman Brown.

Robert H. Clark

Robert H. Clark, for many years one of the leading business men of Cleveland, died at University Hospital on November 23d.

Mr. Clark was a member of one of the oldest families in Cleveland and for many years has been closely connected with business and educational interests. He was for many years a member of the vestry of Trinity Cathedral, where the burial services were conducted on November 24th.

Mr. Clark was for many years a member of the council of the diocese of Ohio, a member of the board of directors of the Church Home, and a deputy from Ohio to the General Convention.

Carolina Schereschewsky

Miss Carolina Schereschewsky, daughter of the late Rt. Rev. Samuel Schereschewsky, for 30 years Bishop of Shanghai, China, died in Asheville Mission Hospital on December 16th after an extended illness. She was 68 years old, and had retired in 1937 after a long career as a missionary in the Orient.

Miss Schereschewsky was born in Peking, and engaged in missionary work early in her life. In the latter years she taught English and coached dramatics at Tsuda College, taught in Tokyo Christian College, and twice a week taught English at St. Luke's International Medical Center, Tokyo, to doctors and nurses.

The only remaining direct descendant of the late Bishop, Miss Schereschewsky by inheritance and environment had a lifelong interest in the promotion of Christianity in the Orient. Her father was a Lithuanian Jew who became a bishop of the Episcopal Church. He migrated to America in 1854 and after his conversion to Christianity and study at the General Theological Seminary, New York, he volunteered for missionary service in China. His outstanding accomplishment was the eight-year task of translating the Old Testament into the Mandarin language. The story of his life is told in a fascinating biography, *Apostle of China*, by Dr. J. A. Muller (Morehouse, 1937).

Funeral services for Miss Schereschewsky were held December 18th at Trinity Church, Asheville, N. C., by the Rev. G. F. Rogers, assisted by Bishop Gribbin.



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CHANGES

Appointments Accepted

BRISTOL, Rev. WALLACE, rector of St. Stephen's Church, Seattle, Wash., is to be rector of St. Stephen's Church, Colusa, Calif., and priest in charge of Trinity Church, Willows, Calif., effective January 15th. Address: St. Stephen's Church, Colusa, Calif.

CONDIT, Rev. GEORGE E., rector of the Church of the Holy Communion, Washington, D. C., is to be rector of the Church of the Redemption, Philadelphia, Pa., effective January 1st. Address: 19 North 56th Street, Philadelphia.

CRUSOE, Rev. CHARLES E., has been vicar of St. Anne's, Tifton, and St. Matthew's mission, Fitzgerald, Ga., since November 15th. Address: 106 Fourth Street, Tifton, Ga.

FAIRFIELD, Rev. LESLIE L., has been granted leave of absence by the National Council after repatriation on the *Gripsholm* from the missionary district of Shanghai and has been appointed by the Army and Navy Commission for work with the soldiers and their families in the Alexandria, La., area.



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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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