

The Living Church

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



Mildred S. Capron

Fasting Communion

ST. MARTIN'S, MISSOURI VALLEY, WYO.
 Dedicated to the patron saint of the United States
 November 11th, St. Martin's serves a new
 ng area in Wyoming.

[See page 17.]

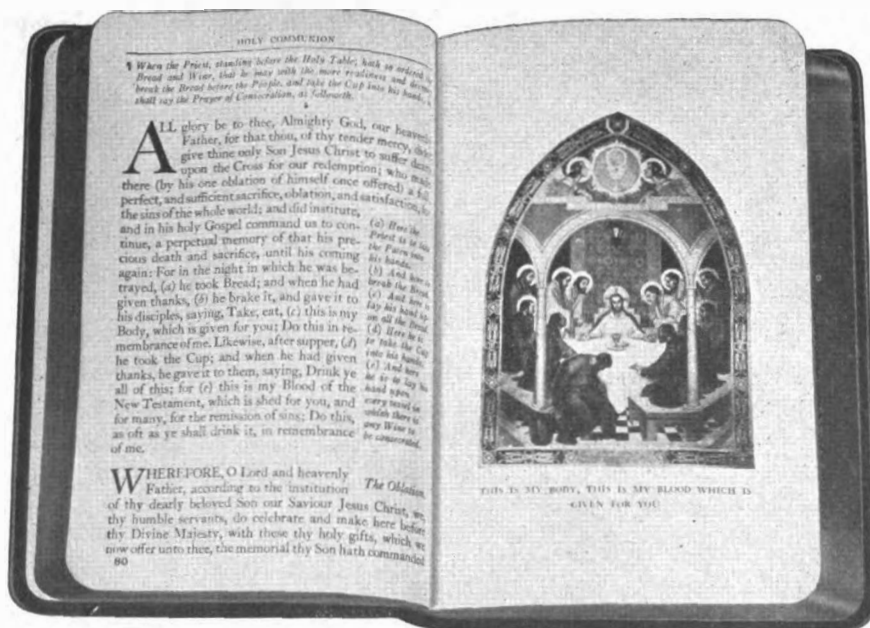
Who Gets the Breaks in Prayer?

Chaplain Webster

Page 15

STATE HISTORICAL SOCIETY
 816 STATE STREET
 MADISON WISCONSIN

F LC2 A



Illustrated Edition
of the
BOOK OF COMMON PRAYER
The Perfect Christmas Gift

\$2.00
(Postage Additional)

Fourteen Illustrations: The Annunciation, Visit of the Shepherds, Visit of the Wise Men, The Presentation in the Temple, Jesus and the Doctors, Baptism of Jesus, The Temptation in the Wilderness, The Sermon on the Mount, The Transfiguration, The Last Supper, The Crucifixion, The Resurrection, The Ascension, Descent of the Holy Spirit.

This special edition, size 3 3/4 x 5 1/2, contains fourteen illustrations in black and white of the murals of the Life of Christ in *The Serbian Orthodox Pro-Cathedral of St. Sava*, formerly *Trinity Chapel*, New York City.

Give A Religious Book This Christmas

Morehouse-Gorham Co. 14 E. 41st STREET, NEW YORK 17, N. Y.

Christmas 1943

Invite *The Living Church* into your home each week! You'll find it a welcome visitor — and a most interesting one.

Or, if you already subscribe, give it as a Christmas gift this year to the names on your gift list. There will be a big saving to you also, if you take advantage of

Our Christmas Offer (new or renewal)

One-year subscription\$5.00 Two one-year subscriptions....\$9.00
Two-year subscription \$9.00 Each additional subscription..\$4.00
(Foreign \$1 a year extra)



The Living Church

744 N. 4th Street
Milwaukee 3, Wisconsin

Please send a gift subscription to:

Name _____
Street _____
City & State _____

Gift card yes no

Please enter my subscription new renewal

Name _____
Street _____
City & State _____

LETTERS

Coöperationist

TO THE EDITOR: I think my good friend Fr. Larned in his letter published this week has been unjust to me and to those many Americans who, like me, have no hope of seeing an effective international government come out of this war. He seems to think that there are only two alternatives: to be an advocate of some sort of super-state or to be an isolationist. There is a third alternative, to be a coöperationist while retaining independence. The third is my position and that of quite a lot of thinking people.

I have a sort of pain at being charged with being an isolationist, after a quarter century of vigorous protest against American self-sufficiency and American conceit, protest that in the years before this war cost me no little. But I never have believed that an international government can be effective, or long keep peace, unless it governs an international community with reasonable common mores.

(Rev.) BERNARD IDDIGS BELL.

Providence, R. I.

Fasting Communion

TO THE EDITOR: You have disgusted thousands of your readers and insulted thousands of others in your reference to "non-fasting" communion—and suggesting that such a procedure at General Convention was tantamount to "unchastity" (before marriage). Such comparisons as this (and many of us have not forgotten a similar insult in your paper, at the time of an inter-faith conference and communion in Washington Cathedral, sponsored by the late Bishop James E. Freeman) are vicious and unpardonable.

This is just one of the "muddles" that the Anglo-Catholics have gotten into by reason of holding out for a "change of the elements" into "something other" at the prayer of consecration.

Jesus said, "This is My body"; "This is My blood"—to people who understood exactly what He meant. His blessed body and His blessed blood were there before them all, intact—to the last cell. How then could He "hold His body" in His hands?—when it stood intact before them! How could He mean, literally, actually, that His blood was in the cup—when every blessed drop of His blood was coursing through His arteries and in His veins?

Too, this is just one of the many bits of "unreason" you extremists find yourself trying in vain to lift to "reason"—when you set

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Book of Common Prayer; A Prayer Book for Soldiers and Sailors; Book of Offices for Certain Occasions; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Low cost insurance and annuity contracts available to the clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families.

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION

Low cost fire and windstorm insurance on property owned by or closely affiliated with the Church, and on the residence and personal property of the clergy.

Further information available by addressing any of the above at

20 Exchange Place New York

Christmas Crib Sets

Large Set \$40 Small Set \$20
(14 figures in each set)

Photograph of Holy Family Small Set in December Issue of House & Garden (Page 40).

Robert Robbins

1755 Broadway New York, N. Y.

ST. HILDA GUILD, INC. CHURCH VESTMENTS ALTAR LINENS

Ecclesiastical Embroidery NEW YORK
147 E. 47th Street
Conformances with reference to the advancement of Churches.

Old Embroidery Transferred
Telephone: Eldorado 5-1085

American Edition of the Anglican Missal

A sturdy, durable volume bound in leather-grained buckram, blue or red, with title in gold leaf.

Price \$35.00 at your book-store or from

THE FRANK GAVIN LITURGICAL FOUNDATION

Mount Sinai Long Island, New York

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE..... Editor
(On leave for service with U. S. Marine Corps)
PETER DAY..... Acting Editor
JEAN DRYSDALE..... Managing & Literary Editor
ELIZABETH McCracken..... Associate Editor
LEON McCAULEY..... Director of Advertising and Promotion
MARIE PFEIFER..... Business Manager
MARY MUELLER..... Circulation Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.



RGEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.
Church Furnishings
IN CARVED WOOD AND MARBLE-BRASS-SILVER FABRICS + WINDOWS

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

SURPLICES STOLES CASSOCKS
Clerical Suits
ALTAR LINENS AND ALTAR HANGINGS

finished or by the yard.

C. M. ALMY & SON, INC.
562 Fifth Ave. (at 46th St.) New York



VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Alter Cloths—Embroideries
Priest Cloaks—Robots—Collars
Custom Tailoring for Clergymen

1837 Church Vestment Makers Over One Hundred Years 1943

COX SONS & VINING, INC.
131 EAST 24th STREET NEW YORK

WHEN WRITING ADVERTISERS
PLEASE MENTION
THE LIVING CHURCH

STRICTLY BUSINESS

HERMAN F. HAKE, treasurer of the Morehouse-Gorham Co. since 1932 and with the firm since 1920, is gone, but the men and women here in the New York office, who have worked with him for years, will be a long time getting used to the fact. It is so easy to go toward his office, expecting to see him look up from his account books—or to look around for him at the luncheon table.

Many tributes have been paid to him by business and personal friends in the last week, but I think the finest came from a casual acquaintance of his who works in an office down the hall—a man Herman probably didn't know well enough to name. I met the man as he was waiting for the elevator. "I'm sorry," he said, "to hear about that fellow. Gosh, you know, he was such a cheerful guy, he always had a grin for everybody!"

Requiem Mass was said Friday, November 19th, at 10:45 a.m., in Christ Church, Bronxville, where Herman lived with his wife Helen and his daughter Lucile. Fr. Hohly officiated, assisted by Fr. Stone. The Morehouse-Gorham Co. was closed that day, and the employees paid their tribute in a body.

Last Monday Herman was buried in Milwaukee, where he had lived for a score of years. Fr. Day, of Christ Church, Whitefish Bay, read the committal.

Herman was a good man, a conscientious worker, a loyal husband, and a fine father. He was an active Churchman, not a "pious" man but a true believer. He was the type of man the Church may be proud to have produced. In his life now—in his greater life—he has the prayers of every member of his firm.

God grant him peace, and may light perpetual shine upon him!

Leon McConkey

Director of Advertising and Promotion.

LETTERS

up promises and postulates never intended by the Master. The bread and the wine "symbolize" the body and blood of Jesus. To endeavor to "make these simple elements" into something they are not—is to tamper with truth and to drive thinking men and women from the Church.

To impute "unchastity" to Churchwomen, in a "spiritual" matter is grotesque—and all honorable men will resent it. And to attribute "irregularity" to the Church officials, in connection with an announcement as to "where to obtain breakfast" (before Holy Communion) is gratuitous and out of order. I think you owe the whole Episcopal Church an apology.

(Rev.) THOMAS F. OPIE.

Great Barrington, Mass.

Editor's Comment:

We discuss some of the questions raised by Dr. Opie's letter in this week's leading editorial. Here we should like to point out merely that Dr. Opie's quotation marks do not necessarily mean that he is quoting, and that his interpretation of the previous comment [L. C., October 10th] is his own inference, not a paraphrase.

Communism

TO THE EDITOR: Please cancel my own and my gift subscription.

THE LIVING CHURCH grows more and more political and international, less and less religious, except for tiresome articles and articles and letters concerning unity with Presbyterians.

Propaganda, which Episcopalians have never tolerated in the pulpit, they cannot tolerate in their chief Church paper, and there is widespread discontent among many faithful Churchpeople. In the editorial, "Beginnings of World Order," November 14th, you say, "Unless all nations' interests can be overridden in the paramount interest of the world community"—. This suggests world communism to which I can in no way subscribe.

GEORGIA L. PECK.

Moline, Ill.

Chinese Mission Schools

TO THE EDITOR: I have just been reading the article on New Phases in China's Church Life by the Rev. Gilbert Baker, in your issue of THE LIVING CHURCH for October 31st. There is one statement there which I question. He says "The institutions connected with our own Church in the Yangtze valley are now almost all in the hands of the Japanese. Only Hua Chung College and the Hankow Diocesan Union School . . . have penetrated into Free China."

I believe that the first of our mission schools to move into Free China was St. James, Wuhu, which in the fall of 1937 moved to Maolin, Anhwei, where it has been located ever since. Later the students from St. Paul's and some from the mission girls schools in Anking joined the Maolin group, and formed what I have understood to be the largest and most important middle school in all the province, called the Kwang Yih School, with Rev. David Lee as principal and Rev. M. C. Wang as chaplain.

When Mr. Baker wrote of "Free China" he doubtless had in mind the district in South West China in which the schools to which he referred are located. But fortunately Maolin though only 70 miles from Wuhu in occupied China, is not only in Free China but has never been bombed or molested in any way. The 400 middle school students there have

had an almost unique opportunity to prepare themselves in a peaceful situation for the leadership which they will be called upon to give in post-war China.

MRS. LLOYD R. CRAIGHILL.

Englewood, N. J.

Man's Worth

TO THE EDITOR: Wealth does not add to, nor does poverty detract from the worth of a man, in the sight of God. That worth consists not in what a man has, but in what he is—the image of God. But in the sight of men, wealth does add to and poverty does detract from a man's worth. And this is the view, taken by social workers. These efforts to abolish poverty are aimed to restore man not to his worth in sight of God, but to his worth in sight of man. Poverty in their opinion does detract from a man's worth, and by abolishing poverty, they are restoring a man's worth.

This belief is not only practiced, it is preached in Protestant pulpits by those, who are less preachers of Christ than social workers. They can not see a man behind his wealth or his poverty. They see wealth and poverty behind men. They will not admit that wealth makes a man worthy, but they do admit that poverty makes a man unworthy, by their efforts not to restore the poor man to God—but to destroy the barrier, poverty, in their opinion, to God.

But it was not of the poor man, that our Lord said, that it is easier for a camel to go through the eye of a needle than for him to enter the Kingdom of Heaven.

FRANK D. SLOCUM.

New York.

Indians

TO THE EDITOR: We note the many references to the Negro as discussed at General Convention. Though we know that there are many more Negroes than Indians, we still wonder why the Indian is never mentioned as he also is a member of a minority race in America.

G. BERNICE HOLLAND.

Springfield, S. D.

Pictures of Christ

TO THE EDITOR: Again St. Philip's Society, West Stockbridge, Mass., is offering free to chaplains 100 small pictures of Christ.

(Rev.) F. S. EASTMAN.

West Stockbridge, Mass.

Departments

CHANGES	.. 23	FOREIGN	... 8
DIOCESAN	.. 17	GENERAL	.. 5
DEATHS	... 21	LETTERS	... 3
EDITORIALS	.. 12	WAR SERVICE	9

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 is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

FIRST SUNDAY IN ADVENT

GENERAL

RADIO

Presiding Bishop Broadcasts
Thanksgiving Day Message

A Thanksgiving Day message by the Presiding Bishop went to all parts of the British Empire, the South Seas, and some parts of South America and the West Indies on November 25th. Bishop Tucker's message was sent by short wave radio under the auspices of the World-Wide Broadcasting Foundation, a non-profit organization interested in educational and inspirational broadcasts over shortwave channels.

Bishop Tucker pointed out that, through all the stresses of war, there is yet "common ground for expressing gratitude to God."

"Let us thank God for the coming Victory," he said, "because through it the way will be cleared for positive advance towards the attainment of the goal which God Himself has set before us. Then our gratitude will not degenerate into complacency. It will not be a feeling of relief because our task is accomplished. Rather it will be a renewed dedication of ourselves, in deep humility and in recognition of our dependence upon God, to press forward to the mark of our high calling."

Bishop Tucker declared that the immediate goals of the Allied Nations are world freedom and world unity, two qualities which, he said, may at times seem incompatible. "One aim of countries like Germany and Japan is unity. The way by which they seek to reach it is the destruction of freedom. Freedom, they say, results in diversity, and diversity inevitably leads to chaos. In order to obtain the unity which is essential for peace and well being, they claim the irresponsible many must be brought under the control of the superior few. By taking away the freedom which produces diversity, by enforced regimentation, they aim to mold mankind after one pattern.

FREEDOM AND UNITY

"The only hope of eradicating such principles from human society is to find a better solution of the problem caused by the apparent incompatibility of freedom and unity." Bishop Tucker proceeded to make the point that answers to such problems are impossible with man, but possible with God. "Whatever else we do in our effort to attain world freedom and world unity will be inadequate unless at the same time we bring men into contact with Christ. I suggest therefore, to the Christian Church, this formula for mak-

ing its contribution to the cause of freedom and unity: 'Through World Evangelism to World Unity in Christ.'

The Bishop's address was shortwaved from station WRUL in Boston, headquarters of the Foundation. It was sent at 5 P.M. EWT, which was 10 P.M. in England. The Foundation is providing transcriptions of the address for the use of other radio stations in this country.

[This item was prepared in advance of the event it describes.]

PUBLIC AFFAIRS

Federal Council Endorses
Moscow Declarations

The executive committee of the Federal Council of Churches, meeting in New York on November 16th, unanimously adopted without change a report which asserted that the Moscow Declarations are a "notable step toward realizing international order" as provided by the Six Pillars of Peace adopted by the Federal Council.

The report, prepared by John Foster Dulles, international lawyer and chairman of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council, declared that the Moscow Declarations "mark a great development from the Atlantic Charter, which proposed no international institutions and which contained no reference to religious and intellectual freedom."

"There still remain major omissions," the report added, "notably the omission

can be grateful that their government has cooperated with the governments of Great Britain, Russia, and China to make a sound beginning for world order. We can legitimately feel that we have done much to create here a public opinion that has made this possible. We must not, however, be complacent or relax our efforts. The Moscow Declarations go only part of the way. Even then they are still words. To move from words into functioning institutions infused with the spirit of Christian fellowship remains a political and spiritual task of immense proportions."

Will Not Seek Representation
At Peace Conference

The Federal Council of Churches will make no effort to secure formal representation at the peace conference, it was decided by the Council's executive committee.

As an alternative, however, the committee voted to authorize the Council to "continue and strengthen the present policy of bringing the influence of the American Churches to bear upon the officials of our government, particularly those within the Department of State."

The committee's action was taken after the presentation of a report from its advisory committee which pointed out that "important decisions concerning the future will probably be made not at a formal peace conference but in a series of step-by-step negotiations."

The executive committee also voted to request the officers of the Commission to Study the Bases of a Just and Durable Peace to draft a memorandum analyzing the reasons for not seeking formal representation of the Churches at the peace conference.

Peace Commission Shortens Name

The Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches has simplified its name. It will now be known as the "Commission on a Just and Durable Peace."

ORTHODOX

Archbishop of Kiev
To Visit United States

Plans are progressing for the visit to the United States of Metropolitan Nickolai, Archbishop of Kiev, Russia, it was revealed by Metropolitan Benjamin, representative of the Moscow Patriarchate in America, and spokesman for Orthodox

DEAN DUN ELECTED

The Very Rev. Angus Dun, dean of Episcopal Theological School, Cambridge, Mass., was elected Bishop of Washington on the third ballot, November 23d.

to deal with colonial or economic matters. There are ambiguities, such as the phrase 'peace-loving nations.' But the positive aspects of the Moscow Declarations are sound, rejecting as they do any attempt to have world order merely on the military alliance of a few."

Mr. Dulles' report contained a detailed comparison, point-by-point, of the Church-sponsored Six Pillars of Peace and the Moscow Declaration.

In conclusion, Mr. Dulles said:

"The Christian forces of this country

elements in this country who have maintained unbroken relations with the Mother Church in Russia.

The Archbishop of Kiev is one of the Soviet Union's most prominent Churchmen. He is the only religious leader serving as a member of the special commission set up by the Soviet government to investigate war damage caused by German occupation forces in Russia.

"We do not know precisely when the Archbishop will arrive," Metropolitan Benjamin stated in an interview with Religious News Service, "but many of our people are eagerly awaiting his coming in the hope that it will lead to complete unity in the Orthodox community. He will come as a kind of ambassador of the Russian Church. He knows the position of the Church in Russia today and has the authority to speak to Russians here in the name of the Patriarch."

The Russian Orthodox following in America, estimated at over a million, has been divided into two groups since the advent of the Soviet regime. The first group, representing about 80% of Orthodox Church membership, is headed by Metropolitan Theophilus, who, with several other bishops, has consistently refused to recognize the existence of the Soviet government or to acknowledge any Church or ecclesiastical authority in Russia, on the ground that the Church in Russia is not free.

The second group is controlled by Metropolitan Benjamin as Metropolitan of the Aleutian Islands and North America and Patriarchal Exarch in America.

"My belief," the Metropolitan stated, "is that most of our Orthodox here are ready to unite with the Mother Church. The majority of priests—probably 95%—would be glad of this step. Only one or two of the 10 bishops of the so-called Theophilites favor an independent Church. The others recognize that this is not possible in view of the desire of the majority to resume relationship with the Moscow patriarchate."

UNITY

The Metropolitan pointed to one significant step looking toward unity which, he said, gave him "much encouragement."

"Members of the Theophilus group already pray for Patriarch Sergius in their liturgy," he disclosed. "The bishops have issued official permission to their clergy to mention Patriarch Sergius as head of the Church in the liturgy of the Mass."

Asked if plans were being made by his group to foster better relations between the Churches in America and Russia, the Metropolitan replied:

"Our plans are merely to foster and develop the Orthodox Church in this country. The Church has no direct intention to promote better relations between the Churches in America and Russia. That is not its business. It, nevertheless, hopes that its work and influence will serve this cause in an indirect way, and it certainly wishes to throw its full influence in the fight against Hitlerism."

Metropolitan Benjamin heads the Russian Orthodox group represented in the newly incorporated Federated Greek

Catholic Churches of America, which will meet at Buffalo next month to draw up a constitution and consider plans looking toward mutual efforts on behalf of the Serbian, Syrian, Greek, and Russian Orthodox primary jurisdictions in this country.

NATIONAL COUNCIL

Rev. A. Ervine Swift Assumes Position at 281

The Rev. A. Ervine Swift, formerly curate of St. David's Church, Baltimore, Md., is now assistant secretary in the Overseas Department of the National Council.

CANVASS

Detroit "Sells" the Church By Modern Promotion Methods

★ Promotional methods which have made the products of Detroit's factories known throughout the world, and have "put across" community drives involving millions of dollars, are being used by Detroit's business men to "sell" the idea of church attendance and support.

Under the leadership of Harold Thompson, member of the executive council of the diocese of Michigan, and chairman of the United Church Canvass in Detroit, the laymen of the committee are using billboards, radio programs, and spot announcements, advertisements, and stories in daily and community newspapers to urge Detroiters to attend and support the church or synagogue of their faith in the interests of building a better community.

Using a wartime theme, reflecting the statement that "there are no atheists in fox-holes," posters titled "Men Unashamed to Pray" have been placed on more than 100 billboards throughout the metropolitan area. Several radio programs were arranged on local stations, in addition to numerous spot announcements, and in most of these speakers emphasized the

laymen's belief that "The answer to juvenile delinquency and many other community problems lies in supporting the church or synagogue of your choice."

In addition to the local programs, the coast-to-coast broadcasts sponsored by the National United Church Canvass were pointed out.

In order that the churches and synagogues of Detroit might derive the full benefits of the promotional campaign conducted by the laymen during the period from November 21st to December 12th, the committee urged the observance of three special week-ends during that period.

They suggested that the slogan for the United Church Canvass in Detroit, "Men Unashamed to Pray," be stressed in services in churches and synagogues during the first week, with particular emphasis on prayer.

Emphasis on family worship was suggested for the second week, and freedom of worship during the closing week, with recognition of service men and women who are fighting for freedom.

A general observance of Universal Bible Sunday, December 12th, is recommended for the closing of the United Church Canvass.

The Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, is head of a liaison committee of the clergy which sent out a letter before the start of the campaign, urging participation by all the churches. Archdeacon Hagger suggested four ways in which churches and synagogues could gain spiritual and moral benefits through the united appeal for church support and attendance sponsored by the laymen—campaigns to stimulate church attendance and the winning of new members; every member financial canvasses; campaigns to reinstate inactive members; and appeals for the support of denominational war service funds.

Ten Cents a Week

E. T. Beatty, Every Member Canvass chairman of St. Andrew's Parish, Birmingham, Ala., proves his case by arithmetic. He points out in a letter to people of the parish, that the diocese of Alabama "wants to raise \$50,200 next year from the red side of the envelope," and that there are 12,000 Church members in the diocese. Says Mr. Beatty, "Get your pencil and paper and see something! If every single member would give 10 cents a week to the red side, we would have \$62,400. and the diocese is asking for only \$50,200!"

The same amount, 10 cents a week, the letter continues, would bring \$1,560 from St. Andrew's parish, which is asked for only \$1,200.

"I want to pass along to you the thought that if we get our hearts into the Church's business, realize its responsibilities and its importance, familiarize ourselves with its needs, and last but not least, think of what a place this would be to live in if we did not have the Church . . . we will all contribute to the limit of our ability, and like it. It will not be a burden but a pleasure."

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$2,142.20
Mrs. Charles H. W. Foster	35.00
In memory of E. R. P.	15.00
In memory of E. T. B.	15.00
Mrs. Robert Ewell Roe	12.24
Gertrude S. Baker	10.00
Mrs. John Bennett	10.00
Helen G. Child	5.00
Mrs. John C. Stephens	5.00
In memory of Bishop Booth of Vermont.	2.00
Member of Woman's Auxiliary, Christ Church Cathedral, Sacramento, Calif..	.50
	<hr/>
	\$2,251.94

Shelter Christmas Fund

Previously acknowledged	\$ 15.00
Alice L. O'Mears	20.00
In memory of E. T. B.	10.00
Miss Grace A. Hobart	10.00
Mrs. Charles H. W. Foster	5.00
	<hr/>
	\$ 60.00
Mrs. R. E. Brestell (about \$8.00)	£ 2

INTERCHURCH

Federal Council Urges Sex Instruction for Youth

An appeal to the Churches, homes, and schools of America, "to see to it" that children and young people receive sound sex instruction and character training has been issued by the Federal Council of Churches.

Deploring the "large amount" of sexual delinquency among young girls, the spread of venereal disease, and the growth of prostitution, the Council urged educators, authors, publishers, the press, the motion picture industry, and the radio to "recognize with us a great national responsibility for upholding high standards of conduct in the relations between the sexes, and for preparing youth to be builders of the future homes of America."

The Council coupled with its appeal a protest against newspaper or magazine exploitation "which degrades thought and emotion."

"We protest also," the Council said, "against the portrayal of the human body in ways that are sensually provocative and which detract from the reverence in which men and women should be held as creators of homes and guardians of the sacredness of family life."

Dr. Leiper Heard by People Of Many Faiths

The Central Presbyterian Church, New York City, was crowded on Sunday, November 14th, when Dr. Henry Smith Leiper, just home from a visit to England and Scotland, was the guest preacher. Not only members of the Central Church, but men and women of many congregations, and representing many faiths, including the Jewish, were present. Dr. Leiper went abroad to attend the annual meeting of the British Council of Churches, as the official representative of the World Council of Churches, of which he is the American secretary. His message was of very special importance at this time when many conferences on the post-war world are being held. He said in part:

"British Church leaders are increasingly aware that despite its great cost and the lift which it will bring to the spirit of men, victory in this war will not be enough. They know that out of the 817 wars in the past 1,000 years, not one war has produced an enduring peace. They know that war brings only destruction and that the time for building constructive things only arrives with the end of military operations. So the Church leaders in England are insisting today that the Church belongs in political idealism and political thinking, although they are certain that the Church should not be allied to any specific political party, platform, or bloc.

"Churchmen over there are perhaps more fully aware than we are of the dangers of the rising flame of hate and of the desire for revenge which they see growing up around them; and they are awake to

the need for the Church to meet this growing menace by a new and unprecedented venture in faith. Every time I go over there, I am more impressed regarding the lessons of life one learns from association with our British cousins. This time I found both the leaders in the Churches and other people not at all boastful over their past history but more keenly conscious than ever before of their past failures and inadequacies and more determined not to keep on making the same old mistakes in their nation and in the world."

Churches Pay Tribute to Dr. Hume, Plane Victim

A memorial service for the late Rev. Theodore Carswell Hume, first representative of the American Churches to go to Europe under the Churches' general plan of post-war reconstruction, was held at Calvary Church, New York, under the joint auspices of the World Council of Churches, the Federal Council of Churches, and the General Council of the Congregational Christian Churches. Mr. Hume was killed October 22nd when the Swedish transport plane *Gripen* was shot down off the Swedish coast.

Describing Mr. Hume as the "first martyr of the ecumenical Church in our time," Dr. Douglas Horton, Congregationalist leader, declared that "when the war is over, the needy churches of the continent will be moved to trust us more by the one death of Ted Hume than by all the words that all of us may speak."

Clergymen participating in the service included Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches; Dr. Henry Sloane Coffin, moderator of the Presbyterian Church in the USA; and Dr. Henry Smith Leiper, American secretary of the World Council.

Constitutional Action of Proposed "National Council" Deferred

The executive committee of the Federal Council of Churches has voted to defer action on the constitution of a proposed "National Council of the Churches of Christ in the United States" until its January meeting. The "National Council" would represent eight major interdenominational agencies, including the Federal Council.

The committee's action followed presentation of a report recommending approval of the constitution and commending the plan to the "favorable consideration of the constituent communions of the Federal Council."

Fund Raised to Aid Japanese Christian Leaders After War

To help Toyohiko Kagawa, famed Japanese Christian leader, carry on his work after the war, a fund of several thousand dollars is being raised in this country.

The money-raising project is being conducted by the "Friends of Kagawa,"

an organization which in pre-war days collected Christmas funds to support Kagawa's work in the slums of Japanese cities.

WORLD COUNCIL

Seek International Conference Of Church Leaders

A resolution requesting the American members of the World Council of Churches to consider the possibility of convening an international conference of Church leaders as soon as possible after the cessation of hostilities was adopted in New York by the executive committee of the Federal Council of Churches.

The proposed assembly would be made up of Christians with special experience in international affairs, authorized to consider ways in which "the ecumenical Christian fellowship can make its influence felt more effectively in the period immediately after the war."

EPISCOPATE

Convention to Elect Successor To Bishop Thomas

The vestry of St. John's Church, Florence, S. C., has invited the diocese of South Carolina to come to Florence for the special diocesan convention scheduled for next January, to elect a successor to Bishop Thomas.

Bishop Thomas submitted his resignation in September to take effect December 31st, and his resignation was accepted at General Convention. He was elected Bishop of the diocese in Florence in 1929, at a regular diocesan convention held at St. John's Church. The election was held by candlelight. A heavy rain and wind-storm had cut off all electric power and flooded the church yard with water ankle-deep. Candles were secured and the election, the closing feature of the convention program, proceeded by candlelight.

A committee of five clergymen and five laymen will recommend a new bishop. Clerical members of the committee are the Rev. F. W. Ambler, chairman; the Rev. W. S. Poyner, Dr. William Way, the Rev. H. D. Bull, and the Rev. Harold Thomas. Lay members are Judge R. W. Sharkey, Gen. C. P. Summerall J. Ross Hannahan, B. Alston Moore, and E. Walker Duvall.

Thanksgiving Service

The 159th anniversary of the consecration of Bishop Seabury as the first Bishop of the Protestant Episcopal Church in the United States of America was observed on Sunday morning, November 14th, in Trinity Church, New York City, by special prayers of thanksgiving. The rector, the Rev. Dr. Frederic S. Fleming, officiated. Bishop Seabury was consecrated in Aberdeen, Scotland, on November 14, 1784, by Bishops Kilgour, Petrie, and Skinner, all bishops of the Episcopal Church of Scotland.

MEXICO

Religious Issues Flare

The Roman Catholic Church in Mexico became the center of a bitter controversy when members of the Mexican Revolutionary party in Mexico City accused the clergy of trying to regain political power through the right wing Accion Nacional party and the Sinarquist Union, according to Religious News Service.

The Archbishop of Mexico, Msgr. Luis M. Martinez, had previously denied any link between the Church and the two pro-Catholic parties "or any other organization of a civil or political character, even though they be formed by Catholics or have Catholic tendencies."

"The aim of the Church," he said, "is to remain in the spiritual field. The Catholic Church in Mexico is disposed to collaborate sincerely and efficiently with the civil government for the good of the country in the field which corresponds to its mission."

The current dispute arose from a statement by Manuel Gomez Morin, head of Accion Nacional, calling for abolition of the articles of the constitution which prohibit religious instruction in schools. He charged that Mexico has no freedom of worship and accused the government of being inept and responsible for the failure of agrarian reforms.

Revolutionist leaders in the Mexican Senate and Chamber of Deputies retorted that members of the clergy are "meddling" in politics and accused the Accion Nacional and the Sinarquista of being "traitors and outlaws."

In a heated, five-hour session, senators urged vigorous steps to halt alleged violations of the law prohibiting religious ceremonies outside churches.

Labor member Fernando Amilpa, referring to recent requests for chaplains in the Mexican Army, said chaplains are satisfactory in the United States but not in Mexico.

Subsequently a joint committee of the senate and chamber, composed of members of the Revolutionary party, was formed to investigate and oppose the activities of the Sinarquista and the Accion Nacional.

Meanwhile, the Mexican Secretary of Government has ordered governors of states to enforce laws against religious ceremonies outside churches. A ruling has been issued by the Secretary of National Defense forbidding soldiers in uniform to enter churches.

NORWAY

Admit Repression Fails To Subdue Church

Quisling authorities in Norway have admitted that repressive measures have failed to gain control of the rebellious State Church.

A communication issued in Oslo by Ragnar Skancke and Sigmund Feyling, heads of the Church department, asserts

that the Church-State conflict has not been ended by the arrest and banishment of clergymen or by police interference, while the position of the Quisling party has been weakened by its anti-Christian tendencies.

The communication further admits the Church department's mistake in appointing inadequately trained persons as Quisling clergymen and urges the avoidance of political implications in Church action.

The letter concludes by exhorting Quisling-appointed clergymen to show "patience and endurance," declaring that they will achieve success through the influence of their personal lives and preaching.

NASSAU

Bishop Burton's Travels

When Bishop Burton of Nassau visited Grand Bahama and Abaco for the first time, he was greeted by a crowd of people, and a small girl delivered an address of welcome. The whole company proceeded to the church, singing "Onward Christian Soldiers." When the Bishop left the next day the whole congregation came down to the shore singing "God be with you till we meet again," as he went aboard his ketch, St. Mary of Stafford.

The same kind of thing happened at each landing, and in one place the Bishop was carried ashore and up to the church in the arms of a tall man from Turks Island, with a stout matron waving the Stars and Stripes.

ENGLAND

Anglican Church Assembly Favors Increased Stipends for Clergy

The Anglican Church Assembly went on record at London meeting in favor of fairer distribution of endowment benefits and increased stipends for the clergy, but failed to accept in full recommendations of the interim report of the Financial Commission set up by the late Archbishop Lang in 1941.

The Assembly called for further information concerning proposed legislative requirements to bring about a financial reorganization in the Church of England.

CHINA

Bishop Gilman Reports From Hsichow

"It would be hard indeed for anyone to have more satisfaction than I feel in being able to write the Hsichow address at the top of this letter," writes Bishop Gilman of Hankow, who recently arrived in Free China, eager to resume work among the scattered units of his diocese now refugeeing in that southwestern area. Ever since Hua Chung College fled from Wuchang in 1938, Bishop Gilman has been eager to visit it, but felt obliged to stay at his post

in occupied China as long as possible, and on leaving there he had to return to the United States before getting into Free China.

"By a wonderful combination of circumstances, I almost made the trip from Kunming to Hsichow in one day," he continues. "Although everyone is having a very hard time of it because of the inflation, they put on a brave face. Our mission is spending enormous funds to keep our clergy and their families alive and to educate a small number of children. Of course, the sum is infinitesimal in comparison with what is being expended upon armaments. However necessary these may be at present, the life of the Chinese Church is far more important for the future. I urge upon the Church the necessity of meeting this charge under this period of special emergency."

MEDITERRANEAN

Bishop of Gibraltar Reports Many Confirmations

More confirmations are reported from the Mediterranean war zone by Dr. Harold Buxton, Bishop of Gibraltar, who now writes of 48 confirmed at Holy Trinity Church, Algiers, where he was acting for his neighbor Bishop of North Africa, who is detained in England. At St. Paul's, Malta, part of the extensive diocese of Gibraltar, Bishop Buxton confirmed 92, all service men but four or five.

While at Malta, he visited a Greek ship in the harbor and was most cordially received by the captain, who asked him to have a requiem on shore next morning, in memory of Greek shipmates who had been killed a year ago. This the Bishop did, reading parts of the service in Greek.

Although the war compelled many clergy of this war-ridden diocese to return to England, the diocesan office in London now reports, "There are many signs that the territory of the diocese is beginning to emerge from its long night. The chaplain who ministers to the British community in Athens has his bag packed for an early return to that city. Another has his eye cocked for the resurgence of Florence, and there are others whose hopes are similarly attuned to the possibilities of the early future."

Meanwhile work has steadily continued in at least 19 of the diocesan chaplaincies, and in some of them has been greatly increased by the war. Besides Gibraltar and two places in Malta, clergy are active in Lisbon, Oporto, and Estoril, Portugal, in Beaulieu, France, in six places in Spain and six in Turkey. Letters come through showing that the Church's work continues even in places where the diocesan clergy cannot as yet return. A Churchwoman now in London, who has a house in Taormina, Sicily, has heard from an army chaplain that he is quartered in her house, is holding services in St. George's Church, which has not been harmed, and is using her books as a much appreciated lending library for the troops.

ARMED FORCES

Army Chaplains

The following are Episcopal chaplains attending the November session of the Harvard Chaplains' School:

Herbert S. Craig, first lieutenant; Robert L. Curry, first lieutenant; Eric I. Eastman, captain; John U. Harris, first lieutenant; Joseph L. Kellermann, first lieutenant; Howard F. Klein, captain; Thomas S. Matthews, first lieutenant; Stanley Wilson, first lieutenant; Harvey L. Woolverton, captain.

Memorials at Virginia

Episcopal School

On November 4th the Rt. Rev. Henry D. Phillips, Bishop of Southwestern Virginia, dedicated a pair of handsome brass eucharistic candlesticks and a dossal at Langhorne Chapel, Virginia Episcopal School, Lynchburg, Va.

The candlesticks had been given by three recent alumni, John Owen Higginson of Charlottesville, Va., Claiborne Thweatt Smith of Rocky Mount, N. C., and Robert Alexander Magill, jr., of Lynchburg, Va., in memory of the following former students of V. E. S. who have made the supreme sacrifice in this second World War:

Churchill Chalkley, Big Stone Gap, Va.; Don Franklin Cox, Raleigh, N. C.; James Geiger Coxetter, jr., Fort Bragg, N. C.; Walter Taylor Green, Cooleemee, N. C.; William Devereaux Langhorne, jr., Chatham, Va.; Malcolm McLean Lasher, Havre de Grace, Md.; James Russell Shaw, Richmond, Va.; Jack Walter Weston, Roanoke, Va.

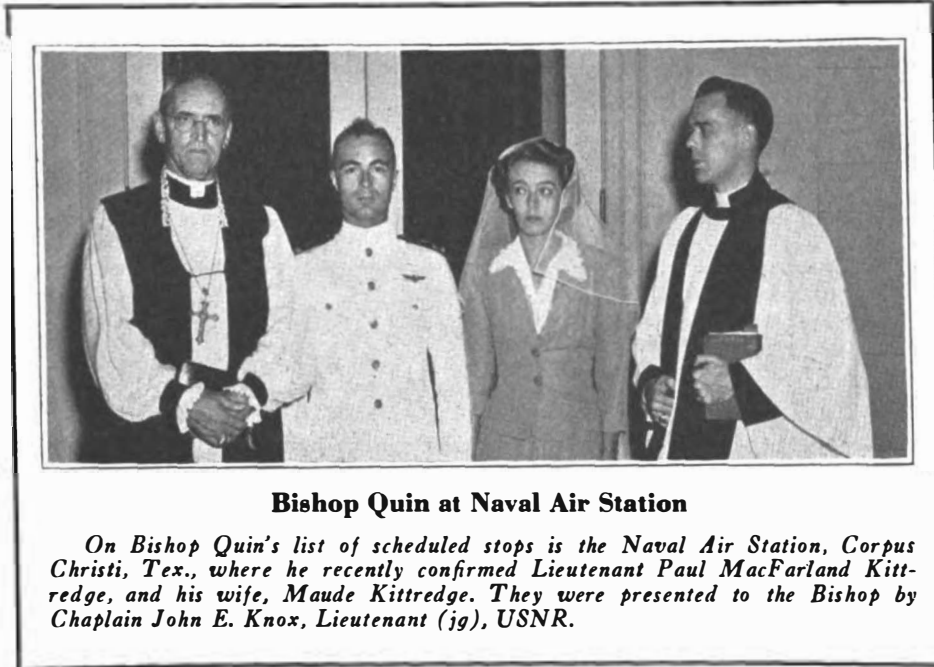
The dossal was a gift to Langhorne Chapel from St. Paul's Church, at Lynchburg.

Chaplain Awarded Legion of Merit Tells of Guadalcanal Experiences

The chaplain's weapon of war—spiritual inspiration—is hurrying along in its mission of bringing comfort to American soldiers all over the world. Whether it be in the jungles of the South Pacific, the mountains of Italy, or any of the other scenes of action, American chaplains are marching with our fighting men, ministering to the wounded and dying and counseling and leading the living.

Back from Guadalcanal comes Chaplain (Captain) Clifford Chadwick, formerly of Trinity Church, Hamilton, Ohio, whose experiences as revealed to the War Department are further evidence of the important and dangerous role chaplains are playing in the war.

Chaplain Chadwick, who served with an infantry regiment, was one of the first chaplains to be awarded the Legion of Merit in this war, and is well acquainted with warfare from actual experience. Being pinned behind a log by a Jap machine gun fire that is chipping off the bark right in front of your nose is not a pleas-



Bishop Quin at Naval Air Station

On Bishop Quin's list of scheduled stops is the Naval Air Station, Corpus Christi, Tex., where he recently confirmed Lieutenant Paul MacFarland Kittredge, and his wife, Maude Kittredge. They were presented to the Bishop by Chaplain John E. Knox, Lieutenant (jg), USNR.

ant experience; and when a hill of South Pacific red ants resents your intrusions, the unpleasantness is more than doubled.

Chaplain Chadwick endured the combined ant and machine gun attack while helping minister to the wounded in the front lines during one of the advances on Guadalcanal. He was behind the log only five minutes, but with the ants supporting the Jap attack, he said, it seemed like all-day.

The chaplain has had other narrow escapes. In the course of aiding the Medical Corps remove the wounded, he came upon a Japanese stretcher lying in the weeds. After picking it up and carrying it a short distance, he saw it was broken and unusable. Later it was discovered that the stretcher was Japanese booby trap and was wired to a grenade. Had the chaplain carried the stretcher a few feet further, the trap would have sprung.

During his stay in Guadalcanal he at times worked among the natives, and he reports that Christianity has found its way into the Melanesian tribes. While working among the natives he assisted a missionary in holding religious services and passed out badly needed medical supplies.

His citation for the Legion of Merit read:

"Chaplain Chadwick was continually forward with the troops, and often beyond the lines. His ministrations to the wounded and dying were inspirational to both officers and men. His leadership and calmness while assisting in the evacuation of the dead and wounded made many difficult situations easier. With complete disregard for his own safety, when there was every chance of his becoming a casualty, he gave moral and spiritual support to the members of his organization."

Chaplain Chadwick was born in Providence, R. I., and was educated at Brown University and the Virginia Theological Seminary in Alexandria, Va.

PACIFISTS

C. O. Unit Withdrawn From Cleveland State Hospital

The entire unit of conscientious objectors serving as emergency workers at the Cleveland State Hospital is being withdrawn under orders of the camp operations division of Selective Service.

Withdrawal of the unit came at the request of Dr. Hans P. Lee, superintendent of the hospital, shortly after he had ordered the immediate removal of eight of the original 23 members. Among the eight removed were two witnesses to an assault by a regular attendant upon a mentally-ill patient.

Col. Lewis F. Kosch, director of the camp operations division of Selective Service, told Religious News Service that the unit is being withdrawn "because it was felt that members would not be able to do a satisfactory job under present conditions at the hospital."

The *Reporter*, organ of the National Service Board for Religious Objectors, states that the discharge of the eight conscientious objectors came shortly after the Cleveland press ran a series of articles on the institution, charging brutality to the patients, unsatisfactory food and housing conditions, and lack of proper care. Conscientious objectors were not mentioned in the articles except for the statement:

"At present Cleveland State Hospital has a paid staff of 200 employees, including 23 conscientious objectors. The conscientious objectors are paid \$15 a month plus room and board. Dr. Lee said in most cases the conscientious objectors were excellent employees."

The American Friends Service Committee, it is learned, has for some time been urging the withdrawal of the Cleveland C.P.S. unit and its removal to another state hospital.

"In Adam All Die"

By the Rev. Alan Watts

NOT VERY far from here there is a place called a "memorial park"—a place where certain gentlemen who like to describe themselves as "morticians" consign those who have "passed away" to their "last long sleep." In ordinary English this place is, of course, a graveyard where undertakers bury the dead, but nowadays it is thought rather tactless, or even positively ghoulish, to speak of such matters directly. To speak plainly of death is to interfere with the elaborate pretense of modern society that people don't really die at all; they just "pass away," or "go to rest," or "leave for another plane." It might seem, indeed, that this reluctance to speak of death was the result of a firm belief in the resurrection, but you will find that those who cannot bring themselves to think of death as death are just those who do *not* really believe in the resurrection of the dead. They are the modern pagans who hate all gloom, and especially the so-called gloom of the Christian and Catholic religion.

This religion has always been perfectly frank about death. Its principal symbol of devotion is a corpse on a cross; many of the saints were in the habit of keeping a human skull upon their writing desks; and in one way or another it has never ceased to remind us that we are dust and shall return to dust. Yet today so many people think of this aspect of Christianity as some sort of depraved mediaeval pessimism, a morbid and monkish obsession with death. A healthy mind, they say, does not dwell on such matters. Some go even further than this, and say with the Christian Scientists that death is a pernicious illusion, and that even to think about it is to become a victim of the false and degraded figments of mortal mind. "No, we will have none of this monkish gloom, this negative thinking, this weak submission to material illusions. The world is beautiful and what can be more glorious than life? Death is all wrong; it can't be true; it doesn't exist; it's a bad dream, a nightmare. Let's wake up from it; let us not allow ourselves to think about it, be deceived by it and brought under its power. There is no death; there is only light and life, so let us open our eyes and realize that we are gods."

FACING DEATH

"Ye shall not surely die. Your eyes shall be opened, and ye shall be as gods." The words of the Serpent, tempting Eve. Strange, isn't it, that those words, which were the beginning of all human troubles, are the very keynote of modern paganism, the very creed of Christian Science and the many new religions akin to it. And not only Christian Scientists and pagans hanker after that false promise; all of us, I think, are guilty of wanting to be gods, of that proud desire which was Adam's original sin. As one example of the desire to be gods we have given this typically modern refusal to admit and accept the fact of death, for death more than anything else brings home to us the weakness,

the limitations and the humility of human nature,—facts which make us feel all too small, rather afraid, and very ungodlike. But there are many other ways in which we refuse to admit these human limitations and try instead to be gods. What about the people who are always in quest of a state of godlike ecstasy, who can never put up with the slightest pain or de-

¶ This paper was written by Mr. Watts for a class in homiletics before he was ordained deacon. Its text is I Corinthians 15: 22.

pression of spirits, but must dispell all reminders of human frailty with a dose of aspirin or a "quick one"? What about the people who always want to dominate the conversation and be the center of interest, the people who must for ever be busy with the managing of their friends' lives, the people who imagine that their pet schemes are essential to the world's salvation, or the people who must always be in control and cannot trust others to work with them or for them? Do they not all want to be gods, and can we not all recognize ourselves among them? Yes, and what about the people who can never admit that they were wrong, and are in fact pretending that they are as good as gods?

Under the various names of optimism, progress, the control of matter by mind, the conquest of nature, and so forth, our world makes a religion of refusing to admit that in Adam, in the natural man, all of us die, all of us are sinners, and all of us are men—not gods. And when Holy Church declares this to be so much arrant nonsense she is denounced as the enemy of humanity and of progress, or blighting this fair world with dismal fears, and of weak and womanish submission to a situation which a little scientific invention, right thinking and will-power could certainly overcome. But there are two excellent reasons for the Christian attitude to this matter, and the first is that trying to be god is a rather faster way of going crazy than trying to climb up to heaven by standing on your head. For when you put your feet up to your head, you twist yourself into a circle, and land with a bump on your back. Instead of climbing up, you fall down, and this, precisely, is the doctrine of the Fall of Man—that Adam fell because he tried to climb up to the stature of God by standing on his own head, or, as we should say, by trusting in his own strength and wisdom. And ever since the day of Adam, men have been trying to jump up onto their own heads, believing that if only they could whirl their feet up sufficiently hard and fast they would assuredly rise up from the earth like angels. They are trying to run upwards and onwards away from themselves and from the truth about themselves, and all that is achieved is a frantic whirling interspersed with many bumps. For this is the great vicious circle of sin, of a lie to cover

a lie, a murder to cover a murder, the second dose of a drug to take away the effects of the first, the war to finish a war, the maddening, ever-increasing struggle to keep up one's reputation for being an omnipotent god. But however fast you may whirl to rise up from the earth, the more surely you come back to it with an unpleasant bump, "earth to earth, ashes to ashes, dust to dust." "In Adam all die."

JOY IN DEATH

But there is a second, and more important, reason for the Church's frank attitude to death. For while our modern pagan looks at death, at the skull in the monk's cell, and declares it a blasphemy against the god who is all life and health and wealth and happiness, the Church looks upon that same death with a holy joy, knowing that it holds the secret of a life beyond any pagan dreams, and can say with St. Francis, "Praise to my God for Sister Death." Whence the joy? For certainly the Church takes no perverse and destructive delight in the mere fact of death, as the pagans would have us believe. The Church rejoices because the certainty of our death is not the whole truth, "for as in Adam all die, even so in Christ shall all be made alive." How can this be, for what is Christ, and what has He done that in Him we are made alive?

Let us first see what Christ did *not* do. He brought us the gift of life neither by pretending there was no death nor by trying to be God. He did exactly the opposite. Instead of proving that He was all too much of a man by trying to be God, He proved that He was God by being so thoroughly and completely man. "He made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men . . . He humbled Himself, and became obedient to death." Man had looked for salvation in striving to escape death and to be God: but God gave salvation by accepting death and by becoming man. He changed humanity and death, for since God has been human and since God has died, to be human and to die is no longer to be separate from God. On the contrary, our very humanity and the very certainty of our death are now the actual instruments, the very means, by which we are brought into the Life of God. We had thought that the way to divinity was by exalting ourselves and by trying to escape our limitations. But through Christ we were shown that the nature of divinity, of God, was quite otherwise. For God used death and used human limitations to reveal Himself, since when they have become holy things. He showed us that death was the key to the mystery of the divine Life, because that life is, in a surprising and utterly new sense of the phrase, a living death, or, as the mystics say, a divine darkness. For the eternal Life of God is a living death not in the sense of corruption, but in the sense of an eternal surrender of self in overflowing love, an eternal death to self and to sin, a death which brings

ever more abundant life, like the burying of seeds in the earth.

Our own death, the death that we shall most certainly die, can be made here and now the means of union with God. For our death is the same death which Christ died on the Cross, and with Him we can make the death the final and entire abandonment and offering of ourselves to God. Let us make our certain death a sacrifice of ourselves, together with our necessary bondage in human limitations, our sickness, suffering and frustration. Let us make all these things the measure of our

self-offering to God. With St. Francis let us praise God for Sister Death as a constant reminder of the fact that our life is not our own, but is given entirely to the God to whom it belongs. And if death reminds us that we belong not to ourselves but to God, let us rejoice, because in so far as we let ourselves belong to God we share in the undying glory of His perpetual light.

These, we may be sure, are the thoughts of the saintly monk as he looks at the skull upon his desk, and reminds himself that he is dust. The pagans say he is

obsessed with death, but the crumbling skull tells him that he is partaker in an everlasting life that is not his own. But there is more than this. For if he lets himself be dust in God's hands, a yet stranger miracle will come to pass than the union of his *soul* with God. Returned to its elemental dust the very *body* surrenders itself to God, to be fashioned again in a heavenly image upon that day

When God to all His paladins
By His own splendor swore
To make a fairer face than heaven,
Of dust and nothing more.

KEEP ADVENT!

By the REV. B. S. MURRAY, M.A.

ADVENT! There's a thrilling sound in that old Latin word. For centuries the Church has kept Advent—the four weeks preceding the celebration of the Birth of Christ; this season is probably as ancient as the feast of Christmas. With the Advent call to fasting, prayer, and penitence the Church of God begins her year thereby suggesting that the Sun of Righteousness, "the Day Star," the Savior is the center of her spiritual life. Then, He enlightened them that sat in spiritual darkness; today His work continues. The Advent message that all things must serve God's will must be proclaimed; for Advent is the revelation of Christ to the world. And His Advent cannot be attained until all confess His lordship.

The Church, in giving us two Advent pictures of Christ as Redeemer and Judge, seeks to create minds with the proper attitude to celebrate the one and anticipate the other; that so with joy and thanksgiving we may now in spirit "go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us," even the Son of God comes to visit us in great humility; and thence with faith unfeigned and hope immovable, we ascend in heart and mind to meet the same Son of God, coming in glorious majesty to judge the quick and the dead. This dual significance, combining the past and the future, bestirs us now to prepare in our hearts a home where such a mighty Guest may come. So, keep Advent!

With a trumpet note the Church of God summons her children to prepare for the Divine Visitant, the Eternal Contemporary, Who is coming to tabernacle with us. Then, Roman, Grecian, and Hebraic influences paved the way for His coming; now, the Church provides a season devoted to anticipation, contemplation and self-examination so that we may become "a people prepared" to receive Him. As words are such poor vehicles to convey the full meaning of our expectation the Church has resorted to a theme song, the immortal "*Veni, veni, Emmanuel*"—"O come, O come, Emmanuel." It is up to us to strive for the wisdom of the Wise Men and the simplicity of the

shepherds so that Jesus Christ may be born anew in our hearts.

Keep Advent! During this penitential season, though the Church's altars and vestments are violet, her mood is nevertheless one of thanksgiving to God for His kingdom and for the fellowship of the Catholic Church through which He will establish it on earth. That He hath called us, with all our dulness and limitation, to be inheritors of the wonder, glory, and the joy of His kingdom, we marvel. "Behold, I make all things new" proclaims He Who sitteth upon the throne. And Advent 1943 we, with long eyes and expectant hearts, pray and work for the perfect day when His will shall be done on earth as in heaven. The Catholic Church, true to Her Divine Founder, proclaims the essential worth of the individual in her endeavor to create new and contrite hearts filled with a love of the abundant life "in Christ." Christ the King must reign! He must be shared with all so that as once in time He was manifested in the Person of the Son of Mary, so, at length, in the final accomplishment of the Divine Will He may be manifested in the whole sum of humanity. Thus the purpose of God will be attained and Christ will come again in power and great glory.

Keep Advent! This is a time of crisis—judgment—and soldiers of the Cross of Christ must arise and face the emergency in the awakened, urgent typical Advent mood. Our broken, bleeding world needs the hope the Savior gives. Twentieth century Christians need to recapture the early Church's confidence "in Christ" which was so quiet, definite, tolerant. Advent is an orison of quiet which helps us to make sure of God. Heralds of the Advent proclaim in bold, positive, clear, imperative tones the Advent message challenging men to order their lives as those who stand ready to welcome the Lord. The Church provides sacraments, means of grace, revivers of hope. Her book—His book—the Holy Bible, which should be "read, marked, learnt, and inwardly digested," is a book of hope, pointing to the alpha and the omega Who is Sovereign over all and in whose strength we go forward empowered toward the complete attain-

ment of the divine purpose of our God.

Keep Advent! Put on the armor of light, the whole armor of God. We are called to be sons of God, heirs of eternal life, and, having this hope, we must purify ourselves even as He is pure. Advent challenges us to be men. God's men. Alert, strong, "with vision clear and mind equipped His will to learn, His will to do." The Incarnation, God taking flesh, dignifies, heightens, and sanctifies our manhood. When God desired to be manifested to the world He chose for His Son a body, and when He was to teach He sent His messenger to prepare His way, so we are challenged as men to walk lowly before God and charitably toward men that we may make ready the way of His coming. When the Catholic Church—the *living Church*—recaptures the vision of "whosoever shall do the will of God the same is my brother and sister and mother" (Mark 3:35), then will that new day dawn wherein the four freedoms shall function harmoniously and effectively in a world committed to make peace, brotherhood, and mutual service permanently bloom. With love enthroned the will of God for man will be realized in the affairs of the world. Christ is the hope of the world! And the glory of the Catholic Church is that she exists to proclaim Him and share His life sacramentally with *all* people. Let us make Advent a season of examination, dedication, and re-consecration wherein we shall seek, and find, sacramental help to go forth with increased power and vision to do God's will. As members of the Church Universal we may expect an increased fulfillment of our hopes and labor for the extension of His kingdom. Beware lest we forget, however, that we can hasten His Advent by living according to His will as expressed in the twofold law "to love God with all our heart and our neighbor as ourselves." An Advent spent with Christ, in sacrament and prayer, under the guiding genius of, and divinely inspired by, the Church of God will prepare, and lure, us to go to Bethlehem and keep the feast! So that Christmas shall regain much of its original, simple, dynamic, radiant spirituality and remain forever a truly blessed season, *keep Advent!*

Fasting Communion

WE REGRET exceedingly that some Churchpeople have been offended by our correspondent's comment on fasting Communion, in her report of the Woman's Auxiliary Triennial. A letter from the Rev. Thomas F. Opie in this issue shows how widely the comment has been misunderstood.

In the first place, we must emphasize that the comment was not intended to impose any kind of discipline on individual Churchwomen. Just the reverse: since many Churchwomen do conscientiously follow this discipline, it was asserted that they ought not to be subjected to a proposal that they break it by an official publication of the Woman's Auxiliary. Then, on the subject of bodily preparation in general, our correspondent pointed to the matter of chastity before Christian marriage as a discipline similar in purpose; but recognized and clearly stated the fact that the two sorts of preparation were different in "kind and degree."

We do not think that fasting before Holy Communion and chastity stand on the same moral level, and neither does our correspondent. We are sorry indeed if any Churchwoman was given offense by the comparison, in spite of the fact that it was carefully worded.

"A devout, natural, and humble approach . . . to this great Sacrament of the Church," as the *Southern Churchman* says in an editorial commenting on this subject, is indeed held by many thousands of Churchpeople, in the diocese of Virginia and elsewhere, who do not customarily fast beforehand. We honor them for the mental and spiritual preparation with which they honor Christ, and would not suggest that we think they ignore physical preparation. After all, such matters as kneeling for reception of the Sacrament, and even dressing in Sunday clothes, are parts of the physical preparation. The most important of all, of course, is the proper reverence for the body as the Temple of the Holy Ghost which underlies a great part of Christian morals.

Unfortunately, Dr. Opie's letter does not represent the best viewpoint on the non-fasting side. He seems to connect disapproval of fasting with an outspoken belief in the real

absence of Christ from the Blessed Sacrament, in spite of the fact that belief in the Real Presence is the norm of the Church's devotion. If his interpretation were correct, it would be incumbent on loyal Virginia Churchmen to fast! For Dr. Opie asserts that to uphold the position of the Prayer Book and the Thirty-Nine Articles "is to tamper with truth and to drive thinking men and women from the Church." Extremists of the Liberal school of thought, who lay erroneous claim to the designation "Evangelical," even go so far as to try to discredit one of the gospels, partly because it says, "Except ye eat the flesh of the son of man and drink his blood, ye have no life in you."

It is scarcely necessary, in this editorial, to go into the fact that the Bible, the Prayer Book, the Thirty-Nine Articles, and the great body of Episcopal Church thinkers and teachers firmly uphold the Real Presence, and teach that a certain preparation is of great importance for devout reception of the Sacrament. As we have noted above, mental, physical, and spiritual preparation are undertaken by Churchpeople of all major schools of thought.

MANY Churchpeople feel that fasting, except in cases of illness or emergency, is an important and valuable part of this preparation. They feel also that this is not an "extra" or a private opinion, but the well-authenticated practice of the Church from very early times.

In the Fourth Century, the great Doctor of the Eastern Church, St. John Chrysostom, when accused of giving the Holy Communion to people who were not fasting, expressed abhorrence of the idea of non-fasting Communion as irreverent and contrary to the universal practice of the Church, and vigorously denied that he had done such a thing.

St. Augustine of Hippo, the father of Western theology, both Catholic and Protestant, also considered Christians bound to accept this discipline, and commented upon the fact that it was not enjoined by our Lord, as follows:

"It is beyond dispute that when the disciples first received the Body and Blood of the Lord, they did not receive fasting. Are we therefore to blame the whole Church because everyone does receive fasting? No; for it pleased the Holy Spirit that, in honor of so mighty a Sacrament, the Body of the Lord should pass the Christian's lips before other food; for it is on that account that that custom is observed throughout the whole world. . . .

"The Lord did not prescribe in what order it should be received, that He might reserve this privilege for the Apostles, through Whom He was to regulate the churches; for if He had recommended that it should always be received after other food, I suppose that no one would have deviated from that practice."

Until Reformation times, fasting Communion was the rule throughout the Christian Church, and today it is still the rule in the majority of Christendom. We do not know of any official Anglican disapproval of this rule. It is a fitting application of the principle of self-discipline which lies behind the Prayer Book requirements of fasting on Ash Wednesday and Good Friday, and abstinence on the forty days of Lent, the Ember Days, and Fridays. Accordingly those Churchpeople who are particularly conscious of the unity of the Holy

Today's Epistle

First Sunday in Advent

"PUT ye on the Lord Jesus Christ." These words from today's Epistle are part of the text upon which St. Augustine's eyes fell when he opened his Bible at random, and which formed the basis of his conversion. It is fitting for us to take them to heart on the opening Sunday of a new Church Year. We *did* put on Christ in our Baptism: we are exhorted still to do so. We are to realize in our daily living what happened at Baptism. The Christian soldier is to go forth against sin, the world, and the devil, not depending on his own strength, but armed with the life and power of God. In the Holy Communion we receive the very Person and Life of our dear Lord, His strength as our power, His life to preserve us unto everlasting life. May this truth take firm root in us today as we "put on the Lord Jesus Christ" through our Communion.



Washington, D. C.

DEAR FAMILY: It is with genuine sorrow that I record the death of one of the oldest and most loyal members of our publishing family. Herman Hake, treasurer of Morehouse-Gorham Co. for many years, died suddenly last week, of a heart attack while on a suburban train on his way into New York for the day's work.

I shall always cherish my last memory of Herman Hake. The weekend before he died I was in New York on Saturday, with several others of our New York staff, I had lunch with him at the Harvard Club. He seemed in excellent health—better, in fact, than I have seen him for a year or two past and in the best of spirits. We had a pleasant visit, discussing old times and plans for the future. I remember kidding him, as I generally did, about the meticulous way in which he always kept his accounts, and assuring him that, while I was generously signing the chit for the lunch, I'd send the statement on to him for payment at the end of the month.

Herman Hake was a devoted Churchman, a sound businessman, and a loyal friend. May he rest in peace.

* * *

While in New York recently I attended two important meetings. The primary purpose of the trip was to take part in the budget meeting of the War Prisoners' Aid Committee of the YMCA. The International YMCA is one of only two agencies able to work in prisoner of war camps on both the Allied and the Axis side—the other being the International Red Cross. The YMCA has the primary responsibility for recreational, religious, and educational opportunities in the camps, and it is doing a splendid work all over the world where soldiers are shut up behind prison walls and barbed wire. Although this agency is included in the National War Chest, the Churches have assumed a special responsibility for this work, which is so definitely a

Christian and humanitarian one. Dr. John R. Mott took the occasion to express his special appreciation of the continuing support of this work by our readers through THE LIVING CHURCH RELIEF FUND. Incidentally, it is interesting to note that THE LIVING CHURCH and the *Infantry Journal* are the only two periodicals whose contributions are individually noted on the budget of War Prisoners' Aid.

The other meeting was a joint one of the American Sections of the Faith and Order movement and the Life and Work one. There were several interesting reports by men recently returned from Europe. The one that attracted me most, of course, was that of my fellow-voyager of last year (we went to England together—on separate planes), Dr. Henry Smith Leiper. He has just returned from another trip to the British Isles, and his observations there were encouraging in some respects and sobering in others. Apparently the "invasion" of Britain by thousands of American troops is not an unmixed blessing, nor is it certain to improve future relations between the two countries. I hope he'll write something about this situation for THE LIVING CHURCH. Last year, London was very quiet while we were there; this year Dr. Leiper told of standing in Piccadilly and watching an aerial dogfight over London, with the accompaniment of searchlights and plenty of anti-aircraft fire. But of course it's Berlin, not London, that's getting the real bombing these days and nights. May it serve to shorten the war, and thus bring an end to this awful slaughter, at least in the European theater.

* * *

From the Milwaukee office comes good news. Michael Mallory Day was born November 15th, the son of Peter Day, acting editor of THE LIVING CHURCH, and his wife Lorraine, also a former member of the staff and still an occasional contributor. Michael arrives at a critical time in the world's history. He is one of that generation to which we look so hopefully to pay for our war, to clean up the mess our generation has made of things, and to usher in the brave new day. It's an appalling task to lay upon small shoulders, even those of an entire generation. But Michael, at least, comes prepared by generations of high scholarship and sound Churchmanship. No doubt his angelic patron had in mind the desirability of these powerful prenatal influences when he picked the parents for his little namesake.

CLIFFORD P. MOREHOUSE.

Catholic Church throughout the world and down through the ages feel that they ought to fast before receiving the Sacrament.

Fasting Communion is, of course, far more than an historic oddity. It is not an attempt to bring back the Middle Ages, which did not begin until long after both St. John Chrysostom and St. Augustine had gone to their reward. As Dr. Opie stresses in his letter, it is a tribute by the devout communicant to the uniqueness of the spiritual food he is about to receive. If one does not believe in the Sacrament there is of course no reason why the discipline should be undertaken. But if one takes the view of the Sacrament expressed in the Bible, the Thirty-Nine Articles, and the Prayer Book, it is obvious that the discipline fits naturally into the Episcopal Church's life.

Temperance in eating and drinking, continence, and self-control are all essentially similar in purpose to the disciplinary rules of the Church, although they are much more deep-going in their effects. These elements of personal morality are of importance to the non-Christian as well as the Christian, because it is recognized that they are related to social and personal well-being in earthly life. But to St. Paul, who refers to the subject in most of his epistles, they are binding upon the Christian because his body belongs to the Lord. Their

great value is their part in freeing the Christian from lesser purpose to seek union with God.

Dr. Opie's letter expresses a different view of bodily self-discipline from St. Paul's when he says, "to impute 'unchastity' to Churchwomen in a 'spiritual' matter is grotesque." We must repeat that unchastity has not been imputed to anybody. But from the Christian point of view, unchastity is wrong precisely because it is a spiritual matter. Everything that a human being does involves the whole man—mental, physical, and spiritual. Christian morals are concerned with ordering life so that primacy is given to the spiritual. Our religion repeatedly calls us to keep our bodies in subjection, to prevent us from becoming slaves to our bodily desires. Although the bulk of self-discipline contains a strong ethical content, the primary purpose of all such rules to the Christian is not ethical, but spiritual; not to make people happy, but to develop character.

The Church, in its wisdom, very early recognized that a logical expression of Christ-centered self-discipline was the abstention from other food before reception of the Holy Communion. Virtually everyone who looked upon self-discipline in this way (and that meant the entire Church) felt that the undertaking of this rule was a supremely appropriate prepara-

tion for the reception of the Blessed Sacrament. It was felt that those who, in normal circumstances, refused to undertake the rule either were soft and selfish or did not adequately value the Sacrament; and fasting Communion became the mark of a faithful, self-disciplined follower of Christ.

In modern times, there has been a great turning away from the idea of self-discipline and self-control. Of late years, the breakdown of personal morality has gone to extremes. Not only in small matters, but in great, there have not been lacking men and women of intelligence and influence who believed that everyone should follow his impulses wherever they led, even in matters of sexual morality. Within the Church itself, the idea of self-discipline has been attacked—and, more commonly, simply permitted to slip away while we pretended to be thinking of more “positive” elements of our religion.

For example, the Prayer Book definitely enjoins bodily abstinence on all the Fridays of the year, except the Friday between Christmas and Epiphany. Yet many, many Churchpeople—including a sizable number of the clergy—undertake no such abstinence and are inclined to look upon those who do as “narrow” or especially “pious,” in a derogatory sense. Churchpeople are expected to fast on Ash Wednesday and Good Friday. Many of them, including clergymen, do not. Some form of Lenten abstinence is usually undertaken by Churchpeople who are serious about their religion; but even this observance, our feeble imitation of the Master’s complete fast for forty days, is commonly ignored or made a petty thing.

This is not the kind of Christianity which produces saints. If the apostles had not been men accustomed to value their bodily comfort lightly, if our Christian forebears had been as soft and undisciplined as the average Christian today, we should never have heard of the “positive side” of religion, on which we love to place so much stress nowadays.

In our peculiar 20th century ethics, we place more value on sports than on our immortal souls. The football player is expected to undergo a rigorous course of training, including diet as well as exercise. Jockeys and boxers undertake long periods of abstinence from water to get down to a particular weight. And the athlete who “breaks training” is looked down on by his fellows as a man who either does not care about what they consider to be supremely important or is too soft to make the grade.

With the slipping away of bodily self-discipline from the Church, there has also been a serious let-down along other lines. A great proportion of those who do not receive Holy Communion fasting make no other preparation at all. The weekly memorial of the Crucifixion which is the primary purpose of Friday abstinence is largely forgotten. Even Sunday brings but a fraction of the Church’s total communicant list to common worship. Family prayer is definitely a rarity. Private prayer is often a mumbled formula said in bed, in the words that we were taught as children—as if our religion had remained at the infant level. And many “good Churchpeople” do not pray at all. When moments of great stress come, and prayer is an urgent need, talking to God is like talking to a stranger.

The Church is the body of Christ, and we are severally members thereof. Yet in this particular portion of the Body, many of the cells are weak and dying, almost cut off from contact with their source of nourishment. Let not the *Southern Churchman* congratulate itself too much on the devotion of those who do not receive the Communion fasting; Dr. Opie is right about many of them—they don’t think the Communion is something they need to bother to prepare for. It is also true that among those who have been taught to receive fasting

are many who don’t bother to make a spiritual preparation. We don’t know which point of view is more destructive; neither of them deserves the faint praise of being called better than the other.

In this Advent time which is now beginning, let us all—North and South and East and West; High, Low, and Broad—show our devotion to the Lord who is coming for our Salvation by making our Communion every Sunday. It is a time of preparation and of solemn reflection on the meaning of Christ’s coming. Let us plan to carry away from this Advent a definite deepening of our spiritual life, a stronger and richer contact with the Source of all life. If, to some, fasting Communion does not commend itself, they are quite right in asserting that no canon or rubric requires them to do so. Those who feel that the Church’s practice of many centuries binds them today are quite right in fasting. The main thing is that both groups deepen their own and each other’s awareness of the greatness of God’s gift, and seek it for themselves. We should like to suggest that those who have not made a practice of receiving the Communion before other food, consider doing so during Advent. Surely they will agree that this additional honor to our Lord is in keeping with the spirit of the season. None of us is honoring Christ too much. None of us is making too great a call on His inexhaustible spiritual riches. Let us all try to do so a little more this Advent, and to live upon that higher spiritual level in the future.

Mr. Hake

IT IS with a deep sense of sorrow and loss that we record the death of Mr. Herman F. Hake, treasurer of the Morehouse-Gorham Co. Mr. Hake succumbed to a heart attack on Wednesday, November 17th. Last week’s issue was on the press, and we were able to insert only a brief item telling the circumstances of his death, leaving to this week’s issue a more detailed account of his life and service.

Herman Hake was for many years one of the most important members of the Morehouse-Gorham staff, a director and an officer of the firm. In his view, the company existed primarily to serve the Church; so, in depression days, when serious thought had to be given to discontinuing THE LIVING CHURCH because of the thousands of dollars it lost every year, he staunchly supported the magazine as an essential part of that service. It is not easy for a treasurer, whose work is concerned with balance sheets and profit-and-loss statements, to see beyond them; to do so requires Christian vision which he possessed in abundant measure.

Herman Hake’s service to THE LIVING CHURCH FAMILY extended beyond his work in the company. For many years he was treasurer of THE LIVING CHURCH RELIEF FUND, and many an anonymous contribution to that fund came from his own pocket. He was until his death treasurer of the Church Literature Foundation, a corporation which is amassing an endowment fund for publication of THE LIVING CHURCH and other Church literature. He was active in parish life, having taught Sunday school and served on vestries and as a parish officer.

As a man, he was a sturdy and cheerful follower of Christ, whom we were happy to count as a friend.

We offer the sympathy of the whole LIVING CHURCH FAMILY, of which he was so long a valued member, to his beloved wife and daughter; and for Herman himself, we commend him confidently to the Lord he served.

May he rest in peace, and may light perpetual shine upon him.

Who Gets the Breaks in Prayer?

By the Rev. Stephen Webster

Chaplain, Army Air Forces in North Africa

I WISH people on rubber rafts would stop praying. Well, that's not what I mean, of course. Maybe I just wish that people would stop writing about people who pray on rafts and get rescued. For a while I thought that if I read another word about raft praying I'd put in for a Section 8 discharge (that's G.I. for nervous breakdown). Just as I thought I had everything under control what did I do but glance at a recent issue of an American magazine and see an article by a brother chaplain in the Air Force about prayers being answered. I was immediately curious to discover the reasons for his convictions in the matter, but I had hardly started to read the story when, there it was again, staring me right in the face: "We crashed—just had time to shove off on two rubber rafts—but the prayers never stopped—then something happened—rescuers—from the mainland." I might have known.

TRAGIC ENDING

Who gets the breaks in prayer?

Last winter, when things were going rather badly for our American Forces in North Africa, I found time one night to write a short article which was published in a magazine back home [L. C., February 7th]. It was about prayer, too, but my story had a tragic ending. We had prayed together before the altar, this young pilot and his chaplain. Then he had climbed into his ship and flown away toward the desert with God's blessing and peace in his heart. But I had to tell my story as I saw it. It had a sad ending, in a way, for the plane crashed and the young pilot was killed. Only those who believe in certain things as he did could see the part that wasn't sad. He was in God's grace. He was prepared. He was ready to meet death, and that is not sad but glorious. Of course not everybody could see it that way, but quite a few did. They wrote to me in Africa. Some of them were sure it must have been their son or husband.

Is there such a thing as getting the breaks in prayer? What about the fellows who pray regularly but get killed regularly? What was wrong with their prayers? That's why I'm beginning to get a little touchy about all these stories of successful raft praying. That's why I wish people would stop writing about the soldiers who pray and have their prayers "answered" by not getting killed. Why do all the others get the wrong answers?

So I am going to become famous as the "Apostle to all the Good Guys Who Pray and Get Killed."

I realize it may be hard on the morale of people at home who like to think of answered prayers in terms exclusively of rubber rafts that get picked up. I am aware that it may shake the faith of people who can't take an unhappy ending. But what about the morale and the faith of all the people in this war who are getting the other kind of an ending? Some-

one ought to have something to say to them, and I'm trying to say it now.

The other day a soldier showed me a pocket Testament with a gash half through it. "Take a look at this, chaplain!" he grinned. "Was that ever a close shave. If I hadn't had that Bible right in my pocket, I'd have been a gone goose. Betcha a lot of fellows will be asking you for Bibles now."

I had to admit that he had been very fortunate, but I didn't think it necessary to wire headquarters for an additional supply of New Testaments in case there was a run on Holy Writ. At the same time I was thinking of the six men I had buried the day before. One of them had a Testament in his pocket, too. And all six were good lads who probably said their prayers as often as any soldier. Not only that, the others carried a variety of religious articles, a Church war cross, a rosary, a miraculous medal, a dog-eared sacred picture, a prayer book with a girl's name written on the flyleaf, among the odd and mysterious things which soldiers carry in their pockets. I ought to know. It is part of my job to take charge of such treasures. I wondered why the Testament wasn't in the right spot at the right moment. And where was the miraculous medal?

Anyone with a grain of sense knows that you shouldn't speak of St. Christopher and a rabbit's foot in the same breath. But one of my six lads wasn't taking any chances. He carried both. More than one soldier has carried a New Testament for no better reason than for good luck. And in the case of the man who was showing me his bullet marked Bible we can say that it has been known to work.

What I want to know is this, what sort of an extra special super-powered prayer is needed to make everything turn out the way you want it? That sounds facetious, almost irreverent, but I'm serious. I really want to know. I'm an Army chaplain and I could use some special prayers with my men, and heaven knows, we need them badly at times. Because the fact is, there are always more men who pray to come back than there are men who get back. Quite a lot more. What is the deciding factor? Who gets the breaks?

What about me? Do I pray that I'll get home safely every time I step into a plane? You bet I do. And that is no reflection on the pilots I fly with, either. I've flown thousands of miles across Africa for nearly a year with dozens of pilots, and I have yet to go aloft with one of them in whom I didn't have the utmost confidence.

Does the pilot pray also? Probably not, unless he gets into rough going, or one of his engines cuts out, or he can't find the field in soupy weather, or he can't get his landing gear down. If everything looks right, he doesn't pray. Anyhow, what's the point of praying when there is a sky pilot along to take care of such things?

When pilots pray they use the same

words as the chaplain, but with a different emphasis, if you get the idea. It is often effective, too.

For instance, the time I was riding in the nose of an A-20 and we couldn't get the landing gear to let down. We must have circled that field a dozen times. Every time we came around I could see the crowd getting larger, the crash trucks were edging up closer to the runway, and there was that ominous hack with the Red Crosses painted all over it, all too anxious to dash across the field to pick up the pieces. It began to look as if we would be forced to choose between bail-out or belly-landing. As I was in the nose I was hardly in favor of the latter, but I was quite sure that I couldn't get out of the hatch with my parachute on, and there was very little to be gained by leaving my chute behind. It was one of those moments.

I happen to like to live, and what is more, I have some plans for the future which require a few more years of life for their fulfillment. In that respect I am not radically different from ten million other men in the Army, and oddly enough we all appear to have much the same plans. So I don't like being in the nose, or the tail, or in any part of a plane which refuses stubbornly to cooperate with my future. This began to look like a show-down.

I still don't know how it happened, unless it was the pilot's prayers, but all of a sudden I heard a dull ker-thump, and then another. The gear had decided to come down. So did we, and a pretty landing it was, too. The crowd melted away. The crash wagons and the ambulance gloomily withdrew into their lairs near the field hut. It may have been an anticlimax to them, but it was all right with us.

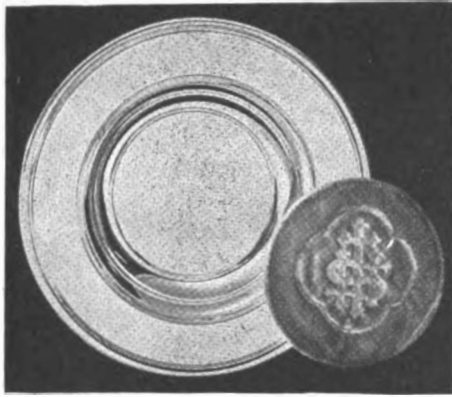
As soon as I had regained strength enough to open the nose hatch and crawl out, I saw the pilot wearily removing himself from the cockpit. With a colossal understatement and a counterfeit nonchalance I observed, "Didn't like the looks of that for a while. How'd you get them down?"

"Well, Padre," the Texan drawled, "the last time we came around I said 'Come down, you blankety-blank so-and-so's,' and by gosh, they came down, that's all." We all pray in our own separate and individual ways. Same words, different emphasis. Effective, too, sometimes.

ARE PRAYERS ANSWERED?

But we don't all get back safely, no matter how well or how earnestly we utter our petitions. It doesn't make much difference whether you are floating around in the South Pacific in a rubber boat, or riding in the nose of a disabled A-20, the basis of all prayer must be the same, and there must be some order about it.

Are prayers answered? Of course they are. There has never been a prayer uttered in all the history of mankind since men began to pray that hasn't been answered;



Sterling Collection Plate

A handsome collection plate of good weight, in sterling silver. The plate measures 12 inches in diameter, 1 3/4 inches deep. A design of simple dignity, in excellent taste. Including red plush removable mat, \$55.

ECCLESIASTICAL STUDIO
BLACK, STARR & GORHAM
FIFTH AVENUE AT 48TH STREET
NEW YORK 10, N. Y.

A SERVICE FLAG FOR YOUR CHURCH



Honor members of your church who are serving their country. Display a Service Flag—one star for each member in service. Send for free catalogue showing sizes and prices for churches, lodges, etc.

ROLL OF HONOR

A permanent tribute—beautiful walnut plaque with eagle and Victory torches. Names in silver on gold-bordered name plates. Send for price list.

U. S. AND CHRISTIAN FLAGS
IN ALL SIZES



REGALIA MFG. CO., Dept. 20, Rock Island, Ill.

VESTMENTS for CLERGY and CHOIR

ALTAR LINENS, EMBROIDERIES, MATERIALS BY THE YARD, TAILORING.

Episcopal Church Flags *Send for Catalogue*

J. M. Hall, Inc. Office and Salesroom—
14 W. 40th St., New York
Tel. Chickerling 4-3306.

Address all correspondence to Miss J. Hall
Delhi, N. Y. Tel. Delhi 33F21

LESLIE H. NOBBS
336 MADISON AVE., NEW YORK CITY
Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture

but the thing for all of us to remember is this: Someone else does the answering. Prayer must be distinguished from a monologue. Prayer is always a dialogue. Prayers are answered by God. Otherwise you are only talking to yourself, and that's not good. What you have in mind may not be what God has in mind. If you ask Him for something, you must be ready and willing to take what He gives. Without that as a basis of understanding the whole business becomes ridiculous.

That is why I am about to become famous as the Apostle to those whose prayers get answers they don't expect. That is why I am a bit depressed by the writings of those who try to get other people to pray by telling them that you get what you want. People must learn to want what they get. There is a real danger that "success stories" in prayer may act as a boomerang in this war. They tend to create a false impression that God saves some and lets the others go. If all the rubber rafts were picked up, of course there wouldn't be any problem. If all the pilots and crews I pray with here in Africa came through safely, there wouldn't be any problem. I may be a little stubborn about this, but I can't help thinking of all the men who pray and don't come back. And what about the fathers and mothers and wives and children? Aren't their prayers any good? Who has the inside track? Who gets the breaks?

A certain Man once knelt in a garden and prayed harder than anyone else in the world has ever prayed. He prayed so hard that he sweat blood, and nobody, not even in a rubber raft, has mentioned that yet. He was in agony of soul, mind, and body as He cried: "If thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done." And what was the answer to that prayer? Death. A most unpleasant death.

So when I talk to soldiers about prayer, I try to tell them that they must be adults. God expects us to be men. Only children demand a happy ending to every story. Hollywood may try to put a happy ending on every story because they say the average age of moviegoers is about 12 years. How old must we be before we begin to realize that even prayer can't get us everything we want, unless the thing we want is right for us to have? For grown-ups know only too well that there is much of life which appears to have an unhappy ending. It needn't be unhappy unless we make it so.

As apostle to "unsuccessful pray-ers," as advocate to those parents whose sons were on the rubber rafts that were never sighted or picked up, as chaplain to men who pray and don't come back, I offer a program, a perpetual novena of extraordinary prayer. We shall pray for courage to face the facts, and the facts, already too well known to an increasing number of parents and wives at home, are plain: not all the rubber rafts will be found, not all the men will come home again. But it won't be your fault, or theirs. You, too, have offered your agonized prayers. You have done your best. Pray only that we may be men.

But to end with my little story of last spring, the one about the young pilot who was killed. If anyone deserved to live, it was he. For he wasn't one of these fellows who forget God until the bad moment

comes, and then begin to pray hysterically. His practice of prayer had small reference to a panic-stricken emergency, for he prayed daily, and well. This young man was young America at its very best. He was born and brought up in a home of religious faith, he was a faithful communicant of his Church, he grew up learning to love God and his fellow man, and to serve both was as natural to him as life. He worshipped God with the same exalted feeling that a man has when having done an honest day's work he enters the haven of his home. And flying high above the clouds, he felt closer to God than anywhere else on earth. He had plans for the future, too, but war said "Come."

He flew the Atlantic to Africa, alone. But before he had been in a foreign land 24 hours he had found a chaplain and a chapel. Early in the morning he was there, kneeling at the altar. This to him was home. As he said his prayers he thanked God for many things, for having been born in a good land, for having parents who taught him to love God, and for many things. For himself he asked little save that he might repay the debt, that he might stay in God's good grace.

What if he did ask that he might be allowed to live? I should think it very strange of him if he hadn't, for he had everything to live for. For I am sure that what he asked for most of all was strength to face whatever might lie ahead. If it were the gift of lengthened life, he would live it well. If it were the call of sudden death, he would take it like a man. Surely God must know about such things.

After all I have said about being adult in our prayers, I am ashamed to confess that it was I, not he, who fell back upon the childish praying. As he knelt quietly at the altar, so fine and young and full of promise, I secretly asked for him a happy ending.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Let it not come to him, O Lord. Let him have long life and a happy ending. "He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up..." Hold him up. Don't let him fall.

What was wrong with my prayers? I asked myself, as I stood by the fearful wreckage of the plane he had tried so bravely to bring safely in. Other people's prayers are answered. What's the matter with ours?

Who gets the breaks in prayers? Nobody. There is no such thing. We get what God sees fit to give. That's not always the same as getting what we want.

CHURCH CALENDAR

November

- 28. First Sunday in Advent.
- 30. St. Andrew. (Tuesday.)

December

- 1. (Wednesday.)
- 5. Second Sunday in Advent.
- 12. Third Sunday in Advent.
- 15, 17, 18. Ember Days.
- 19. Fourth Sunday in Advent.
- 21. S. Thomas. (Tuesday.)
- 25. Christmas Day. (Saturday.)
- 26. S. Stephen. First Sunday after Christmas.
- 27. S. John Evangelist. (Monday.)
- 28. Holy Innocents. (Tuesday.)
- 31. (Friday.)

ALBANY

Governor Dewey Accepts Election to Church Vestry

The Hon. Thomas E. Dewey, governor of New York, at a recent meeting of the wardens and vestrymen of St. Peter's Church, Albany, N. Y., was elected to membership on the vestry and has agreed to serve. Governor Dewey made St. Peter's his parish church when he took up residence at the executive mansion in Albany. The rector is the Rev. Erville B. Maynard.



GOVERNOR DEWEY

WYOMING

The Heart of the Valley

★ On November 11th another new log church was dedicated in Wyoming—St. Martin's at Missouri Valley, near Riverton. Present was the governor of Wyoming, the Hon. Lester C. Hunt, who journeyed 300 miles to be present and address the 350 people there assembled. Standing on a prominent corner, the church is located in the heart of a new farming area. The people are new settlers and are establishing themselves permanently on land that two years ago was a dry sagebrush area. A great dam was built by a far-seeing Interior Department, a dam of the Wind River, and now for 50 miles this country, barren last year, is laid out in orderly farms growing potatoes and beans. The people are principally families dislocated by drought and sandstorm from their former dust-bowl homes in Nebraska, the Dakotas, Kansas, Oklahoma, and eastern Colorado. Many are cultured people. They are erecting modern farm homes and buildings as they are able. But for the present some still live in shacks, tar-paper covered, or of fence boards borrowed from the last town, or in log cabins. Some live in cellars not yet built upon.

As these people moved in, Bishop Ziegler was at once concerned to provide a ministry to them. Through Dr. Alden D. Kelley, he secured the promise of a

portion of the 1941 National Youth Offering, to go toward the erection of a Church-Community Center in this area. Miss Harriet Orth, United Thank Offering worker in this area, with a group of students, canvassed the whole valley. Out of 106 families canvassed, 96 new families on 96 new farms, pledged their support. At the time there were only 106 families in the area canvassed. The work was started. In spite of working day and night on their farms, they were able to produce considerable volunteer labor.

Taking its name from St. Martin, the young man who enlisted in an army at 16 and divided his military cloak with a freezing soldier, the church was dedicated on November 11th, one of his two days in the Church year.

The Church is of log structure; only the sanctuary will be consecrated, and provision made for closing off the sanctuary, as in several other Wyoming churches, during social functions. An adequate basement was built, to be used as a parish hall and kitchen. And now St. Martin's really becomes the "heart" of the valley.

Churchpeople are looking forward to the day when the \$2,000 loan necessary for the completion of the building is paid off and the building may be consecrated.

One needed only to be there at the service of dedication, when the Archdeacon of Wyoming, the Ven. Dudley B. McNeil, acting for the Bishop in his absence—to mingle with the people of the valley, and hear and see the enthusiasm, to know how St. Martin's will bless this valley, and be blessed by the valley. As one person remarked "If only 50% of this enthusiasm continues, even then this will be a *great accomplishment.*"

And so again is another evidence of the carrying out of Bishop Ziegler's resolve when made Bishop of Wyoming seven years ago "to penetrate eagerly and vigorously every place in Wyoming where people live, and endeavor to bring to every human need, the tender, healing, redeeming ministries of Jesus."

NEW YORK

New Rector Installed in Historic Church

The Rev. Richard Eugene McEvoy was installed as rector of the Church of St. Mark's-in-the-Bouwerie, New York City, on Sunday afternoon, November 14th. Bishop Manning officiated and preached. The keys of the church were presented by L. Stuyvesant Chanler, jr., a descendent of Peter Stuyvesant, who was closely associated with the founding and the early history of the parish and whose tomb is in St. Mark's churchyard.

Fr. McEvoy succeeds the Rev. Charles A. W. Brocklebank, who resigned to become a chaplain in the Navy. Fr. McEvoy was born in Struthers, Ohio, on August 19, 1903, the son of Richard Eugene McEvoy and Alice Barker McEvoy. He graduated from Hiram College in 1924, receiving the B.A. degree. In 1928 he graduated from the Episcopal

A GIFT That May Mean A LIFE

Months ago it became clearly apparent that the amazing little English book, "HEAVENWARD BOUND," was going to be the book that would break the sales record of every other religious book we had ever handled. It has topped even Staley's "THE CATHOLIC RELIGION," classic as that is. It has topped Paterson-Smyth's "A PEOPLE'S LIFE OF CHRIST" and Lewis' "THE SCREWTAPE LETTERS." Why? Oh, quite simple. "HEAVENWARD BOUND" teaches children and adults the "heavenliness" of the Catholic Religion in the Episcopal Church. It does the teaching in such a lovely, convincing, simple way that there is nothing left to be questioned. It's all there. And when you've read about this religion, you want it! And when one wants a religion, that life becomes Our Lord's, and it is then safe in His fold.

That is why we wrote our title this month as we did. This book, given at Christmas where the most good could be done by it, may claim a life for Our Lord by means of our priceless Catholic religion. So we are giving you another opportunity of being exposed to—or exposing someone else to—that religion, through as an exquisite a little book as was ever done—and charmingly and devoutly illustrated by that English princess of black-and-white, Clare Dawson.

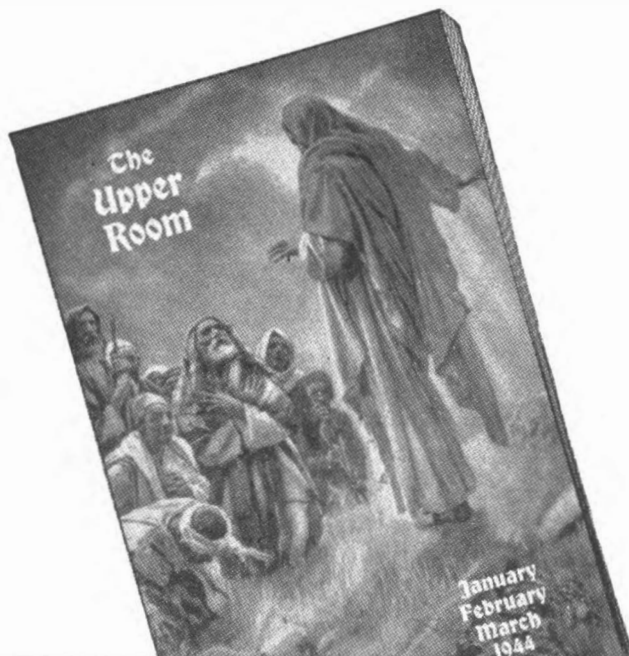
You may send us \$1.75 plus postage for the book. Or, we will be happy to charge it on your regular account, or open an account for you. Perhaps you would like to get "HEAVENWARD BOUND" at the same time you get your Christmas card assortment and some of the other attractive gifts from our supply here.

Ammidon & Company
Horace L. Varian
31 S. Frederick Street
Baltimore 2, Md.

CLERICAL SUITS

Oxford Grays Blacks Bankers Grays
Tropicals Serges Worsteds
All Wool

Samples and Measurement Charts sent on Request
Clerical Tailors for 50 Years
C. M. Almy & Son, Inc., 562 5th Ave., New York 19, N. Y.



How to make 1944 a real New Year for you and yours

NEW YEAR'S resolutions often fade out because they have no tangible support. Wouldn't it be of help to you and your friends to have the spiritual assistance afforded by the personal devotions of The Upper Room each day throughout the new year?

You can make 1944 a real new year for yourself and those dear to you by the simple foresight of providing The Upper Room as a devotional aid for the uncertain days ahead.

A vital spiritual force, easily obtained, The Upper Room is sold regularly through many churches of many denominations and is available also on an annual subscription basis.

Order The Upper Room NOW if you want delivery in time for Christmas. Ten or more copies to one address, 5 cents each, postpaid. Special two-color Christmas envelopes for mailing individual copies, 1 cent each in lots of 10 or more. Single yearly subscriptions (for which gift notices will be mailed if requested) 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35. Send all orders to

THE UPPER ROOM
 Medical Arts Building • Nashville 3, Tenn.

Theological School, with the degree of B.D. He was made deacon in 1928 and advanced to the priesthood in 1929, by Bishop Slattery of Massachusetts. From 1929 to 1930 he was assistant to the dean of St. Paul's Cathedral, Boston. He was a member of the diocesan board of examining chaplains from 1935 to 1939; and a member of the Bishop and Council and chairman of the diocesan department of Religious Education from 1937 to 1939. In 1939 he accepted a call to the rectorship of Trinity Church, Iowa City, Iowa, from which parish he comes to St. Mark's. He was married in 1928 to Miss Lena M. Benchoff; they have one child, a daughter.

LOS ANGELES

Soviet Friendship Day

Four prominent clergymen of Los Angeles were among the 100 sponsors of Soviet Friendship Day observed recently in Los Angeles.

They were Bishop Stevens of Los Angeles; Roman Catholic Archbishop John J. Cantwell; Dr. E. C. Farnham, executive secretary of the Los Angeles Church Federation; and Rabbi Edgar F. Magnin.

KANSAS

Church Mission on World Order

On November 8th the Church Mission on World Order was held in Topeka, Kans., with the Rev. Drs. Charles W. Gilkey and Albert Buckner Coe, the Rev. Albert W. Farmer, Mrs. Marguerite Harmon Bro, and the Hon. Edward W. Werner as a team. The Interdenominational Men's Dinner held in the First Presbyterian Church parish house was presided over by Milton P. Fuller, a communicant of Grace Cathedral. The mass meeting was held in the First Presbyterian Church and the dean of the cathedral, the Very Rev. John W. Day, presided. Although held on a weekday, the mission was well attended by the people of the non-Roman churches of Topeka.

INDIANAPOLIS

Fr. J. Willard Yoder Serves on State Committee on Kindergartens

The Rev. J. Willard Yoder of All Saints Cathedral, Indianapolis, Ind., was recently named by the state Superintendent of Public Instruction, Clement T. Malan, as a member of the legislatively created committee to study and make recommendations for public kindergartens in Indiana. Fr. Yoder, formerly a high school principal, has been interested in clinical psychology, having served as psychologist in James Whitcomb Riley Hospital for Children from 1931-33 and more recently as a consultant to industry on personnel selection and placement. He is an associate of both the American Psychological Association and of the Indiana Association of Clinical Psychologists, and has been a

lecturer in psychology at both Indiana and Butler Universities. He was instituted at the Cathedral on August 1st.

MICHIGAN

Convocational Vestry Conferences

The convocational plan set up at the convention of the diocese of Michigan last January got a large-scale workout during October and November, when meetings involving nearly 1,200 clergy and vestrymen of the diocese were held in each of the 11 convocations.

Michigan borrowed the Ohio plan of convocational vestry conferences for the presentation of the 1944 missionary extension program and the discussion of the share each parish would take in that program. Five meetings were held in regions outside of Detroit, and six in the metropolitan area, running from October 19th through November 12th, at the rate of two or three each week.

Each convocational vestry conference was held at dinner, with Bishop Creighton of the diocese as host. The team which accompanied him numbered, in each case, three besides himself; those cooperating as team leaders including the Rev. Gordon Matthews, executive secretary of the diocese; the Rev. Irwin C. Johnson of St. John's, Detroit; the Rev. Austin E. DuPlan of Grace Church, Port Huron; the Rev. Howard V. Harper of St. Paul's, Jackson; John R. Watkins of Christ Church Parish, Detroit; and Harold Thompson of St. Philip's and St. Stephen's Parish, Detroit.

At each conference, after the presentation of the missionary extension program of the diocese and General Church for next year, each vestry, after private conference indicated the share in that program which it will place before the people of its parish during the annual Every Member Canvass.

The executive council has approved the presentation of a greatly increased missionary extension program, and the objectives set before the vestries at the convocational vestry conferences were considerably larger in every case than for this year. However, the great majority of vestries gladly accepted the objectives and a considerable number voluntarily increased them.

Bishop Creighton and the members of the team are greatly encouraged at the fine response received during the conferences.

MINNESOTA

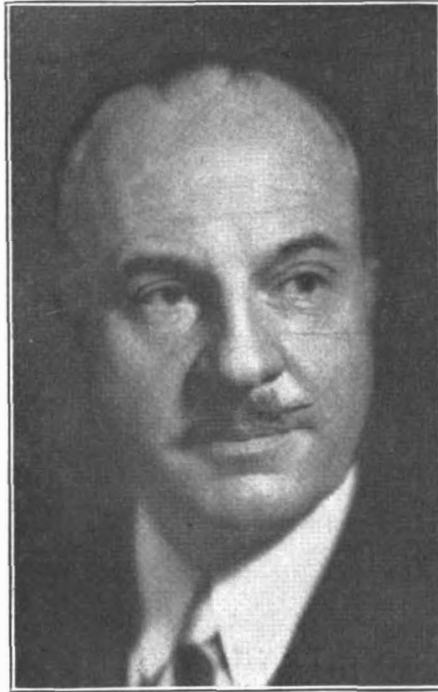
Faribault Cathedral Honors

Bishop McElwain

Bishop McElwain of Minnesota, who is retiring on December 31st, was honored at a service and luncheon at the Cathedral of Our Merciful Saviour, Faribault, Minn., on November 14th. Bishop McElwain was dean of the cathedral when he was elected Suffragan Bishop of the diocese and was the only Bishop to be

consecrated in the cathedral, Faribault.

At the service, a new organ console, presented to the cathedral in honor of Bishop McElwain, was dedicated by Bishop Keeler, Coadjutor of Minnesota, who will succeed him. Bishop Keeler also conducted the service, assisted by the Very Rev. Osborne R. Littleford, dean of the cathedral. The sermon was preached by Bishop McElwain. The cathedral was completely filled, part of the congregation being made up of students from Shattuck school and Saint Mary's Hall. More than 100 friends attended the luncheon at which Dean Littleford presented both Bishop and Mrs. McElwain with gifts from the cathedral parish and chapter.



C. BOLLES ROGERS: Red Cross Deputy to British Isles.

Churchman Appointed Red Cross Deputy to British Isles

C. Bolles Rogers, Minneapolis, a member of the Cathedral Church of St. Mark and president of St. Barnabas', the Church hospital of Minnesota, will go to England as American Red Cross deputy to the British Isles. He left November 20th for Washington where transportation details will be arranged. Mr. Rogers will be first assistant to Harvey Gibson, Red Cross delegate, and will share with him administration of all Red Cross work in the Isles. His appointment, made at the request of Mr. Gibson, will be for the duration of the war.

PRESIDENT OF HOSPITAL COUNCIL

Mr. Rogers is also president of the Minneapolis Hospital Council, and as president of St. Barnabas' also directs the operation of the Sheltering Arms, Church hospital for polio patients in Minneapolis. He has been chairman of the American Red Cross roll call for Hennepin county and assistant in the state Red Cross war fund drive.



No. 70

Pictured at left is Peabody Folding Chair No. 70. Notice the supporting cross-rail beneath the seat. This folding chair will not tip. Children can climb around on it, sit on the edge of

the seat or even stand on it in comparative safety. It's the ideal chair for Sunday School and Church use. It's strong, long lasting, easy to handle, easy to store, takes a minimum of space and is a real value. Write for prices and delivery date and be sure to tell how many chairs you plan on ordering. Kindergarten size, Peabody No. 75 folding chairs are also available.

THE PEABODY COMPANY
Box 20 North Manchester, Ind.

still \$2.50
for a fine Single Room with Bath

Here at the Prince George guests enjoy the homey luxury and genuine comforts seldom found in other New York hotels. You have your choice of 1000 spacious, tastefully furnished rooms, all with bath. Five famous restaurants and a cafeteria.

WHERE YOUR COMFORT COMES FIRST
Quiet, yet within three minutes of the shopping district. Low rates make the Prince George New York's most outstanding hotel value. Write for booklet LC.

\$3.50 to \$7.00 DOUBLE
1000 ROOMS • 1000 BATHS

Prince George Hotel 14 East 28th St.
NEW YORK, N.Y.
George H. Newton - Manager

**Deanery Meetings Draw
1,000 Churchmen**

In spite of the difficulties of transportation, more than 1,000 Churchmen attended the eight deanery meetings held throughout Minnesota, November 7th-15th, under the auspices of the diocesan department of promotion and in preparation for the Every Member Canvass. Speakers were Bishop Keeler, the Rev. J. Thurlow Baker of Eleele, Kauai, Hawaii, formerly a priest of the diocese of Minnesota, and the Very Rev. Claude Sprouse of Kansas City, Mo. Dean Sprouse was formerly rector of St. Mary's Church, St. Paul, Minn.

KENTUCKY

Survey

On Sunday afternoon, October 24th, visitors saw the progress being made at Trinity Mission, Louisville, Ky., under the splendid leadership of the Rev. S. Hughes Garvin, canon of Christ Church Cathedral. In the newly decorated church, the Bishop congratulated the congregation for the excellent work they had accomplished for their Lord. He expressed his gratitude to the Department of Missions, the dean and the chapter of Christ Church Cathedral, under whose supervision Trinity now operates. Some 170 people gathered despite inclement weather, some being former members of the mission, having been baptized and confirmed there, and had taken up their church work elsewhere in the city. The following Sunday the congregation conducted a survey of the neighborhood for the unchurched, with emphasis put on the nearby Clarksdale Housing Project, where some 50 non-churched people were found. This is one of the many steps of looking to the future progress of the mission is being made for a well-rounded Forward Movement program for 1944.

MASSACHUSETTS

**\$100,000 Fire Destroys
Auburndale Church**

The Church of the Messiah, Auburndale, Mass., was totally destroyed in a spectacular fire on the night of November 15th, with an estimated loss of \$100,000. The fire was of undetermined origin. Nothing but the parish records was saved.

PENNSYLVANIA

School of Christian Education

On six Tuesday evenings during October and November a School of Christian Education has been conducted at the Church House in Philadelphia, with students enrolled from some 50 parishes. Each session starts with the entire group meeting to hear qualified speakers present the Six Pillars of Peace formulated by the

**DO YOUR RELIGIOUS
CHRISTMAS SHOPPING**

at
Morehouse-Gorham

RELIGIOUS BOOKS

GIFTS

CALENDARS

COMMUNICANTS' MANUALS

FLAGS

HONOR ROLLS

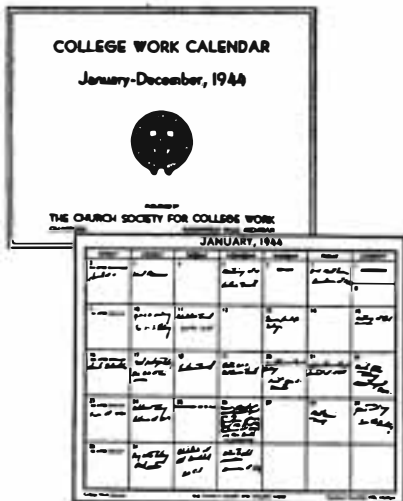
**Candles for Church, War
Shrine and Home**

Complete CHRISTMAS SUPPLIES

Send for our 64-page Christmas Catalog

Morehouse-Gorham Co. 14 E. 41st St., New York 17, N. Y.

HANDIEST CALENDAR OF 1944



- A month at a glance—including all church days.
- Space to note appointments for each day.
- Helps organize war busy days in advance.
- Provides permanent record.
- Printed on special rigid stock 9 1/4" x 11"—plastic bound.

TWO for \$1.00
or 60c each postpaid

Obtain from your College or Church Book Store or direct from the

**THE CHURCH SOCIETY FOR COLLEGE WORK
CRANBROOK, BLOOMFIELD HILLS, MICHIGAN**

Christmas New Years Easter Religious Classics
Chimes Chimes - Vibraharp Organ

**PASTORS REPORT
20% TO 40% IN-
CREASE IN AT-
TENDANCE
No Church too small.**

Chimes and Music can be heard long distances. The most appreciated gift any church member can make. Use your own sound equipment or available low cost apparatus we can recommend.

**WRITE FOR LIST OF
Merrill Recording Laboratories
Dept. 14, Aurora, Ill.**

**HEADQUARTERS
for CHOIR GOWNS**

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

**NATIONAL ACADEMIC CAP & GOWN CO.
421 23 ARCH ST.
PHILADELPHIA, PA.**

Commission on Just and Durable Peace. Speakers included the Rev. Harry F. Ward, former professor at Union Seminary, New York; Miss Mary Van Kleeck, Department of Industrial Studies of the Russell Sage Foundation; the Rev. O. Frederick Nodle, professor at the Lutheran Seminary, Mount Airy, Philadelphia; Bishop Ludlow, Suffragan of Newark; the Rev. Frederick W. Blatz, chairman, Department of Christian Education, diocese of Pennsylvania; the Rev. William H. Melish, associate rector, Church of the Holy Trinity, Brooklyn. These addresses are followed by panel discussions under the chairmanship of Miss Florence L. Newbold, headmistress, St. Mary's Hall, Burlington, N. J. Other members of the panel are Miss Marjorie D. Gammon, Mrs. Edward Ingersoll, the Rev. Robert P. Frazier, the Rev. Arthur C. Moore, and the speaker of the evening.

Classes at the later period each evening have been conducted by the Rev. James M. Niblo, St. John's Church, Norristown, The Christian Doctrine of Man; the Rev. Charles F. Ehly, Trinity Church, Buckingham, The Social Implications of Public Worship; the Rev. Paul C. Weed, jr., Church of St. James the Less, Philadelphia, Reading the Bible; Mrs. Ralph E.

Coonrad, Kindergarten and Primary Class Teaching Methods; the Rev. Reuel L. Howe, Philadelphia Divinity School, How to Lead a Discussion.

OHIO

Harvest Festival

Two hundred and twenty cans and jars of fruits and vegetables, for the residents of St. Barnabas' Home, Gibsonia, Pa., and Children's Hospital, Cincinnati, Ohio, were donated by members of St. Paul's Church, Martins Ferry, Ohio, at the annual Harvest Festival at the church on October 24th. The Rev. G. A. Peters Jewell is rector.

EAST CAROLINA

Regional Conferences Prepare

Diocese for Every Member Canvass

In preparation for the annual Every Member Canvass, five regional conferences have been held in the diocese at Wilmington, Edenton, Washington, Kinston, and Fayetteville, N. C. Near-by parishes and missions were represented at these centers.

The program of the diocese was presented by the Rev. Mortimer Glover, rector of St. James', Wilmington, and member of the finance department of the diocese; the Every Member Canvass by laymen of the parishes where the conferences were held, and the general Church program by Bishop Jackson of Louisiana.

The conferences were held for all the parishes and missions of the diocese, both White and Colored, and the attendance was unusually good.

DEATHS

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

Samuel Neal Kent, Priest

The Rev. Samuel Neal Kent, retired, died in Daytona Beach, Fla., on November 2, 1943, after a long illness. He was born July 31, 1873, in Lynn, Mass., of which city his ancestors were early settlers. He was educated at Boston Latin School, Harvard University, and the Episcopal Theological School, where he received the degree of Bachelor in Divinity in 1911. His first parish was St. John's Church, Arlington, Mass. Later he became associate rector of the Church of the Holy Communion, New York City. Subsequently he served as chaplain of Lehigh University at Bethlehem, Pa., as a volunteer chaplain at Plattsburg during World War I and with the Swarthmore Chautauqua Association. He made a number of trips abroad and around the world as chaplain and educational director of world cruises. He was canonically connected with the diocese of Pennsylvania, where he worked

SCHOOLS

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrolment of about 850 students. It is recognized as the Church College of Minnesota. Address: Assistant to the President.

Carleton College
Northfield Minnesota

SEMINARIES

The Church Divinity School of the Pacific
BERKELEY, CALIFORNIA

Dean, Henry H. Shires 2457 Ridge Road

SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in **NURSING**

to qualified High School graduates. Scholarships available. Classes enter in February and September.

Apply to — Director of Nursing
Hospital of Saint Barnabas
685 High St., Newark, N. J.

The Child's Hospital School For Practical Nurses

41 Elk Street, Albany, New York, offers an 18 months course to young women under 25 years of age.

Apply to DIRECTOR OF SCHOOL

WESTCHESTER COMMERCIAL SCHOOL

New Term Begins Jan. 3, 1944

Accounting, Stenographic & Secretarial. Day & Evening, Individual Advancement. 529 Main St., New Rochelle, N. Y. Telephone New Rochelle 2-2744. Established 1915

Information on Schools

THE LIVING CHURCH will gladly furnish information about Church schools, seminaries, colleges, and deaconess training schools.



Write the Church School Editor of **THE LIVING CHURCH**, 744 North Fourth Street, Milwaukee 3, Wisconsin.

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

SCHOOLS

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

A Church School with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music, and Dramatics. Complete sports program. Accredited. Well organized Junior school. Catalog on request. Address Box LC. Under direction of the Sisters of St. Mary

Saint Mary's School
College Preparatory and General Courses

For catalog address

THE SISTER SUPERIOR
Peekskill New York

FOR BOYS

CATHEDRAL CHOIR SCHOOL
NEW YORK

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

The PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

DeVEAUX SCHOOL
NIAGARA FALLS, NEW YORK

A church military school for boys from sixth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.

For information address THE HEADMASTER

CLASSIFIED

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

CHOIR AND CHURCH GOWNS

CHOIR AND PULPIT ROBES made to order. Slightly used Choir Robes priced from \$3.00 up. Lindner, 153-L.C. West 33, New York 1. Descriptive leaflet mailed.

CHRISTMAS CARDS

LOVELY CHRISTMAS Greeting Cards. The very finest lovely 21 Christmas Greeting Cards, with choice Christian sentiments and selected Bible verse, with Happy New Year, that ever was made or seen in beauty and fine quality, for only \$1.00 post-paid. Order early. Satisfaction guaranteed.

The Northwestern Mail Order House
Green Bay, Dept. B, Wis.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6:00 p.m., and Tuesday evening, 7:30 to 9:30.

LIBRARIES of Religious Books and Sets purchased for cash. Write Baker's Bookstore, 1019 Wealthy, Grand Rapids 6, Michigan.

LINENS AND VESTMENTS

PURE IRISH LINEN AVAILABLE. Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices at O.P.A. ceilings. Act promptly to secure what you need. Samples on request. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

PORTABLE ORGAN WANTED

WE ARE in need of a portable, second-hand organ. Will be used at cottage prayer meetings and youth groups. State price, details. Rev. A. E. Purviance. Childs Park Church, St. Petersburg, Florida.

POSITIONS OFFERED

DIOCESE on Atlantic Coast desires two priests, moderate, for small towns and rural field. Good opportunity. Reply D-1819, Confidential, The Living Church, Milwaukee 3, Wis.

VESTMENTS WANTED

WANTED: Used set of Eucharistic Vestments in White, or other Seasonal colors. Reply Box C-1820, The Living Church, Milwaukee 3, Wis.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS

in the rural field. For three years prior to his retirement because of ill health in 1935 he was the associate national secretary of the English Speaking Union. He was a Mason and unmarried.

Benjamin B. Lovett, Priest

The Rev. Dr. Benjamin B. Lovett, rector emeritus of Memorial Church, Baltimore, and honorary canon of the cathedral, died at the Church Home and Hospital on November 10th, after a long illness.

Funeral services were held in the Pro-Cathedral on Friday, conducted by Bishop Powell, Bishop Helfenstein, the Rev. Harold N. Arrowsmith, and the Rev. Edmund L. Gettier, jr. Burial was in Woodlawn cemetery.

Dr. Lovett was born in Philadelphia, and received his early education in St. Stephen's College, Annandale, N. Y., and the Bishop Paret Seminary, Baltimore. He was ordained priest in 1899 and served in parishes in Calvert County, Md., for 12 years before he became rector of the Church of Our Saviour. From there he went to Emmanuel Church, as curate and vicar of St. Andrew's Church. He became rector of Memorial Church in 1927 and resigned in 1939, becoming rector emeritus. In January, 1941, he became rector of St. Mary's Church, Emmorton, and resigned in June, 1943, when he became ill.

Dr. Lovett was president of the standing committee of the diocese and held that post since 1935. He was a member of the executive committee of the Church Home and Hospital and vice-president and agent of the Corporation for the Relief of Widows and Children of the Clergy of the Protestant Episcopal Church in Maryland.

He is survived by his wife, Mrs. Emily E. Lovett; two sons, Dr. Ethelbert Lovett and Com. Benjamin B. C. Lovett, USN; and two daughters, Mrs. R. Stillman Bonsall and Miss Margaret Anabel Lovett.

Herman F. Hake

Herman Frederick Hake, treasurer for 11 years of Morehouse-Gorham Co., New York and Milwaukee, died on November 17th, in the office of Dr. D. H. M. Gillespie, company surgeon of the New York Central Railroad in the Grand Central Terminal, New York. Soon after boarding the train at Bronxville at 8:30 on Wednesday morning, he suffered a heart attack. When his train arrived at Grand Central he had to be assisted to the doctor's office, where he died shortly afterwards. For several years he had been under doctor's care because of heart trouble, but his death was unexpected.

Mr. Hake was born in Sheboygan, Wis., in 1897, the son of Herman F. Hake and Helen Hake. He served in the Navy during the first World War. Upon his discharge from the Navy he joined the Morehouse Publishing Co., as it was then known, in 1920. He was connected with the Milwaukee office of the firm until its removal to New York in May of 1938.

He was connected with the New York office of Morehouse-Gorham Co. until his sudden death. Mr. Hake was also treasurer of the Church Literature Foundation.

Services were held on November 19th in Christ Church, Bronxville, N. Y. The body was brought to Milwaukee for bur-



HERMAN F. HAKE

ial. The Rev. Marshall M. Day, rector of Christ Church, Whitefish Bay, Wis., officiated at the committal service, and at a Requiem Mass held in Christ Church on November 22d. Burial was in Pine Lawn Cemetery, Milwaukee, on November 22d. THE LIVING CHURCH staff attended the services.

Survivors are his wife, Mrs. Helen Janoschka Hake; a daughter, Lucile; five sisters, Mrs. Merle Long, Sheboygan, Wis.; Mrs. Herman Schmitt, Colby, Wis.; Mrs. Joseph Sedlak, Mrs. Reuben Stoltenberg, Mrs. Fred Mills, Cleveland, Wis.; and a sister-in-law, Mrs. Rocque L. McConnell, Milwaukee.

George S. Brown

George Samson Brown, leading member of the bar of Nevada, chancellor of the missionary district of Nevada, senior warden of Trinity Church, Reno, and several times deputy to General Convention, died on August 9th at his home in Reno, Nev.

Judge Brown was born in Brooklyn, N. Y., on November 29, 1865, graduated from Brown University in 1888, and from Columbia University Law School in 1891. He was for many years the president of the Board of Regents of the University of Nevada, and was also a trustee of the Divinity School of the Pacific.

His widow, Mrs. Elizabeth Foster Brown, survives him, as well as a son, Philip F. Brown of San Rafael, Calif., and a daughter, Mrs. Margaret B. Connor, of Palo Alto, Calif.

Funeral services were conducted in Trinity Church, Reno, on August 11th the rector, the Rev. Garth Sibbald, officiating.

CHANGES

Appointments Accepted

CARTER, Rev. HAROLD R., formerly rector of St. Thomas' Church, Providence, R. I., is to be rector of the Church of the Advent, Pawtucket, R. I., effective December 15th. Address: 114 Trenton Street, Pawtucket, R. I.

GRANNIS, Rev. APPLETON, formerly rector of the Church of the Good Shepherd, Clinton, Mass., is now rector of Christ Church, Martinsville, Va.

KNUDSEN, Rev. HARVEY P., formerly rector of St. Stephen's Church, Mount Carmel, Pa., vicar of the Monroe H. Kulp Memorial Church of the Ascension, Kulpont, and of Holy Trinity Mission, Centralia, Pa., is to be rector of St. Paul's Church, Philipsburg, Pa., effective December 1st.

LYMAN, Rev. RICHARD, formerly on the staff of the Chapel of the Intercession, New York City, is now rector of St. James' Church, Arlington, Vt.

RAPS, Rev. HENRY G., formerly rector of St. John's Church, Cornwall, N. Y., is to be vicar of St. Paul's Church, Spring Valley, N. Y., and St. John's Church, New York, N. Y., effective December 1st. Address: 26 South Madison Street, Spring Valley, N. Y.

Military Service

CROSSON, Chaplain (Major) JAMES C., supervisor of Ferrying Division Chaplains throughout the United States, may now be reached at 927 Union Central Building, Cincinnati, Ohio.

MUSSON, Rev. H. SHEPPARD, formerly rector of Church of the Advent, Louisville, Ky., is now chaplain (1st Lt.) in the U. S. Army, now stationed at 66th A.A. Gp. Hdqs., Camp Stewart, Ga.

TUCKER, Chaplain (Lt. Col.) ROYAL K., now Post Chaplain, Fort McClellan, Ala., will retire from active service in the Army on December 31st.

Resignations

ADAMS, Rev. RAYMOND M. D., formerly priest-in-charge of the Church of the Holy Comforter,

Crescent City, Fla., has retired. Address: 1548 Arrowhead Avenue, San Bernardino, Calif.

DODSHON, Rev. JOSEPH H., has resigned as rector of St. Simeon's Parish, New York, N. Y. Address: 317 West 83rd Street, New York, N. Y.

Ordinations

PRIESTS

CHICAGO—On November 4th at Trinity Church, Aurora, Ill., the Rev. WILLIAM A. WAGNER was advanced to the priesthood by Bishop Conkling of Chicago. He was presented by the Rev. William W. Horstick, and the Rev. F. S. White preached the sermon. The Rev. Mr. Wagner is to be assistant of Trinity Church, Aurora, Ill. Address: 218 Benton Street, Aurora, Ill.

DEACONS

CHICAGO—On November 14th at Trinity Church, Aurora, Ill., the Rev. HARRY MORGAN was ordained to the diaconate by Bishop Conkling of Chicago. He was presented by the Rev. Norman Stockett, Jr., and the Rev. E. S. White preached the sermon. The Rev. Mr. Morgan is a student at Nashotah.



CHURCH SERVICES



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

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

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H. C.; Daily: 7 A.M. H. C.

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

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of 60 Men and Boys

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

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

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

Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant

Sun.: 8:00 & 9:00 a.m. Holy Communion; 8:40 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 5:15 p.m. Healing Service; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment).

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

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

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

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

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints Days. The Church is open daily for prayer.

NEW YORK—Cont.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 p.m. Victory Service; Holy Communion Wed., 8 a.m. and Thurs., 12 M.

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

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

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York

Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, 1625 Locust St., Philadelphia

Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong and Devotions, 4; Daily Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary
Sun.: 8, 9:30, 11 A.M., 4:00 P.M.
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

The Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

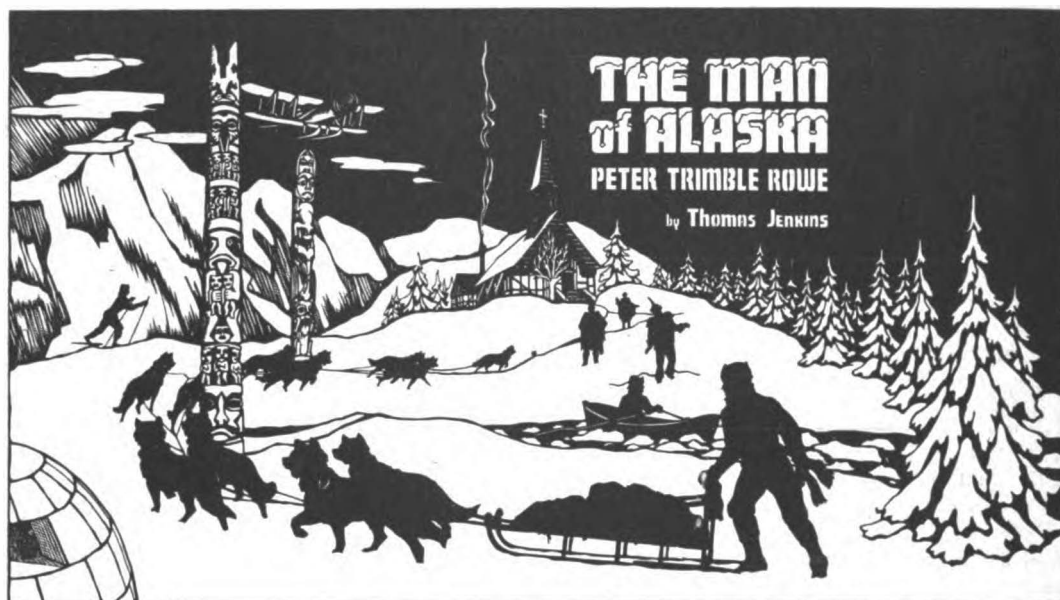
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 pm.

Thurs. 7:30; 11 H.C.

THE MAN OF ALASKA

PETER TRIMBLE ROWE



The jacket for this book was designed and executed by *Ugo Mochi*, famous paper sculptor.

By the Right Reverend Thomas Jenkins, D.D.
Formerly Bishop of Nevada

The Church Biography of the Year!

For forty-six years, Bishop Rowe, *The Man of Alaska*, thrilled American Churchmen by his exploits in the Arctic. Taking the Church to the un-churched was his life's job. From Ketchikan to Pt. Hope, from the Bering Sea to Circle City, on the Yukon, year in and year out, in summer and winter, bucking the elements and even mankind, the Bishop kept "mushing" on.

White men, Indians, Eskimos—all were his people. In their joys, in sickness, in death, the great Bishop moved and lived amongst them—befriending, guiding, preaching, yes, and even pulling teeth when the occasion arose. During the winter the Bishop traveled on snowshoes behind dog teams; in summer, thousands of miles were covered by launch, along the territorial rivers. At the age of seventy-four the Bishop of all outdoors took to the air, and the airplane became his favorite vehicle of travel.

This is a story that will thrill every Christian—young and old alike—for generations to come.

Publication Date, Dec. 1st.
378 Pages Pre-publication price, \$3.34

16 pages of illustrations
After publication, \$3.84 Postpaid

Frontispiece (in four colors) of Bishop Rowe

Morehouse-Gorham Co.

14 East 41st Street
New York 17, N. Y.