

The Living Church

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

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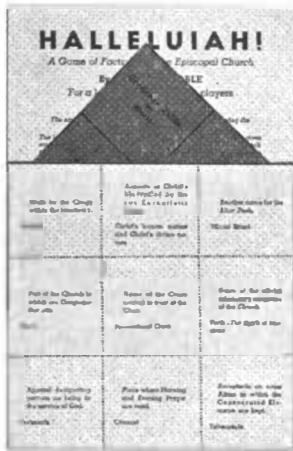
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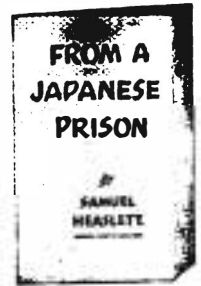
FROM A JAPANESE PRISON

By Samuel Heaslett

"I was arrested in my home in Tokyo at 4:30 p.m. on December 8th, the day on which war was declared on America and Great Britain by Japan."—Samuel Heaslett

Bishop Heaslett served for 41 years as a missionary in Japan. This is a story of his experiences from the time of his arrest up to the time of his repatriation on July 30, 1942.
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Unity Resolutions

TO THE EDITOR: My attention has been called to a letter from Dean Zabriskie in your issue of November 14th in regard to the action of the General Convention on the proposals for union with the Presbyterian Church.

In that letter Dean Zabriskie says: "It is true that in supporting the resolutions Bishop Manning said he did so because they committed the Church to nothing," and he adds that my statement was immediately corrected by Bishop Sherrill.

As to the above statement may I make two comments: first, I did not make the statement which Dean Zabriskie attributes to me; second, Bishop Sherrill did not "correct" the statement that I made. My statement, of which I was careful to keep an exact copy, was as follows:

"These resolutions are offered as a substitute for both the Majority and Minority Reports of the Commission on Approaches to Unity. In view of the terms of these resolutions and of the fact that they do not commit us to any of the provisions either of the Majority Report or the Minority Report, and that they cannot be interpreted as giving any sort of approval to the suggested 'Basic Principles,' I second the motion for the adoption of these resolutions." After Bishop Sherrill's statement I expressed my agreement with him that these resolutions do not close the door to the possibility of eventual union with the Presbyterians and with other bodies of Christians.

No one "corrected," or refuted, my statement quoted above because it could not be refuted, and it cannot be refuted now. The resolutions, which were adopted by the Convention, speak for themselves. Anyone who reads the resolutions will see that my statement in regard to them was, and is, correct. And the new Commission must be guided by what the resolutions themselves say.

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York.

New York.

Information Needed

TO THE EDITOR: For some time I have been interested in gathering a number of notes, preparatory to having them published, of the history of St. John's Church Orphanage of Washington, D. C., and particularly of the late Sister Sarah who was its mother for over 40 years.

If any of your readers possess any letter, memos, or stories regarding this home, or Sister Sarah, I would be sincerely grateful, and would return any material safely, should they care to send it.

Sister Sarah took charge of the home about 1880 at the suggestion of her friend, Dr. Leonard, later the Bishop of Ohio, and remained in charge until 1917 when she went to her heavenly rest.

IRVING M. GREY.

Arlington, Va.

Aleutian Chaplains

TO THE EDITOR: I want you to know THE LIVING CHURCH has been greatly appreciated by this chaplain who has been stationed in the Aleutian Islands for a great many months. I read every issue from cover to cover, and it is my school teacher. Just writing me about the Church's progress back home.

Yesterday I received the issue of November 7th. On page 7 of that issue, there was an article, "Army chaplain brings the Church to —." I enjoyed this article, and

I do not wish to discredit my fellow chaplain's statements.

In all fairness to the Army and Navy Commission of our Church, I feel that it should be brought to the attention of many of our Church readers that the Holy Communion was celebrated on this chain long before May 23, 1943.

I personally conducted a celebration on July 12, 1942. Two other chaplains of the Episcopal Church were conducting similar services several months before my arrival. It is also worthy of note that six other Episcopal chaplains along this chain were conducting services long before May 23, 1943.

I make this statement feeling that you should know that the Church in these parts was doing an active piece of work among the members of our armed forces before May 23, 1943.

CHARLES W. HUGHES,
Captain Ch.,
Post Chaplain.

Editor's Comment:

We are happy to record the fact that the Church is well represented by chaplains in the Aleutians. We gather, however, that Chaplain Read was correct in asserting that he conducted the first service of the Episcopal Church on Attu unless—as seems improbable—there was a priest of the Nippon Sei Kokwai among the Japanese forces there.

Divided Votes

TO THE EDITOR: The clearest explanation of the matter of the divided vote, which created some discussion at the Cleveland Convention, is the following, which I take from a letter just received from an interested and observant deputy:

"May I recall to you the discussion in Convention of 1943 on the subject of voting by orders. Is not any difficulty due simply to the fact that the voting by orders is really voting by dioceses and that when the vote is evenly divided the diocese has no vote in that order. There is nothing unjust about the arrangement itself; it follows quite logically from the basic conception. The simple way to get rid of any inconvenience or seeming injustice would be to reduce the representation in each order to three, from four. Then there could be no evenly divided votes, the present constitutional basis of representation by dioceses would be preserved, and, to

The Living Church

Established 1878

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

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(On leave for service with U. S. Marine Corps)
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- Rev. Frederick S. Fleming, D.D., rector of Trinity Church, New York
- Clifford P. Morehouse, editor (on leave) of The Living Church
- Jackson M. Bruce, Milwaukee attorney
- Clinton Rogers Woodruff, Philadelphia attorney
- Rt. Rev. Wallace E. Conkling, D.D., Bishop of Chicago
- Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee
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STRICTLY BUSINESS

HERE is more nonsense about Henry VIII and his alleged establishment of the Church of England! From Cecil G. Trew, *The Story of the Dog*, E. P. Dutton, pp. 82-83. "It was a spaniel belonging to Lord Wiltshire that, according to historians, was responsible for the foundation of the Church of England. Henry VIII sent Lord Wiltshire as special ambassador to Rome to obtain permission from the Pope for his divorce. When ushered into the Pope's presence, Lord Wiltshire knelt to kiss his Holiness' toe, and the Pope, to facilitate matters, moved his foot forward. Wiltshire's spaniel, who had accompanied him, taking the action for an attempt to kick his master in the face, leapt forward and bit the toe. Such a riotous scene followed that Lord Wiltshire had to beat a hasty retreat from Rome, his mission unaccomplished, with the result that Henry, unable to obtain a legal divorce, disassociated himself—and England—from Rome." I quote the sentences here because they seem even more silly than most of the others that serve to keep alive the false charge that Henry established our Church.

* * *

THE CATHEDRAL of St. John the Divine, says Canon Sparks, ordered a copy, separately bound, of the Gospels of St. Matthew, St. Mark, St. Luke, and St. John, and the invoice came through to them with the notation that "St. John has been discontinued"—indication of a liberty in religious affairs far beyond that usually taken by a publishing house.

* * *

ROBERT G. LEES, a subscriber for 40 years, has just written to recommend Brugler House, a rest home of the Church situated about 20 miles from New York City. He recommends to lay workers and clergy the reasonable charges, and the delightful service. The actual location is Rye Lake. Arrangement for visiting should be made through Richard P. Kent at "281."

* * *

WE ARE sorry to learn that a number of bundle copies of THE LIVING CHURCH for November 28th did not reach their destination in time. The Thanksgiving Day holiday was the reason of course. To prevent a similar delay, especially during the heaviest part of the Christmas mailing rush, we plan now to go to press one day early with our issue of December 26th. All copies of that issue should therefore be in the hands of our readers by Friday morning, the 24th—if they don't, please call your local post office and ask about them.

John McComery

Director of Advertising and Promotion.

LETTERS

my mind a most important consequence) the size of the House of Deputies would be reduced. It is probably impossible to induce deputies to vote for a reduction in size which is likely to affect them; but if the reduction is made effective say three Conventions from date of vote for its adoption, that influence would be almost nil and the measure might be passed. I hope that this may have your consideration between now and 1946."

ALEXANDER B. ANDREWS,
Chairman, Committee on Canons,
General Convention of 1943.
Raleigh, N. C.

Parish Records

TO THE EDITOR: During my travels this summer, I took a Baptism in a church in another state. When I asked about signing the register, the parish secretary told me that the record had been entered and signed with my name by her. She said further that she always signed the register. I was amazed.

I wonder if this is the custom elsewhere. Attention should be called to the fact that the register is an official record with legal status, and the validity of the entries depends upon the signature of the officiant. There is no more excuse for a secretary's signing the register than there would be for her signing, say, a marriage license.

Too much emphasis can hardly be placed upon accurate and valid parish records. Three or four times a year, I am asked for true copies of entries in my register. Unless I am sure that the signature is valid, the record is useless.

(Rev.) OSCAR F. GREEN.

Palo Alto, Calif.

Recorder of Ordinations

TO THE EDITOR: My resignation as Recorder of Ordinations was accepted at the Convention at Cleveland, and I have turned over the Master List of Ordinations and such other information as pertained to the office to the Church Pension Fund, appointed as my successor. However, I continue to receive from the bishops' secretaries reports of ordinations which I have to forward to the Church Pension Fund.

Reports of ordinations, depositions or deprivations, suspensions or restorations should hereafter be sent to the Church Pension Fund and not to me.

(Rev.) W. S. SLACK.

Alexandria, La.

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

Member of the Associated Church Press.

The Solemn Joys of Advent

One of the glorious privileges, certainly, of The Episcopal Church, is the opportunities She gives us of living out our lives in those holy joys and atmospheres of The Christian Year.

Advent is here! Cannot you feel—as you always did in the years gone by—the solemn joy of thinking, reading, and singing of the coming of Our Blessed Lord to us at Christmas-tide, and hasn't your worship—both corporate and personal—taken on a new tone or note of deep devotion? Our hearts here never have ceased to thrill in Advent; and we love so, whenever and wherever we can, to get on our knees and to prepare our hearts for the coming again of the Young Prince of Peace and Glory—bless Him!

We Episcopalians sometimes, in these latter years, have let some of these glories and devotions slip out of our lives. There is time still in Advent to recapture some of these joys and thrills of personal devotion. Do you really want Our Lord to be born again, in you and yours, and would there really be a place for Him in your heart and home if He tried to be born there again? And if He be born again in you, won't you let Him stay and grow up in you also?

God grant that thousands of Episcopal hearts and homes in Advent of this year of years may experience that solemn joy that comes to all who truly seek for The Saviour to come anew to them; and may this be a new beginning of what has been a lost treasure to many—the living out of our lives in those priceless moods given unto us by Mother Church, a perfectly balanced spiritual diet of heavenly dainties, which nourish and sustain us fully until we wing our way with Our Guardian Angel into "that sweet and blessed country—the home of God's elect."

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THIRD SUNDAY IN ADVENT

GENERAL

EPISCOPATE

Iowa Elects Rev. Ernest V.
Kennan as Bishop

The Rev. Ernest Victor Kennan, rector of Emmanuel Church, Baltimore, Md., was elected Bishop of Iowa on the third ballot at the special convention held in Trinity Cathedral, Davenport, on December 1st. He received 13 clerical votes out of 25 and was the choice of 76 of the 134 lay delegates.

The first vote of the convention was a nominating ballot and a slate of 18 nominees resulted. Prior to the convention an investigating committee sent to the parishes and missions of the diocese 30 names for consideration. Before the nominating ballot took place two Iowa clergy, the Rev. Dr. Le Roy S. Burroughs, and the Rev. J. D. Griffith, withdrew their names from the list.

As soon as the president of the convention declared an election had taken place, the members unanimously approved the choice.

A committee appointed to telephone the Rev. Mr. Kennan of his election were unable to reach him at the time the convention adjourned.

The Bishop elect is no stranger to Iowa. For eight years rector of St. Paul's Church, Des Moines, before going to Baltimore in May of this year, the Rev. Mr. Kennan was active in diocesan affairs. He served on special committees, as a lecturer in summer conferences, as a member of the Bishop and Council and as a member of the standing committee. He was twice a delegate from Iowa to the General Convention, in 1937 and in 1940.

Before the balloting began the convention voted to set the bishop's salary at \$6,000 a year and a maximum of \$1,500 a year for traveling expenses for the work within the state.

ORTHODOX

English-Speaking Seminary
To Be Established

The newly-organized Federated Orthodox Greek Catholic Primary Jurisdictions in America is planning to establish a special English-speaking seminary in this country for students from Orthodox countries in Europe, it was announced by Archbishop Athenagoras, Presiding Bishop of the federation.

He also stated that the new federation has applied for membership in the Fed-

eral Council of the Churches of Christ in America.

"When priests trained at the seminary return to their countries they will help further good will and understanding between the Church in America and the Orthodox Church in Europe," the representative of the Ecumenical Patriarch in Constantinople (Istanbul) told Religious News Service, adding:

"Generally speaking, Americans interested in post-war problems do not realize



ARCHBISHOP ATHENAGORAS: *Announced plans of Orthodox federation.*

that the Orthodox Churches in Russia, Greece, Syria, and other countries will have a great influence in rehabilitation efforts after the war. Our purpose is not only to train future priests in democratic precepts, but to convince them that real democracy consists of much more than mere lip service."

The new federation, the Greek Orthodox prelate stated, will hold its first convention in Chicago on December 12th, at which time Orthodox bishops will attend the consecration of Archmandrite Theodore Tukutchoeff, of Chicago, as the first Russian Orthodox Bishop of Argentina.

Principal business of the convention will be the adoption of a constitution. Plans will be discussed for the publication of a monthly magazine in English as the organ of the Orthodox Church in this country, and the setting up of a central bureau of publicity for Orthodox affairs.

Arrangements have already been made for a census of all Orthodox Churches in the United States, which will provide up-to-date statistics on the number of priests, communicants, churches, and schools in each of the jurisdictions. There are at

present, the Archbishop estimated, over 5,000,000 Orthodox believers in this country, served by 25 bishops and 1,500 priests.

He added that 155 students are at present being trained in seminaries in New York City, Bridgeport, Conn., and Pomfret Center, Conn., maintained by the Russian, Carpatho-Russian, and Greek Orthodox Churches, respectively.

"The purpose of the federation," the Archbishop said, "is to unite all the Orthodox communities in this country in one strong group, not only to give greater assistance to our own people, but to cooperate in every way possible with the government in plans for the general welfare."

The federation at present embraces dioceses of the Syrian, Russian, Serbian, Ukrainian, Carpatho-Russian, and Rumanian Orthodox Churches, which are represented by their metropolitans and respective bishops. In the case of Metropolitan Benjamin, Exarch of the Patriarchate of Moscow, and Bishop Dionisje of the Serbian Church, membership is at present unofficial, pending approval by the heads of the Churches.

One of the first achievements of the federation, Archbishop Athenagoras stated, has been its successful effort to increase the number of Orthodox chaplains to meet the needs of more than 400,000 Orthodox in the armed forces.

He stated that seven Orthodox chaplains have been stationed in various military camps and that two Orthodox clergymen are at present in training at the Harvard chaplain school.

Asserting that the Orthodox Church is entitled to take its place with the major Churches in America, the Archbishop recalled that next year will mark the two hundredth anniversary of the first Orthodox Church on the North American continent. This community was founded in Alaska in 1744, and other centers were subsequently established in San Francisco and other cities.

HYMNALS

New Edition May Be Rationed

Permission to use more paper during 1943 for printing second editions of the Revised Hymnal of 1940 has been refused by the War Production Board, according to a recent statement made by Bradford B. Locke, executive vice-president of the Church Pension Fund, in whose behalf the Church Hymnal Corporation publishes the Hymnals and Prayer Books of the

Church. Some of the editions are now out of print, and it may become necessary to institute some system of rationing the second editions when they become available next year.

In the latter part of October, Mr. Locke announced that the first editions of 50,000 copies of the full Musical Hymnal and of the large size Melody Hymnal were practically exhausted but that he hoped to secure permission for the use of additional paper to undertake second editions shortly. It now appears that second editions cannot be undertaken until the beginning of 1944, when the Church Hymnal Corporation can then start to use its restricted quota of paper for next year. It is stated, however, that it will then take anywhere from six to eight weeks before the books are printed and bound and ready for shipment, which will mean that shipments of the full Musical Hymnal cannot be resumed again until late February or early March.

According to Mr. Locke, those churches who want the large size Melody edition for the pews will have to be satisfied with the small size Melody edition which was the only size available for the pews prior to the Hymnal of 1940. "Moreover," Mr. Locke continues, "inasmuch as almost everything else is rationed nowadays, we may have to ration the full Musical Hymnal and will probably have to adopt a policy of not selling to any one church more copies of the full Musical Hymnal than it needs to equip its choir. This will mean that they will probably have to buy the small Melody edition for the pews even though they might like to buy the large size Melody edition or full Musical Hymnal for the pews as well as for the choir. It takes about three times as much paper to produce a copy of the full Musical Hymnal as it does a copy of the small Melody edition. If we do not impose some rationing procedure such as this, a church which is in a position to buy a sufficient number of copies of the full Musical Hymnal so as to put them in the pews as well as supplying the choir would thus prevent some other church from installing the revised Hymnal of 1940 at all. Obviously the revised Hymnal cannot be installed in any church unless the choir has the full Musical Hymnal. We would much rather sell the full Musical Hymnal and the large size Melody edition, of course, but we feel that some such rationing procedure is only fair in the interests of the great number of churches who want to install the revised Hymnal of 1940 as soon as possible. All of this, of course, is dependent upon whether or not we can secure permission for the use of more than our normal quota of paper in 1944. We have no reason to believe that we will secure such permission and, therefore, we have to plan accordingly. It may even be possible that we will run out of Prayer Books before the end of 1944 also. The winning of the war is far more important than anything else and if the War Production Board does not feel that it can allow us extra paper in 1944, for Hymnals and Prayer Books, we feel sure that the Church will understand the situation in which we will then find ourselves."

RADIO

Holiday Broadcasts

The Christmas and New Year's broadcasts over two of the great systems will be delivered this year by Episcopal speakers. On Sunday, December 26th, the Christmas message will be given by the Rev. Canon Theodore O. Wedel, Ph.D., of Washington Cathedral and warden of the College of Preachers. The broadcast will originate from Columbia's Washington's station, WJSV, and will continue from 10:00 to 10:30 A.M., EWT. Singers from the choir of the cathedral will sing appropriate Christmas music.

The New Year's broadcast will be delivered by the Rev. James W. Kennedy, rector of All Saints' Episcopal Church, Richmond, Va., and will originate in Station WRNL in that city, continuing from 10:31 to 11:00 A.M., EWT. The broadcast will be carried over the nation-wide network of the Mutual Broadcasting Company and will be one of the several Episcopal broadcasts which have been contributed to the Mutual's Chapel of the Air.

Pope Will Broadcast Christmas Message to World

Pope Pius XII will broadcast his Christmas peace message to the world, in spite of the German occupation of Rome.

The announcement, conveyed in a radiogram to NBC headquarters from the Rev. Filippo Soccorsi, S.J., director of the Vatican Broadcasting Service, is the first direct message received from the Holy See since the German army entered Rome.

Broadcast Universal Bible Sunday Observance

A number of nation-wide radio broadcasts have been scheduled in observance of Universal Bible Sunday, December 12th, it was announced by the American Bible Society, sponsor of the annual event.

The Presiding Bishop, president of the Federal Council of Churches, will speak over the blue network, on Saturday, December 11th, from 10:45 to 11 P.M., EWT.

The National Broadcasting Company over WRC, Washington, will present Methodist Bishop William W. Peele, of Richmond, Va., from 3:30 to 3:45 P.M., EWT, on the same day. Dr. Homer P. Rainey, president of the University of Texas, will speak over the Mutual Broadcasting Company's network on December 11th, from 1:15 to 1:30 P.M., EWT.

CHURCH ARMY

Post-War Plans

"What Shall I Do After the War?" is a problem facing thousands of young men in the not far distant future. Captain Earl Estabrook of the Church Army is planning

to present to properly equipped soldiers, sailors, air men, and women of the services, the claims of Church Army work in the New World to come after the war.

Church Army has prepared a small leaflet which is being placed in the hands of workers with young people, both in and out of the military services. "There is a tremendous need," the leaflet says, "for lay missionaries who will pioneer in churchless areas and among all sorts and conditions of men."

It is emphasized that such lay workers shall know they are definitely called of God to such service; that they shall love people, be able to stand criticism, and remain undiscouraged under any conditions. They must possess qualities of leadership.

PUBLIC AFFAIRS

Federal Council Official Endorses Gillette-Taft Resolution

The Gillette-Taft resolution to set up a limited experimental program of feeding children in occupied countries was endorsed by Dr. Roswell P. Barnes, associate general secretary of the Federal Council of Churches, at a hearing of the sub-committee of the Senate Foreign Relations Committee.

Dr. Barnes submitted statements by the Federal Council and the Archbishop of Canterbury supporting the purpose of the resolution.

Replying to questions, Dr. Barnes said it was his opinion that the Gillette-Taft proposal was in full harmony with the wishes of both American and British Churches.

Asked about the extent of English support for feeding children in Nazi-held countries, Dr. Barnes replied that it was "considerable." A committee has been very active in England, he said, and British Church leaders have frequently commented that there is less active promotion of the plan in the United States than there is in Great Britain.

The resolution has also been endorsed by the National Catholic Welfare Conference.

LUTHERANS

Increase in Membership

With an increase of 64,486 in the number of baptized during 1942, membership in the Lutheran Churches of the United States and Canada has hit a new high of 5,116,807, according to a compilation made public by the National Lutheran Council.

Of this number 3,635,588 are confirmed members of 15,909 organized congregations belonging to 17 different general bodies national in scope. The three largest groups are the United Lutheran Church with 1,731,959 members, the Synodical Conference with 1,683,128 members, comprising five general bodies, and the American Lutheran Conference with 1,621,608 members, comprising five general bodies. Six smaller independent bodies total 72,467 members.

PRISONERS OF WAR

Gripsholm Repatriate Reports On Bishop Gray's Son and Family

The Rev. and Mrs. Francis Campbell Gray and their son, Francis Campbell, jr., who are interned in the Baguio prison camp in the Philippines, are safe and well, according to a report received this week by Bishop Gray of Northern Indiana and Mrs. Gray. A repatriate from the *Gripsholm*, who telephoned the news from New York, said that Mrs. Gray and her son were interned apart from Fr. Gray, but that they were allowed to see one another once a day. Fr. Gray is working as a cook in the camp kitchen. At first, he was not allowed to exercise his ministry, but that ruling has recently been relaxed. This news is the first that the Bishop and Mrs. Gray have had of their son and his family since October, 1941.

Return of Missionaries

On the *Gripsholm* Celebrated

By ELIZABETH McCracken

★ The arrival of the *Gripsholm* at New York, bringing 1,440 repatriated Americans from China, 20 of whom were missionaries of the Episcopal Church, shared equally the headlines in the New York City press with the news of the Cairo Conference on December 2d. Even the space devoted to news pictures was the same for each. The word had gone out that the Red Cross would have the only access to the pier in Jersey City or its immediate vicinity. Relatives and friends were asked to appoint places of meeting, giving the addresses to the Red Cross. A deputation from the Woman's Auxiliary took quarters in the Prince George Hotel, where many other groups were stationed, ready to greet any who might not have friends in New York to receive them.

The ship docked in the morning of December 1st, and the work of disembarking the passengers began. It took 24 hours to clear the ship. Meantime, relatives waited. It was interesting to observe conditions in the lobby of the hotel, members of the Auxiliary said. An ordinary traveler would come in, and there would be a rush toward him or her, with outstretched hands of welcome. Scores had declared that they had arrived merely from Boston or Philadelphia or Chicago, before this concerted rush ceased whenever the swing doors moved. The missionaries came one by one. They were so discreet that the daily papers had comments from only two of them. In most instances their families met them quietly and they left the hotel.

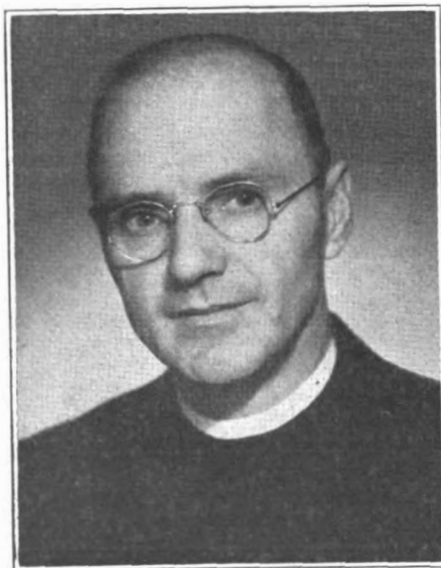
There were three pairs of brothers on the ship: Dr. Harry Taylor and Dr. Walter Taylor, Bishop Roberts of Shanghai and Dr. Donald Roberts, Dr. Walter H. Pott and Dr. James H. Pott. Dr. Ellis Tucker, a brother of the Presiding Bishop, was another passenger. The two Doctors Pott were met by their father, the Rev.

Dr. J. Hawkes Pott, and their sister. Miss Pott said that it was the first time in 15 years that they had all four been together. Bishop Craighill of Anking was welcomed by Mrs. Craighill and many friends. The other missionaries were: Miss Elizabeth H. Falck, Miss Anna M. Groff, Miss Marion F. Hurst, Miss Anne Lambertson, and Deaconess Katherine Putnam of St. Luke's Hospital, Shanghai; E. Harrison King, John R. Norton, Charles E. Perry, Dr. Philip B. Sullivan, the Rev. Hollis S. Smith, the Rev. Montgomery H. Throop, and Dr. James M. Wilson.

On Saturday, December 4th, there was a remarkable festival of reunion. The day began with informal meetings with officers at the Church Missions House. As the two bishops and the other missionaries came along Fourth Avenue to 281, they were recognized by friends who were assembling early for the approaching service in Calvary Church and there were numerous reunions on the corner—to the great interest of passers-by.

SERVICE OF THANKSGIVING

At 11:45, the Service of Thanksgiving, announced long ago, was held in Calvary Church. The Presiding Bishop was the celebrant, assisted by Bishop Roberts and Bishop Craighill. It will be recalled that



BISHOP ROBERTS: "Our clothes still hang on us like Zoot suits."

the announcements of this service said that "it was hoped" that these two missionary bishops might be able to take part. Bishop Craighill read the Epistle, and Bishop Roberts the Gospel. There was a large congregation, some of whom had come from afar to be present; one, Miss Alice Gregg, from Canada. There was a show of deep feeling when, after the Gospel, the organist played the Doxology and the company sang it.

After the service, there was such a scene in the narthex of Calvary Church as even the most experienced church-goers have seldom, if ever, beheld. The son of one

of the returned missionaries said privately to a friend that it was like a football game when "our side" has won an "all out victory" and "we are getting ready to carry the team home on our shoulders." The wife of another declared that it was like "an old-fashioned family reunion." Many men and women shook hands four and five times with Bishop Roberts and Bishop Craighill; and the women missionaries were embraced not only by their friends but also by the friends of other missionaries. There was much laughing and talking. It was even better than everyone had expected to have the missionaries safe at home again.

The concluding event of the day was a luncheon at the National Arts Club, Gramercy Park, in honor of the returned missionaries. There were 118 present. At the head table were only the Presiding Bishop and Mrs. Tucker, Bishop and Mrs. Roberts and Bishop and Mrs. Craighill. At the end of the luncheon, which was characterized by happy and gay fellowship, the Presiding Bishop asked the two returned bishops to speak for the group. The Presiding Bishop said at this point:

"It is a great thing to have you all home, and home just at this time. You know, from what you have heard of General Convention, that this triennium will be devoted especially to China. Your help will be needed."

Bishop Roberts, the next speaker, said:

"It is a great satisfaction to see how glad you are to have us back. Your enthusiastic welcome will never be forgotten by any of us. We are glad to be back. If we could join our voices, you and we, all of us, we should raise such a song of praise and gratitude as was never heard from this earth. We are grateful to you, and we are grateful to our country. It was a wonderful thing for the United States to do—to send for us and guard us and bring us back. The more I see of other lands, the more I think this is the greatest country on the earth. I cannot tell you how we felt when we looked out the other day and saw the Statue of Liberty. I don't know how we look to you. We are thin and our clothes still hang on us like zoot suits, even after the good food on the *Gripsholm*. But give us a little more time and we shall fill out.

"I can tell you only a little now of what is happening in the district of Shanghai. Much of the property we had in the city itself has been taken over. In the smaller places in the district, there is less interference, and we have more of our property. St. John's University is going strong. There are 1,000 students and we have been able to maintain academic freedom. You may have heard otherwise, but, if so, please correct it. St. John's is thriving.

"It is inspiring to think of the future of China. I was thrilled by the accounts of the Cairo Conference, when Generalissimo Chiang Kai-shek met with President Roosevelt and Prime Minister Churchill. The Church in China has a great future. That may not be under us, but it will be with our sympathy and coöperation. A

great native Church is growing up in China.

"Just a word about those we left behind. They are all well, and we think they will be home on the next trip of the *Gripsholm*. It never does any good to worry. Don't worry. God is with them. And we hear that the *Gripsholm* is going for them very soon."

BISHOP CRAIGHILL

Bishop Craighill said: "When we left, the Shanghai *News* said that we 'were looking mere shadows of our former arrogant selves.' We are not such shadows now, after our trip on the Santa Claus ship, the *Gripsholm*, and we have got back some of our 'arrogance' too. But we are humbly grateful for our safe return to you. The *Gripsholm* had everything we could possibly want to make us comfortable, and we are grateful to Uncle Sam.

"You will want to hear about those we left behind in China, of the district of Anking. Sister Constance was one. She was not well enough to come. Miss Laura Clark, who was scheduled to come with us, stayed behind with Sister Constance. Miss Clark would not leave her, the only woman in that place. Dr. Woodward Lanphear had had an operation and was not well enough to travel. We hope that all three will return on the *Gripsholm's* next trip.

"I should like to say a word about one particular place in Anking. The Japanese took over all our mission property, everything. But the people kept faithfully on, led by a devoted priest. They rented a building and fitted it up as a church. They have continued with the services. Not long ago, a bishop who came that way confirmed a class of 66 there. He reported to me that he had seldom seen such faithful witness to Christ and His Church.

"This is significant for the future and it is a testimony to the past. There was the Chinese Church, cut off from its property, cut off from its foreign friends, and in the midst of a terrible war. Yet a vigorous parish was steadfastly maintained. China has had 100 years of missionary endeavor. This one instance shows what that heritage means."

The Presiding Bishop asked Bishop Roberts to call the names of the returned missionaries, and asked the missionaries to stand as their names were called. There was applause for each one. When Dr. Ellis Tucker's turn came there were cheers, as there were also for Dr. Walter Pott. Dr. James Pott and both Doctors Taylor were not present, having gone at once to their families in other parts of the country.

A final touch was given when it was announced that this was Mrs. Craighill's birthday. The entire company sang "Happy birthday to you," applauding the while. As the party dispersed, one of the helpers at the National Arts Club said: "I never saw people have such a good time."

Correspondence Courses

Through the War Prisoners Aid of the YMCA, certain correspondence courses of the Armed Forces Institute will be made

available to American service men in prisoner-of-war camps in Germany.

It is expected that texts and school supplies will be provided internees who desire them. Chaplains and prisoners with educational qualifications will serve as instructors in the camps.

Plans are also under way, it was disclosed, to establish a branch of the Armed Forces Institute in Geneva with the cooperation of the War Prisoners Aid.

ARMED FORCES

Navy Reports 13 Casualties Among Chaplains

Thirteen Navy chaplains are already listed as casualties in World War II, Capt. Robert D. Workman, chief of Navy chaplains, announced.

Five chaplains have been killed while serving in combat zones, three have been wounded, and five are prisoners of war.

No Navy chaplains were killed in World War I.

Union of Non-Roman Chaplains' Agencies Urged

A move to unite all non-Roman agencies working with chaplains and service men was initiated in Washington at the first annual meeting of the Service Men's Christian League.

Considerable feeling developed among the members of the National Council of the League for closer coordination among the various Protestant groups serving the armed forces.

Dr. William Barrow Pugh, chairman of the league and also head of the General Commission of Army and Navy Chaplains, advocated a merger of non-Roman agencies doing chaplaincy work. Dr. Pugh, who recently returned from a 40,000-mile tour of the fighting fronts where he conferred with chaplains, declared that "if we can only bring together our agencies, we will accomplish far more than as separate groups."

He said the main task confronting Church groups interested in the chaplaincy is now an educational one because "the recruiting of chaplains is pretty nearly over."

Other speakers asserted that the coordination of Church groups would facilitate the task of supplying chaplains and service men with literature and other materials.

Col. George F. Rixey, deputy chief of chaplains, indicated the greater unity of agencies providing religious literature and

service to the armed forces would be welcomed by the Office of the Chief of Chaplains and would aid the chaplaincy branch of the army in the performance of its work.

He declared also that organizational unity would make a "tremendous impact" on soldiers.

It was revealed at the meeting that 1,000 units of the Service Men's Christian League are now in operation, and that more than a million non-Roman service men have been reached through the league's activities. About 3,000 chaplains are using the program of the league, it was reported by Ivan M. Gould, general secretary.

Plans to increase the distribution of the *Link*, official organ of the league, were outlined. By April, 1944, according to these plans, 310,000 copies will be sent to service men every month.

MERCHANT MARINE

Books Needed

Books are needed urgently for merchant seamen and men of the Coast Guard. Presiding Bishop Tucker points to this need as an opportunity for Church-people to do a useful work in the war, and is urging fullest cooperation. His own library has already contributed about 100 books to the American Merchant Marine Library Association, which is located at 45 Broadway, New York City, and of which Mrs. Henry Howard of Newport, R. I., is president.

Mrs. Howard in a recent letter to the Presiding Bishop explains that "seagoing libraries, each a chest of 40 carefully chosen books, are placed on as many American merchant ships as possible, but we long to serve them all."

The association maintains dispatch offices in New York, Baltimore, Boston, New Orleans, Norfolk, Philadelphia, San Francisco, Sault Ste. Marie, and Seattle, and in addition, there are distributing points in Charleston, Chicago, Portland, and Providence. All of these local points, readily located through telephone directories or diocesan offices, will receive donations of books and magazines.

During the first 10 months of this year over 8,000 seamen called at the association's headquarters office in New York with a large number of requests for technical books.

Mrs. Howard expressed regret at being unable to place a Prayer Book in each of the libraries sent out. "It was a matter of deep regret," she said, "that we did not have one to give to an officer who asked for it, stating that he was just starting on a ship in a convoy and that he intended to hold services with a crew of 150 men."

Bishop Tucker points out that the Victory Book Campaign has come to an end, as the government now supplies ample funds for library service to both Army and Navy. Unfortunately these funds are not extended either to the merchant seamen or to the Coast Guard, although the Coast Guard is a part of the Navy in time of war.

CHURCH CALENDAR

December

- 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.)

CANADA

Religion in Industry

The Sisters of St. John the Divine, an Anglican Sisterhood, recently sponsored a meeting of Roman Catholic, Baptist, Presbyterian, Anglican, Salvation Army, and United Church representatives which resulted in a request that the Ottawa government authorize the establishment of a chaplaincy service in certain of Canada's larger war factories.

Several business firms, it was announced at the gathering, have already provided small chapels and "quiet rooms" for their employees.

CHINA

Housekeeping Difficulties

Housekeeping problems in Hsichow, Free China, where Hua Chung College is located, near the Burma border, continue to be as annoying as they are unusual. Simple things such as salt and sugar, flour and lard, are major achievements when obtained. Reporting on a few details, Mrs. John Coe whose husband is on the college faculty, writes:

"Salt comes in large bricks, about half of it being mud, and has to be hammered into small pieces and boiled down before it is usable. A coarse variety of yellowish-white local sugar is scarce, and prohibitive in price; brown sugar comes in the shape of beehives and has to be pared down for use. Meat is simply hacked off a carcass; unless one knows the butcher's art, one has no way to know what one is buying. Flour ground locally is never the same quality twice. Lard is bought in its most primitive form—the cook simply buys a side of the pig and brings the mass of fat and membranes home to be tried out. Local kitchens are dark holes with chimneyless stoves that burn charcoal."

As for servants, the college faculty was needing two or three professors, and Mrs. Coe's comment is, "I don't know whether an economist, a chemist, or a cook is harder to get in this part of the world." Of Dr. Francis Wei, president of the college, Mrs. Coe says, "He is the strength and support of the whole institution."

Pioneer Work

Finding their way somehow from Peking across occupied China and over the lines into free China south of Anking, two young Churchwomen, Miss Li and Miss Tang, well educated and trained, are a welcome addition to the small mission staff at Maolin. Here Bishop Robin Chen and others from the Anking diocese are developing extensive new work and are faced by opportunities too many for their small numbers.

"This is a pioneer work," writes Miss Elda Smith, who is supported by the self-denial fund of the Daughters of the King. "It is hard and lonely. These two young Chinese workers will have a salary based each month on the cost of bare living with

not a cent for clothes, shoes, medicine, and other needs. Prices are 300 times what they were two years ago."

The diocesan middle school, called Kuang Yih, which moved down to Maolin from Anking and Wuhu when those Yangtze Valley cities were invaded, has more than 500 boys and girls attending, some who came in as refugees and some from regions roundabout. This is an undeveloped part of China; community life though ancient is still fairly primitive and the people are conservative. Results of the Christian "invasion" are already beginning to appear, however, Miss Smith adds. "We have finished our third annual vacation school and I do believe we have made a dent in the crust of the hearts of some of these people. We have included illiterate and non-Christian children. Last year we had to go hunting for them and coaxing their parents, who could not see why anyone should wish to help their children and felt that education was not very important anyway. This year we posted notices all over the village. Attendance increased from 40 to 65. Only four were Christian. The others had never heard any Christian teaching. When they left they had learned a little about praying and had memorized a dozen or more Christian songs, which we hope they are now singing to their parents at home."

HOME-MADE HANDCRAFT

Missionary ingenuity had to devise a handcraft program entirely out of local resources. "How I longed for some odds and ends of colored paper," Miss Smith

says. "Last year we had some old magazines and used the colored parts from the advertisements to make little Chinese lanterns and pictures. This year we had nothing, not even an old Christmas card. The older children could use bamboo, which grows in abundance here. We had one knife, which we bought on the street for \$20, and an old saw with which we sawed and split the bamboo. The children scraped it smooth with pieces of broken glass and made 800 swab sticks which they gave to Miss Emeline Bowne's clinic. Out of wheat straw the girls made shoes and fans. The teachers were some of our own Kuang Yih Christian students, who willingly gave up most of their holidays to help these little non-Christian illiterates."

HOLLAND

Prayers for Condemned Patriots Read in Dutch Churches

Prayers for Dutch patriots sentenced to death by Nazi occupation authorities were recently recited in churches throughout Holland in response to an appeal by Church authorities.

"Many do not know," the appeal said, "that the occupation authorities have condemned a considerable number of Dutchmen to death. These men stand suddenly before the gates of eternity."

"Many have prepared themselves for this and are ready to meet their Savior, and pass their days praying. For some, eternity is still a dark passage without a view beyond."

"In agreement with most of those condemned to death, some young Christians decided to ask you to kneel before God, together with those condemned to death, to ask God for light, strength, rest, and inward peace for those soon entering eternity."

"They did what their conscience told them, and are willing to accept the consequences. May God console those remaining behind in mourning. May He be merciful to our severely tried country."

NEAR EAST

Russian Patriarch to Visit Levantine Area

Events in Syria and Lebanon have created lively interest in the forthcoming visit of Patriarch Sergius of the Russian Orthodox Church to Orthodox communities in the Levant, a special correspondent of the London *Times* writes, according to Religious News Service.

A previous announcement over the Dakar radio indicated that the Orthodox Archbishop of Kiev, Metropolitan Nicholai, would head the Russian religious mission, which is expected to extend from Beirut, Syria to Palestine.

Official Russian sources in New York and Washington said they had received no word regarding an impending visit of Patriarch Sergius to the Near East.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$2,372.94
In loving memory of Mary O. Snowden	
Treadwell	25.00
A Friend, Annapolis, Md.	15.00
St. Mary's Chapter, Athens, Ga.	12.50
A. W. S., A. D. S., and C. S. A.	12.00
K. Maude Smith	10.00
Thanksgiving offering from Christ Church Mission, Port Orford, Ore.	6.00
Mrs. W. Lloyd Bevan	5.00
Mrs. L. C. Corbett	5.00
In memory of S. G. Northfield	5.00
Evelyn Kenworthy	5.00
E. U.	5.00
Mrs. Edith R. Phillips	2.50
Mr. and Mrs. J. B. Shinn	2.00
Miss Gretchen A. Palmer	2.00
Shelbert Harris	1.00
	\$2,485.94

Shelter Christmas Fund

Previously acknowledged	\$ 75.00
Mrs. Howard Hoppin	5.00
In memory of Thomas Hodgson	2.00
	\$ 82.00

China Relief

St. Mark's Church, Fort Dodge, Iowa	\$ 29.40
Capt. and Mrs. Albert Sayers	1.00
	\$ 30.40

Greek Relief

St. Mark's Church, Fort Dodge, Iowa	\$ 25.00
Mrs. J. B. Shinn	2.00
	\$ 27.00

The Hope Set Before Us

By the Rev. Clifford L. Stanley, Th.D.

THE OTHER day a friend of mine was telling me of a conversation he had had. A man said to him, "I am growing old." My friend replied, "Are you growing old in mind or just in body?" That to me was a very interesting distinction. There are indeed two ways of growing old and only one of them is necessary. Physical decline seems inevitable and as in the case of our stature there is nothing we can do about it. But resiliency and youthfulness of mind seem possible of attainment. I think that the clue to this interior victory is connected with hope. Hope keeps the soul dynamic and plastic. When there is no hope the forward reach of the soul dies down and it becomes rigid. We might with justice reverse the old saying and say, while there is hope there is life.

In view of the supreme importance of hopefulness this present period in history raises some very grave questions. These are bad days where hope is concerned, and it is not easy to keep the inner flames alight.

Certainly the war is a poor breeder of hope and the war is the chief theme of this period. There may be something worse than war, something we have to prevent by means of fighting. But that does not make war a good thing. It is simply the lesser of two evils. War smashes things. This statement has always been true but it is truer than ever in these days when civilians are as much at war as soldiers. War kills men or maims them. It circumscribes their liberties. It ruins their towns, plays havoc with their transportation. It lacerates commerce. The poverty which takes up the tale where war leaves off reveals what a destroyer war is.

Beyond the war itself there are the possible outcomes. If the war is lost by the West a period of unspeakable slavery is sure to result. If the war is won by the democracies, Europe will surely be bankrupt, and America, if it yields to humanitarian impulses, will make itself poor to keep Europe alive. In view of these things neither the present nor the immediate future offers much for hopes to feed upon.

CRISIS OF HOPES

I think that the crisis in our hopes is even deeper. The chief vehicle and expression of modern man's hope has been the Doctrine of Progress. In the doctrine of progress hope in the visible, earthly life of man has become a dogma. Men who scorned philosophy as an activity have yet been very sure about a particular philosophical judgment upon existence—namely, that existence is set upon improving man's life in every respect. The point I would urge is that many men are beginning to doubt this idea of automatic progress. Some people still believe in it and it is perhaps well that it is so. The idea of progress may be indefensible in the form we have held it but it has roots in the

peculiar personality of Western man and, beyond that, in Christianity itself. So it is well for some men to maintain this hope, but others have begun to doubt and in doubting they have lost the very structure of hope itself.

The doctrine of progress reflected the times in which it came to be. The deepest source was doubtless the victory and improvement wrought by Christianity in the life of the West. Later, the triumph of knowledge and the achievements in manufacture lent a sense of power and betterment. The world organized around the power of England was stable enough and human enough to lay fears to rest and to arouse hopes in historical felicity.

We have lived to see a different climate, in which the doctrine of progress finds the breathing difficult. The stable world in which each nation received and accepted an assigned place has been replaced by international anarchy. The most striking evidence of this has been the sad fate of the small nations such as Denmark and Norway, Belgium, and Holland. Now that they have disappeared we know why they lived as long as they did. They lived on sufferance and by common consent. This witnesses to how stable and decent the old world was despite its faults. Now it is a procedure of every nation going its own solitary way. Consider the variety of interest between England and Germany, France and Russia today. Consider the cleavage, the perhaps incurable clash, between Germany and the West.

ECONOMIC BREAKDOWN

In addition to the breakdown of international order there is economic breakdown. Many people think that the flaw in commerce is a minor one and that a certain amount of tinkering will right it. Others consider that the central economic mechanism has failed, never to run again. In its failure it gives rise to domestic misery and sets the nations against one another.

I have been interested in the shock revealed by modern man as he confronts savagery. Consider the bombing of Rotterdam. It was absolutely unnecessary, a piece of pure cruelty. There was the machine-gunning of refugees on the roads of France. Or the practice of shooting innocent hostages in retaliation. Or the report that relatively few prisoners are being taken on either side in the struggle in Russia. Modern man, believing in progress, thought all that sort of thing had been left behind long ago. It is hard to exaggerate his embarrassment and confusion as facts deny the premature optimism of his hopes.

We could carry the analysis farther, pointing out the self-conscious reversion to barbarism of the Nazis, the disappointment at the social failure of the Russian experiment. Enough has been said to show that many men have been denuded of their hopes.

It is written that they that are well have no need of the physician but the sick. Those who have lost their former hopes may be interested to hear of the hope that is in Christ.

HOPE IN CHRIST

After Christ came men saw that the significance of all the ages before his appearance was the preparation for his coming and the hope of it. As the Epistle to the Hebrews writes so glowingly, the men of that time lived in faith, they anticipated the coming of some promised thing. Jeremiah, when he spoke of the great days of the New Covenant, revealed the forward straining of his soul. Others too felt the magnetism of the coming thing. Even those who did not feel it nevertheless lived by it and everything that took place before Christ, whether in Israel or beyond, prepared the world and the hearts of men for His coming. Just as He was the light of the world so Christ was the hope of the world, and the desire for His coming was the ultimate reason, whether known or unknown, of every activity of mankind.

Since we are talking about hopes it might seem as if a Christ who had come already might not serve to arouse hopes. To be sure, He has come and has done things that need no doing over again. He has changed the world and we need not hope for Him to do it; we rejoice that He has.

Although He has come He keeps coming in many ways that are important. After a man and woman are married one phase ends and another begins. Their life together is as full of anticipation and mysteries as their first coming together. After a child is born, hope in him does not die. It enters a new phase. Previously his parents hoped to see him; now they hope to see him grown. As long as life endures with its renewed activities and its fresh issues Christ *keeps coming* to it, though *He has come*.

He comes that men may reject Him. He told His followers in the first century that it was written that the Son of Man must be rejected and be crucified. As we look back over the vaunted era just past it seems a time of rejection. The doctrine of progress spoke little of divine help and largely of human efforts. It never spoke at all of sin though Christ said that He came not to call the righteous but sinners to repentance. The progress for which we looked was rather materialistic and certainly quite earthly. In all this we were rejecting Christ and He had to come as it is written of Him to be rejected of this generation.

He comes also in judgment. He said that when men were ashamed of Him He was ashamed of them, and after He had been rejected it was necessary for Him to appear as judge. We must regard the calamities of our time as the heavy sword of His judgment and the rod of His correction.

The breakdowns in which we find ourselves are the laws of God executing themselves, the broken and flouted laws. God overrules the purposes of men for His ends and in the terrible scourge of aggression we see the punishment of God upon an age that forgot Him. It is the "wrath of the lamb" that we are experiencing, the indignation which only the mildest can feel in the presence of our oppression and indifference.

REBUILDING THE WORLD

He comes also for rebuilding the world, when He shall have razed enough of the old to be able to build again. There are two errors to avoid. One error thinks of this world as a completely fit foundation upon which to erect the Kingdom of God. This is the fallacy dwelling in the doctrine of progress. The other error is the view that Christ cannot rule this abandoned world at all and can save men only by drawing them out of it. The world

can never, because of its fallenness, accept Christ fully; but it need not reject Him completely. The hope that is held before each generation is that it will accept Him in a new degree and see His works in the world in a manner that their fathers have not seen.

In particular this hope is held out to us. We need not despair utterly. We see already many of the ways in which Christ would bring His peaceable fruits to us. We catch the vision of a better international order; we see how we can and must do unaccustomed things with our industrial society. Beyond that we discern a more godly and therefore a more humanistic understanding of life's purpose. Hope in this world and our eternal hope in Christ tremble on the verge of a new oneness.

In a day when men are losing hope it is a privilege to tell them of a hope that is as secure as ever. They are surprised that

something yet comes in a time when they had supposed that everything was going. Great as all this is we cannot stop with it. There is something more.

There seems to be an objective limit to what even Christ can do in this world. His power is hampered. Beyond that there is death, which challenges the value of everything that is done in this world. In view of such things St. Paul said, "If in this life only we have hope in Christ we are of all men most miserable." In order to meet this problem the Christian hope must and does lead us beyond this world. It transcends the incompleteness of this world and outruns death.

The teacher of Christianity, though he sorrows in the world's troubles, feels rich in Christ. In Christ there is a hope for this world which remains immutable when other hopes have fallen and which remains fixed when even the world itself has passed away.

The Bible After the War

By Francis C. Stifler

Editorial Secretary, American Bible Society

LIKE the power of the sea, changing in color, in ripple and swell, changeless in vastness and depth, the power of the Bible will endure from the first century to the last, its current bearing all man's enterprises and determining the very climate of his life. Now at this "tide in the affairs of men, which taken at the flood leads on to fortune," the Bible will turn again the course of civilization. There will be no break in the influence of the Bible after the war. It is already surging forward into new ranges of influence and power.

From the early years of its creation, the Bible inspired man's development and progress. The early Christians gathered to read Paul's letters and the life and teachings of Christ. To the growth of the Christian Church it was indispensable. Every new burst of life in the Church is marked by fresh approaches to its resources. Thousands of people sought this country as a haven for conscientious and unfettered adherence to the Bible. The Declaration of Independence was formulated by men whose thinking had been deeply affected by the Bible. The message of the Gospel and the urgency of Christ's command, "Go ye therefore and teach all nations," has impelled missionaries to spread the Word of God and become, as Wendell Willkie testifies, the first and strongest tributary to the reservoir of good will existing throughout the world for the American people.

From the illuminated manuscripts of the Bible and the inspiration of its narratives came representations of Biblical persons, scenes, and symbols by artists from Duccio to Rouault. From the Bible Donatello took the figure of David, Michaelangelo the figures of the Pieta, and Rodin, the figures of Adam and Eve. Upon the structure of miracle plays like *Everyman* has been built more complex patterns of dramatic production and even today Max-

well Anderson writes *Journey to Jerusalem* and Judith Anderson acts in *Family Portrait*. Chaucer's *Canterbury Tales*, Milton's *Paradise Lost*, Blake's poems and etchings, Mann's *Joseph in Egypt*, Douglas' *The Robe* carry on the rhythmic style, the vigorous imagery, and the powerful messages of the Bible.

Christ's unbounding pity of man's suffering is reflected in the Red Cross and other charitable organizations dedicated to the alleviation of human misery and misfortunes, in hospitals for the succor and healing of human life, in schools to guide man's aspirations. Under New Testament influence the Emancipation Proclamation and Sun Yat Sen's "Three Principles" defended the value of human personality and the rights of the individual. The Good Neighbor policy endeavors to translate the Golden Rule into practical politics.

WAR BOOK

In the past the Bible has been often termed the world's best-seller. It is now the number one war book. Its light gleams behind postwar planning of the Atlantic Charter, the Six Pillars of Peace, and the Moscow Conference resolutions. Its presence stands by men in foxholes, jungles, and airplanes. Over seven million Testaments have been supplied to men in the armed forces by the Gideons, the American Bible Society and other organizations. Depleted and despairing prisoners of war are revitalized by its profound strength and comfort. The American Bible Society has issued for Allied war prisoners in Europe and Japan some 17,900 Bibles, 83,925 Testaments, and 351,426 Gospels and other portions. To Axis prisoners of war in the United States the Society has given over 9,700 Bibles, 25,000 Testaments, and 11,000 Gospels. In China where the nation's leaders read the Bible it is in demand. In Latin America every country calls out for more copies than the

American and British Societies can supply.

In the home today, the Bible is being taken from the shelf and put on the desk, the library table, and the bedside table. What does this mean for the world tomorrow? For one thing it means the demand for it at the end of the war will be world-wide and immediate. To the countries such as France, Burma, Poland, Czechoslovakia, Yugoslavia, where household goods and personal property have been widely destroyed, thousands of Bibles must go and many more to supply the thousands of people who have come to desire the Bible and could not get it. In many countries, particularly in China, India, and parts of Latin America, family after family is learning to read by simplified processes. In parts of South America, Africa, and India where a language may have to be first put into written form or where the language is complex, missionaries translate some portion at least of the Bible into the tribal tongue. All these people must have the Bible.

The printed Bible is a product of modern industry. Yet most of the world's people live in agricultural communities, where often the daily wage is less than the cost of producing and delivering the book. Therefore, the Bible Societies which produce and distribute the Bible must receive from other sources the difference between cost and the price charged the man who can pay only a fraction of its value. The Churches which send missionaries to these distant countries to spread the Gospel, individuals, whose life the Bible has transformed, Church and community groups which hear the cry of lonely souls and know the answer, these people and you and I are the ones to make the Bible available to every man.

TEACHING THE BIBLE

The task is not done then. We must teach them how to use it. This means

everyone, child in Sunday school, "fuzzy-wuzzy angel" in the South Seas, all "the people of God." Sunday schools must teach the stories, history, literature, and philosophy of the Bible, not merely its texts. Panoramic and intensive courses on the Bible must be vitally taught in school and college curriculum. Pamphlets on where to start and how to read should pass from hand to hand. Club programs must take up in committee, in discussion-groups, in platform lectures the power of the Bible. Most of all, the individual person must for himself learn its truth, follow its Lord, both by study and by life.

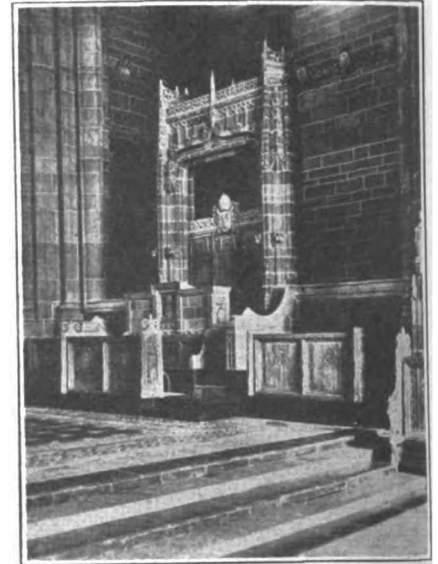
Where finally will this lead mankind? A regaining and recovery of the Bible throughout the world, its infiltration into backward and neglected areas, a more concentrated and intelligent reading of it, will mean a vast flood of Christian ideals over the wrecked and putrefying debris of today's philosophies. If the Christians of the western world do not practice what they preach, the new Christians of the eastern world will wrest their supremacy from them. The Bishop of New Guinea points this out: "When I visit the troops, it is about the mission that the soldiers want me to tell them; for they have seen qualities in these native boys which they know are not the qualities of headhunters and cannibals but which they feel come from only one source, the heart of Christ." It is a two-edged revelation of Christian truth that American boys sent to a South Pacific island were converted by the natives, themselves baptized by American missionaries. How can we expect to achieve a true peace without the defending "Sword of the Spirit, which is the Word of God?" How can we live in the world of tomorrow, a world that promises to be full of material glass slippers and magic carpets, without the never-varying spiritual compass of the soul? How can we have one world on earth if we do not all give our allegiance to one Father in heaven? How can we bring heaven to earth if we do not live and die by the Word of God?

The Bishop's Chair

OUR High Church grandfathers, to their credit, were anxious to have the wholeness of the Church available to all of her people. They realized that parochialism was something akin to spiritual suicide. One result of their zeal in this matter might be termed cathedralism. Instead of each parish being a church unto itself the architectural and decorative result of the efforts of these worthy men was to make each parish church a cathedral unto itself. It used to be the subject of a certain pious humor to say that the only bishop in the world who had two cathedrals was one English bishop in Ireland. Now-a-days, if one were to judge from church structure alone, it could be observed that any American bishop has almost as many cathedrals as he has parishes.

The dictionary defines *Cathedra* as "a bishop's seat or throne in the cathedral or chief church of his diocese," and *Cathedral* is defined in its adjective form as "pertaining to or containing a bishop's chair" and in its noun form as "the church containing the cathedra or official throne of the bishop; the mother church of a diocese." Thus the cathedral church has the only "bishop's chair" in an entire diocese. The same men who even with the best of intentions put cathedral-like transcepts and multitudes of steps into small parish churches, completely missed the point of the rubric directing that children "shall be brought to the bishop" and assumed that it meant bringing the bishop to them. Thus in church after church in this country one will find a cathedra of majestic proportion, ornamented unmissably with mitre or pastoral staff or both, permanently married to the north wall.

At the start of this present century our Prayer Book was revised to express the



PROPER CATHEDRA: *The bishop's chair of the Liverpool cathedral is unusual in that it is an integral part of the structure of the building.*

theory of confirmation as a form of "lay ordination" and therefore the presentation rubric of the Ordinal was included in the beginning of the service—"the bishop, sitting in his chair near to the Holy Table." It was assumed that this meant a fixed cathedra on the north side of the sanctuary. However, this specific direction was put in the English Ordinal to distinguish this small movable chair from the great cathedra which in every English cathedral is very far from the Holy Table. The cathedra in an English cathedral is ordinarily in the middle of the choir. The Anglican reformers never for a moment thought that ordinations would take place anywhere other than in a cathedral or archiepiscopal chapel which could be set up for this specific purpose. It is relatively a new idea that bishops should go from parish to parish for the purpose of confirming. It is understandable, however, in this country where, unlike England, dioceses are of tremendous geographical size. Our early bishops had to combine episcopal visitations and confirmations or else be guilty of neglecting their people.

To return to the rubric, the bishop's "chair" referred to is a light movable chair which in all ancient practice and in all modern usage (excepting the United States) is placed in the middle of the choir or apse, facing west, and is moved out of the way immediately after the confirmation service. Thus the only rubric touching the bishop in the Order of Confirmation directs that he sit, which quite unconsciously implies the continuation of the ancient practice of the bishop being seated while "all of them in order kneel before him."

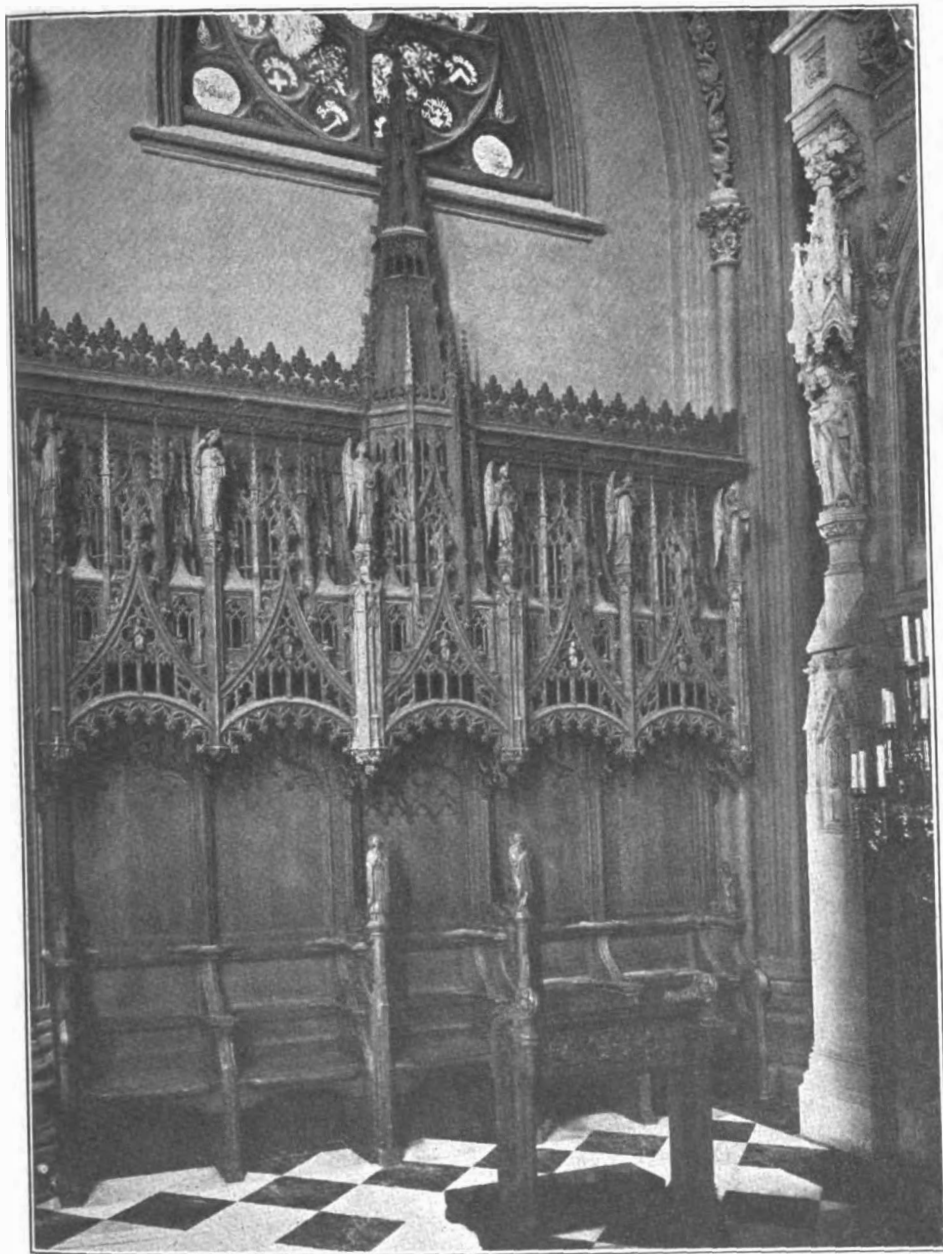
Could one start afresh all of this might be taken for granted and much money would be saved and space now preëmpted could be made available. It is fair to point out that in almost every parish church in

NEEDED GESTURE

NOT THE closed fist, raised, nor head tilted!
Newer must give place to an old, humbler way.
Pride builded walls, whence shade has shifted,
Murky, over promised, long-awaited day.

Let the head be bowed then, hands breast-beating,
Ancient *nostra culpa* be heart's penitent low cry;
A waiting through silence, where earlier was speaking,
Waiting for a small voice, when wind has gone by.

EARL DANIELS.



Wurts Bros.

RECTOR'S STALL IN TRINITY CHURCH: Parish "cathedras" can be remodeled to fill a similar function.

this country there are many times in the year when one more seat in the sanctuary would be of great use but the association of episcopal dignity attached to this one seat is so great that generally one enormous and valuable bit of space is left unused. The vacant chair really should be confined to the song on said subject.

THE RECTOR'S STALL

There is, of course, an excellent solution to all of this: The episcopal insignia are, in almost all cases, easily removed from this large stall. This should be done and the stall be henceforth regarded as the rector's stall. Old Trinity, New York, has a proper rector's stall which was built for that very purpose. This stall has enormous dignity and is worthy of the great tradition of the parish. This same arrangement is possible in most parishes equipped with elaborate wood carving. The Payne Spiers Studios, New York, and

DeLong and DeLong of Philadelphia have done splendid work along this line. The Chapel of the Intercession, Manhattan, has the same correct arrangement as its mother church, Trinity. Designed by B. G. Goodhue Associates, and made by Irving-Casson-W. H. Davenport Company, it is almost unequaled in its execution.

St. Andrew's Church, Astoria, Long Island, is a splendid example of a chancel uncluttered by meaningless objects. The Eastern Church Furniture Company, Inc., did this completely satisfactory interior.

In the light of redecoration the Rambusch Company has done excellent work both in simple stalls and also in bleaching dark or golden oak furniture up to a decent seasoned white oak color.

If a parish is equipped with a so-called bishop's chair having one of those 1870 towering triangular tops replete with

mitre—the situation is fairly simple. Just by having an ordinary carpenter remove the triangular top there will be left a chair of seemly proportion, available for intelligent use.

In a small sanctuary there can be no excuse for a large fixed kneeling desk in front of these seats. They merely serve to crowd up the floor space, and in common with litany desks furnish constant danger to life and limb. There is, of course, never any excuse for a step before one of those seats. Several parish churches, otherwise faultless, suffer the complete loss of the northside of the sanctuary because of this unnecessary ornament of an unnecessary throne.

In cathedrals proper the Anglican tradition places the bishop's throne at the east end of the choir on the south side. Continental Roman tradition puts the throne on the north side, frequently at the west end of the choir. Unfortunately there is only one completely adequate bishop's throne in the Anglican communion—the cathedra in Liverpool Cathedral: there we find a preservation of the ancient notion that a bishop sat in the midst of his presbyters. There is space allowed for the attending clergy, the bishop's verger, and acolytes. Architecturally, Liverpool's throne is an integral part of the structure; this is not true of other cathedrals. The removal of the cathedra in St. Paul's, for example would make no difference whatever to the building as a whole.

PONTIFICATING

It is well to observe that the bishop's cathedra is reserved exclusively for the bishop of the diocese—no other bishop or archbishop may ever sit in this seat. The proper place for visiting bishops is a stall east of the canons' stalls. Several ancient cathedrals reserve a canopied stall, opposite the dean's stall, for such visitors. If a bishop, whether the ordinary or not, is giving the Absolution and Blessing at a Communion service, Anglican custom assigns him the Pontifical Sedilia—which is a large name for a small chair on the north side of the sanctuary. Even though the Prayer Book rubric implies that only the ordinary should supplant the celebrant for the Absolution and Blessing, the universal custom is to ask any visiting bishop to do this, provided that the bishop of the diocese is not present. This action by a bishop is popularly known as "pontificating," although that is not an accurate term.

To summarize all this—a cathedra belongs in a cathedral. There should be in every parish a light movable chair for the use of the bishop at Confirmation. Any permanent so-called bishop's chair in a parish church should be renamed the rector's stall and treated as such. This practice has the additional advantage of giving ceremonial point to the reception of the incumbent within the rails of the altar in the Office of Institution. If the rector of the parish wishes to have his bishop as the chief pastor of the diocese occupy his own stall during portions of the service when the bishop would not be in the midst, that is of course, good manners and good ceremonial.

The Big Guns Speak

THE BIG guns of international affairs have spoken. In describing the several declarations of the chiefs of state of America, the USSR, Britain, and China in this way, we are thinking metaphorically rather than colloquially. The declarations of chiefs of state have both the power and the limitations of heavy artillery. Individually, they are more effective than anybody else's words, but they are unable to "occupy territory," so to speak, without the coöperation of legislators and lesser officials and, in the last analysis, ordinary citizens.

The first announcement of the results of the Teheran conference was met in America with general approval—but, also, with a certain disappointment. There are many questions on which President Roosevelt, Premier Stalin, and Prime Minister Churchill might have unburdened themselves—the question of the eastern European nations, the problem of postwar Germany, the terms of surrender (at least, the meaningless phrase "unconditional surrender" disappeared at Teheran). But none of these problems can be adequately settled by a brief conference of chief executives. They must be worked out carefully over a period of time, in conference with leaders of the people directly concerned. The peace settlement must be the decision of many thousands of minds and wills.

The Roosevelt-Stalin-Churchill Declaration of Teheran was, accordingly, brief and general. It emphasized in confident language the common understanding for future military operations against Germany. It spoke with similar confidence of the hope for an "enduring peace . . . which will command the good will of the overwhelming masses of the peoples of the world." Most significantly, it added:

"We shall seek the coöperation and active participation of all nations, large and small, whose peoples in heart and mind are dedicated, as are our own peoples, to the elimination of tyranny and slavery, oppression and intolerance. We will welcome them as they may choose to come into a world family of democratic nations."

There are four great affirmations implicit in this docu-

ment: personal freedom, tolerance, democracy, and brotherhood. The heads of the three most powerful nations of the world have set forward these ideals as the basis of an enduring peace. Americans, thinking of the very recent history of Russia, wonder whether Premier Stalin could possibly believe in personal freedom and tolerance. Premier Stalin probably wonders how a Capitalist can possibly believe in democracy and brotherhood—for to the Communist mind, the organization of Western economic life appears neither democratic nor brotherly.

Indeed, these great ideals exist in tension among themselves. A "family" relationship of nations implies a certain abridgement of freedom. Democracy, which is majority rule, must set a limit to tolerance of minority obstruction. The ideals are not in any society possible of complete fulfilment. What was affirmed at Teheran was that national and international policy will be aimed at fuller realization of them. Through the declaration runs a spirit of confidence that the ideologies of the three great powers are not as far apart as they have seemed to be during the past quarter-century—a confidence that the close coöperation of war time can continue in time of peace.

In Cairo, the war aims of the United Nations with regard to Japan were stated in somewhat more detail. Neither Korea nor Manchuria nor Formosa will be left under Japanese hegemony, the former being made independent, and the latter two returned to China. It was implied that the Pacific islands and the recent grabs in the East Indies and Malaya will also be taken away from Japan. It is inevitable and right that this be done, for under present circumstances Japan is no proper administrator of non-Japanese territory. Yet, the result will be to reduce to even more urgent terms the economic problem which led to Japan's original imperialistic ventures: the fact that the Japanese Islands contain too many people. We do not know how the problem can be solved; but it must be, if Japan is to be eliminated as a danger spot—not for the sake of the Japanese alone but for the sake of the rest of the world.

The Russian-American-British declaration on the status of Iran, with its strong reaffirmation of the principles of the Atlantic charter and its unhesitating application of those principles to Iran, was a welcome indication of the sincerity of the great powers.

The big guns have spoken. What they said has the makings of a great advance for the cause of freedom, tolerance, democracy, and brotherhood. But it is up to the smaller armament of the legislators, the officials, and the people themselves to move forward and hold the ground. To do so, they must have the same spirit of confidence and mutual trust that animated their leaders at Cairo and Teheran.

"Today's Epistle"

SINCE many readers have found the series of brief meditations entitled "Today's Gospel" helpful through the past Church year, we are scheduling a new series on "Today's Epistle" by the same author for the year just beginning.

The meditations are by the Rev. Laurence F. Piper, rector of the Church of Our Saviour, Milford, N. H. Fr. Piper

Today's Epistle

Third Sunday in Advent

"MINISTERS of Christ and stewards of the mysteries of God." The emphasis is on Christ and God. The ministry does not exist to serve itself or express personal views. We are servants of Christ. In our care are the spiritual truths revealed by God. These we are to guard and administer faithfully. What is true of the ministry is equally true of the laity. We are all ministers of Christ and all stewards of God's mysteries. In these trying days we must be completely true to Christ, and with utter faithfulness do all such good works as God has prepared for us to walk in. In Church and Nation we must seek to know thoroughly what is expected of us and carry out our orders in strict obedience to Him Who is our Leader and Director, and to that same One who will be our Judge. As we make our Communion let us renew our promise to be faithful.

originally prepared them for delivery at the early service on Sundays, at the point in the service where a sermon is provided for. They not only underline the theme of the Liturgical Scriptures but help the congregation to direct their intention. Some Churchpeople use them in the course of their private devotions at the Communion service, whether on Sunday or on weekdays.

We trust that readers will find "Today's Epistle" as useful in their devotions as "Today's Gospel."



Washington, D. C.

DEAR FAMILY: What has become of all the Christians in Japan? Have they amalgamated into an innocuous pseudo-Christianity, tinged with the teachings of the historic Faith but actually subservient to the Emperor and the State? Have they lost their religion entirely, lapsing into heathenism or Shintoism or plain atheism? Or are they still faithful practicing Christians, doing their best to live their religion under the tyranny of a demonic despotism?

The full answer to these questions cannot be known to us until the end of the war. There have been Japanese broadcasts that were both encouraging and disquieting. How much these broadcasts can be believed nobody knows. They seem to indicate that Christians of different names are drawing closer together in the face of adversity; but how far this is a voluntary movement of the Christians themselves and how far it is forced by the government there is no way of telling. At least the reports indicate that there is a Christian community, and that Christians are important enough in Japan to be a matter of concern to a totalitarian government that can brook no rivalry.

Robert Bellaire, a journalist of experience in the Far East, writing in a recent issue of *Collier's*, tells an alarming story of the corruption of Christianity in Japan and in the countries occupied by the Japanese. His charges are sensational. He indicts the overwhelming majority of Japanese Christians on charges of the grossest form of treachery, deceit, and hypocrisy. Relating the story of his own conversation with a Japanese army officer before the war, he declares that many Japanese officers professed conversion to Christianity on instructions from their army and navy to take advantage of the mission schools' teaching of foreign languages, higher mathematics, sciences, foreign history—subjects considered vital in building a world-conquering army and navy. Christianity in Japan accomplished two things. It extracted money from the missionaries and their supporters in foreign countries with which to purchase raw materials; the Church was used as a shield to undermine Christian ideals, which in turn would eventually destroy Christianity itself. Today, says the writer, the fruits of this policy are seen in the sending to the Philippines and China of more "Christian" ministers and priests than ever existed before the war, to teach a false Christianity as a means of enslaving the people of those countries. He describes a new tenet added to the Japanese version of Christianity—that Our Lord, after His Resurrection and Ascension in the Holy Land, went to Japan, where He died again and was buried. The wisdom which Christ acknowledged in the teachings of Japan's god-emperors in His day, is said to be the same divine wisdom possessed today by Emperor Hirohito. Pilgrimages are even conducted, the author says, to the alleged burial place of Jesus in Japan. And he implies that the overwhelming majority of Japanese Christians either never

really believed in Christianity, or have been converted to this heretical version of it.

Now these things are tremendously interesting and important, if true. Unfortunately our writer does not give any specific sources for his information, other than the shadowy conversation some years ago with an unidentified Japanese officer, and a certain amount of hearsay evidence.

Probably there is some truth in what this writer alleges. It has been reported, in some of the meager accounts that have filtered through to the Western world from the occupied Philippines, that government-sponsored "missionaries" have appeared, and that Japanese soldiers have been attending Christian churches in surprising numbers and apparently with ulterior motives. There have undoubtedly been attempts more or less successful, to Japanize the Christian communions in Japan. And unquestionably there are hypocrites in the Japanese Christian Churches—as indeed there are in American ones.

But there is no reliable evidence of any wholesale apostasy on the part of Japanese Christians. Indeed such evidence as there is points in the opposite direction. Bishop Heaslett's little book *From a Japanese Prison* is full of touching incidents showing the loyalty of Japanese Christians, even at the peril of their own lives. Similar testimony has come from many of the *Gripsholm* evacuees. But undoubtedly the Christianity of Japan, like that of Germany, is overlaid with a fanatical nationalism, fed by the lies and propaganda that are the stock in trade of every totalitarian government. And Christianity is too small a factor in Japan to expect it to have any influence over the nation's anti-Christian military despotism.

The *Collier's* article, lacking documentation and sensational in its approach, cannot be considered an important contribution to the subject.

Hillis Lory sums up the situation in *Japan's Military Masters*—a book that every thoughtful American should read. "It would be pleasant," he writes, "to say that in the future the Japanese Christian would lead Japan back to a world fellowship of freedoms. There is little hope of this! In the first place, in numbers alone, Christians in Japan comprise less than one-half of one percent of the population. It is true that in time of peace the influence of Christianity on social reforms under men like Kagawa has been out of proportion. But in war, we can only expect that they will be Japanese first and Christians last." How many of us are American first and Christians last? "Christians in Japan today have two courses open to them. One is to remain as inconspicuous as possible in this country where army and government leaders have banned the Bible in the schools and declared, 'Christianity runs radically against the guiding spirit of Japan's national structure.' The second possibility is to become so active a protagonist of every military program and patriotic project that no one dare question that his first loyalty is to Japan and Japan alone!"

There is of course a third alternative—the alternative of martyrdom. How many Japanese Christians may have followed that course we do not know. It would hardly be the kind of thing that Radio Tokyo would broadcast. But we may be surprised when the war is over to find that the blood of martyrs, which has watered the seed of faith in every age of persecution, has not been lacking among Japanese Christians today.

And if the Christian Church in Japan is too small and too weak to have any influence on the course of national policy, who is to blame? Shall we say that the lives of thousands of missionaries to the Japanese have been consecrated in vain to a ministry to a doomed and godless people? Shall we conclude that never again shall a dollar of our missionary money be wasted on the Japanese?

Or shall we recognize with shame and penitence that our own penny-pinching miserliness in supporting the missionary work of the Church is an important factor in the failure of our representatives to win a larger following to Our Lord in pre-war Japan? And shall we also admit to our shame that our own

record in business and commerce and foreign affairs has not always been such as to commend our religion as a shining example to be emulated by the people of the Orient?

We may be sure that Christianity is not dead in Japan. Once before it went underground, to emerge centuries later. Its true spirit is underground today, though its surface manifestations may be perverted and distorted. It will rise again, even as Our Lord Himself rose again after His death and the desertion and despair of His disciples.

In this Advent season, remember in your prayers our Japanese Christian brethren, asking God to give them strength and patience and courage, until the day when they may again proclaim openly the Gospel of the Prince of Peace.

CLIFFORD P. MOREHOUSE.

St. Martin

OUR cover picture for November 28th was a photograph of St. Martin's Church, Missouri Valley, Wyo., which we described as "dedicated to the patron saint of the United States." As was to be expected, several readers wrote in to ask who had made St. Martin the patron of the United States. The Roman Catholics haven't: they have dedicated the country to the Blessed Virgin, with special reference to the Immaculate Conception. Congress and General Convention have not, as far as we know, placed the country under the protection of any particular saint.

The fact of the matter appears to be that St. Martin of Tours picked the United States out for himself.

When the Pilgrims were newly arrived in Massachusetts, they were saved from starvation (as every schoolchild knows) by the arrival of what they called Indian summer. It was that mild season more generally known in Europe as St. Martin's summer.

When the Colonies were ready to cast off the British yoke, they adopted the Declaration of Independence on July 4th—the Feast of St. Martin's translation and ordination.

And Armistice Day is November 11th—the day of St. Martin's burial, which the Church has observed for centuries as his feast.

There may be other coincidences between the life of St. Martin and the history of the United States. If any reader knows of some, we shall be glad to hear of them.

It is not merely matters such as these that suggest St. Martin's influence over the United States. The often-depicted incident of his dividing his cloak with a beggar typifies the traditional generosity of our nation in relief of the destitute of all lands. His decision to renounce military life on becoming a Christian, while an embarrassing example to a nation at war, reflects the driving idealism of the Kellogg Pact, and the peace-loving character of our foreign policy. St. Martin's distaste for fancy trappings of office strikes a responsive chord in American hearts, as does his democratic manner toward counts and emperors.

Perhaps the most noteworthy connection of St. Martin with the United States is in the matter of tolerance. Our nation was the first to achieve separation of Church and State and to guarantee equality before the law to all men regardless of creed. In a dark and often bloody period of history, St. Martin was one of the few to stand against persecution of heretics. At Treves, he not only protested to the emperor against the intervention of the secular power in ecclesiastical matters, but solemnly broke off communion with the bishops who advocated persecution of the Priscillianist heretics. Thereafter, for the remaining 16 years of his life, he

avoided Church councils because he would not consort with persecuting bishops.

The best characteristics of American life are the characteristics of St. Martin of Tours. It would appear that the Blessed Virgin had asked him to be her deputy in the active work of being America's patron. A humble and self-effacing man, he surely does not mind if the Roman Catholics give her the credit. But Episcopalians might well recognize this additional debt of America to France—the intercessions of one of her greatest saints.

"Who Gets the Breaks?"

A NUMBER of readers have suggested that we reprint Chaplain Webster's Article, "Who Gets the Breaks in Prayer?" which appeared in the November 28th issue of THE LIVING CHURCH. Chaplain Webster, it will be recalled, urged that people take an adult attitude toward prayer, since not all the soldiers who pray on rubber rafts get picked up.

One priest tells us he would like to send the article to every serviceman from his parish, and perhaps others will want to do the same. Accordingly, we have obtained an estimate from our printer and find that we can supply the article in four-page pamphlet form, suitable for folding and inserting in an ordinary envelope, at the following prices: 5 cents for single copies; 3 cents each in quantities of five to one hundred; and 2 cents each in larger quantities, plus postage. The price is conditional upon our receiving orders for at least 3,000 copies.

Please order early, if you want copies, so that production may be undertaken at once.

Afterthoughts

A CORRESPONDENT takes us to task for using the expression "bishops and clergy," asking, "Since when haven't bishops been clergymen?" We do try to avoid this expression in THE LIVING CHURCH, because some readers don't like it. But, at least as far back as St. Thomas Aquinas ("*episcopi vel clerici*"), the word "clergy" was used sometimes to mean bishops as well as the lower clergy, sometimes to mean the lower clergy only. In the Canadian Prayer Book, the prayer for "bishops and other clergy" is worded "bishops and clergy." (The English Prayer Book escapes the difficulty by saying "bishops and curates.") There are many places in the Prayer Book, the Constitution, and the Canons, where "clergy" or "clerical" obviously refers to presbyters, or presbyters and deacons, but not bishops. In other words, although we shall continue to try to avoid the expression in THE LIVING CHURCH, we think it is unexceptionable English.

While on the subject of grammar, we are reminded of the grossly incorrect expression, "the Rev. and Mrs. John Jones." For some reason, many of those who squirm at "the Rev. Jones" find nothing wrong with "the Rev. and Mrs." Yet nobody would think of saying, "the Hon. and Mrs. John Jones." If the adjective "Rev." is used, it has to be attached to a title or a first name directly, and can't be bracketed by "and" with a noun. "The Rev. Mr. and Mrs.," "The Rev. John and Mrs.," "The Rev. John Jones and Mrs."—these are a few of the correct ways of saying it.



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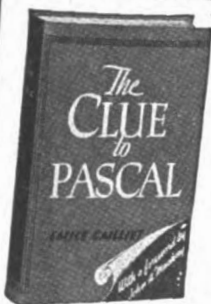
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DEATHS

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

Arthur Percy Rowland, Priest

The Rev. Arthur Percy Rowland, for the past three years in charge of the Church of the Redeemer, Superior, Wis., died on November 26th from a heart attack. Born in Birmingham, England, on June 14, 1880, he moved to Canada, where he received his education at St. Chad's College, Regina, and where he was ordained priest in 1909. After considerable missionary work in Canada, he moved to Minneapolis, where he served for some time at All Saints' Church and Holy Trinity Church.

The burial was from the Church of the Redeemer, Superior, on November 29th. The Rev. Gordon Brandt from Chicago officiated at the Requiem, assisted by the Rev. Guy L. Hill, the Rev. M. G. Argeaux, the Rev. W. R. Bennett, and the Rev. A. R. P. Heyes. Burial was in Nemadji Cemetery, Superior.

He is survived by a sister, Miss Beatrice Rowland, who has kept house for him for many years.

George E. St. Claire, Priest

The Rev. George Elbert St. Claire, of Trenton, N. J., died suddenly on November 11th. His funeral services were held at Trinity Cathedral in Trenton, N. J., on November 15, 1943, with the Holy Eucharist celebrated by the Very Rev. Frederic M. Adams, dean of Trinity Cathedral. The burial office was conducted by the Rev. Edward R. Welles, rector of Christ Church, Alexandria, Va., and Bishop Gardner of New Jersey.

Fr. St. Claire was ordained to the diaconate and the priesthood by the Rt. Rev. Paul Matthews, then Bishop of New Jersey, and has served in various parishes in Trenton since that time. He is survived by his wife, daughter, and a son, the Rev. Elbert St. Claire, who was recently ordained to the diaconate and is now serving at Christ Church, Fitchburg, Mass.

PARISH LIFE

"Cabaret"

The mayor of Rutland, Vt., announced that something must be done for the youth of Rutland. The next day the rector of Trinity Church, the Rev. Harvey D. Butterfield, announced that the YPF of Trinity Church would sponsor a "cabaret" each Wednesday evening at the parish house. This cabaret would be open to all young people of high school age, regardless of race, creed, or color. Games such as ping pong and volley ball, reading material, soft drinks, and dancing were all on the program. When questioned by reporters, Mr. Butterfield said that it might be possible to extend this idea to include the younger adults of the community.

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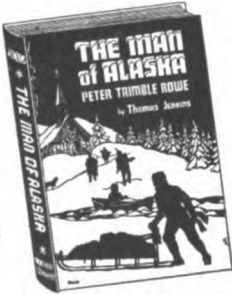
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Peter Trimble Rowe

By Thomas Jenkins, D.D.

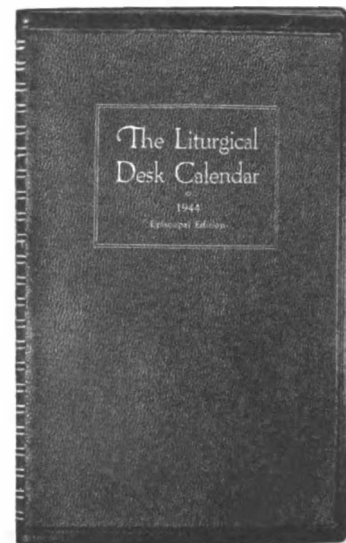
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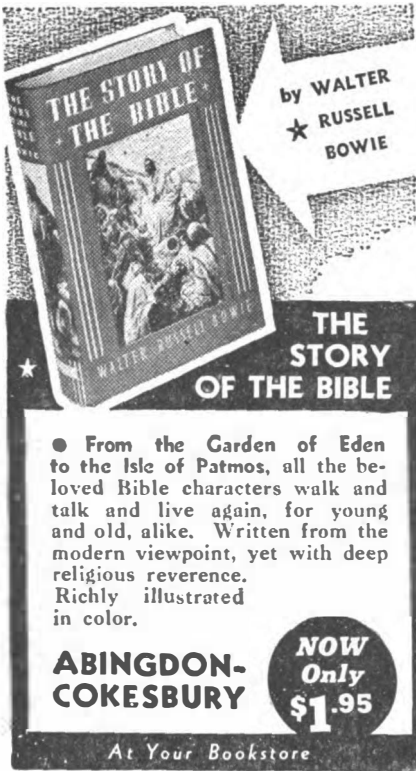


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MASSACHUSETTS

Commissioning of Lay Readers

Bishop Sherrill commissioned a group of 23 lay readers on November 30th in the chapel of the diocesan house. Behind this announcement lies all the effort of recent years to raise the calling of lay reader into one of dignity, executed with development of each man's powers through the special courses for lay readers in the diocesan schools conducted by the Department of Religious Education of the Massachusetts diocese. These courses cover the Prayer Book and Bible and training of the voice as essential features.

This recent gathering on St. Andrew's Day opened with a supper before the group moved to the chapel where they were presented to the Bishop by the Rev. Wilbur J. Kingwill, chairman of the diocesan Commission on Lay Readers. Among those present were the members of the commission and the instructors of the diocesan school courses.

Those who had fulfilled the requirements and who received their commissions were: Roy Allen, St. Bartholomew's, Cambridge; Leo W. Barrett, Grace, New Bedford; James E. Brownhill, St. Martin's, New Bedford; Howard C. Dyer, jr., Grace, New Bedford; David B. Groves, Grace, New Bedford; Frederick Wm. Holmes, Good Shepherd, East Dedham; Edmund Lewis, St. Martin's, New Bedford; Arthur R. McKay, Good Shepherd, East Dedham; Gordon Parsons, Grace, New Bedford; Franklin E. Reid, St. James', New Bedford; Warren O. Sheldon, Our Saviour, Cliftondale; Herbert R. Stone, Grace, Norwood; Leonard C. Tims, St. Mary's, Newton Lower Falls.

In addition, other lay readers who have been licensed for many years and who have now qualified under the new arrangements, were also commissioned: Percy A. Adams, John Blacklidge, jr., Allan Rohan Crite, Donald A. Johnstone, George S. Lidback, Preston S. Lincoln, Thomas A. Manktelow, Radcliffe Morrill, George E. Wheatley.

S. W. VIRGINIA

New Chapel to Be Built

The offering at the Communion Service at the recent diocesan meeting of the Woman's Auxiliary of Southwestern Virginia completed a fund of \$2,000 for the erection of a chapel at Grace House-on-the-Mountain in Wise County, Virginia. This is one of the missions under the care of the Rev. Alexander DuBose Juhon of Norton, Va. The resident missionaries are Deaconess Anne Newman and Miss Thelma Erickson.

IOWA

Mortgage Burning

A capacity crowd gathered for dinner in the McNider Memorial Guild Hall of St. John's Parish, Mason City, Iowa,

November 16th, honoring Mr. and Mrs. B. C. Way. The occasion was the burning of the mortgage and the cancellation of all indebtedness against the parish, which has been made possible by the Way's generous gift. The evening reached a climax when the rector announced that \$500 had been deposited in the Remembrance Fund, which was the surplus from the amount raised to meet the conditions of the gift. This is the Rev. C. Burnett Whitehead's second rectorship at St. John's.

KENTUCKY

Norton Memorial Hospital

The John N. Norton Memorial Hospital of the diocese of Kentucky has taken an important step forward toward charity patients' care. The entire income from the endowment fund has been made available for needy cases. This step is in keeping with the religious and charitable spirit which has made Norton what it is today. This spirit lay behind the original impulse to create a Church hospital in the community. It was this same spirit which prompted the many gifts which built Norton Infirmary and which created its endowment fund. This is the only Church hospital in the city of Louisville which employs a full time chaplain. It was the first hospital to establish a clinic for the poor and the first one to inaugurate a blood plasma bank for the citizens of Louisville.

NEW YORK

**Westchester Parish Keeps
250th Anniversary**

St. Peter's Church, on Westchester Avenue, in the extreme upper section of New York City, celebrated its 250th anniversary throughout the month of November. On November 7th, there was a Festival Eucharist, at which the sermon was preached by the Rev. Dr. Bernard Iddings Bell. On November 14th a great community service was held, at which the Hon. Samuel Seabury was the speaker. Judge Seabury is a direct descendant of Bishop Seabury, who was rector of St. Peter's from 1766 to 1777. The 159th anniversary of Bishop Seabury's consecration fell on this same date, November 14th. On November 21st, Bishop Manning instituted as the new rector of St. Peter's, the Rev. Leslie Lang. There was a large and devout congregation. After the service, hundreds came forward to greet the Bishop and to wish Fr. Lang God-speed. On November 28th, the parish observed Old Home Sunday. Every known former parishioner and every descendant of an old parishioner was sought out and invited.

St. Peter's is a parish of considerable historic interest. It was formed by an Act of the Provincial Assembly on September 21, 1693. The first church was built in 1700, the second in 1790, the third in 1855 and the fourth and present church in 1879. King George III of England granted a

charter to "Saint Peter's Church in the Borough Town of West Chester" on May 12, 1762.

NEW JERSEY

Episcopal Churchmen's Association
Contributes to Conover Memorial

The Episcopal Churchmen's Association, which is the recently organized association of laymen in the diocese of New Jersey, sponsored a Men's Advent Corporate Communion on the first Sunday in Advent, November 28th. The offering that was gathered at the various services throughout the diocese is to be given towards the Conover Memorial Fund, which was recently set up by Bishop Gardner in memory of the Rev. Dr. Thomas Anderson Conover, who was known as the father of the missionary activity in New Jersey.

"Dr. Tom," as he was affectionately called by those who knew him, not only founded the St. Bernard's Farm School and many churches in New Jersey, but also was a pioneer in modern social service work. The Somerset Visiting Nurse Association is the direct outgrowth of the works of mercy carried on by his parish nurse; and the Virginia Day Nursery, the athletic associations, and many other service organizations in this section owe much to his untiring interest and efforts.

Dr. Conover was a man of great faith. He built three chapels "on three shoe strings," say some of his friends, but they are all paid for and are valuable assets in three active communities. He started St. Bernard's School in a farm house and did the greater part of the teaching himself in the early years of its existence. The parish has for years been one of the largest contributors in the diocese to the program of the Episcopal Church.

The Memorial Fund is to be used to further the missions which are scattered throughout the diocese of New Jersey. The Episcopal Churchmen's Association, which sponsored services on November 28th, does not compete with such organizations as the Brotherhood of St. Andrew, the Laymen's League, or various men's clubs, but attempts to stimulate their efforts. Key men in every parish are organized to see that the men do their share in the spiritual life of the diocese.

EASTERN OREGON

St. James' Mission
Acquires a Church

The little mission of St. James, Milton-Freewater, Ore., for long years has been holding services in the Presbyterian Church. Now, having caught the vision and spirit of "Forward in Service" and after consultation with Bishop Remington, the congregation has decided that the time has come when it should have a church of its own. Already contributions in cash of over \$800 have been received with an additional \$700 in pledges. The church building, long in disuse at Weston 12 miles away, has been acquired and will

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DIOCESAN

be moved to a very fine site of 100 feet frontage which has been purchased. In addition another smaller building has been bought which will serve as vestry and guildroom. This mission up to the end of 1942 was included in the archdeacon's field, but is now attached to the Church of the Redeemer, Pendleton, Ore., the Rev. Eric O. Robathan, rector. The nucleus for a small but growing Sunday school will commence holding classes as soon as the buildings are ready. Dr. T. M. Barber, lay deputy for Eastern Oregon at the General Convention, recently visited Milton and gave a descriptive report on the work done.

VERMONT

Middlebury Burns Mortgage

At a parish supper of St. Stephen's, Middlebury, Vt., at which Bishop Van Dyck was the principal speaker, the rector of the church, the Rev. Harry H. Jones, burned the mortgage. This left St. Stephen's Church free of a debt which had amounted to \$2,400 three years ago. Money towards the reduction had come from the Woman's Auxiliary, the Men's Club, interested individuals, and the annual income of the parish.

IDAHO

Bishop Rhea Made Trustee Of College

Bishop Rhea of Idaho has been elected a member of the board of trustees of the College of Idaho, Caldwell, Idaho, a Presbyterian institution. The college recently observed its 50th anniversary, and is now filled to capacity by the inclusion of several hundred air service men.

Bishop Rhea was recently elected to the 33d degree honorary membership by the Scottish Rite bodies of the Southern Jurisdiction.

PUERTO RICO

Priest Ordained in U.S.

The Rev. Ralph K. Webster was ordained to the priesthood by Bishop Colmore of Puerto Rico on October 24th in Christ School Chapel, Arden, N. C.

Fr. Webster intends to go to Puerto Rico next year to help found in Quebrada Limon a school of practical, scientific agriculture for young men from the rural districts of the island. The initial capital for the founding of this much needed school was given to Bishop Colmore by the Church in the form of the 1943 Birthday Thank Offering.

After graduating from the General Theological Seminary, New York, Fr. Webster took special courses at the Cornell School of Agriculture. He is at present assisting David P. Harris, headmaster of Christ School, where he is being trained in school management.

Assisting in the ordination service were Bishop Gribbin of Western North Caro-

lina, the Rev. Gale D. Webbe, chaplain of Christ School, and the Rev. Frank A. Saylor, rector of the church in Bat Cave, N. C.

The cope worn by Bishop Colmore during the ceremony was made at St. Andrew's Mission, Mayaguez, P. R., and given to him many years ago by Fr. Saylor when he was priest-in-charge of that work. One of the acolytes, James W. Stickney, 3d, is the grandson of the late Bishop Hulse of Cuba.

The service was sung by the famous Christ School choir under the direction of Urquhart Chinn, ably assisted by the student body.

ALBANY

United Service

For the sixth year Thanksgiving Day in Albany, N. Y., has been observed by a great united service of non-Roman Christians in the Cathedral of All Saints. The custom was inaugurated as a result of the Oxford and Edinburgh Conferences in 1937, and there was the usual overflow congregation this year and a gratifying spirit of unity that increases with the years. The preacher was the Ven. A. P. Gower-Rees, archdeacon of Montreal, whose presence and whose address imparted to the sense of local cooperation that of international friendship.

MICHIGAN

Archdeacon Hagger Accepts Call to Ohio Church

The Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan for the past 15 years, has presented his resignation to Bishop Creighton to take effect as of January 1, 1944. Archdeacon Hagger has accepted a call as rector of St. Paul's Church, Chillicothe, Ohio, and will take over his new duties at the first of the new year.

Union Evening Services

Success of union evening services sponsored by eight Detroit churches in the North Woodward section this fall has been so marked that the services will be continued through next Easter, the committee in charge has announced recently. The eight churches, located on "Piety Hill," as this section of Detroit is called, are close enough together so that services are rotated among the group. At the 10th week, the services had attracted an average attendance of nearly 600 persons.

The eight churches united in sponsoring the service, known as the "Woodward Sunday Evening Hour," are the North Woodward Congregational, Woodward Avenue Presbyterian, Central Woodward Christian, First Congregational, First Presbyterian, First Baptist, Westminster Presbyterian, and St. Joseph's, of which the Rev. Wm. C. Hamm is rector.

Generally the preacher is the minister of one of the cooperating group of churches. However, once a month or oftener a noted guest is presented.

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Parent Corporation of Hobart Changes Name

Amendment of the charter of the corporation of Hobart College to change the name of the parent corporation from Hobart College to the Colleges of the Seneca was authorized at a meeting of the regents of the University of the State of New York in New York, November 19th.

Under the new corporate name, the parent corporation will be the Colleges of the Seneca. Hobart College, for men, and William Smith College, for women, now are recognized specifically as member colleges of the parent corporation. Each retains its separate identity and its individual name. The confusion which has existed in the past in distinguishing between Hobart College, the parent corporation, and Hobart College, the college for men, is ended.

The new name gives emphasis to the almost unique character of the Geneva colleges in American education. As distinguished from the university pattern, with its emphasis on corporations of faculties devoted in large part to specialized study and intensive research, the Colleges of Seneca represent natural communities of teachers and students, a corporation of colleges devoted explicitly to the liberal tradition in education.

The educational, social, and athletic activities of Hobart and William Smith colleges, within the fiscal and administrative structure of the Colleges of Seneca, continue substantially unchanged.

Weekday School of Religious Education

The Rev. Howard Hassinger of St. Peter's Episcopal Church and the Rev. Harry Williams of the Methodist Church are co-deans of a week-day school of religious education formed this year in Geneva, N. Y. The school is inter-denominational, has an all-clerical faculty, and comprises pupils of junior high school and senior high school ages. The junior high school classes are meeting in the Presbyterian parish house and the senior high school students have their classes in the Methodist parish house. One course from the Christian Nurture Series on Christian Belief and two courses from the Pastoral Series, *The Life of Christ* and *The Life and Work of the Church*, are being used. Nine different denominations and the YMCA are cooperating in this endeavor.

Extra Activity

The Rev. George W. Smith of St. Stephen's Church, New Harmony, Ind., is sharing in a plan of religious training in the local high school. He teaches a one hour course on the History of the Church each week during the "extra activity period."

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CHANGES

Appointments Accepted

BARNES, Rev. WILLIAM HENRY M., formerly of Canada, is now rector of St. Paul's Church, Fort Fairfield, Me.

DEMILLE, Rev. GEORGE E., formerly rector of Grace Church, Mohawk, N. Y., is now rector of the Church of the Cross, Ticonderoga, N. Y. Address: 308 Amherst Ave.

HAVILAND, Rev. DONALD F., formerly priest-in-charge of Grace Church, Estherville, Iowa, is now rector of St. James' Church, Oskaloosa, Iowa. Address: 312 First Ave. East.

HERNDON, Rev. HENRY N., formerly rector of Trinity Church, Plattsburg, N. Y., is now rector of Calvary Church, Wilmington, Del. Address: 1405 W. Fourth St., Zone 34.

LAMAR, Rev. H. BERNARD, JR., formerly assistant of St. Paul's, San Diego, Calif., is now associate priest of St. Mary the Virgin, Nixon, Nev., and St. Michael and All Angels, Walsworth, Nev. Address: St. John Baptist's House, Nixon, Nev.

LOANE, Rev. WILLIAM P. C., formerly rector of St. Stephen's Church, Steubenville, Ohio, is to be rector of Christ Church, Greensburg, Pa., effective January 17th. Address: 444 North Main St.

STONE, Rev. WILLIAM H., formerly rector of Christ Church, West Collingswood, N. J., is to be priest-in-charge of All Saints' Church, Wrennahan, N. J., effective December 15th. Address: 24 N. West Ave.

TIEDEMANN, Rev. KARL, OHC, formerly at West Park, N. Y., is now priest-in-charge of St. Mary the Virgin, Nixon, Nev.; and St. Michael and All Angels', Wadsworth, Nev. Address: St. John Baptist's House, Nixon, Nev.

Military Service

BUTT, Rev. H. FAIRFIELD, 3d, formerly rector of St. George's Church, Rumson, N. J., was commissioned a Lieutenant (jg) in the Chaplain's Corps of the Navy. Chaplain Butt was chaplain at West Point before he became rector of St. George's.

DOANE, Rev. GILBERT H., has been commissioned a captain in the Army. He may be reached at the School of Military Government, University of Virginia, Charlottesville, Va.

Ordinations

PRIESTS

MASSACHUSETTS—The Rev. **BANCROFT R. SMITH** was ordained to the priesthood on Novem-

ber 28th in Grace Church, New Bedford, Mass., by Bishop Sherrill of Massachusetts. He was presented by the Rev. Howard M. Lowell. The Rev. Massey H. Shepherd, jr., preached the sermon. The Rev. Mr. Smith will continue as curate of Grace Church, New Bedford. Address: 155 Cottage St., New Bedford, Mass.

PENNSYLVANIA—The Rev. **WILLIAM BARNSTEAD SCHMIDGALL** was ordained to the priesthood by Bishop Hart of Pennsylvania at St. James' Church, Kingsessing, Pa., on November 20th. He was presented by the Rev. Reginald G. Davis. The Rev. Charles E. Eder preached the sermon. The Rev. Mr. Schmidgall will continue as assistant at St. George's Church, New York City. Address: 16th St. East of 3d Avenue, New York City.

Lay Workers

Miss **MARIE TURLEY** has resigned as UTO worker in the diocese of Northern Indiana. She is returning to her home in Houston, Tex.

Correction

The Rev. **JOHN L. WOMACK** is not priest-in-charge of St. James' Church, Baton Rouge, La., as stated in **THE LIVING CHURCH**, November 14th. The Rev. Philip P. Werlein is rector, and the Rev. Mr. Womack is curate.



CHURCH SERVICES



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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.

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

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. Paul 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.

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

NEW YORK—Cont.

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

Rev. Roeliff 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.: Communion 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 p.m. Thurs. 7:30; 11 H.C.