

The Living Church

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

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CHRISTMAS CAROLS IN A WAR PLANT

The busy machinery of the Koppers Company was stilled for a short time, December 23d, as the boys of Old St. Paul's, Baltimore, visited the war plant to sing Christmas carols.

(See page 10)

Book Shelf

TO THE EDITOR: I am writing to tell you how the parish of Holy Trinity have demonstrated quite painlessly that reading, and more specifically reading about the spiritual teaching of the Church, can be fun. First, let me say that Holy Trinity is not a unique parish. Also, it is not large and is made up of ordinary everyday people who all work for a living. Some of the congregation go to church only on Easter and Christmas, others slightly more often, and quite a number every Sunday, not to mention the goodly number who attend weekday services. Until a year ago very few of the parishioners had read very much about the Church or the teaching of the Church. Then—Holy Trinity put in a Book Shelf. This Book Shelf is not a small rack in the back of the church, but a real wood book case of ample size with doors. The many books and articles of devotion are attractively displayed upon the shelves, and the Book Shelf stands stalwart in a small anteroom adjoining the nave of the church. Every Sunday after service the custodian of the Book Shelf is there to open up the shelf and show and sell the books and magazines. And always, when anyone wants any book or just to look, they make an appointment with the custodian and go for a visit to the Book Shelf. And of course at all guild meetings, dinners, parties, etc., the book case stands invitingly open simply calling to people to come and look at the enchanting things upon its shelves.

The books are truly enchanting, and the people who buy them all find them so. The titles include, *The Romance of the Book of Common Prayer*, *The Work of Prayer*, *The*

The Living Church

Established 1878

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

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Lord of Love, The Screwtape Letters, Upon this Rock, The Practice of the Presence of God, Speaking in Parables, From a Japanese Prison, Klein's translation of the Imitation, The Practice of Religion, all the standard small books of devotion, *Books of Common Prayer*. Also, good children's books have a prominent place, as well as pictures, statuettes, and crucifixes. For the very busy person who has but little time there are the *Problem Papers* put out by the Holy Cross Press. These all answer the practical everyday questions we all wonder about and won-

der if there is any answer. To keep up current affairs in the Church, Church periodicals are stocked in the Book Shelf.

What has been most important in the venture of the Book Shelf at Holy Trinity Church is that the custodian of the Shelf reads every book and tract so that the contents are known and the right book may go to the right person and be compatible. People want to own books, not for the mere sake of possession, but because there is such a wealth of truth, beauty, and wisdom between the two covers of really good books that their value is absolutely priceless. Such possession of right knowledge has an indestructible, eternal value.

From the beginnings of being merely parish venture the Book Shelf is extending to the community. Many non-Episcopalians come asking for statuettes of the Child Jesus for children's Bible stories, stories of the saints, and for prayer books for soldiers. Holy Trinity hopes what they have done that other parishes may do; and throughout the world the whole Church may know through each of her individual members of the wonderful wealth within her. Reading is fun, but more than fun—deep inner joy and satisfaction.

ISABEL S. DANAY.

Pueblo, Colo.

The Real Presence

TO THE EDITOR: The assertion—doesn't rise to the dignity of an argument—that people who believe in the doctrine of the Real Presence are no better than other Christians, has been made often, with variations at both ends of the comparison

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LETTERS

and usually with the Quakers pointed out as the shining example. It could be applied also to other groups, such as ethical societies or the YMCA, but it covers too much territory and gets us nowhere. We don't know who is "good," or who is "better" than somebody else. Catholics know, and informed Protestants ought to know, that the operation of the Holy Ghost is not limited by sacraments. They are given to us to use because we need them, not because God needs them. But we do believe that the faith and practice of the Catholic Church, of which a belief in the Real Presence is an integral part, have vindicated themselves.

Bishop Scadding pointed out many years ago that when we say the presence is spiritual we do not by that say that it is less real, for that which is spiritual is most real. The Church found long ago, and many Protestants know it, that the fast, a practice long antedating Christianity, goes properly with the preparation which we call spiritual. Rightly, it is all spiritual.

VICTOR CRONK.

La Grange, Ill.

Christian Science

TO THE EDITOR: In your issue of November 28th appears an article entitled "In Adam All Die" which refers to Christian Science in a manner which gives our readers a wrong impression of the teachings of Christian Science and I feel that they are entitled to a corrective statement.

Even a casual perusal of the article discloses the fact that the writer did not investigate very carefully the teachings of Christian Science on the subject, or he could not have arrived at the conclusions set forth. After a somewhat lengthy discourse on the thought of death, the writer of the article implies that Christian Scientists consider death "a pernicious illusion, and that even to think about it is to become a victim of the false and degraded figments of mortal mind." The word "death" appears in the Christian Science textbook, *Science and Health with Keys to the Scriptures*, by Mary Baker Eddy, no less than two hundred times.

It is quite true Christian Science does teach that death is an illusion, and this teaching is based squarely upon the revelation of prophecy, and the teachings of Jesus and His apostles, in the Bible. If death is a reality or sent by God, why should it be considered an enemy? Paul says: "The last enemy that shall be destroyed is death" (I Cor. 15:26). Likewise Jesus said (John 1:26) "and whosoever liveth and believeth in Me shall never die" and (John 8:51) "Verily, verily, I say unto you, If a man

keep my saying, he shall never see death." Mrs. Eddy writes in the Christian Science textbook, page 296: "The death of a false material sense and of sin, not the death of organic matter, is what reveals man and Life, harmonious, real, and eternal."

In another paragraph of the article under discussion, the inference might be gained that the writer considers "modern paganism the very creed of Christian Science." Christian Scientists worship the one God, Spirit, spiritually, not through any sense of matter. Again referring to our textbook, *Science and Health*, we find this statement: "Spiritual devoutness is the soul of Christianity. Worshiping through the medium of matter is paganism. . . . 'The true worshippers shall worship the Father in spirit and in truth.'"

One might go on indefinitely with information to prove that Christian Science and paganism are as far apart as the East is from the West, but I trust that what I have written is sufficient to correct the misstatements in the article regarding the teachings of Christian Science, and I hope that in fairness you will give space in your valued paper for this correction.

WILLIAM H. OWEN,
Christian Science Committee
on Publication for Wisconsin.

Milwaukee, Wis.

Fourth Bishop

TO THE EDITOR: Realizing that statements in your paper are 99-44/100% correct, I am calling your attention to the issue of the fourth Sunday in Advent, first column of page 7.

You state that Dr. Dun "was elected third Bishop of Washington last month." The diocese of Washington was organized in 1895, and the first bishop was consecrated in 1896—the Rev. Henry Gates Sattarlee. Following him were Bishop Harding and Bishop Freeman.

It would therefore appear to me that Dr. Dun will be the fourth Bishop of the diocese of Washington and not the third.

THOMAS J. POWERS, JR.

Editor's Comment:

Our correspondent is correct. This statement belongs in the 0.56% group.

Marriage Canon

TO THE EDITOR: Although no change has been made in Canon 42, there is little doubt that General Convention leaned toward liberalization of the present Marriage Canon and the Church will have to make up its mind during the next three years just what it wants. If the remarriage of divorced persons is to be permitted, it is probably best for the bishop, to whom the case is appealed to be able in his judgment to grant permission to remarry no matter what the cause for divorce. However, it would seem an unenviable job for our bishops to have to act as court officers.

It is quite possible that so much time would be taken up in making investigations that coadjutor and suffragan bishops would have to be appointed, in some cases, to help carry out a bishop's regular duties.

Personally, I was impressed with the simplicity and straight forwardness of the Wattle Canon. What it says in effect is that the Church cannot condone remarriage after divorce because it is too difficult to judge in perfect fairness where the guilt lies. Only God can truly be the judge. On the other hand, it recognizes that the ministry of the Church is primarily for sinners and provides the means for a communicant status for remarriage persons after divorce.

"WHO GETS THE BREAKS?"

Reprints are now available of Chaplain Webster's article, "Who Gets the Breaks in Prayer?" which appeared in the November 28th *Living Church*.

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STRICTLY BUSINESS

A WEEK or two ago our business manager, Marie Pfeifer, wrote various book publishers asking for reactions to our special book issues and suggestions for improving them. This suggestion comes from one of the largest publishers of religious books: "You ask for any comments and suggestions concerning these book issues. My recommendation would be to double the frequency of these issues during the year and thus spread out more the special book emphasis. I believe your other book issue is during the Lenten season. Still another good time would be late in spring when you might have a sort of summary of the good late spring books as recommendations for summer reading. Another good time would be early fall, when you might call the attention of readers to the fine values of many of the summer and early fall books." I wonder how our readers react to this suggestion. I know they value our two book issues highly. I want to know whether they feel they need more of these issues, and should appreciate any comments.

* * *

FROM Mrs. Mary Carnahan Hill of Felton, Dela.: "I am enclosing my check for next year's subscription to THE LIVING CHURCH. The LC is one of the necessities of life!"

* * *

THIS comes from the vicar of St. Andrew's, Roswell, N. Mex.:

Dear Sirs: Enclosed please find Check, for churchly food for the mind—

THE LIVING CHURCH; don't miss a number.

"Do it now," before you slumber.

Keep it coming for one year, Mailed each week; that's a dear.

It gives editorials and general Church news,

And keeps the readers from having the blues.

Like the Pear's soap ad—you know, brother—

(Not the one, "Used your soap; since then used no other"

But the one in the tub, where the kind nurse sets it:

"He won't be happy till he gets it.")

(Let Livy set this to music and sing it at the Christmas Tree, after the recitation of his "Catty-chism.")

Sincerely yours,

Jos. H. Harvey.

Leon McCauley

Director of Advertising and Promotion.

LETTERS

I cannot see any contradiction in such an attitude.

But, suppose for example under the Phister Canon as proposed, a certain divorcee, Mr. X should appeal to Bishop A for permission to remarry and be refused. Then, suppose Mr. X moves to another diocese, appeals to Bishop B and is granted permission to remarry. In one diocese Mr. X would be "living in sin" and excommunicated, while in another he would be adjudged perfectly moral and in good standing! Such a situation might be obviated, of course, by making the decision of the first bishop final. But the fact remains that any two bishops

might have opposite opinions on the same case, which would make the position of the Church lack any degree of uniformity.

The Committee on Holy Matrimony in the diocese of Pennsylvania drew up a canon quite similar to the Wattlely Canon. However, this committee suggested using the court records as a basis of evidence. It proposes that if a marriage had been annulled for some reason arising before the marriage had taken place, then the bishop could *ipso facto* grant permission for a remarriage. This seems like a good point.

E. OSBORNE COATES.

Ithan, Pa.

LETTER TO JOHN

Dear John:

About a year ago you gave your life in a battle in the Pacific and it is not an exaggeration to say that the lives of your family and friends have been profoundly affected by that sacrifice. This is perhaps strange, since many other boys, strong, fine, and brilliant like yourself, have paid the great price. We had sorrowed for them too, of course, but you—you see, we love you personally, and were proud of you personally and shared with you personally, as far as possible, the whole terrible drama.

You were ours—the symbol of all the others, and instead of just being sympathetic, we felt for the first time the sharp impact of personal loss in the war; the unreality of the cutting off of your young life; then the silence, the bewilderment, and finally the realization of irrevocable bereavement both for ourselves and for the world to which your clear inquiring mind and particular scientific bent gave such promise. It didn't seem possible that all that should be tossed away. It was only gradually that some conception of a meaning and values behind the appalling waste began to appear. First there was just the simple necessity for blind faith—an instinctive emotional need. It was only much later that any intellectual conviction came that there was—there *had* to be—a life ahead for you—a "continual growth in His love and service," a plan for developing the rich potentialities of all those vigorous young minds and souls so swiftly gone from us. Then gradually through the dull pain, certain fragments of thought, certain phrases long familiar and little understood, began to "make sense" and form a dim outline of a pattern, until one by one the pieces of the puzzle we call the mystery of life and death began to fall into place and suggest that vast outline of a serene and sweeping picture to which tired eyes could return again and again, as the anxious eyes of a worshiper rest on the altar crucifix.

Naturally it is not entirely plain and certain bits of the perfect mosaic of eternal life are missing, yet we do recognize it in part and we thought we ought to tell you so. You did not die in vain. To put it as practically as possible, for you would dislike any touch of sentimentality, we

report to you that your going quietly and voluntarily out from your sheltered and ordered existence in college study and home to the terrific discipline, physical hardship and heaven knows what mental hazards, of that service which ended in the final "rendezvous with death," did something to us. It jolted us as nothing else in this war could. It changed us a little and is making us a little more free—free from supreme selfishness and a hundred selfish fears, from the foolish dread of disturbing the comfortable props of our protected environment; jolted us too a little loose from old false habits and compromises with sin—with the world, the flesh and the devil, if you will, though you wouldn't put it that way.

But more than that, since you seemed to think it worth while, it made us think a little too about this world and what we really want to do with it here and now, while there is yet time. We even thought with a stab of shame of the tremendous significance in sentences we glibly recite such as "the communion of saints, the resurrection of the body, and the life everlasting"; and of the Holy Sacrifice when we receive the divine sacrament on your behalf and ours and many others' and hear the words ". . . preserve thy body and soul unto everlasting life." You have made us realize—imperfectly, gropingly—but we did realize that we are building for eternity, for better or for worse, and that we dare not ever again allow our lives to be expended in cheap or shallow ways.

You, whether you meant to or not, broke down the barriers we had half-unconsciously erected against the coming of the Kingdom of God because we knew it would cost much. Thank you for believing that the world is worth dying for. Not the one we have made but a world where other young men of good will can live and work and grow into mature intellectual freedom and moral strength. You built a life full of rare promise and you threw it away for a greater promise, but you built better than you knew. We want you to know that we humbly accept the honor and responsibility of your confidence in us—that we would go on building. Thank you, John.

Your loving,

Aunt.

FIRST SUNDAY AFTER THE EPIPHANY

GENERAL

EPISCOPATE

Bishop Perry Resigning Charge Of American Churches in Europe

Bishop Perry of Rhode Island has resigned his charge of the American churches in Europe. Bishop Perry assumed this responsibility, as the canons provide, in 1930 when he was elected Presiding Bishop, and at the request of Bishop Tucker at the General Convention in 1937, he continued his active charge of these churches until the new Presiding Bishop should be ready to undertake this part of his responsibility.

During the past three months Bishop Perry has been engaged in plans for extended use of the American churches on the Continent when it is possible to return to them. These plans are now in the hands of the Presiding Bishop.

FAITH AND ORDER

Week of Prayer for Unity Of Christendom

The Rev. Dr. Hodgson, canon of Christ Church, Oxford, and general secretary of the World Conference on Faith and Order, has issued the following statement in connection with the annual week of prayer for the unity of Christendom, scheduled for January 18th-25th.

"Year by year in this week, in every continent, Christians are praying together for the unity of Christ's Church. We in the Faith and Order Movement join in these prayers, praying that the work with which we are entrusted may be blessed and guided so as to help forward the wider cause.

"Current events make clear the need of our work. In the discussion on the South India proposals, in the conferences between Episcopalians and Presbyterians in the United States, in the negotiations between Congregationalists, Methodists, and Presbyterians in New Zealand—here and elsewhere we see Churches hindered from union by differences in the field of faith and order. We hear them saying that they can get no further without more thoroughgoing theological investigations of the grounds of division.

"Let us thank God for the progress that has been made, progress that in many lands has brought many Churches to the point of actually seeking to achieve union.

"Let us pray that God's blessing may rest upon all efforts to heal the divisions wrought by differences in faith and order.

"Let us pray in particular that through

the work of our movement—of the Continuation Committee, of its officers and Executive Committee, of the Commission on the Church, of the American Theological Committee, of the Commission on Ways of Worship, of the Commission on Intercommunion—the Churches may be helped to find their way to overcome the difficulties which are keeping them from union."

FEDERAL COUNCIL

Representatives Appointed

Churchmen who have been appointed as representatives on the Federal Council of Churches are: Bishop Sturtevant of Fond du Lac; Rev. Messrs. Granville M. Williams, SSJE, Floyd W. Tomkins, Anthony R. Parshley, Harold Holt, George M. Plaskett, Almon R. Pepper, Theodore S. Will; Very Rev. Sidney E. Sweet, Very Rev. Paul Roberts; Mrs. Ralph M. Barrow, Mrs. Robert G. Happ, Mrs. James R. Cain, Misses Mary Smith, Rebekah L. Hibbard; Messrs. Thomas A. Scott, Spencer Ervin, Clifford P. Morehouse, Harper Sibley; Dr. Frank Moore.

Those appointed to the executive committee include: Bishop Sterrett of Bethlehem; Bishop Gilbert, Suffragan of New York; the Rev. Charles L. Gomph; Dr. John M. Glenn. Alternates for members of the executive committee include: Rev. Messrs. Whitney Hale, Louis W. Pitt, Almon R. Pepper; Bishop McKinstry of Delaware. The Presiding Bishop is alternate at large, *ex officio*.

The next biennial meeting will be held in December, 1944.

Larger Church Bodies Show Greatest Membership Gains

Recording a total Church membership in the United States of 68,501,186, as reported by 256 religious bodies in 1941-42, the Federal Council of Churches has revealed that the main growth in Church membership is furnished by the 50 larger religious bodies with over 50,000 members.

This trend, according to Dr. Benson Y. Landis, of the Council's Department of Research and Education, upsets "popular impressions" that the smaller sects show the most rapid gains. Although some small religious bodies made "spectacular gains," he said, more than one third of them reported membership decreases.

The survey, appearing in the information service of the Federal Council, discloses that the 43 non-Roman bodies hav-

ing over 50,000 members gained at the rate of 23.8%, almost exactly the same as the Roman Catholic gain in the same period, which was 23.3%. The groups with less than 50,000 members reported total gains of only 12.8%.

The Episcopal Church's gain, based on the same sources, was only 11.5%.

Total Church membership in 1941-42, according to the survey, showed a gain of 25.5% over membership in 1926, and an increase of 20.7% in the number of religious bodies reporting during the same period. The number of local churches increased from 232,154 to 249,887, a gain of 7.6%. In this interval, total population for the Continental United States gained approximately 14.3%.

In 1926 a total of 54,576,346 members was reported by 212 religious bodies.

Membership of religious bodies grouped under "Churches of God" increased 197.9%; those under "Evangelistic Associations" increased 87.3%.

The Latter-Day Saints increased 53.5%; the Mennonites 66.5%; the Adventist bodies 52.4%; Baptist bodies 35.1%. The gains for Lutheran bodies reported—26.6% and for the Roman Catholic Church—23.3%—were close to the general trend.

Census reports for the Church of Christ Scientist and Jewish congregations for the 10-year period from 1926 to 1936 showed gains of 33 and 13.7%, respectively. Methodists gained 19% and Presbyterians 8.8% between 1926 and 1941-42.

CHRISTMAS

Celebrations Large in Spite Of War and Influenza

In many more churches in New York City than in the past few years, the celebration of Christmas began with the midnight Mass. In some instances it was without other special music except carols; in others elaborate as well as beautiful music was provided. Congregations were large, most churches being full to capacity. Men and women in uniform were present in great numbers. In many cases the midnight services were broadcast so that the sick and other shut-ins could hear them.

At the Cathedral of St. John the Divine the midnight Mass was preceded by a procession from the ambulatory to the west door and up the great nave to the choir and sanctuary. Bishop Manning, though making good progress toward recovery, was still confined to his bed with influenza. The Bishop prepared a Christmas message, which was read from the altar in place of the Christmas sermon which he

had expected to preach at this service. The message was as follows:

"To all of you who are gathered in this cathedral, and to those everywhere who are joining in the Midnight Christmas Eucharist, and to the absent members of your families wherever they may be; to all the people of our whole land, and to those now listening over the radio and sharing in the hymns and worship; to those all over the world of every race and nation who are suffering the cruelties, the wrongs, and the terrors of this war; and especially to the men and women of our armed forces who are giving themselves for us and for their fellowmen:

"May this Christmas bring new faith and hope, new certainty of victory for right and freedom, new assurance that after this conflict is ended there shall be a true fulfillment of the promise that Christmas brings, the promise that, by the power of Christ, this shall be a world of justice, peace, and good will, for all men everywhere."

The Christmas Eve festivities were led by the carol service for business people at Trinity Church, held at noon in order that the hundreds of men and women in the offices and other establishments in and near Wall Street may attend. The rector, the Rev. Dr. Frederic S. Fleming, made a brief address of welcome. As always, the church was crowded, and the music of great beauty. At the Church of St. Mary the Virgin, Christmas Eve was the occasion of the annual Church School Festival, with a procession to the creche. Almost all the other churches held a Christmas Eve festivity with carol singing.

Clement G. Moore was remembered in traditional style at the New York churches associated with his name. After a carol festival, the children of the Chapel of the Intercession, Trinity Parish, marched to Trinity Cemetery across the street, and there placed Christmas greens on the graves of Clement Moore and Alfred Tennyson Dickens, son of Charles Dickens. From St. Peter's Church, of which Dr. Moore was once warden, the rector, the Rev. Richard A. D. Beatty, sent a Christmas message to "the world's children." Through the invitation of St. Peter's, Michael Strange read Clement Moore's famous poem, "Twas the Night before Christmas," over the radio.

All the large Christmas entertainments in New York City were held with special reference to visiting service men, their families and friends. Clubs, service centers, and private houses were all used for this hospitality. In many instances, the service men were themselves the hosts, giving parties for children and for others. As always in New York, particular care was taken that young children and the old, the lonely, and the sick should have special Christmas cheer, both religious and secular.

WAR WORKERS IN OREGON

This year Bishop Dagwell of Oregon was not at St. Stephen's Cathedral or one of his large parishes for Christmas. Instead, he was conducting the midnight

services in a recreation hall at Vanport City, a wartime city of 40,000 built to house families employed in shipyards of the area. He has been assisting Canon Dunton, the diocesan missionary to the seven war housing areas of Portland, in his work among the thousands of newcomers to the area. On December 26th the Bishop used the platform at the Kaiser Company Swan Island Shipyard as an outdoor cathedral, where his message was carried by loud-speaker to 11,000 workers during their lunch period.

As shipyards operate on three different shifts over a 24 hour period, it is difficult to find convenient hours for services. Canon Dunton has rented an apartment adjoining his own in Vanport City which he uses for an office during the week and converts into a chapel every Sunday. He is affiliated with the United Church Ministry of the Portland Council of Churches in promoting weekday religious classes for the children of war workers, interdenominational Sunday services, and social activities under church auspices, having served a three-month term as coördinator of the committee directing the work.

TEXAS

Christmas services in the diocese of Texas were well attended except in cases where influenza prevented members from attending. Clergy arranged their schedules so that all the 25 vacant churches of the diocese were provided with celebrations. This meant in one instance that a priest drove approximately 250 miles to bring the Sacrament to five different congregations, while several others each drove almost as far to minister to three and four congregations on Christmas Day and St. Stephen's Day. According to Bishop Quin, "We are happy to say that every congregation of the diocese was served, in spite of the many vacancies, most of them caused by the absence of 11 of our clergy in the chaplain's corps."

In Houston the Christmas services were reported as being well attended, but the effect of the influenza epidemic and the arrival of cold, wet weather affected some congregations. At College Station, where Texas A. & M. College is located, the Rev. Hugh R. Farrell reported a capacity attendance by college students and Army trainees. The Rev. Richard A. Park,

Eagle Lake, served four congregations and in three of them had record attendances for the services; in the fourth congregation almost every communicant was absent from town, spending the holiday with sons in the service.

INTERFAITH

Goodwill Committees Set Up In 3,000 Communities

Committees working for interfaith understanding and good will have been set up in 3,000 American communities, according to the 1943 report of the president of the National Conference of Christians and Jews, Dr. Everett R. Clinchy.

"War-time anti-Semitism," the report says, "has been evident in various parts of the country. While more cautious than at times in the past, more circumspect, nevertheless anti-Jewish prejudice has been exhibited in new and wide circles. War-time anti-Catholicism has registered suspicions as to the role of the Vatican in the war protecting Catholic interests. Resentment over the Roman Catholic attitude toward Protestant missions in South America has been widespread among Protestants. Again, a few Catholic bishops have been so uninterested in the necessity of war-time cooperation that they continued to refuse permission to their priests to appear on the same platform with other clergymen."

The report declares, however, that despite the tender elements, "the native good sense of the American people manifested itself. By and large, they knew that it was the Axis that sought to thrive on the dislocations of a peaceful people turned warriors; that sought to inflame local irritations and to infuriate group against group, race against race, religion against religion."

"Against the sporadic outbreaks, against the whispering about Jews, the murmuring about Catholics, and innuendoes about Protestants, there has arisen a general conviction that we must labor together if our national life is to be maintained."

STATISTICS

The National Conference, according to the report, operates through round tables in 249 important population centers, 3,000 local committees, and 15 regional offices. Its national activities include the celebration of Brotherhood Week speaking programs which in the past year totaled 22,695, the distribution of 3,500,000 pieces of literature, radio broadcast and the widespread use of Religious New Service.

Other important aspects of the conference's activities are its Commission on Education Organizations, the Commission on Religious Organizations, and the Seminars on Human Relations. Conference programs were present at 249 college, 2,800 public and parochial schools, 1,333 service and professional clubs, 6,966 churches, and 1,989 women's groups. Twenty-three thousand Americans of all faiths contributed to the maintenance of the conference, the report states.

True Peace

"A true peace is not the mathematical result of a proportion of forces, but in its last and deepest meaning is a moral and juridical process. It is not, in fact, achieved without the employment of force, and its very existence needs the support of a normal measure of power. But the real function of this force, if it is to be morally correct, should consist in protecting and defending, and not in lessening or suppressing rights."

—Pope Pius' Christmas Broadcast.

ENGLAND

Archbishop of Canterbury Urges Christians to Enter Political Life

The real crisis of our time is cultural rather than moral and demands that Christians no longer evade their responsibilities in social and political life, the Archbishop of Canterbury, Dr. William Temple, declares in a statement outlining five affirmations on the basis of Christian fellowship." Published in the *Christian News Letter* in London, drafts of the statement were discussed with representatives of widely different Christian traditions before its publication.

The affirmations, or decisions, are grouped under five headings: 1, for God, who has spoken; 2, for our neighbor; 3, for man as rooted in nature; 4, for history; 5, for Gospel and Church.

Many Christians, Dr. Temple asserts, are trying to evade their responsibility in the affairs of life "by throwing it upon God." He calls for a clearer understanding of the individual's relationship to others in community and national life and urges that Christians "must take their part in recreating a sound social and cultural life." It is their obligation, he states, to share in "new regenerating forces" in society.

The statement, as cabled by Religious News Service, reads:

"1. A vague theism is futile. Belief in God is used by many Christians as a means of escape from the hard challenge of life. They seek to evade the responsibility of decision by throwing it upon God. Faith in God should not be a substitute for scientific study, but a stimulus to it, for our intellectual faculties are God's gift.

"2. The limitless individualism of revolutionary thought, which aims at setting the individual on his own feet that he may, with his fellows, direct the state, defeats its own object and becomes a fount of totalitarianism. If we are to save freedom we must proceed from the democracy of the individual to the democracy of the person and recollect that personality achieves itself in lesser groupings within the state, in family, school, guild, trade union, village, and city council.

"It will need strong and sustained effort to emancipate ourselves from the onedimensionedness of the individualistic attitude and to penetrate to the full meaning of the truth that the fundamental reality of life is the interplay, conflict, and continuous adjustment of a multitude of different groups. Acknowledgment of this truth would create a wholly different spiritual and intellectual climate. It would be recognized that men can live at peace with one another only if each individual and group renounces the claim to have the final and decisive word. We must cease to think and feel either in a vertical dimension, wherein we are related to God, or in a horizontal dimension, wherein we are related to our neighbors, and substitute a triangular relationship of God, self, and neighbor.

"3. The fundamental duty which man owes to God is reverence for the world as God has made it. Failure to understand and acknowledge this is a principal cause of the present ineffectiveness of Christian witness in relation to the temporal order. The first grave error characteristic of our time is a too-exclusive occupation with policies to the neglect of other equally important spheres of human life and activity. It is forgotten that man is not a being



DR. TEMPLE: Called for a political awakening among Christians.

ruled wholly by reason and conscious aims. Recognition of the vital importance of centers of human life and activity that underlie and precede the sphere of politics must not be made an excuse for evading political decisions which have to be made in the near future.

"The real crisis of our time is primarily not a moral but a cultural crisis. The cure has to be sought by seeking to reestablish unity between men's ultimate beliefs and habits and their conscious aims. Christians must take their part in recreating a sound social and cultural life. What has to be aimed at is such a distribution and balance of power that a measure of justice may be achieved even among those who are actuated in the main by egotistic and sinful impulses.

"4. A decision for history confronts us with two urgent, practical tasks. The first is to disabuse the minds of people of the notion that Christianity is in essence a system of morals so that they have lost all understanding of the truth so prominent in the New Testament, that to be a Christian is to share in the new movement of life and to cooperate with new regenerating forces that have entered into history.

"5. Christians are constrained to believe that in the power of the Gospel of Redemption and in the fellowship of the Church lies the chief hope of the restoration of the temporal order to health and sanity."

Archbishop Germanos Honored

Archbishop Germanos, Metropolitan of Thyateira, was presented with a portrait and illuminated address at a ceremony in London to mark his completion of 21 years as first holder of the See of Thyateira. Among the distinguished persons present were the Duchess of Kent and Princess Alexandra of Greece.

Education Bill Introduced

The government's new education bill, introduced in the House of Commons and expected to come up for debate shortly after New Year's, follows the lines of a White Paper published last July. Several changes, however, have been made in connection with proposals for religious instruction.

The White Paper had suggested that Church schools which paid 50% of the cost of required improvements would retain autonomy and would normally provide only denominational instruction. Parents had protested that in instances where the only available school was denominational, they would have no choice in the religious instruction their children would receive. The new bill allays this grievance by providing religious instruction in Church schools in accordance with an Agreed Syllabus if students cannot reasonably attend schools where syllabus instruction is ordinarily given, and if their parents request it. Such instruction would be made available by school managers or local education authorities.

In very small denominational schools which are government controlled because they are unable to meet their share of the reconstruction costs, religious instruction may be given by local clergymen when it is impossible to appoint special teachers for this work.

Whereas the White Paper specified a 50% grant toward repairing existing denominational schools, the present bill extends this grant to schools built on new premises, if they take the place of one or more of the old schools.

The bill also stipulates that young people up to the age of 18 who do not attend school on a full-time basis will have to enroll in "young people's colleges" one day per week, 44 weeks out of the year. Despite protests of the British Council of Churches, no provision is made in the bill for religious instruction or worship in these colleges.

NORWAY

New Punishment For Clergymen

New punishments are in store for Norwegian clergymen who continue to be "obstinate." After January 1st, they will

be denied pension rights, and those pastors living on state-owned land will also be deprived of food rations provided free of charge by the churches. The punitive measures were outlined in a circular letter issued by the Quisling-controlled Church Department.

Regulations governing the appointment of Quislingist clergymen and lay readers, heretofore handled locally, are being tightened, it was learned. Admitting that appointments have too often been made "without conscientious scrutiny," the Church Department now insists that all ordinations and ordination permits issued to individuals without theological education bear its stamp of approval.

CHINA

Prisoners and Captives

By the Rt. Rev. WILLIAM P. ROBERTS

Bishop of Shanghai

★ With 19 other members of our mission in the occupied areas of China, I arrived in New York by repatriation on the *Gripsholm* on December 1st. It was one of the great experiences of life to get back to family and friends once more, and we who came are most grateful to the authorities of our government for making the repatriation possible, and to the members and National Council of the Church in America for standing behind us and our divided families so loyally through the past years of war.

We have had a sample of what it is to live in an unpleasant occupied area in the midst of a cruel war, and have come to feel a much greater sympathy with prisoners and captives and with the underfed populations of war-stricken countries. We have also received a larger insight into the meaning of certain events in the life of Jesus on earth, for He, too, lived in an occupied country and His fellow-countrymen were smarting under the military and civil authority of a foreign power. There is much more meaning to us now in such events as the registration and census ordered by the Roman Caesar, the Roman coins and the hateful taxes paid to defray the expenses of the army of occupation, the sudden bursts of anger and cruelty of Herod and Pilate bringing the deaths of hundreds of innocent people, the flight of Mary and Joseph to another country, the soldiers guarding the temple in Jerusalem at feast times, the false charges brought against Jesus at His trial, etc. And as Jesus lived in a country generally free but really under the authority of an occupying power and subject at any time to that power's whims, so the Chinese Christians are living their lives and carry on their Church work in a land where many restrictions are laid upon them, and where fear is one of the dominating states of mind.

Naturally our friends in America wish to know how we Americans fared under these conditions, and especially how we came through the experiences of an internment camp and the 10 weeks' trip home. After the first repatriation of Americans in 1942, most of the members of our mission

were in Shanghai. This was not true of those who were in Wuhu as invalids, Sister Constance and Mr. Lanphear, with their attendant Miss Laura Clark, and of Dr. Harry Taylor in Anking. In Shanghai we were permitted to carry on our Christian work up to the time of our internment in February, 1943. Certain restrictions were placed upon us in the fall of 1942 and we were obliged to wear red arm bands to show the population that we were enemy aliens, but these bands were often a badge of honor, rather than of dishonor, to the people. Our homes were visited and most of our furniture was marked for Japanese use and could not be disposed of.

CAMP LIFE

When we went to internment camps, called civilian assembly centers, we were permitted to take two trunks, two suitcases, a bed with bedding and a chair, and some food. There were six such centers in and around Shanghai in which more than 5,000 Americans, Britishers, and Netherlands were interned. Our own mission group was divided among several of these centers. Most of the men went to Pootung, just across the river from the Shanghai Bund, while the women and some men were at Chapei, in buildings less than one mile from St. John's University. Not long after we were interned, those who were at Wuhu and Anking were brought down to Shanghai and placed in a third center in Shanghai. There were other mission members in centers at Yangchow and Loonghwa.

Life in these camps was not too severe and after seven months of it we who were repatriated were generally well but some pounds lighter in weight than before. What made camp life easier was that the Japanese turned all internal affairs over to the inmates themselves, and their uniformed guards were kept to the guarding of the barbed wire fences and to the daily morning roll-call. In the Chapei camp about 15 or more persons lived in one room and each had about 40 or 50 square feet of territory for bed and chair. There was no dining room and most of us took our meals to our beds to eat. There was a good library, and educational classes were kept up for the young. There was also a much needed infirmary which kept the many doctors and nurses in the camp busy. Church services were unmolested and entirely free; the Roman Catholics had their daily Masses and the Protestants, uniting for all services, had their Bible Classes and Prayer Meetings through the week and their services of worship, with Sunday School classes, on Sundays. They were rather good to our Anglican group, which was really a very small group, in asking us to take three of the early morning Communion services each month, and one of the 10 o'clock services and one of the evening choral services each month. There was nothing but a good will in all this and I am sure we all gained a great deal in appreciation of what the others stood for, and we lived out a certain type of Church unity.

When repatriation was assured, towards the end of August, there was much inter-

est and speculation as to who would be chosen. The "elect" were told about two weeks before sailing, though some did not know until the day before sailing. We were permitted to take our two trunks and two suitcases, but no printed matter except an "unmarked Bible." I managed to include my Prayer Book but others could not get theirs by. We had to leave a number of our mission members behind, but we are hoping that there may be a third repatriation in 1944, which will bring them all home. There are four British members of the mission and these may find it most difficult to be repatriated, as there are so many more Britishers in the Orient still. Some of our staff, who had been sent to the Philippines before the war broke, will most probably have to stay there till peace comes.

The trip from Shanghai to India on the *Teia Maru* took just one month and in comparison with the rest of the trip on the *Gripsholm* was "not so good," but by the time we arrived in New York we were all in quite good shape. Loss of weight was the chief deficiency. On the journey we had stopped at Hongkong, Cape San Fernando in the Philippines, Saigon in French-Indo China, Singapore, Goa and Portuguese India, Port Elizabeth in South Africa, and Rio de Janeiro in Brazil. We were 10 weeks on the high seas, without a real storm to worry us and traveled with all lights on and without sighting more than one or two ships except in the ports.

THE CHINESE CHURCH

So much for us Americans. What about the Chinese Church which we have left behind us? We can only report with accuracy up to the time of our internment but have further knowledge up to a certain extent beyond that time. Bishop Yu and his standing committee were in full charge of the diocese, including all medical and educational work, and conditions were no as bad as many in this country have imagined. Of the 45 stations of the diocese still open, 34 are churches or chapels. In seven places our property was taken from the Chinese,—at Nanking, Paoying, Yangchow, Wusih, Soochow, Changshu, and Woosung. We must remember that nearly all property was held by our American mission and was considered enemy property by the Japanese. In all places except the above-named, the Chinese were permitted to carry on with the Christian work. There are about 40 Chinese pastors still in active service, and the total number of Christians of our communion in the diocese is something over 12,000, of whom more than one half are confirmed. The very high cost of living in occupied China and especially in Shanghai, was making it hard for the churches to pay a living salary to their clergy, but they were straining every effort to become self-supporting. Two years ago there were seven wholly self-supporting parishes and by now I suspect there are three or four more. Bishop Yu has a hard task trying to help out the others. The Japanese pressure for Church unity, especially in outward organization, had been felt by all the churches in Shanghai, but it was not a

severe as such pressure in Japan itself, or even as in North China. There is a central committee in Shanghai, which was formed at Japanese request, to promote coöperation and unity, and our Bishop Yu is chairman of the committee, but things had not come to a state of urgency by the time we left and our hope is that the war may end before that state is ever reached. Since Japan has recognized the independence of China (that is of the Nanking-controlled China), the Christians have said to Japan that they desire a Church unity which is agreeable to the Chinese churches and not necessarily patterned after the Japanese church organization. Whatever is done in Shanghai will probably be a certain outward rearrangement of church administration which will meet the wishes of the Japanese authorities, without a great effect upon the actual Church and Christian life of the people. But whatever the outcome, the decisions made will be by the Chinese themselves and they will have learned a great deal concerning the real problems of reaching Church unity, and this knowledge ought to serve them in good stead in unity-efforts after the war.

INSTITUTIONS

The two hospitals in Shanghai, St. Luke's and St. Elizabeth's, are still functioning almost normally. The former has about 100 beds and the latter about 300. Both are under the Chinese board of directors. Japanese advisers were appointed for these two hospitals but they did not interfere with the work in the least and I was told that they were later withdrawn, so that the institutions were running along freely. They are self-supporting. The problem of getting sufficient drugs was a serious one.

A large part of our former educational work was also still being carried on, and wholly by the Chinese. Many of the local primary schools had to be closed because of impossible demands from the military or civil authorities, but some are still carrying on. (We must remember that conditions vary a good deal in occupied territories, all depending upon the nature of those highest up in the locality.) Three high schools are functioning in Shanghai, St. John's, St. Mary's, and Soochow Academy. And St. John's University has been able to continue its good work with almost complete freedom. When the American teachers were interned, substitutes had to be found to take over their classes, and this has meant an added expense, but we heard that an appeal for funds at the time of our repatriation had met with a very wonderful response from the alumni in Shanghai. On the St. John's University compound, at the present time, there are probably over 3,000 students coming for regular daily instruction. Two thousand of these are in the university, and the other thousand in the Middle (that is High) School, St. Mary's, and the day school for local children.

Therefore, as we worship peacefully together on Sundays and at other times, let us remember in our prayers our Chinese brothers who are carrying on the good work under trying conditions, but carry faithfully. The work in West China,

because free, has many glowing opportunities which we ought to seize, but the work of maintaining the churches, and all Christian service, in occupied areas is just as important in God's sight, and calls for whatever help we are in a position to give

University in an Internment Camp

By ELIZABETH MCCrackEN

★ All the missionaries who returned on the *Gripsholm* had interesting stories to tell; but none was so unusual as that of Ellis Nimmo Tucker, professor of Mathematics in St. John's University, Shanghai. Mr. Tucker is a younger brother of the Presiding Bishop and has spent the greater part of his professional life in St. John's. From his college days at the University of Virginia, he has specialized in mathematics.

When Mr. Tucker was interned, with many other professors, he almost at once wondered if, even there, academic work might not be done. He told the story with quiet enthusiasm:

"When I got to camp, some of the others and I got together, and talked about organizing a school there. At first, two or three did not care much about the idea, because they thought no one would want to come. Anyway, they were willing to teach if anybody wanted to learn. There were 1,005 in the internment camp, all men. About 600 were British, 400 Americans, and there were some Dutch. We expected about 100 for our school; 600 applied. We were able to gather a faculty of 50, and 25 of them were university professors. So we decided to have a university. We could offer most university subjects, as well as high school subjects. Our camp was at Pootong, so, after we got going, we called our school the University of Pootong."

In response to a question as what courses they offered, Mr. Tucker gave the details of a curriculum which any university might announce with pride:

Donald Roberts had a course in European civilization and another one in American history. Dean of Arts and Sciences at St. John's, James Pott, had one in abnormal psychology. Dr. Montgomery Throop gave two courses, one in Shakespeare and the other on the Bible. Randall Norton had a course in geography, and Philip Sullivan one in economics. George Sullwold taught English literature, and Robert Salmon gave a course in bio-chemistry. Dr. Walter Taylor had a course in chemistry. I had a class myself in calculus. It was college mathematics, and everyone in my class was over 50 years old. They learned as well as any students I have had."

Two other important questions came to mind: Where were classes held? What did they do about books?

Before answering these questions, Mr. Tucker added an interesting word to the account of the courses offered:

"I forgot to say that we had classes in a great many languages. The men wanted to study different ones, for various reasons. We taught Japanese, three different dialects of Chinese, Siamese, two different

dialects of Malay, Arabian, Russian, Norwegian, German, Italian, Dutch, French, Spanish, Portuguese, and Latin and Greek. It was surprising what requests we got for more courses. We taught electrical engineering, radio engineering, automobile engineering, marine engineering, and navigation. Yes, we found men in camp who knew all those languages and all those kinds of engineering, and know how to teach them too."

CLASSES

Returning to the questions about classrooms and books, Mr. Tucker said: "We held classes in the dining-room, in the afternoon and evening, four hours every day. And we were able to make out about books. They let us take in with us to the camp a fair number of books. We each took some and we shared them. The method was: we made out a list of all the books in the camp and who had them and who would lend his books. Most everyone lent what he had. I had, among other things, a *World Almanac*, and it was borrowed 50 times a day—always being borrowed, because there is so much in one of those almanacs.

Mr. Tucker spoke next of the "university extension" work of the University of Pootong.

"Different ones lectured on different subjects to all who wanted to come, whether they were registered as students and doing regular work or not. Captain Asquith lectured on 'The Longest Tow in the World'—that is the tow up the Yangtze. Captain Gatehouse took 'The South Sea Islands' for his subject. Philip Sullivan had 'Unemployment,' and Donald Roberts, 'The Interpretation of History.' We had one lecture on 'Horses' Teeth' which interested a good many. I gave a lecture on 'Mathematical Philosophy.'"

"At first, I was president of the University of Pootong. When we left, Robert Salmon took over; he is still out there. Before I left we reorganized it all. We registered all the students and planned out courses for the future. Some of our best professors came home on the *Gripsholm*; but there are some of them left and other good ones. The university will go on."

Commenting on the endeavor, Mr. Tucker said earnestly: "It was good for the people to realize that we teachers never stopped teaching. We went from St. John's University to that internment camp, and went right on teaching. This university there did more to break down the prejudice of business men towards missionaries than anything I know about. They saw what we could do, and were doing. It did a great thing for the future of missionary work out there. Right after the war will be a great time for missionary work, if we take advantage of it. Those business men saw too that the university kept up the morale of the camp better than anything. The men had something worth while to do every day."

The classes went on for seven months, which included a summer term. So interested were the professors in continuing to teach that they had a school for the children on both the ships which brought them home to America.

ARMED FORCES

Bishop Hobson Visits Army Camps

Bishop Hobson of Southern Ohio, former chairman of the Fight for Freedom Committee, visited the 20th Armored Division, Camp Campbell, Ky., recently as a guest of Brig. Gen. Roderick R. Allen, commanding general, and Division Chaplain, Lt. Col. M. W. Phillips.

Before meeting with the chaplains of the post, Bishop Hobson was a luncheon

"and mailed about 1,700 such letters, which went to the uttermost parts of the earth. Hundreds of replies have been received and are still coming in; but the enclosed letter, which reached me on Christmas Eve, is such a moving one that I want to share it with you."

"Dear Bishop Ingley:

"Your Christmas message this year, as last, reminds those of us in the foreign field of our great and faithful friends—you and our Church at home. We realize the well-known fact that thoughts turn your way first in time of affliction and

keep our fighting planes in the air against our enemies to listen to the sweet voices of the members of the Old St. Paul's (Baltimore) boys' choir in a unique Christmas carol service.

Dressed in their spotless vestments, the boys trudged along through dirt-begrimed war workers through the vast plant area. Without accompaniment the choir, directed by Edmund S. Ender, sang their beautiful Christmas carols. There were tears stains on the cheeks of many women workers whose sons are scattered along the outposts of the world fighting for that "Peace on Earth, Good Will toward Men" the boys were singing about.

Each of the boy singers was personally thanked for his great contribution to the war effort by Allen W. Morton, general manager of the plant. They made one trip through the plant in the afternoon for the 8 to 4 shift, and then made quick work of fried chicken and trimmings while waiting for the shift to change. In the early evening again they carried their carol message to the workers on the 4 to 12 shift.

Japanese Priest and Chinese Bishop Meet

The one great international society whose sacred bonds of fellowship transcend the barriers of hate that now divide nation from nation, is the Christian Church. This was recently visibly set forth at the Church of St. Michael and All Angels, Cincinnati, where a Japanese priest and a Chinese bishop were both welcomed by an American congregation for to them all, in Christ, there is only "one Lord, one Faith, one Baptism."

Fr. Daisuke Kitagawa, who has done notable work among the Americans of Japanese ancestry on the West Coast took the early Mass at St. Michael's on the 3d Sunday in Advent, and preached helpfully at the late Mass on Christ the Saviour of the world, who leads us to forgiveness and reconciliation. The next day, under the auspices of the parish auxiliary, the Rt. Rev. Y. Y. Tsu, spoke most interestingly of the work in his diocese in Southwest China. The two met in Bishop Hobson's home, and recognized each other not as enemies but as "brethren in the Household of Faith."

PHILIPPINES

Clergy Instructed to Preach On Japanese "New Order"

Japanese occupation authorities in the Philippines have instructed "ministers and priests" to preach sermons explaining "the basic ideas and philosophy" of the Japanese "new order" in East Asia, according to news broadcasts over the Manila radio reported by U. S. Government monitors.

The principles referred to were embodied in a Japanese-dictated statement drawn up by a conference of Greater East Asiatic nations at Tokyo last November which called for cultural and economic cooperation "for the construction of Greater East Asia."



AT CAMP CAMPBELL: Brig. General Allen (left), Bishop Hobson, and Chaplains M. W. Phillips and Samuel Steimetz discuss Army religious life.

guest of General Allen, General C. M. Daly, Lt. Col. William Bailey, acting chief of staff, Chaplain Phillips and Chaplain Samuel Steimetz, and all officers of the general and special staffs.

Coming here from Fort Knox, Bishop Hobson, appointed by the General Commission of Army and Navy Chaplains to visit Army reservations in the 5th Service Command, held a conference with the post chaplains in which they discussed the relationship of the Church back home with the men in the armed forces.

Bishop Hobson said that his visits to Army posts give the Army chaplains opportunity to make suggestions relative to what churches can do for men about to enter the Army or Navy and to develop more adequate understanding and support. He added that the visits also give the Church a better understanding of the chaplains' work.

As a fighting major, Bishop Hobson was with the 89th Infantry Division and saw action in St. Mihiel and Meuse-Argonne. He was awarded the Distinguished Service Cross for action in St. Mihiel. During 1939 the Bishop was chairman of the Fight for Freedom committee and served in that capacity until United States declared war on Japan.

The Strength Behind the Front

"This autumn I endeavored to send a personal Christmas message to all our Colorado Churchmen in the armed forces," writes Bishop Ingley of Colorado,

despair, but you are too often neglected while life remains serene. How promptly we turn into your harbor in adversity; how easily we drift away when the storm has passed! Yet there you are, giving much, receiving less, always with a warm and kindly welcome. One cannot be unaware, particularly at this time of year, of the security against dangerous vicissitudes of war that we and our families thus possess.

"I wonder how many men in the allied armies realize that what they are really fighting for is Christianity, and that if all men abided by its teachings there would be no war. Until then, there seems to be no final end to this deadly business. Army chaplains are with our forces wherever they may be, regardless of how rugged is the going. In their quiet way they are bolstering this front as are you, an unseen strength, behind the equally important front at home. Among them are the true friends that crises and catastrophes disclose.

"With affection and gratitude,
"Faithfully yours,
"Douglas Macomber,"
(Major, USA).

HOME FRONT

Christmas Carols in War Plant

Thousands of workers in the shops, plants, and foundries of the American Hammered Piston Ring Division of Koppers Company, paused in their vital job of producing the piston rings necessary to

Pray for What You Want!

First of Three Articles on War-Time Prayers

By the Rev. William M. Hay

I WONDER how the war shrines in churches are being used. They have been provided, here and there, and that is good. The war ought to bring the non-religious to prayer. But will it? Does it?

Some people would be religious if they had to be, as they would be slaves if they were enslaved, or black if they were born Negroes. And they seem to be waiting for some catastrophic overturn, some casting down to earth at noonday, some sermon, some grave, some angelic visitant, that will free them from thought and decision, from the act of the will, the turning from self to God. But they still wait for what will never come. For a coerced allegiance to God is not what God asks of man. That is a contradiction in terms. The angel waited till blessed Mary thought it over and said Yes.

People can be persuaded and their minds can be changed. Preaching can do it, if earnest, if intelligent, and if people will listen to it. Life can do it. It is an old but true interpretation of the vicissitudes of life that they are meant by God to teach, to reform, to convince, to stabilize—in short, to be a purposeful discipline with the aim of a man's salvation.

What's the use of trying to teach a confirmation class all the facts and all the arguments in all the books? Though they know it all letter-perfect, they may still be far from the obedience of will, the submission of self, that starts and continues on the heavenly road. I would not decry intelligence. We all need all the knowledge we can get. There are three knowledges that such a class needs.

One, is knowledge enough about the Catholic Church to save them from falling away to one of the sects. Every sect that is not mere foolishness subsists on its adherence to some real truth—held in disproportion, or in exclusion of other truths perhaps, but still a truth. Catholic means all the truth, in proportion and symmetry. It is not necessary to join any "ist" or "ism" to find the particular emphasis your soul wants. The Church has it, if we priests fulfill our teaching task, and if the people come oftener than every fifth Sunday.

EMOTION

Second, is knowledge enough to get the emphasis off the emotions and onto the will. "Our modern world has enthroned emotion as the ruler of life. . . . This emotional surge . . . is the logical outcome of subjectivism in religion and rationalism in philosophy. As a result . . . man finds himself today in the strangely inhuman world where sanctity and sin are obsolete words faintly recalling the time when religion was not a matter of feeling, conversion a kind of epileptic fit, salvation a matter of that good feeling that comes from digestive perfection." (Walter Farwell, *Companion to The Summa*, Vol. I, p. 231.)

Third, is knowledge enough to turn from subject to object? We have our masterwords today—self-expression, self-assertion, self-development. But our method just doesn't work out. Freedom can and does easily become license; it is a dangerous gift, yet man should be free, in so far as a man can be free, as a plant should be free of conditions that hamper its growth. But, after all, it is not license but truth that makes man free. The surgeon is not free to cut you open just anywhere or anyhow. Radar works because it is hemmed in with a thousand restrictions. If you don't like petty rules and regulations that impede at every step, stay away from scientists; for they find their only freedom in obedience to law. A chemist is not free as the alchemist was free.

What is self-expression? What is the self that is expressed? We hear the lunatic express his fantastic inner world, and with compassion we see that that world does not correspond with reality. We hear the child, and recognize at once the limitations of that immature self. But suppose that child has an absorbing interest, say in history. That colors his whole view of the world, of himself, of you. He is more adult, at that one point; his eyes are outward, his vocabulary is changed. He is still immature, even on history. And he can be a frightful bore. The idea of asking me about the Carolingians, or the Second Punic War! But at any rate he has his mind off his stomach, the adornment of his person, and boogie-woogie.

The only object big enough for man, any man, all men, is God. If the subject sets himself at the center, on the principle that "man is the measure of all things," he is reversing the right order. He is free to do so, in the sense that the alchemist was free from the numberless restrictions upon the scientific chemist; but he will never arrive at his true goal, as the alchemist never did.

But our whole philosophy just now is just that. Not only was the Sabbath made for man, but God was made, by man, for man. We are reaping the fruits of that idea, and they are not good. It is quite as erroneous to deify the flag, or Democracy, or Germanism, or Americanism, as to deify the man Caesar or the man Bill Jones.

So far has this Pelagian process gone, this subtle and unceasing attack on the spiritual bases of life, this dilution and shading, that Jacques Maritain wrote lately, "those who still believe in prayer and sacrifice." "Those who still believe."

Of that minority, a minority, here one and there one, come to me and ask, "Do you object if I make a Novena at (the Roman Church), on behalf of _____?" Who am I to say No to that request? Prayer is good; repetitious, importunate prayer is good; prayer with others is

good; and we here carry on no Novena.

A Novena, after all, is just the old-fashioned midweek prayer meeting, stripped of some of its unreality, informality, and deadly dullness; formalized, definite, and regular. Now that word "definite."

ANGLICAN PRAYING

We Anglicans are so pestered with viewers-with-alarm and danger-pointers that we have to think hard and clench our fists before we dare pray for anything, except in the vaguest terms. We can pray for rain, for "that's in the Prayer Book." But for my field of corn against the hail, for a son in battle against another hail, are we right to pray? Most people say No, by their non-praying.

Every Anglican writer on prayer uses most of his ink warning us against petition alone—we must adore, and thank, and intercede, and so on. That's all very well. But the very first and bottom idea of prayer is to pray *for* something. Cain and Abel brought their first-fruits in thankful remembrance of days when they had prayed to be saved from tiger or snake, prayed to be guided back through the dark to the caves they called home, prayed that this field or herd might prosper. If we are ever to get men to pray again, it will only be by getting them to pray *for*. Talk to them first about adoration and they just shut their ears; it is too high for them. After all, the Man at Midnight wanted loaves, and asked for them plainly, and our Lord approved that, in fact, made up the story to enforce this very point. In the prayer He gave, He said to say to God, "Give us this day our daily bread,"—bread for my soul, yes, and bread for my children, my job, my health and safety at my job. Bread is needed, therefore ask for it. Your son is in danger, pray for him. Pray for what you want, his safety. You are perfectly justified in so praying. "Lord, save us, we perish," was a completely efficacious prayer, though it was no more than a sharp cry for help. Later can come the politeness to God, the appreciation of God, the remembrance of others. Even the sudden cry to God in your deep need is a grand acknowledgment of God. We are like the child who stubs his bare toes and flies crying to mother to fix it up; and she demands no prior appreciation of her worth and her child's inability—she just comforts him and fixes it up and ties on a funny bandage so that they can both laugh at it and be happy again. The appreciation and all that will come later, perhaps years later.

So we have been scared off prayer by making difficulties, by making mystery, by learned hedgings-about, until we have now a lot of people bemused into complete neglect of the whole matter. It all boils down to this—can an American prayer turn aside a German bullet? And I say it can.

Fact or Fancy on Unity

By Spencer Ervin

A NUMBER of gentlemen must be congratulating themselves upon the ease with which General Convention can be circumvented. Two of them have written recently the Church papers: Dean Zabriskie in *THE LIVING CHURCH* for November 14th; Bishop Parsons in the *Churchman* for November 15th.

Dr. Zabriskie says it is true that Convention of 1943 neither approved nor disapproved "Basic Principles," but that Dr. Angus Dun's address in presenting the (compromise) Resolutions in the House of Deputies, taken in connection with the views expressed in the Majority Report of the Commission on Approaches to Unity, and with the continuance of the Commission by Convention mean that the House of Deputies "was willing to have Commissioners reappointed to negotiate on the assumptions he (Dr. Dun) indicated," viz., the Lambeth Quadrilateral as the platform for unity, and recognition of the Presbyterian Church, USA, as part of the Holy Catholic Church, possessed of a real ministry of the Word and Sacraments and of Sacraments which are genuine means of grace.

Bishop Parsons writes to the same general effect, and makes some additional claims. Adoption of the (compromise) Resolution(s) "can be interpreted in no other way than indicating the approval by Convention of the path along which the commission has been going. . . . Furthermore, the action of Convention was such as to commit us irrevocably to certain definite things. Many people have objected to the Declaration of Purpose. They thought that it was somehow accepted without the Church realizing what it was doing. There could be absolutely no question after the vote in the two houses and Dr. Coffin's great speech, but that the purpose of the Church is clear. We are determined to achieve organic unity. Furthermore, it was expressed definitely by Dr. Dun and was certainly well understood in the House of Bishops that maintaining continuity in the commission's work necessarily committed us to recognizing the Presbyterian Church as part of the Holy Catholic Church. . . . The passage of the resolutions involved at least those commitments. When Bishop Manning in seconding the resolutions in the House of Bishops said, 'This commits us to nothing,' or words to that effect, Bishop Sherrill immediately pointed out that they committed us to a great deal. If he had not spoken, some member of the commission would of course have done so."

In addition to these points, Bishop Parsons also presents, by implication, the claim that those who opposed the views presented in the Report of the Majority of the Commission escaped defeat only by agreeing to the (compromise) Resolutions adopted. He says: "They have . . . gone away from the Convention with far better feeling than they would have had after a decisive defeat," from which they were

preserved by the magnanimity of the signers of the Majority Report, who preferred "the best way to carry out in this case our Lord's will that His church should be one," to "parliamentary victory."

The propositions advanced by one or both of the gentlemen whose expressions are summarized above are seen to be these:

1. When a resolution, or set of resolutions, is presented to General Convention by one who in moving their adoption asserts for them a stated meaning, and assert also that a vote for their adoption is also a vote for the adoption of that meaning, adoption of the resolutions is necessarily an adoption of the mover's interpretation of them.

Comment: This is not so, never has been so, and never could be so. Suppose that I present a resolution for the payment of \$500, and in moving its adoption, assert that the resolution calls for payment of \$1,000. Which amount, \$500 or \$1,000, will be payable under the resolution? And if the resolution I present is the product of a committee or of a commission, what becomes of the rights of the other members of the commission if my personal interpretation of it is to govern? Finally, if the resolution presented is a compromise resolution, representing something agreed upon by two differing groups, is the interpretation put upon it by one group to determine its meaning?

2. When a committee or commission is continued by Convention, principles and policies advocated by a majority of the committee or commission and set forth in a report presented to but not voted upon by Convention, are to be taken as approved by Convention.

Comment: This is not true. A legislative body acts only by vote. A resolution which merely continues a committee or commission does merely continue it, and expresses no opinion upon its announced principles or policies, because these have not been before Convention in the form of resolutions of approval or disapproval, followed by a vote. See what is said below in discussing Convention of 1940.

3. After a vote has been taken on resolutions, their meaning and effect are to be read in the light of an address made to Convention by an invited visitor interested in the subject-matter of the resolutions.

Comment: Well, well!

4. Convention of 1943 was ready to endorse the principles and policies of the Majority of the Commission.

Comment: This assertion is supported by no evidence. The only evidence which could support it would be an actual vote, or, less certainly, an impartially conducted canvass of members of the Convention. Neither was taken. See further what is said below, under Convention of 1940.

Now let us turn our minds back to Convention of 1937, which adopted the Declaration of Purpose referred to by Bishop Parsons, and also certain resolu-

tions appended to it. The words "The General Convention . . . acting with full realization of the significance of its proposal, hereby invites," and "purpose to achieve organic union," will suffice to recall the Declaration, which has been much before us. The resolutions appended required that an invitation be communicated to the Presbyterian Church USA and a plan reported to Convention of 1940.

The Declaration and resolutions originated in the House of Bishops. When they came to the House of Deputies in a message inviting concurrence, questions were asked in the direction of ascertaining what action was intended under the resolutions. Dr. Howard Chandler Robbins, who moved concurrence, assured the deputies that the resolutions were purely exploratory: they committed the Convention to nothing but an exploration of possibilities. The deputies thereupon concurred. Yet at the time that this assurance was given, the Concordat put out in 1938 had already been evolved. In the Commission's report to Convention of 1940 it is stated (*Journal*, p. 682) that "the present Concordat was evolved in 1936. It was not considered ripe for presentation to the last General Convention, there having been no previous general discussion, and only the Declaration of Purpose was offered for adoption."

Perhaps however it was the Church, rather than the Concordat, which was not ripe in 1937—not ripe for favorable reception of a plan for organic union frankly and honestly announced. What if the gentlemen in charge of these proposals had said to Convention of 1937, in answer to the questions as to what the proposals implied: We have ready a complete or nearly complete plan for organic union with the Presbyterians. Apparently such an announcement would have been too much of a risk.

To Convention of 1940 the Commission submitted a report of its activities since 1937. It had published a Concordat and a scheme for Joint Ordination, and its report discussed them without asking that they be approved. Five resolutions were however submitted. Three of them, relating to publication of a brochure on Holy Orders in the Reformed Episcopal Church; to continuation of the Commission; and to an appropriation, need not detain us. Nor need a fourth, widening a little further the "open pulpit" canon to include permission for "Minister of any Church with which this Church has entered into a Declaration of Purpose to achieve organic union, to preach the Gospel." All four were adopted (*Journal* pp. 387, 384-385, 382 and 390, 192-193). The fifth said that in view of the Declaration of Purpose to achieve organic union, and of the progress of negotiation to that end, "this Convention advises those members of this Church so situated that the ministrations of this Church are not accessible, to associate themselves with a Presbyterian congregation, where possible in worship and service, so far as consistent with their continued membership in this Church, and commends such persons to the pastoral care of the Presbyterian Ministers of such congregations." (*Journal*, pp. 686 and 384.) This resolu-

What Is an Anglican?

An Open Letter to the Editor

By the Rt. Rev. S. Harrington Littell, D.D.

Retired Bishop of Honolulu

tion was adopted by the House of Bishops (guardians of the Faith), but in the House of Deputies it became clear that it would be defeated, and its supporters hurriedly brought in a substitute resolution of neutral character expressing hope for "ever increasingly close approach to unity with our separated brethren, with ultimate organic unity, not only with the Presbyterian Church, but with others also." (*Journal*, p. 385.) This was adopted after a Conference Committee asked for by the House of Bishops (*Journal*, p. 385) had reported (*Journal*, p. 386).

The resolution offered by the Commission recommending that isolated Churchmen put themselves under the care of local Presbyterian congregations was its major recommendation of 1940. It was not put to vote and defeated, but the adoption of a neutral substitute amounted to about the same thing: the House of Deputies gave clear evidence of its attitude on the subject. Now if Dr. Zabriskie and Bishop Parsons are right, continuance of the Commission, in 1940, implied approval of the Commission's program. Yet here is one item of the program—the most important one—virtually defeated in the House of Deputies, in 1940.

In its report to Convention of 1943 the majority of the Commission asked for no action by Convention except (1) continuance of the Commission; (2) direction "to carry forward its negotiations"; (3) that Lambeth be consulted before any final action; (4) an appropriation.

The resolutions appended to the majority report however, and also those appended to the minority report, were withdrawn in favor of what I have called the compromise resolutions. These were in brief as follows: (1) that Convention receive the majority report and the minority report and refer them "with other findings to the Church for study"; (2) that the Commission be continued "with such changes in membership as may seem advisable, and that it be instructed to continue its negotiations with the representatives of, the Presbyterian Church in the United States of America looking toward the organic union of the two bodies, and to continue or initiate similar conversations with other Christian bodies, and that in these negotiations it be directed to call upon the services of other theologians in the Church for advice and counsel"; (3) that Lambeth be consulted before any commitments are made; (4) that Convention hereby expresses its appreciation to the representatives of the Presbyterian Church USA; (5) for an appropriation.

Convention's adoption of compromise Resolution No. 1, abstracted just above, furnishes another refutation of the contention that Convention of 1943 approved "the path along which the Commission has been going"; for in adopting Resolution No. 1 Convention received, and referred to the Church for study, both the minority and the majority reports. It showed as much, or as little, favor to the one as to the other. The minority report is concerned almost entirely with disapproval of the principles, policies, program, and even the methods, of the majority. Convention having put both reports upon an equal footing, how can it be said to have approved the program of one?

IN A recent issue of THE LIVING CHURCH, there appeared in a conspicuous manner figures purporting to cover the number of members of the Anglican communion throughout the world. While dependence upon statistics is possibly more unreliable in estimating the real strength of a religious body than it is in other connections, yet it seems hard to understand why you give publicity to statistics of constituent branches of our communion which are obviously so faulty and inconclusive as to be without real value. Your stated total membership is approximately 60% below all dependable estimates which are currently accepted. On what basis do you determine membership in the Church, when you say "The numbers . . . refer not to the total number of baptized?" Where did you find the number of Anglicans in the whole of Europe, which of course includes England, to be 4,137,900? On admittedly incomplete returns, you have determined that for the most part *communicants* (and by no means all of *them*) shall be reported as "church members," rather than baptized persons. It would be a surprise to many if your journal were quoted as authority for an estimated reduction of Anglicans by some 20,000,000 souls!

Admitting the fact that statistics of religions and of churches are often "undeterminable," there still seems to be good reason for numbering Anglicans between 30,000,000 and 37,000,000 baptized members. In the case of our Episcopal Church the number reported to the Army and Navy authorities has determined in peacetime the number of chaplains we are entitled to in the services. If we report on a communicant basis, which is both theologically and practically erroneous, our quota will be based on a million and a half Episcopalians. Whereas on the true basis of membership, which is the Sacrament of Baptism, our chaplains would be appointed on a membership of 2,162,022 (See 1943 LIVING CHURCH ANNUAL.)

The Church of England uses the term Church Population in its official Year-Book. Only occasionally, and for good reasons, does it report the number of communicants as a separate item within the total Church membership.

I am moved to write at this time because of a recent article in *Time* magazine, which follows a careless and growing practice of our Church periodicals, weakly conforming to the Church-membership-formulae of the Federal Council of Churches by which only communicants are reported as Episcopal Christians. In an account of Dean Dun's election as Bishop of Washington, *Time* (December 6th, p. 45) says: "The 29,000 Episcopalians in the Washington diocese." My copy of THE LIVING CHURCH ANNUAL (1943) says, 45,000. Who has authorized the removal of 16,000 baptized persons (not included in

Time's total) from the rolls of the Episcopal Church? The 29,000 reported are communicants only. In reporting the election of Dean Pardue to Pittsburgh, *Time* (November 15th) used the same method of mis-reporting. It says "Pittsburgh's 21,000 Episcopalians"—just about 30% less than the right number.

Our national census, 130,000,000, covers all persons who are Americans, men, women, and children, voters and non-voters alike. Imagine popular usage limiting the total number of citizens to the number of actual voters (less than 50% of the population, I understand). Similarly, Christian figures in general, and Anglican statistics in particular, can only properly be estimated when they include every living soul who in Holy Baptism, has been "made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

The Lutherans report correctly (as the Roman Catholics do). In THE LIVING CHURCH of December 12th, these sentences occur (on page 6):

"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 . . ."

Even now as I write, a sample of the wrong emphasis I speak of in Church literature comes to hand, from the National Council, "281." Here it is, from *Forward Today*, December-January:

"In 1917, the Episcopal Church had 1,090,089 communicants. In 1941 it had 1,519,483 communicants, or half as many again. *The Church in Georgia* asks, 'But did our clergy increase in corresponding ratio? The answer is "No!" Our communicant strength has increased 50% in 25 years, but the number of men in the ministry has increased but 3%. Truly this challenge cannot go unanswered.' This challenge? *And not the challenge of the unconfirmed?*—of the lapsed—of the children—of the pagans in the neighborhood? All of these classes of people need priestly and prophetic ministrations of the clergy—*need more clergy*—and some of them need spiritual direction and help more than many communicants."

Is there any reason why we (beginning with THE LIVING CHURCH ANNUAL) should not head our statistics, when totals are concerned, "Church Population"—or perhaps better, "*Estimated Church Population*."

Editor's Comment:

Bishop Littell is right. THE LIVING CHURCH, *Time*, and the National Council have erred.

What Is Happening to Yugoslavia?

UNHESITATINGLY casting their lot with the forces of freedom just at the moment when the cause seemed blackest, King Peter and his Yugoslav government earned the adulation of the entire anti-axis world. That was in March, 1941, when Hitler's army still seemed invincible and all the other Balkan nations except Greece had knuckled under without even a show of resistance.

Time, echoing the almost hysterical enthusiasm of the rest of the American and British press, declared: "It [the Yugoslav decision to resist] was as if a bell struck on a starry night in Belgrade had left its clear, sweet note ringing in the ears of the Western World." Said Winston Churchill: "Yugoslavia has found her soul."

That was 1941. Today, the situation is different.

Perhaps a brief summary of the events of those days is needed. After the collapse of all western Europe, Hungary, Rumania, and Bulgaria had fallen like plums into Hitler's lap. Under great pressure, Prince Paul [the regent of Yugoslavia] and a hand-picked cabinet signed a treaty of Yugoslav adherence to the Axis. Before the treaty was dry, King Peter in a dramatic coup took over the reins of government, with the support of practically all the Serbs and most of the other Yugoslavs. Among his advisers was the best religious, intellectual, cultural, and military leadership of the nation.

The Germans at once marched upon the heroic Yugoslavs and in a short but bitter campaign forced the government to flee, leaving the Minister of War, Draja Mihailovitch, to carry on a guerrilla campaign in the Serbian mountains.

From that time to the present, Yugoslavia has been at war against the Axis, in constant contact with the enemy, without surrender or quarter. Not for one moment was the country pacified. Only in territory directly under the guns of Axis garrisons could German regulations be made to prevail. The atrocities perpetrated by Germans, Croatian Ustachi (traitors), and Bulgars have been among the most horrible in all the history of war. Not least among the sufferers have

been the clergy of the Orthodox Church, who are the very center of the Serbian passion for freedom.

Now the leaders of the United Nations are supporting forces in open rebellion against the government that did these things. We do not doubt that the Partisan forces of "Tito" Broz have fought well and bravely against the Germans. It is also well known that they have fought with equal fury against the United Nations—as represented by the government of Yugoslavia. There have been many strange mixups among allies and belligerents in this global war. But the strangest of all, perhaps, is this army in Northern Yugoslavia which is at war with both sides.

What is the question at issue between the Partisans and the loyal Yugoslavs? It is not Croatian nationalism, for the unquestioned leader of freedom-loving Croats, Dr. Vladimir Matchek, joined King Peter's government and has still failed to show any sign of approval of the Partisans. There is undoubtedly a question of orientation toward or away from Russia, probably not unmixed with domestic Yugoslav Communism, for Russia has been the chief outside supporter of the Partisans. But, whatever the question may be, the response of our own national leadership to the sacrifices of the Yugoslavs raises a most serious question of foreign policy.

WAS it really necessary for the Americans and the British to decide to send assistance to the enemies of the Yugoslav government? If the USSR had chosen to do so, the matter might have been winked at as one of the compromises inevitable in a coalition war. Has it been agreed that the Balkans are so finally and completely Russia's sphere of influence that we must actively assist her to develop rebellions against governments in that area with which we are allied? It might be noted in passing that the USSR itself has a treaty of "non-aggression and friendship" with the very Yugoslav government which it is now apparently determined to destroy. Or did the Americans and the British decide to support the Partisans without Russian urging? The fact that the new policy was announced just after Teheran indicates that Russia did have a hand in it.

Having hymned the praises to the Serbs to the point of adulation, the American press now is maintaining a remarkable silence about these new developments. If there is any point at which conscience and obligation might have relevance in international affairs, surely that point is loyal support by the rest of the United Nations of the legal government of Yugoslavia. If it has by any chance done something to forfeit the support of the United Nations, the American public should be told what it did, for otherwise our national policy appears to be a travesty of justice and decency.

A legalist might point out that a government outside national territory is not a proper government. But, as we pointed out before, there is a Yugoslav minister of war, with an army and the essentials of civil administration, within Yugoslav territory. Furthermore, what about the acts of the refugee governments of Belgium, Holland, Norway, and other nations? When they spend their nation's money, they are considered legal governments. When an obligation is owed to them, their legality appears to depend upon the convenience of the senior partners of the United Nations. This

Today's Epistle

First Sunday after Epiphany

"YOUR bodies a living sacrifice." St. Paul's command is accepted every time we share in the Holy Communion. Our familiarity with the words may blind us to their full meaning. We offer and present ourselves, souls and bodies, to God. If we really mean this, we have given ourselves completely to God. We have said, in other words, "Not my will but Thine, not my way but Thine." Our own prayer, carrying out St. Paul's words, makes it impossible for us to go on seeking our own way, for we have put ourselves in His hands; impossible for us to rebel at what may happen, for we are allowing Him to do as He wills; impossible for us to be discouraged, for we are waiting the working out of His plan; impossible for us to doubt, for we are putting our full trust in Him. As we make our Communion let us renew our promise to be His, in body and soul.



Washington, D. C.

DEAR FAMILY: The news of the death of Dr. William Adams Brown does not surprise me, because he had reached the age when he had a right to look forward to the promotion that the Dark Angel brings to those who have faithfully served our Lord. But it does bring me a sense of personal loss, combined with a feeling of gratitude that I have been permitted to know this very great Christian leader.

I remember the first time I met William Adams Brown. Strangely enough it was not in New York, or anywhere in this country, but in Denmark, whither we had both gone for a meeting of the continuation committee of the World Conference on Faith and Order, in the summer of 1935.

Dr. Brown was accompanied by a Danish theologian; I by my wife and her sister. Introductions were made, and we were friends at once. Though I was young enough to be his son, he accepted me as he might one of his own age; though he was a veteran in the ecumenical movement and I was new to it, he sought my views as freely as he expressed his own. Though he was a professor at Union Seminary—which I considered as the citadel of the type of liberal Protestantism with which I had the least sympathy—I found almost at once a bond of understanding with him, for he was a man of high loyalty to our Lord and of broad human understanding. And, as I soon found out, while he called himself a Protestant and I a Catholic, he knew and practiced the essential elements of the historic faith to a degree that would put to shame many who pride themselves on their devotion to the details of Catholic discipline and customs.

Indeed, while Dr. Brown was proud to be known as a Protestant, he also proudly claimed the name of Catholic—and not in any vague sense of universalism, either. He knew and loved our Lord in the Blessed Sacrament; the reality of His presence there was not for him a subject for debate but a fact of personal experience.

In one of his books—I forget which, and I haven't them here with me—Dr. Brown has a beautiful passage on the high ex-

perience of early, fasting Communion—a passage full of the wealth of experience and the depth of devotion. I commend it to you.

I came to know Dr. Brown best when we were in England together last year. Almost my first act on arrival there was to go with him to St. Paul's Cathedral, where we knelt together for a prayer of thanksgiving; and then to walk with him through the appalling devastation of that part of London.

He took out the little sketch book that he always carried with him, and made a rapid outline of some of the ruins. That sketch book was his universal passport to the hearts of people. Once I was standing with him in a line of tired men and women waiting for food ration books. He took out his pencil and book and began to sketch a mother and her baby. In five minutes all of the women and half of the men were showing him pictures of *their* babies, and we fell into an animated discussion of childhood on opposite sides of the Atlantic. Result: a greater gain in international friendship than many a hands-across-the-seas banquet at \$5.00 a plate.

But that same sketch book got him into trouble a few weeks later, when he was waiting in Lisbon for the Clipper. I don't know what he was sketching, but it must have concealed some sort of military installation, for a zealous guardian of the law arrested him for espionage. He spent a few hours in a Portuguese jail, and it took the combined efforts of the Scottish Presbyterian minister in Lisbon and the American and British ambassadors to get him released. Yet he took it in his stride, despite his 80 years, and enjoyed telling about it afterwards to his friends. "The worst thing about it," he would say with a chuckle, "was that when the police returned my sketch book, they said the only good thing in it was a portrait of a Dutch cow!"

William Adams Brown has gone to his reward. I have no doubt it will be a handsome one. But what he has enjoyed most about his arrival on the other side, I have no doubt, is his reunion with his loved ones and with hosts of friends, of every nation and race and language. And it will delight his soul to be able to enter the Presence with them without any barrier of rite or denomination between them. For there are no Presbyterians in the Heavenly City, and no Episcopalians, and no Greek Orthodox or Roman Catholics. There are only those who know and love Our Lord, and who worship Him in that nearer presence in which sacraments and rites are transformed into the joy that is reflected from the shining forth of the perpetual light of His Countenance.
CLIFFORD P. MOREHOUSE.

state of affairs is ominous indeed for the development of a just and stable peace.

Some time ago, the Partisan headquarters asserted that the Chetniks, headed by General Mihailovitch, had joined forces with the Germans. Has any responsible source corroborated this story? On the face of it, it is contrary to the known actions of the Yugoslav government; yet, in the complicated tangle of hatreds that disfigures Balkan politics it is not outside the realm of possibility.

There is a danger that, instead of investigating the charges against the representatives of the Yugoslav government, the Americans and the British will simply help one side or the other as the expediency of war dictates, without reference to any obligation to the national government which bought time for the cause of freedom with its blood. America and Britain owe a great debt to the Yugoslav government. If its subsequent acts have been such as to destroy the obligation, the people of the world should be told. We cannot lightly ignore the obligation on grounds of expediency. To do so would be precisely comparable to finding our allies supporting a rebellion against our own nation, simply because they believed the rebels would also fight against the Germans.

More Needed, Now!

ARE YOU glad that bombs have not fallen on America? Are you happy that the children you know are well cared for and far away from the battlefronts? If so, perhaps you would like to make a thank-offering for their safety.

A most appropriate object for such a thank-offering would be the support of THE LIVING CHURCH Nursery Shelter. Many of the children at Barton Place have known what it is to go through an air raid. All of them have endured a catastrophe that is perhaps even worse for young children—the breaking up of their homes by the problems and necessities of total war. In coöperation with the British government and Save the Children Federation, THE LIVING CHURCH FAMILY brings them security and happiness.

So far, of the annual \$4,000 objective, \$2,820.22 has been received. But over a thousand dollars is still needed. Large gifts and small will be welcomed, but we should like to emphasize the element of time. We should like to have the entire amount by the end of this month, if possible, in order to assure our fellow-workers in England of the FAMILY'S support for another year.

NEW YORK

St. Mary's 75th Anniversary

The Church of St. Mary the Virgin, New York, celebrated its 75th anniversary on December 12th. A solemn High Mass with a procession was attended by many old parishioners who came to town for the sole purpose of being present, as well as by the parishioners of today and many visitors. The Rev. Granville Mercer Williams, SSJE, a former rector, was the preacher. On Monday, December 13th, a parish dinner was held. Congratulatory greetings were read from Bishop Manning, the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary, and the Rev. Dr. Frederic S. Fleming, rector of Trinity parish.

Centenary

St. Luke's Church, Rossville, Staten Island, has recently celebrated the 100th anniversary of its establishment as a parish and of the laying of the cornerstone of the church building. The parish was formally organized and a vestry elected July 17, 1843, and the cornerstone laid on October 9th of the same year by the Rev. Benjamin T. Onderdonk, D.D. It was the third congregation of the Episcopal Church to be organized on the island, old St. Andrew's, Richmond, being the first, and St. Paul's, Stapleton, the second.

The building itself is second only to that of St. Andrew's.

The architect of the church edifice was the noted Staten Island artist, Jasper E. Cropsey, who is said to have designed it after an old parish church in Scotland where one of the leading parishioners had been baptized. The plan of the interior, however, was not carried to its logical conclusion until 1927, during the rectorate of the Rev. Lefferd M. A. Haughwout, when the present altar was erected. The interior is one of the most architecturally attractive on Staten Island, the windows being a fine example of old stencilled glass. The first rector was the Rev. Charles D. Jackson. The Rev. Flavell Scott Mines, who later became the pioneer of the Church on the Pacific coast, was rector of St. Luke's in 1848. The present rector is the Rev. Byrle S. Appley.

Church Schedules Distributed

Schedules of Masses and confessions at Episcopal churches in the vicinity of New York City are now being distributed by USO headquarters, Travelers' Aid Bureaus, transient hotels, canteens, and service clubs in New York, the Catholic Laymen's Club of New York announced. Advertisements offering free copies of these leaflets, prepared by the Catholic Laymen's Club of New York, will appear in various church magazines.

NEW JERSEY

"Come and Worship," New Radio Program

The Episcopal Churchman's Association has completed arrangements for a series of radio broadcasts entitled "Come and Worship." Charles P. Hutchison announces that the initial broadcast went out December 15th, and there will be a weekly program on Wednesdays at 9:00 P.M.—15 minutes of prayer, a hymn, and Bible reading. The broadcast is from station WTTM, Trenton, 920 kilocycles.

Participants in the program; Mr. Hutchison says, are selected from the 11 Episcopal parishes in Trenton and Bordentown, and every parish will be represented on the program at some time. So far arrangements have been made for the broadcasts to continue a month.

CUBA

Clergy Conference

A dinner in honor of the Rev. Juan Bautista Mancebo, who is celebrating the 50th anniversary of his ordination, was a feature of the two days' conference with all the active clergy of the Missionary district of Cuba, held by Bishop Blankingship in Camaguey, December 13th and 14th.

The Rev. E. Stanley Jones, world evangelist, gave an afternoon talk for Church workers during the conference, and most of the clergy attended a mass meeting that night at the Baptist Church. The round table discussion led by the Bishop covered every phase of the work in Cuba, and plans were laid for the future.

The Forward Movement committee put out a little pocket calendar and will publish a Forward Day-by-Day booklet for Lent in Spanish and a new edition of *A Traves de la Vida*, a Spanish version of *All Through Life*. The Department of Religious Education will bring out another edition of *What Every Churchman Ought to Know*. The *Heraldo Episcopal* is to be continued another year, sustained largely by the clergy of the district.

MASSACHUSETTS

Temple Place Service Center

Aids to correspondence, materials for gay Christmas wrappings for gifts, recordings of their voices, a photographic service, and the skill of an artist in portraiture, all these are available to service men in the Temple Place Service Center of the Cathedral Church of St. Paul, Boston. The recordings, photographs, and portraits are sent to any address designated by the service men. Most constructive work in cementing the family ties between the service men and their families, wherever they may be, is being done. Quietly but surely the work of the Center has grown until now 10,800 men pass through it in one month. The Rev. Dr. Norman

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D. Goehring of the cathedral staff is the director; Mrs. Goehring is the matron in charge of 300 volunteer hostesses; and the Boston Area Council of Churches together with the USO join the cathedral in this endeavor.

Festival of Lights

Reverent figures of men and women in the uniforms of our armed forces worshipping the Christ Child replaced the traditional shepherds in the Christmas crèche on the porch of the Cathedral Church of St. Paul, Boston. Also on the porch, placed so as to balance the manger scene, was the great eight-branched "Chanukah" candlestick. On December 22d at the opening of the Hebrew Festival of Lights, which predates the Christian era by two centuries and is significant to all Christians as being one of the great festivals observed by Jesus Himself, the first of the eight candles was lighted, and Rabbi Joshua Loth Liebman preached at the noonday service. Two candles were lighted the following day, and two each day thereafter, until all eight candles blazed from the porch.

OREGON

Building Funds

Mission churches of the diocese of Oregon are accumulating a building fund during the war with the intention of making important improvements as soon as possible after the war. Sums raised by the missions are matched from a fund accumulated by Bishop Dagwell from interested persons. St. John's Church at Toledo has raised \$850; the little church at Newport has a fund of \$400; St. Peter's at Albany has raised \$800; St. Alban's at Tillamook has \$1,800; some of it given by non-members who are interested in the church as a civic enterprise.

St. Philip's, the Colored mission in Portland, has \$740. St. Philip's has used an inadequate church building, purchased 30 years ago from the Evangelical church. They now plan to buy a site adjoining the church building for a parish hall. Later they hope to tear down the church building and build a more adequate church. Because of the large increase in the Negro population of Portland in the last two years, they are expecting financial assistance from the National Council.

WESTERN NEBRASKA

**Consecration of Churches
And Memorials**

At a choral celebration of the Holy Eucharist on December 12th, St. Andrew's Church, Scottsbluff, Neb., was consecrated by Bishop Beecher. The congregation of St. Timothy's Church, Gering, with their rector, the Rev. Wm. F. Staton, was present. Fr. H. Alfred Rogers, rector of St. Andrew's, announced a fund of approximately \$2,000 had been set apart for an altar and reredos, in appreciation of Bishop Beecher's long ministry in the

field, to be used in the proposed new church edifice, of which the present building will serve as a parish house. At the service were also dedicated by the Bishop the new children's chapel in the crypt, and a sterling silver chalice and paten given by the Scofield children in memory of their parents.

The newly completed Calvary Hill Mission Chapel at Hyannis, Neb., was consecrated by the Bishop on Sunday evening, December 19th, with the congregation from St. Joseph's Church, Mullen, Neb., and others from the entire sandhills deanery present. The Rev. Harold Shay, rector, St. Matthew's Church, Alliance, is in charge of this work.

Other memorials dedicated by the Bishop in his concluding ministrations in the district included at St. Hilda's Church, Kimball, Neb., a baptismal font, given in memory of Mr. and Mrs. Felix Wilkinson by their daughter, and an altar cross in appreciation of the Bishop's long episcopate; at Broken Bow, Neb., in St. John's Church, a sterling silver communion service; at All Saints' Mission, Arnold, Neb., and St. Timothy Church, Gering, Neb., sterling silver communion sets. In the service at Broken Bow the mortgage on the church rectory was burned.

WEST VIRGINIA

Building Fund

At the midnight Eucharist in St. Stephen's Church, Beckley, W. Va., the Rev. John G. Shirley, rector, announced the gift of a \$1,000 war bond as the first contribution toward a building fund. The gift was made by Mrs. W. F. Tams, wife of the late W. F. Tams, as a memorial to her husband. Mr. Tams had been a prominent citizen and active communicant of the parish.

Also announced was the placing of the contract for a new organ in his memory, given by his brother, Major W. P. Tams, jr.

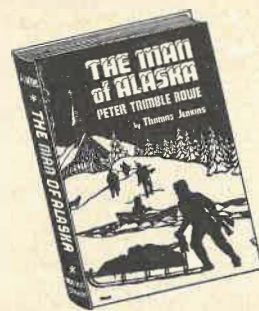
NEW MEXICO

Navajos

"Can you imagine," writes a western Churchman interested in work among the Navajos, "one of our well favored and 'successful' city clergy asking his wife to help him bury—and I mean personally pick-and-shovel bury—a little dead Indian who had been deserted by his terror-stricken parents?"

He refers to a recent melancholy adventure of the Rev. Ralph Channon, now at San Juan Mission, Farmington, New Mexico. The non-Christian Navajos are still governed to a high degree by their ancient dread of death and their utter terror of touching a dead body. When anyone dies in one of their hogans, the house is either destroyed or deserted. A person known or believed to be dying is placed outdoors, and later some one is called to bury the dead.

Mr. Channon was sent for one night to attend to a child who had died. The



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Priests' Preparation for Lent and Passiontide

Lent, in the average Episcopal Parish, is either an intense devotional experience which brings us very close to Our Blessed Lord,—or it is a mere going through some different motions and more sombre services, depending ENTIRELY, we would say, upon the extent to which the Parish Priest had gone in planning his Lenten and Passiontide programme. If he has taken time by the fore-lock, not squandered his time on nonessentials, and is conscious of the deep and desperate necessity of Lent for us all,—he has been and still is planning, steadily and earnestly, for a period of the deepest possible spiritual experience.

Lent has always meant so much to us personally, that we've tried, year after year, as the tools for the spiritual carvers were made available to us, to put them into the hands of those who are responsible to God for the cure of our souls.

For the past several years, we have urged upon Parish Priests the use of two English manuals for clergy,—one for Lent, the other for Good Friday. These are replete with sermon outlines, suggested programmes, etc., and have sufficient data to supply all the needs of the average Parish Priest from Ash Wednesday to Easter Even.

The Lent Manual, paper bound, costs 90c,—the Good Friday Manual, paper bound, costs \$1.00, both plus postage. A very few copies of both of these books, bound in cloth, may be had at \$1.40 for the Lenten Manual, and \$1.60 for the Good Friday book, also plus postage.

In every other year, the demand for these books has exceeded the available supply, but this year was planned well ahead, and a sufficient stock of the books is available for non-procrastinators. Keep up the good habits you formed last year, of buying early, AND WHEN THE IDEA STRUCK YOU!

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body was lying outdoors. The parents had carried the boy there, built a bonfire and watched until he died. Then they left and sent word to Mr. Channon. He and his wife took the body to the mission cemetery, secured two grave diggers, and the four of them interred the body.

Bishop Stoney of New Mexico and Southwest Texas, writing of this, adds that one of the sure evidences that religion is real to the Christian Navajos is their willingness to bury their own dead. With 65 Navajos, mostly babies, baptized within a year, and 22 Navajos confirmed, the situation, though difficult, is far from discouraging. Bishop Stoney reports that he knows how much more could be done if personnel and money were adequate. Mr. Channon, for instance, has no car, and the Navajos are widely scattered over the huge reservation. He hopes for a station wagon which, besides getting him around, can double as bus to bring children to church school and an ambulance for the hospital.

LONG ISLAND

Youth Conference

A conference of the YPF of Long Island elected a committee to appear before the next diocesan convention to request an appropriation for a full-time youth secretary in the diocese.

One hundred delegates representing about 40 parishes and missions of Long Island attended the conference at Trinity Parish, Roslyn, L. I. It opened on December 4th and closed with a candlelight service the evening of the 5th. The principal speaker was Miss Helene Schnurbush, president of the National Youth Commission and the Massachusetts YPF.

A dinner, followed by a dance, was held in the parish hall on Saturday evening with the Rev. Jonathan Sherman as the speaker. On Sunday morning the entire group made a corporate Communion at which the Rev. Charles Harris, rector of the parish, was the celebrant.

MINNESOTA

Interracial Commission Appointed To Survey Conditions

Minnesota's chief executive, Gov. Edward J. Thye, has appointed an interracial commission of 14 religious and racial leaders to survey conditions which might breed social conflicts in the state.

According to the Rev. Francis Gilligan, professor at St. Paul's Roman Catholic Seminary and chairman of the commission, the body will be "concerned not merely about correction of current tensions that may be found to exist, but also about a positive program that will lead to more genuine and firmer coöperation among all groups."

Commission members include the Rt. Rev. Stephen E. Keeler, Bishop Coadjutor of Minnesota; the Rev. Carl F. Zietlow, Minneapolis, local secretary of the National Conference of Christians and Jews; Samuel L. Scheiner, Minneapolis,

executive director of the Minnesota Jewish Council; the Rev. A. J. Devine, Minneapolis, pastor of St. Peter's African Methodist Church; and Mrs. Mabeth Hurd Paige, Minneapolis, member of the state legislature.

CENTRAL NEW YORK

Christmas Gifts

Children of 59 parishes in the diocese of Central New York contributed \$359 and 1,076 gifts toward making Christmas a happier holiday for children in diocesan, South Dakota, and foreign missions.

To children in mission churches in the Panama Canal Zone \$111 was sent by 15 diocesan Church schools. The sum of \$147.50 was given by 12 churches to Liberia mission-children.

Seven churches sent 178 gifts and \$5 to the U. S. Indian School at Flandreau, S. D. Eight churches sent 235 gifts and \$10 to the Indian School at Pierre, S. D., and three churches sent 175 gifts and \$2.50 to the Indian School at Cheyenne, S. D.

Within the diocese, 185 gifts and \$36 was sent to the children at the Onondaga Indian Reservation; 146 gifts and \$16 by nine churches to the Tioga County Mission, and 157 gifts and \$31 by 10 churches to the children of St. Philip's Church, Syracuse.

Mrs. Franklin P. Bennett of Syracuse was chairman of this Christmas Box Fund which is a project of the diocesan Department of Religious Education.

PENNSYLVANIA

Anniversary of St. Stephen's

St. Stephen's, Philadelphia's first Gothic church, celebrated the 120th anniversary of the consecration of its church building December 26th, when the rector, the Rev. Dr. Alfred W. Price, preached the anniversary sermon. An honor roll containing the names of 71 men and women of the parish who are in the armed forces was dedicated. In preparation for this celebration over \$5,000 has been spent in renovations and improvements to the interior of the church. Over 36,000 persons have attended services at St. Stephen's during the past year.

SOUTH CAROLINA

Service of Thanksgiving

Just four years ago the congregation of St. Matthias' Church, Summerton, S. C. under the priest-in-charge, the Rev. W. R. Haynsworth, began a five-year campaign to eliminate the church debt. On December 1st final payment was made. A special service of thanksgiving was observed on December 10th, when the Bishop of South Carolina visited the church and delivered the sermon of the occasion. He encouraged the congregation not only to rejoice in the liquidation of the debt but with determination to go forward to the accomplishment of even greater things.

Intercessions

The Very Rev. T. H. Carson, new dean of St. Stephen's Cathedral, Harrisburg, Pa., has inaugurated a daily Eucharist in the cathedral, at 10 A.M., beginning on the second anniversary of Pearl Harbor, December 7th. Intercessions will be offered for all in the armed forces of the nation, and the men and women from the cathedral who are in the service of our country will be remembered by name once a week. The names have been divided up, so that a portion will be read each day, the same day each week. The dean will be assisted in these celebrations by Bishop Heistand and Canon Clifford W. French.

Faithful Harvey

"In these days when so many people ignore the Church and when we find so many cases of juvenile delinquency, I think the following story is one which should encourage all Churchpeople," writes the Rev. W. O. Richards, vicar of St. Barnabas' Church, Glenwood Springs, Colo., and St. James, Meeker, Colo.

"Early in September a new member was enrolled in our church school, a little boy about 12 years old. Harvey—for that is his name—promised to come every Sunday, and he kept his promise without fail. One Sunday he was a few minutes late, and it was then that we found he had been walking four and one-half miles every Sunday to attend Church school in his own church. The weather grew colder, but Harvey is still in his class. He explains that he arises at six and runs part of the way to Glenwood Springs in order to keep warm.

"What a rebuke to those who live without sight of the church but never darken its doors. Would to God that we had many more people like little Harvey."

Historic Home Sought As Parish House

St. John's Church, Savannah, Ga., has been conducting a campaign for the acquisition of the Green-Meldrim House, one of Savannah's historic shrines, as a parish house and rectory. The Meldrim house occupies the block adjacent to St. John's in the heart of the city. Both are of Gothic design so similar that they are believed to have had the same architect. Built by an Englishman, Charles Green, the house was the headquarters of General Sherman during the occupation of Savannah. Much of the material in the house was imported by Mr. Green as ballast in his ships. It is noted for the intricacy of its exterior iron work and interior finishings. At present it is occupied by the family of the late Judge Peter W. Meldrim, former president of the American Bar Association. They find the house too large for their present needs.

A small group of leading business and professional men of Savannah gave the original impetus to the campaign by contributing \$1,000 to the fund, requesting that their names not be made public. E. B.

McCuen was appointed general chairman of the campaign and Thomas H. Gigniliat, who was largely instrumental in fostering the plan, acted as liaison officer between church people, who raised most of the money, and the outside civic groups who expected to raise the balance. Roman Catholic, Protestant, and Jew banded themselves together to help in a drive the success of which they stated would be a matter for civic congratulation. The Society for the Preservation of Savannah Landmarks published a brochure giving the history of the house with the hope "that it would be of timely aid." The Savannah newspapers stressed the civic aspects of the project.

The rector of St. John's, the Rev. Ernest Risley, and his parishioners, confidently expected the successful completion of the campaign.

Negro Church's Job

St. Philip's, Portland, Ore., is the only Episcopal church in the Northwest with a Negro priest. The Portland area alone had a Negro population of 2,000 before the war and now has a Negro population of 6,000. It has become the job of St. Philip's to give these people counsel, fellowship, and information.

The vicar, the Rev. Lee Owen Stone, tells something of his work. A young soldier's sick wife was paying \$13 a week rent for herself and her child in a place that was undesirable. He saw to it that she was sent to a hospital for surgical care, and the child was cared for without charge in one of the parish families until the mother was discharged from the hospital. He tells of a soldier's bride, a stranger in the community, who found new friends of her own age and interests through the introductions of the vicar and his wife, and who took an active part in serving the church. Encouraged by the vicar, she has now returned to college.

There are five Negro churches in Portland, and there is not a parish house in the whole group. There is an urgent need for a place in which to carry on group activity under Christian direction, and the people of St. Philip's are hoping to find support for the building of such a parish house to the memory of the men who have fostered that work, Dean Ramsey, Bishop Sumner, Archdeacon Chambers, and Blaine B. Coles, a lay reader who gave 17 years of service to St. Philip's.

Results of Parish Visiting

The Church of the Holy Communion, Rock Springs, Wyo., has increased its membership from 397 to 750 members during 1943. This is not a mushroom growth. The war workers in the mines near by do not belong to the Church. The increase in membership is the result of parish visitations by the Rev. Canon Henry A. Link, who has recently presented for Confirmation 85 persons, most of whom were adults. The new members come from the English, Scottish, and Welsh families who have lived in Rock Springs for years, and who simply needed to be looked up.

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SEMINARIES

Presiding Bishop Sets Date for Theological Education Sunday

Theological Education Sunday, established by act of General Convention in 1940, has been set by the Presiding Bishop on January 23, 1944. He asks that clergy put before their people on that day the needs of the seminaries of the Church where men are prepared for the ministry. A special offering is received in many parishes, the rector in each case designating which seminary shall receive the gift.

Honorary Degree Awarded Bishop-Elect

At a special convocation on December 10, 1943, Seabury-Western Theological Seminary conferred the degree of Doctor of Divinity, *honoris causa*, upon the Rev. Harry S. Kennedy, Bishop-elect of Honolulu.

SECONDARY SCHOOLS

Sisters to Withdraw From St. Helen's Hall, Portland

The Mother Superior of the Community of St. John Baptist has notified the board of trustees of St. Helen's Hall, Portland, Ore., that the sisters must withdraw from their work at the girls'

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Rt. Rev. H. R. Carson, D.D.	25.00
A Friend	20.00
Mrs. Howard Harrison	10.00
Mrs. J. D. Leat	10.00
Woman's Auxiliary, and the pupils of of The Julia C. Emery School for Girls, Bromley, Liberia	10.00
Miss Anne E. Cady	5.00
In loving memory of Arthur H. Campbell	5.00
In memory of Little Barbara	5.00
Rev. George F. Dempsie	5.00
Parishioner, Christ Church, Port Orford, Oregon	5.00
A Sister	5.00
Anonymous, Bel Air, Md.	1.00
	<hr/> \$2,820.22

China Relief

A Friend	\$ 20.00
Grace Church, Stafford Springs, Conn.	5.00
	<hr/> \$ 25.00

War Prisoners Aid

Previously acknowledged	\$1,415.69
A Friend	20.00
Rev. L. B. Richards	10.00
	<hr/> \$1,445.69

school at the close of the present school year.

The sisters came to Portland in 1904. During that time, the school has moved to a new site and enjoyed a fine increase in support from the community, which has been reflected in the addition of several buildings, in the inauguration of a junior college and in the present enrolment of over 400 girls in the several departments.

PUBLIC SCHOOLS

Religious Curriculum In High School

The Rev. Robert Thomas, rector of St. John's Church, Huntingdon, Pa., conducts a weekly class in the history and sacraments of the Church in the local high school. A four-year cycle of religious instruction, conducted by the various clergymen of the community for their respective constituents, is an integral part of the curriculum of the Huntingdon High School.

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Information

on Schools

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

DEATHS

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

Edwin Walter Colloque, Priest

The Rev. Dr. Edwin Walter Colloque, retired priest of the diocese of New York, died of pneumonia on December 10th, at 1060 Amsterdam Avenue, New York City, where he had made his home since 1919. He was in his 96th year. The Burial Office was said at the residence by the Rev. Albert Hind, chaplain, on December 11th. At a later hour the body was taken to St. Ignatius' Church and there the absolution over the bier was said. The rector, the Rev. Dr. William P. McDune, officiated, assisted by the Rev. Harold N. Renfrew and the Rev. Jerome Harris. Fr. Hind was in the sanctuary. A requiem had been offered at a very early hour. Interment was in Kensico Cemetery, Westchester, N. Y.

Edwin Walter Colloque was born in Philadelphia on August 24, 1848, the son of Shepard Kollock Colloque and Hannah Pintard Colloque. After preparing at private schools, he entered St. Stephen's College, from which he received in succession the degrees of B.A. and M.A. He was graduated from the General Theological Seminary in 1876. In that same year he was made deacon; and the next year, 1877, he was advanced to the priesthood. In 1896 Wesleyan University gave him the honorary degree of D.D.

He was rector of St. Paul's Church, Medina, Ohio, in 1876, and of St. Paul's Church, Fremont, Ohio, and St. Mark's Church, Cleveland, in 1877. In 1888 he was rector of St. Paul's Church, Oxford, N. Y. From 1901 to 1906 he was rector of St. John's Church, Sewaren, N. J.,

and from 1906 to 1916 rector of St. Mary's Church, Mohegan Lake, N. Y. In 1917 he became curate at the Church of the Holy Communion, New York City. On his retirement a few years later, he was made honorary curate, which office he held until his death.

Dr. Colloque was married on April 17, 1876, to Miss Mary Louise Orrok. They are survived by one son, the Rev. Orrok Colloque, who has been chaplain of St. Mary's-in-the-Field, Vahalla, N. Y., since 1918.

Arthur P. S. Hyde, Priest

The Rev. Arthur Penrhyn Stanley Hyde, rector of Holyrood Church, New York City since 1927, died in St. Luke's Hospital on December 27th. He was in his 69th year. Funeral services were held in Holyrood Church, on December 30th, Bishop Gilbert, Bishop Stires, and Canon T. A. Sparks officiating. Burial was in Hillside Cemetery, Peekskill.

Colonel Hyde, as he was always called, had had an interesting and unusual career. Born in Newark, N. J., on October 17, 1875, the son of Ralph Mead Hyde and Mary Seaman Truslow Hyde, he attended elementary schools until ready for college. He then entered the United States Military Academy at West Point, from which he was graduated in 1900. In 1907 he was a distinguished graduate of the Coast Artillery School. While in West Point, he was a room-mate of General Douglas MacArthur, he being a first-classman that year and the future general a "plebe" as the freshmen are called. Feeling a call to the priesthood, he studied as a non-resident at the General Theological Seminary for three years. In 1912 he was made deacon and in 1922 advanced to the priesthood. From the beginning his work was with soldiers, as chaplain and as director of various educational and welfare activities. His most important work in this field was in the Panama Canal Zone.

During the first World War, he organized and commanded the 63d Coast Artillery Regiment. While in France with regiment, he was promoted to the rank of colonel and put in command of the 39th Field Artillery. After the war, he was for a time in command of the Field Artillery Replacement Depot at Fort Zachary Taylor, Kan. He retired from military duties in 1922, and became rector of Trinity Church, Lincoln, Neb. In 1923 he came to Peekskill, N. Y., as rector of St. Peter's Church; and in 1927 went to Holyrood Church as rector, staying until his death.

Colonel Hyde married Miss Lena Ralston Viele of New York City in 1907. He is survived by his widow and by two children—a daughter, Miss Mary Trusly Hyde, and a son, Ralston Viele Hyde; and by two sisters, Miss Alice M. Hyde and Miss Isabel C. Hyde, and a brother, W. Truslow Hyde.

Emeline Egan Chase

Miss Emeline Egan Chase, granddaughter of Philander Chase, famous

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POSITIONS OFFERED

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HOUSEMOTHER wanted for small boys' cottage. Must have sensible understanding woman. Reply Box S-1833, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

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

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

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ANNOUNCEMENTS

Died

MAGNAN, MRS. LIZZIE LLWYD, wife of the late Rev. William Burbury Magnan, passed to a well-earned rest at the age of 77 on December 12, 1943, in Kingston, N. Y., where she had been living for the past three years. May she rest in peace.

ALTAR BREAD AND INCENSE

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

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THE LIVING CHURCH

pioneer bishop of the Church, died at her home in Ross, Calif., December 17th, at the age of 87 years. The funeral service was read in St. John's Church, Ross, by the Rev. Harold R. Hallett on December 20th.

Born in Chicago May 16, 1856, she was the third daughter of the Rev. D. Chase and his wife, Sarah Griffith Wells Chase. In 1861, before the days of the transcontinental railroad, young Emeline had the unique experience of traveling overland by covered wagon to California. Vividly impressed upon her memory was the visit of a party of 400 Sioux Indians painted, befeathered, and on the warpath. After living for some time in military quarters in California, where her father had received an appointment as chaplain through his cousin, Salmon P. Chase, Emeline went to live with a cousin in Gambier, Ohio, where she grew up in the environment of Kenyon College. Its founder was her grandfather, Philander Chase, first Bishop of Ohio. Here she coached some of the present Episcopal bishops when as fledglings they preached their first sermons in Bedell Chapel, which was built through her active interest in the people of an outly-

ing district. With the pioneering spirit of her grandfather she used to swim her horse across the flood waters of Kokosing River to nurse the sick, and with choice wit and humor she would enter into the merriment of youth and with an understanding heart help them solve their problems. Such was the appreciation of her friends that last year they sent her a round trip ticket to come from California to Bedell Chapel to celebrate the 50th anniversary of its founding. So, alone and half-blind, she made the journey to deliver an address and to be feted by her admiring old friends.

Since 1914 Miss Chase has made her home in California, where, as director of the Girls' Friendly Lodge in San Francisco, she built it up from a small beginning into a large and flourishing institution. There and in her home many girls came to her with their problems and found true friendship in her generous hospitality.

Miss Chase is survived by her nieces, Miss Beatrice Howitt of New York, Mrs. Truxtun Beale of Washington, Miss Grace W. Kellogg of Pasadena, Calif., and her nephew, Frank B. Kellogg of Oakland, Calif.

Appointments Accepted

ACOSTA, Rev. WILLIAM C., formerly rector of Christ Church, Hudson, Ohio, is to be assistant at St. Andrew's Church, Louisville, Ky., effective January 15th. Address: St. Andrew's Church, Woodbourne and Ellerbe Avenues, Louisville.

BLUM, Rev. EDWARD M., formerly priest-in-charge of Christ Church, Grand Rapids, Minn., and the Church of the Good Shepherd, Coleraine, Minn., is now rector of St. Peter's Church, Huntington, W. Va. Address: 2261 Washington Ave., Huntington, W. Va.

CLARK, Rev. PAUL L., formerly curate of St. James' Church, Cleveland, Ohio, is now rector of Grace Church, Cedar Rapids, Iowa. Address: 525 A St. N.E., Cedar Rapids, Iowa.

ELDRIDGE, Rev. ELSOM, formerly missionary in Fairbanks, Alaska, is to be rector of the Church of the Good Shepherd, Nashua, N. H.

MANNING, Rev. ROBERT HENRI, formerly priest-in-charge of Bunkie Field, La., is now priest-in-charge of the Church of the Holy Comforter, Gentilly, New Orleans, La. Address: 2136 Prytania St., New Orleans.

MIXER, Rev. CHESTER, formerly of the diocese of Huron, and now a graduate student at Oberlin College, is priest-in-charge of St. Matthew's Church, Cleveland, until October 1st. Address: Christ Church Rectory, Oberlin, Ohio.

MOEHLE, Rev. THOMAS O., formerly rector of Ascension Church, Stillwater, Minn., is to be rector of Grace Church, Ponca City, Okla., and

Church Services near Colleges

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Rev. George Ross Morrell, Rector
Second Sunday: 9 A.M.
Other Sundays: 5 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
Rev. Peter Sturtevant, Rector
Sunday Services: 8 & 11 A.M.

BUCKNELL UNIVERSITY—St. Andrew's Foundation, Lewisburg, Pa.
Rev. J. W. Schmalstieg, Chaplain
Sunday Services: 10:45 in Congregational Christian Church, North Third St.

UNIVERSITY OF CALIFORNIA, L. A.—St. Alban's Church, Los Angeles, Calif.
Rev. Gilbert Parker Prince, Vicar
Sunday Services: 8, 9:30, 11 A.M.; 7:30 P.M.
Thursdays: 1st and 3d: 7:00 A.M.; 2d and 4th: 6:00 P.M.

CARNEGIE INSTITUTE OF TECHNOLOGY—The Church of the Redeemer, 5700 Forbes St., Pittsburgh
Rev. Francis A. Cox, D.D.
Sunday Services: 8 & 11 A.M., 7:30 P.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City.
Rev. Stephen F. Bayne, Jr., Chaplain
Sundays: 9, 11, 12:30
Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn.
Rev. Frank S. Morehouse, Rector
Rev. Clinton R. Jones, Curate
Sunday Services: 8 & 11 A.M.

HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY, Christ Church, Cambridge, Mass.
Bishop Rhinelander Memorial
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.

UNIVERSITY OF IOWA—Trinity Parish, Iowa City, Iowa
Rev. Frederick W. Putnam, Rector
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.
Wednesdays: 7 & 10 A.M. H.C., in Chapel
Holy Days as announced.

MILWAUKEE DOWNER, STATE TEACHERS—St. Mark's Church, Milwaukee, Wis.
Rev. Kilian Stimpson, D.D., Rector
Sundays: 8, 9:30, & 11 A.M.

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest in charge.
Sunday Services: 8:30 and 11:00 A.M.
Others as announced

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C.
Rev. Alfred S. Lawrence
Rev. R. Emmet Gribbin, Jr.
Sundays: 8:30 H. C.; 11 Service and Sermon; 8 P.M. Prayers and Organ Recital.



CHRIST CHURCH, CAMBRIDGE, MASS.

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

OKLAHOMA COLLEGE FOR WOMEN—St. Luke's Church, Chickasha, Okla.
Rev. H. Laurence Chovins, Vicar
Sundays: 8, 9:30, 11 A.M. Others as announced.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M., Holy Communion

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. Roger W. Blanchard
Sunday Services: 8, 9:30, & 11 A.M., & 6 P.M.
Thursdays 7 A.M.

UNIVERSITY OF TEXAS—All Saints' Chapel and Gregg House, 209 W. 27th St., Austin, Tex.
Episcopal Student Center. Rev. J. Joseph M. Harte, Chaplain.
Sunday Services: 8, 9:30, 11 and 6 p.m.
Weekdays: Wednesday 10 a.m., Friday, 7 p.m.

UNION COLLEGE—St. George's Church, N. Ferry St., Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 & 11 A.M., 7:30 P.M.
H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

WILLIAMS COLLEGE—St. John's Church, on the campus, Williamstown, Mass.
Rev. A. Grant Noble, Rector
Rev. Gordon Hutchins jr., Asst.
Sundays: 8 and 10:35 A.M., Holy Days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 & 10:30 A.M.; Evening song 7 P.M. Weekdays: Holy Eucharist Monday, Tuesday, Thursday, Saturday, 8 A.M. Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

priest-in-charge of St. Mark's, Blackwell, Okla., effective February 1st. Address: 1020 S. 6th St., Ponca City, Okla.

MOORE, Rev. W. MOULTRIE, JR., formerly rector of the Church of the Epiphany, Leaksville, N. C., and St. Thomas', Reidsville, N. C., is to be rector of St. Luke's, Salisbury, N. C., effective February 1st. Address: Salisbury, N. C.

PLANKEY, Rev. JAMES GRENNON, formerly rector of St. Matthew's Church, Lincoln, Neb., is to be rector of Trinity Church, Seneca Falls, N. Y. Address: 70 Cayuga St., Seneca Falls, N. Y.

WARD, Rev. WILLIAM, formerly rector of Christ Church, Plymouth, Mass., is to be on the staff of the Church of St. Mary the Virgin, New York City. Address: 144 W. 47th St., New York City.

Military Service

WHITESIDE, Rev. OSMOND S., vicar of St. Peter's Church, Albany, Ore., has been appointed chaplain in the Army.

Ordinations

PRIESTS

OHIO—The Rev. RAYMOND S. GAYLE was ordained to the priesthood November 18th in St. James' Church, Bucyrus, Ohio, by Bishop Tucker of Ohio. He was presented by Canon B. B. Comer

Lile. The Rev. Donald Wonders, D.D., preached the sermon. The Rev. Mr. Gayle is to be priest-in-charge of St. James', Bucyrus, and St. Mark's, Shelby, Ohio. Address: Galion, Ohio.

OLYMPIA—The Rev. RAYMOND DAVID HOLMES was ordained to the priesthood on December 21st in All Saints' Church, Seattle, Wash., by Bishop Huston of Olympia. He was presented by the Rev. Lewis J. Bailey. The Rev. Elmer B. Christie preached the sermon. The Rev. Mr. Holmes is to be priest-in-charge of All Saints' Mission, Seattle, Wash. Address: 4900 Thistle St., Seattle.

PENNSYLVANIA—The Rev. HOWARD E. DAVIS was ordained to the priesthood on December 18th in St. Faith's Church, Brookline, Upper Darby, Pa., by Bishop Hart of Pennsylvania. He was

presented by the Rev. Paul R. R. Reinhardt, who also preached the sermon. The Rev. Mr. Davis is now curate in Calvary Church, Germantown, Pa.

PITTSBURGH—The Rev. ROBERT MORGAN SHAW was ordained to the priesthood on December 13th in Trinity Church, Monesson, Pa., by Bishop Tucker of Ohio, acting for Bishop Mann of Pittsburgh. The Rev. Mr. Shaw is priest-in-charge of Trinity Church, Monesson, Trinity Church, Connellsville, and St. John's In-the-Wilderness, Dunbar, Pa.

DEACONS

IDAHO—WILLIAM J. APPEL was ordained to the diaconate on December 22d in St. Michael's Cathedral, Boise, Idaho, by Bishop Rhea of Idaho. He was presented by the Rev. E. Leslie Rolls. The Rev. Walter Ashton preached the sermon. The Rev. Mr. Appel is to be vicar of the Church of the Redeemer, Salmon, Idaho. Address: Salmon, Idaho.

SAN JOAQUIN—NORMAN ELLSWORTH YOUNG was ordained to the diaconate on December 21st in St. James' Church, Lindsay, Cal., by Bishop Sanford, Bishop in Charge of San Joaquin. He was presented by the Rev. Duncan G. Portecus. The Rev. Torben R. Olsen preached the sermon. The Rev. Mr. Young is to be vicar of St. James' Church, Lindsay, and St. John's, Tulare, Cal. Address: 201 N. Harvard Ave., Lindsay, Cal.

CHURCH CALENDAR

January

- 9. First Sunday after the Epiphany.
- 16. Second Sunday after the Epiphany.
- 23. Third Sunday after the Epiphany.
- 25. Conversion of S. Paul (Tuesday).
- 30. Fourth Sunday after the Epiphany.
- 31. (Monday).

CHURCH SERVICES



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

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

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

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

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

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

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. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 p.m. Victory Service; Holy Communion Wed., 8 a.m. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

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

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Rev. Wm. H. Dunphy, Associate Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong & Devotions, 4; Daily: Mass, 7:30. Also Thursdays and Saints' Days, 9:30 A.M.; Evensong, 5:45 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Ferry, 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.

To be read before the 4TH War Loan Drive

ONE DAY SOON, someone will come to see you.*

He, or she, will ask you to lend your Government at least an extra \$100 this month. To put at least an extra \$100, over your regular Bond buying, into War Bonds for the 4th War Loan.

Don't—*don't* say you can't afford it even though you may wonder how you're going to get that money.

If you think that getting the money is going to be hard, why, before the doorbell rings, look at the faces of these dead countrymen of yours. Read their stories.

Then think how hard it would be to have to tell Americans like these that *other* Americans can't afford to lend at least an extra \$100!

**If, by chance, you should be missed—don't think your money isn't needed! Go and buy those extra Bonds, yourself!*



Lieutenant William G. Farrow was one of Jimmie Doolittle's Tokio raiders. His plane made a forced landing in Japanese territory and Lieutenant Farrow is believed to be one of the American aviators who was executed by the Japanese some time later.



Rear Admiral Daniel J. Callaghan commanded the U.S.S. San Francisco. Driving his ship straight through the midst of a greatly superior Jap fleet, he directed operations from the deck of his flagship until blown to pieces by a Jap shell.



Lieutenant George H. Cannon, U.S.M.C., was mortally wounded during the Jap bombardment of Midway, Dec. 7th. He refused to be taken to a hospital till all his men had been evacuated, and as a result, he died of loss of blood.



Lieutenant Alexander Nininger fought his way, hand-to-hand, into the Jap lines on Bataan. Wounded 3 times, he continued to advance until he was killed. When his body was found, a Jap officer and two Jap soldiers lay dead around him.



Seaman first class James R. Ward was stationed in a gun turret in the Oklahoma on Dec. 7th. When the order was given to abandon ship, he stayed in his turret holding a flashlight so that the rest of the crew could see to escape. He was drowned.



Captain Albert H. Rooks was commanding officer of the U.S.S. Houston. Engaging an overwhelming Jap force, the Houston smashed into them and went down, guns blazing. Rooks went down with his ship.



Keep backing the attack!

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