

The Living Church

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



France in Distress

Howard E. Kerschner

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LETTERS

Christmas Gifts

TO THE EDITOR: In the larger cities of America various civic, religious, and philanthropic organizations already are preparing to insure that every child in the community shall have a gift at Christmas time. Smaller cities and towns have similar organizations, and the churches do their part. But there are remote rural regions, where extremely unfavorable economic conditions prevail and there are no welfare organizations equipped to provide gifts for the children coming to the small and ill-equipped country schools from homes where resources for Christmas observance do not exist.

For eight years the Save the Children Federation, with its central office at One Madison Avenue, New York, has sought to meet this lack by receiving and forwarding to its local committees in these areas dolls, toys, books, games, etc., which are distributed to the children of the schools according to their needs. Last year gifts were provided for some 28,000 children in eight states, much to the fervently expressed delight of the recipients. This year gifts are coming in large numbers, from individuals, schools, and various organizations, but it is hoped that those who could not send articles will now assist by contributing toward the expense of handling and distribution, and for the purchase of some items (usually at cost) to balance up the parcels for individual children.

OLIVER R. WILLIAMSON, Secretary,
Comm. on Church Relations.
New York City.

"A Eucharistic Year"

TO THE EDITOR: The editorial, "A Eucharistic Year," is a gem. Now, what will the Church do about it? Certainly there should be no lack of bishops, priests, and laymen ready to help carry your plan into vigorous action if the Presiding Bishop and those helping him produce our programs will take your suggestion seriously and get busy with it. A Eucharistic Year and our Reconstruction and Advance program certainly go together. May the Presiding Bishop not permit this idea to be left unused!

(Rev.) HAROLD G. HOLT.

Tiskilwa, Ill.

Editor's Comment:

It would be fine to have the Presiding Bishop take the lead in setting aside 1946

The Living Church

Established 1878

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

| | |
|------------------------------|---------------------|
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as a Eucharistic Year; but frankly, we covet for the Catholic movement as such the honor of inspiring the Church to this undertaking and the opportunity to show the whole Church why Anglo-Catholics talk and act as they do. That is why it seemed to us that the American Church Union was the logical organization to promote the observance.

Lectionary

TO THE EDITOR: Where do you get the designation of Second Sunday before Advent used in your calendar? I never heard of it before. My Prayer Book calls November 18th this year the 25th Sunday after Trinity, providing that the Collect, Epistle, and Gospel for the Sixth Sunday after Epiphany shall be used, and presumably the lessons for the same day, if the Prayer Book lectionary is followed.

(Rev.) NEIL E. ANNABLE.

Bellevue, Ky.

Editor's Comment:

We assume reference is made to the Calendar in THE LIVING CHURCH ANNUAL for 1945, where November 18th is called the 2d Sunday before Advent; all references to the day in THE LIVING CHURCH were for the 25th Sunday after Trinity. Both are correct. The rubric on page 224 of the Prayer Book designates the day as the 25th Sunday in appointing the Collect, Epistle, and Gospel. The report on the lectionary by the Liturgical Commission, which was approved at the General Commission of 1943, lists psalms and lessons for the Second Sunday before Advent, with no reference to the season of Trinity. In addition, separate lections are also appointed for the 24th Sunday after Trinity and the Third Sunday before Advent. This lectionary is now the official one of the Church. The House of Deputies voted to distribute it to all clergy, but the House of Bishops failed to concur.

There have been times, be it said, when Advent was longer than now, and the Sundays before Advent recall that lengthier season, as the "Gesima" Sundays represent former observances of a longer Lent.

Departments

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

Member of the Associated Church Press.

"Catholic or Protestant?"

TO THE EDITOR: Your attention is called to Church Booklet No. 305, entitled "Is the Episcopal Church Protestant?" by the Rev. Frederick Lynch, D.D., published by the Morehouse Publishing Co., reprinted from THE LIVING CHURCH, 1929, in which the author deduces that the (misnamed) "Protestant Episcopal Church" is not a Protestant Church and has no right to the title. (For the relief of which conclusion, much thanks.)

Also to another booklet entitled "The Holy Catholic Church" compiled by Frederic Cook Morehouse, reprinted from THE LIVING CHURCH ANNUAL for 1914, published by The Young Churchman Co. of Milwaukee, where in the following statement is made:

"There are thus at the present time three great groups in the Catholic Church, called respectively the *Eastern* (or Greek) *Communion*, the *Roman* (or Latin) *Communion*, and the *Anglican Communion*. From each of these, lesser bodies have also gone out; and there are also, particularly in English-speaking lands, a large number of sects, frequently composed in large part of persons, who, being baptized, are members of the Catholic Church, but whose organizations form no part of that Church and are in organized opposition to it. These bodies are termed *Protestants*; and when the name *Church* is applied to any group of them, it is to be understood only in a subordinate sense, these being voluntary organizations of men banded together for religious purposes on a common platform or confession of faith, but not to be esteemed corporately as branches of the historic Catholic Church."

Having published none but laudatory comments on your recent Catholic-Protestant-Evangelical-Liberal effusion, in all fairness the same courtesy might be accorded the publication of the above.

NANCY ROBERTS.

Editor's Comment:

We have used ten letters commenting on the editorial, eight favorably and two unfavorably (not counting the above). The proportion of letters actually received was much closer to 10 pro to 1 con, although of course the matter could not be settled by counting letters. We duly note the shift in language from our past utterances, but hold that the editorial took its stand on precisely the same dogmatic position expressed in different terms. At no time have we said that the Church's Catholic heritage was unessential or unimportant. At no time has THE LIVING CHURCH asserted that the Reformation was unnecessary or unimportant. Our plea was that every Churchman appreciate to the full the whole heritage of the Church.

Lectern Bible

TO THE EDITOR: A member of Grace Church has available for any parish or mission that needs a lectern Bible, a copy of the Scriptures bound in heavy leather, the pages measuring nine and one-half by 11 inches. The volume includes the Apocrypha and is in excellent condition.

Please accept my thanks for publishing my letter two weeks ago relative to notification of Churchmen stationed at Westover Feld, Mass. I have had two such notifications thus far as a result of the printing of my request.

(Rev.) LESLIE L. FAIRFIELD.

156 Springfield Street,
Chicopee, Mass.

1946
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THIS WEEK

It is said that on vestries and here and there among well-to-do laymen there are still a few who want to know why they should be asked to give to foreign missions when so much needs to be done right here at home. The answer to that, of course, is to invite the homebody to give just as much time and money as he can spare to home missions. Bishop Keeler's article, "Christianizing America," describes some of the opportunities of the work today.

Bishop Keeler has been called upon several times recently to preach consecration sermons. Each time he has gently but firmly analyzed the state of the area the new bishop was to serve and prepared a sermon telling the clergy and laity, as well as the new bishop, just where the soft spots were. With equal gentleness, he has in this week's article (p. 15) put a firm finger on some of the soft spots in the Church's domestic missionary program.

Captain Morehouse—we mean Mr. Morehouse—is back on the job. He visited the Milwaukee office last week, blowing in like a gust of fresh air. In this week's leading editorial—the first from his pen in many months—he introduces the staff; but by the time it is read there may be two more new employees. A bigger magazine going to more people requires additional hands in both editorial and subscription departments.

The difficulty we are facing in the subscription department right now is that so many people are realizing that a \$5.00 gift for Christmas can hardly be better spent than on a subscription to *The Living Church*. If you've already been doing Christmas shopping in the stores, you know what we mean—high prices, crowded counters, small selection, poor quality. Meanwhile, your *Living Church* is getting bigger and better, and—well, frankly, the most exciting and encouraging reading to be found these days is right between the covers of your *Church paper*. It's not too late to enter gift subscriptions for your friends.

We have too much to say about Howard Kerschner and his article on France (p. 9) for the dimensions of this column. The article, as an editorial records, is one of a series in leading religious magazines describing his recent tour in devastated Europe.

National Council is meeting this week. Next week's issue will contain our usual unique account not only of action taken but of the debates on which the action was based, with informed editorial comment.

PETER DAY.

The Question Box



CANON MARSHALL M. DAY, EDITOR

• *Have the bishops of the Anglican communion ever canonized anyone, i.e., raised him to sainthood? Does any authority exist to canonize post-Reformation personages in the Church?*

The only "canonization" of a post-Reformation saint is that of Charles I, king and martyr, for whose day a service was drawn up and inserted by convocation in the Prayer Book of 1662. This service was dropped in 1859 by royal order only, without consulting convocation. There are in England five churches dedicated to him.

This provision of a service and dedication of churches is not the same thing as the elaborate Roman process of canonization, but it is the way in which most saints came into the list before the 12th century.

• *Recently I attended a High Mass which seemed to me more Roman in character than any Anglican Mass I have attended before. Am I right in assuming that the omission of the General Confession was to preclude the possibility of any one making a Communion who had not made an auricular confession? I was taught that, if on private self-examination I found no pressing matter on my conscience, two confessions a year were enough. Does the final decision of such things rest on the individual priest, or is there a general policy to be followed?*

Those parishes which omit from High Mass the parts designated by rubric as specifically for "those who come to [and] . . . are minded to, receive the Holy Communion," are cures where for many years nobody has received at that service. It seems to them to encourage unreality in worship to have people ask God to prepare them for an act they have no intention of performing. Those who retain these parts of the service, though no one ever comes forward to receive, either feel that the rubrics do not clearly give authority for the omission, or that the priest never actually knows that this time somebody may not desire Communion, or that the preparation is equally appropriate for those who wish to make a Spiritual Communion.

The discouraging of communions at High Mass is not for the purpose of encouraging auricular confession, but fasting Communion. Among Anglicans this service is so late in the day that many priests feel that hardly anybody can or does receive fasting at this time.

The frequency of Sacramental Confession is for the final determination of the individual penitent. Except in the case of those who are under a rule whether of a monastic order, a devotional society, or independently assumed by the individual, no priest has the right to require any

son to come to confession. He has the right to advise, as strongly as he believes the case calls for, any practice in this matter which his experience may have found helpful. So if twice a year has been found helpful for you, instead of the more usual four or five, you are quite justified in following that rule.

• *I want to ask you the origin and history of the series of ascriptions called the Divine Praises, beginning "Blessed be God, Blessed be His Holy Name," etc.*

I do not have at hand any large amount of information on this question. The Divine Praises originated, in a shorter form, at the end of the 18th century on the continent of Europe. The devotion was originally used as an act of reparation for the blasphemy and profanity of that age. They have never become a part of the Roman Liturgy, but in their present form they are recited in the vernacular at Benediction just before the Blessed Sacrament is replaced in the tabernacle. In their Roman form they consist of two acts of praise to God, four to Christ, three to the Blessed Virgin, and one to St. Joseph, concluding with an ascription of praise to God in His Angels and Saints. Anglicans commonly add an act of praise to the Holy Ghost; there is considerable variation as to our use of the praises to Our Lady and St. Joseph.

• *When was the beginning of Communion in one kind, and when was it officially sanctioned or prescribed? What was the practice of the Church of England before the Reformation? What is that of the Eastern Orthodox Church and of the Old Catholics?*

Communion in one kind at the service in Church was begun in about the ninth century, well established by the 12th, and prescribed for the Western Church at the Council of Constance in 1415. It was introduced into the Western Church from motives of reverence. Communion of the sick with the reserved Sacrament was from very primitive times in one kind only, since only the species of Bread can be reverently and conveniently kept or carried to any distance.

The Church of England followed the current medieval practice until the Reformation, when Communion according to our Lord's direction was restored.

The Eastern Church gives Communion by intinction. The Bread and Wine are mingled in the chalice, and the faithful receive both kinds at once from a spoon.

The Old Catholics permit Communion in one or both kinds. I have never heard of their practicing intinction.

SECOND SUNDAY IN ADVENT

GENERAL

WORLD COUNCIL

Ninetieth Church Joins

The Lutheran Church of Norway has become the 90th communion to join the World Council of Churches, it was announced in Geneva by Dr. W. A. Visser 't Hooft, general secretary of the council. Thirty-one countries are now represented in the international body.

Dr. Visser 't Hooft said he had just received information from Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church, that membership in the World Council had been approved by the bishops of that Church. [RNS]

DISCIPLINE

Church Wedding Banned
For Film Star Divorcee

Bishop Stevens of Los Angeles on November 29th invoked the canons of the Church in forbidding the rites of the Church to be used in the marriage of Bette Davis, film actress, and William G. Sherry. Early announcement in the press stated that the marriage was to be solemnized in St. Mary's Church, Laguna Beach, and that the bride's uncle, the Rev. Paul Goddon Favour, was to officiate. When the announcement was brought to the attention of Bishop Stevens, he issued the ban because Miss Davis has been divorced and her first husband is still living.

The wedding was consequently held with the Rev. Francis C. Ellis, pastor of the First Congregational Church of Riverside, officiating. The Rev. Mr. Favour, a retired priest, was present at the ceremony but did not participate.

ROMAN CATHOLICS

Coercion Alleged in Ukraine

Attacks against Roman Catholicism continue in the regions of Czechoslovakia and Poland that have been incorporated into the Ukraine Soviet Republic, according to the news service of the National Catholic Welfare Conference. About 5,000,000 Romanists of the Byzantine Rite and Greek Uniats reside in this area.

In a statement from the Vatican, the news service asserts: "These Eastern Catholics . . . recently received an appeal from Patriarch Alexius of the Moscow-sponsored Orthodox Church urging them to break their bonds with Rome. Some time ago, the Catholic bishops were de-

ported. Taking the absence of the pastors as a pretext, the Soviet authorities issued a decree placing the administration of these Greek Catholics in the hands of a 'Committee for the Transfer of Greek Catholics to the Orthodox Church,' which is composed of three apostate priests."

ORTHODOX

Archbishop Alexei Speaks Publicly
For First Time in America

By ELIZABETH McCracken

His Eminence, the Archbishop Alexei of Yaroslavl and Rostov*, made his first



RNS.
ARCHBISHOP ALEXEI: "Why not talk
of the atomic bomb of friendship?"

public speech in the United States on November 27th, in Hunter College Playhouse, New York City, under the auspices of the National Interfaith Committee and the Greater New York Interfaith Committee of the American Society for Russian Relief, Inc. The playhouse, which is a large auditorium in the new building of Hunter College, was filled with clergy and laity of the churches and synagogues of the city. The Rev. Dr. Ralph W. Sockman presided. On the platform with Archbishop Alexei and his party were, in addition to Dr. Sockman: the Rev. Canon Edward N. West, representing Bishop Gilbert, Suffragan of New York, a vice-chairman of

*So styled and spelled on official program.

the National committee; the Rev. Wm. H. Melish; Rabbi Israel Goldstein, another vice-chairman of the national committee; and the Rev. Dr. Robert W. Searle.

The Archbishop spoke in the Russian language, with dramatic force. Then an interpreter read a translation of the speech, which was as follows, in part:

"I notice a great increase in the interest of Americans in the Russian Church. Permit me to see in it great evidence of solidarity between you and us, who have stood together against the forces of oppression.

PURPOSE OF ADDRESS

"I appear before you today as the representative of the Russian Orthodox Church. My main object is to acquaint you with the main facts about the Russian Church and the Russian people. Without such facts you could not understand the tremendous change that has taken place. I will not give figures, because in the last two months which I have spent here in America, the figures have increased. Even did I have them, they would not give you the full impression of the Russian Church. . . .

"To the man who does not believe, there is no way to prove that God exists. Only with a man's own heart can truth be seen. For some, physical impressions are necessary, since such people do not trust even themselves. What would be added to my statements if I said that I am one out of 80 Russian Orthodox archbishops, and that I have 250 churches in my diocese—more than in all America [i.e., more Russian Orthodox churches]? Distrust is a sign of our age. Some people might not believe my figures, if I had them.

"The Russian people have preserved the traditions of their Church, the traditions of their fathers. The people and the Church are one, in Russia: I cannot speak of the Church without speaking of the people. The Russian people will face anything to be faithful to their promises. In this war, they have shown compassion to the Germans, in spite of the crimes visited upon them by the Germans. Countless churches have been destroyed. They mined churches and exploded the mines when the people were in the churches. One priest who witnessed such a crime told me of it. He went insane, from horror. . . . These crimes must remind the world to get rid of war and to make this the last war. But the Russian people do not take revenge upon their enemies. Does not that show the Christian quality of the Russian people?"

"Crimes committed against the Russian people by other peoples have made the Russian keep Russia's boundaries locked. Russia has been the buffer of Europe;

this is the opinion of competent historians. . . . It is pleasant for me to talk to you of the heroism of the Russian people, because you shared in that heroism, and you share in the beautiful fruits of victory. . . .

"We must not forget the suffering Jewish people in Russia. The Wailing Wall was close, and is close. It is not my part to settle national problems; but I must speak of how the Jews defended with their bodies the Russian borders. Their courage was very great. A company of Jews asked me to bless them, and I did, saying: 'Let the God of Abraham, Isaac, and Jacob bless you.' The Russian people hold closely to their own faith, but they revere other religions. The appeal of our land for the Holy Land was heard in Russia. . . .

"The Russian people find their strength in their past history, in the holy men and women of the past to whom they pray. The Russian women are burning with love and patriotic fervor. When necessary, they appeared with weapons in their hands. Gentle, compassionate as they are by nature, the Russian women can burn with hatred of the enemy of their land. . . .

CHURCH AND STATE

"The Church in the Soviet Union is free of all intrusion. The Church enjoys the esteem of the Soviet government; and the Church repays the Soviet government with gratitude. Thanking that government for its response to the needs of the Russian Church, and yet remaining faithful to the Church still, we feel to be a duty. We are faithful citizens of the Soviet Union, believing it to be our duty. We are faithful, not from fear, but from our hearts. . . .

"In America, I hear much talk of the atomic bomb, and its meaning in case of another war. Why have such talk? Why not talk of the atomic bomb of friendship between all peoples?"

At the end of the speech, and the translation, questions, written on cards provided for the purpose, were submitted. Most of these had to do with the condition of the Jews in Russia and with the relation of the Soviet Union to both churches and synagogues. Archbishop Alexei answered (through the interpreter), saying:

"Religion is separate from the state. There is no intrusion of the state. Any religious body can exist freely in Russia."

It will be remembered that Archbishop Alexei is in America as the representative of the recently elected Patriarch Alexei, his primary mission being to bring about union, under the Patriarch, of the Russian Orthodox Church of North America, of which Archbishop Theophilus is Metropolitan, and the parishes under the Patriarchal Exarch, Metropolitan Benjamin. Archbishop Alexei plans to spend a year in America.

L.C. FAMILY

Editor Returns

Clifford P. Morehouse, editor of THE LIVING CHURCH and vice-president of the Morehouse-Gorham Company, resumes with this week's issue his active editorship, laid down in 1943 when he accepted a com-



International.
DEAN AND FELLOW TRAVELER: Dr. Johnson, the Dean of Canterbury, about to leave the Bedford airport on a London-bound plane, is shown with a fellow passenger, Inge Louise Berger, three and one-half months old. The baby was traveling with her young brother and their parents, Dr. and Mrs. Curt Berger to Denmark to visit their home. Dr. Berger is an associate professor at Cornell.

mission in the United States Marine Corps Reserve.

Mr. Morehouse's office will be at 14 East 41st Street, New York 17, N. Y., where he will also be in charge of the book publishing of the company. Linden H. Morehouse, president of the Morehouse-Gorham Company, is relinquishing this field to devote more time to the administrative problems of the corporation and the production of religious education materials. The two Morehouses are cousins.

The other officers of the corporation are Harold C. Barlow, treasurer and sales manager; and Phillip F. Fey, secretary and manager of the store.

Communications with respect to THE LIVING CHURCH requiring the personal attention of the editor may be addressed to him at the New York office address. However, most communications, including letters for publication, articles, and news items, as well as all business matters, should be addressed to the appropriate person at the Milwaukee office, as announced in this week's leading editorial.

Commissioned as a first lieutenant in the Marine Corps Reserve on January 4, 1943, Mr. Morehouse was called to active duty on February 10th of that year as assistant editor (equivalent to managing editor) of the *Marine Corps Gazette*. Carrying out the tradition that every Marine officer be a fully trained fighting man, Mr. Morehouse took his basic training at Camp Lejeune (New River), N. C., for six weeks in the spring of 1943. He was promoted to captain January 31, 1944.

In the summer of 1944, Captain Morehouse resigned from the *Gazette* to become

a historical officer, and was transferred to the Fleet Marine Force, Pacific, being stationed at Pearl Harbor.

He visited Marine regiments in the South Pacific to check historical records—at Guadalcanal the Russell Islands, etc.—and served as a combat historian in the Peleliu and Iwo Jima campaigns.

His service in this capacity is described as follows in a commendation from Major General Harry Schmidt, commanding general of the V Amphibious Corps:

"The commanding general desires to invite the attention of the Commanding General, Fleet Marine Force, Pacific, to the excellent services rendered by Captain Clifford Morehouse while on temporary duty with this headquarters from 26 December 1944 to 16 April 1945.

"During the period of attachment, Captain Morehouse was assigned duty as an assistant G-3 [operations officer] of this staff, and performed his duties in a highly satisfactory manner. He landed with this headquarters on Iwo Jima on 23 February and during the course of the campaign was frequently required to visit front line units in order to report on the tactical situation. Captain Morehouse invariably returned with important information pertinent to the tactical situation. In addition, Captain Morehouse, as a representative from the Historical Section, Headquarters, Marine Corps, assisted materially in the compilation of the historical record of the operation as conducted by this corps to include the planning and assault phases.

"By his ability, tact, intelligence, and personal integrity, Captain Morehouse favorably impressed all with whom he was associated and contributed to the success of our forces in the capture of Iwo Jima. His conduct at all times reflected great credit upon himself and the United States naval service."

On returning from the Pacific in June, 1945, Captain Morehouse was hospitalized with contact dermatitis—poison ivy from his back yard in Arlington, Va., being the cause.

He wrote the official monograph on Iwo Jima, published for military use, and was released from active duty on October 31, 1945.

Throughout his period of service, Mrs. Morehouse and the three children—Louise, Lilius, and Frederic—lived in Arlington, attending St. Paul's Church, Alexandria, Va. The family has taken up residence in Katonah, N. Y., where they are members of St. Luke's Mission.

NATIONAL COUNCIL

Rev. W. C. Campbell Resigns

The Presiding Bishop announced November 28th that the Rev. Wilburn C. Campbell has resigned as executive director of the Presiding Bishop's Committee for Laymen's Work, and will become rector of the Church of the Ascension, Pittsburgh, Pa., on May 1, 1946.

Mr. Campbell was appointed executive director in January, 1943, and launched a nation-wide program for men. Provincial and diocesan committees have been established in every diocese in the country.

INTERNATIONAL

Six Million Relief Budget

The Commission on World Council Service has adopted a tentative budget of nearly \$6,000,000 for 1946 to meet relief and rehabilitation needs in Europe, it was announced by Dr. Robbins W. Barstow, director of the interdenominational agency in New York.

A major share of the budget will be represented by donations of material supplies from denominations cooperating in the Commission, including livestock valued at \$750,000 and food and clothing valued at \$4,000,000.

Other allocations include \$140,000 for purchase of trucks, jeeps or cars, and bicycles to furnish transportation for pastoral activities on the continent; \$250,000 for food and medicine; \$200,000 for clothing; \$100,000 for such articles as sewing machines, needles, scissors, and kitchen utensils; and \$500,000 for warehouse and shipping costs.

It was also announced that the Commission is participating in the program of Cooperatives for American Remittances to Europe, an organization through which Churchpeople may send gifts of food and clothing directly to friends and relatives abroad. Dr. Barstow said that the new group is starting operations now. [RNS]

Government Urged by Cavert To Set Policy of Feeding Germans

An appeal to the United States government to "adopt a policy of helping to feed the German people, as a part of the larger program of saving western civilization," has been received from Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, who is now in Geneva at headquarters of the World Council of Churches.

Reporting to the Commission on World Council Service, Dr. Cavert asked the agency to "urge this policy on our government," and also to "make the strongest possible appeal" to the churches to contribute material supplies, especially food, clothing, vitamins, and medicines for central Europe.

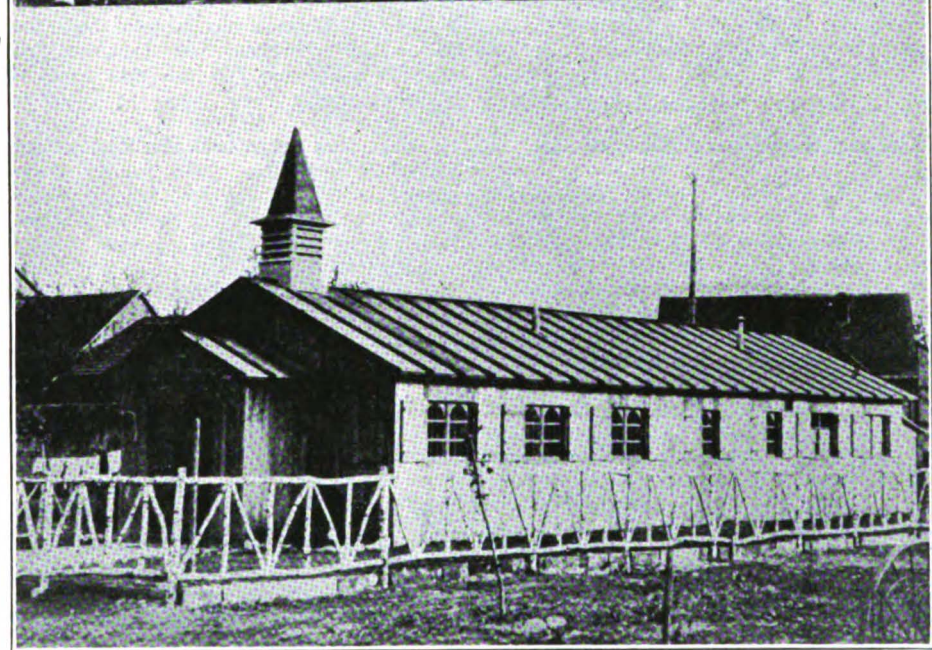
Dr. Robbins W. Barstow, chairman of the Commission on World Council Service, is planning to leave for Europe early in January to coordinate relief and reconstruction plans with officials of the World Council. [RNS]

ENGLAND

Penalty for Criticizing Bombing

Because the Bishop of Chichester, Dr. G. K. A. Bell, made a speech in the House of Lords during the war criticizing the obliteration bombing of German cities, Mrs. Nina Hedley, of Eastbourne, who died last May, revoked a clause in her will bequeathing him £300.

The will, just read, included similar bequests to the Bishops of Lichfield, Black-



RUINS AND REPLACEMENT: *The Lutheran church in Ostheim, Alsace, stands in ruins, while an army barracks donated by the World Council of Churches serves as a temporary center of the church's activities.*

RNS.

burne, and Ripon, on condition they assisted at Mrs. Hedley's funeral. Only the Bishop of Lichfield attended. [RNS]

JAPAN

Joint Program for Missions

Thirteen denominational mission boards and agencies have agreed to participate in a united Christian program in Japan, it was announced at a meeting in New York of the Japan Committee of the Foreign Missions Conference of North America. In addition, ten other agencies including the National Council will take part on a consultative basis, it was said.

Foreign boards which have decided to pool personnel resources and administration represent the Reformed Church in America, United Church of Canada, Methodist Church, Evangelical and Reformed Church, Congregational Christian Churches, Disciples of Christ, Presbyterian Church in the USA, Evangelical Church, United Brethren in Christ, United Lutheran Church, American Section of the Friends World Committee, and the women's missionary groups of the Methodist Church and the United Church of Canada.

A consultative relationship will be maintained by the National Council and the foreign mission boards of the Northern Baptist Convention, Church of God,

Southern Baptist Convention, Free Methodist Church, Church of England in Canada, the foreign divisions of the YMCA and YWCA, the woman's board of the Northern Baptist Convention, and the Women's Union Missionary Society.

Return of missionary personnel to Japan from the North American Churches was discussed by the committee, after hearing reports from four Christian leaders on their recent three-weeks' visit to Japan. [See L.C., December 2d.] They stressed the need for workers to staff schools and hospitals. [RNS]

Plans for Bibles

The American Bible Society is being asked by the Japan Committee of the Foreign Missions Conference of North America to send 100,000 New Testaments in English to Japan as soon as possible.

At a special meeting of the Japan Committee in New York, steps were taken to provide hundreds of thousands of Bibles, Hymnals, and other religious literature to the Christian Churches in Japan. [RNS]

NEW GUINEA

Non-Christian Natives Betrayed Missionaries, Now Seek Church

The Rev. James Benson, one of the Australian missionaries in the diocese of New Guinea, who was taken by the Japanese in July, 1942, and was reported as almost certainly killed, has cabled that he is safe, on the island of New Britain.

Non-Christian native people betrayed to the Japanese the location of five other missionaries at that time, who were captured and beheaded. Later, the treacherous natives were found and sentenced to death. Bishop Nigel Strong of New Guinea recalls that the traitors came from a tribe which some years ago asked the previous bishop to send them priests and teachers, but the bishop had not enough men or money to answer their appeal. Bishop Strong now reports that the same tribe is asking again for priests and teachers to work among them.

CHINA

Devastation Reported From Hankow-Wuchang Area

News of the Church in Hankow and Wuchang comes in a letter written by Edmund H. Souder, jr., to his father, who was for many years stationed in China. Mr. Souder was the first foreign correspondent to visit the central China area of Hankow-Wuchang. He reports that "between Allied air raids and later Japanese and Chinese looting, it is a pretty thoroughly gutted and broken and dead city, 100% worse off than Shanghai or Peiping."

St. Paul's Cathedral was bombed and burned to the ground in January, 1945, with only the bell tower left. The Rev. Harvey Huang remained on duty there

until the church was destroyed. St. Michael's Church was still standing. The Rev. Milton Lin had continued there but became desperately ill with tuberculosis and his death was expected at any time.

St. Hilda's School was standing. The residence of the late Bishop Logan H. Roots was looted clean—even lighting fixtures and window frames were gone. The Rev. Reuben Teng had stayed on at the Church of the Holy Nativity until the Japanese removed him, and then he continued in a second-floor room in another mission building. White ants have damaged ceiling and walls of the church beyond repair, Mr. Souder found, and "a single unbroken stained glass window is the lone reminder of the church's former beauty."

The Church of St. John the Baptist was standing but badly damaged. The school behind the church was destroyed by a bombing which killed many people there.

The Boone Compound, site of Central China College and Boone Middle School, "is an unbelievable mess. Some buildings were torn down; all are stripped clean. Laboratory equipment, desks, all are gone. The library has completely vanished, the building still there but stripped bare and the windows broken. The Japanese general in command told me that most of the books had been taken to Nanking. The caretaker, William Yuin, said that Japanese had taken over the Boone Compound in September, 1942; puppet troops later cut down a hundred trees for firewood. The grounds are a mass of trenches, bomb shelters, and rubbish. I went through seven mission residences; without exception they looked okay from the outside but were bare and filthy inside."

AUSTRIA

Freedom of Speech?

By Rev. P. H. VOGEL

In Bavaria, Germany, the radio of Munich every Sunday morning transmits two religious services: a longer one and a short one. The longer is held by Roman Catholics and Protestants alternately, whilst the short one is held by Old Catholics, Methodists, Baptists, and Adventists alternately. In Upper Austria and Salzburg in the American zone of occupation, where the religious situation is almost the same as in Bavaria, Old Catholics, Protestants, and Methodists asked the radio of Salzburg for a regulation that besides the Roman Catholic services, to which priority should be given, also services of these communions could be held. But the American authorities informed them that this was not possible as Austria was a Roman Catholic country and the other religious bodies had not more than 2% of the population. When Old Catholics remarked that they were in intercommunion with the Episcopal Church they were told that the Episcopal Church is a small minority!

Now the religious minorities in Austria are wondering why they cannot have the freedom of speech in the radio. The Roman Catholic Bishop of Linz had made no objection to the proposal of the said minorities.

SCOTLAND

Professor Taylor Dies

Dr. Alfred Edward Taylor, professor emeritus of moral philosophy in Edinburgh University, died in Scotland the first of November. Before his retirement at the age of 71 in 1941 he had served as professor of philosophy in McGill University, Montreal, 1903-08, of moral philosophy in St. Andrew's University, Scotland, 1908-1924, and in the same chair at Edinburgh since then.

Professor Taylor was known in this country principally for his many books, articles, and essays. Among them was *The Faith of a Moralist*, the Gifford Lectures for 1926-28.

NOVA SCOTIA

Restoration Campaign For Cathedral

Nova Scotia Anglicans have acted promptly on a suggestion made last winter by their Bishop, the Rt. Rev. George Frederick Kingston, that they organize a Cathedral Builders' Campaign to raise funds for the renovation and restoration of All Saints' Cathedral in Halifax.

In addition to certain structural faults in the fabric of the cathedral, which developed soon after its erection 35 years ago, All Saints' was extensively damaged last July by a series of violent explosions which occurred at an ammunition dump in nearby Bedford Basin of Halifax Harbor. It is hoped that the diocesan appeal of the Cathedral Builders' Campaign will bring in funds sufficient to place the cathedral fabric in thoroughly good condition.

Outlining plans for the appeal before the cathedral congregation on Sunday, November 25th, F. H. M. Jones, general chairman of the campaign, said that besides a sum for maintenance requirements, which will be raised at once, all parishes in the diocese will be asked to contribute to the fund to correct the original faults in the fabric. Teams organized within the cathedral congregation will carry the appeal to all who worship there regularly.

A committee also has been formed, he said, to approach the Dominion government to urge that it carry out promptly its promise of full compensation for the explosion damages, made to all sufferers in Halifax.

LIBERIA

Former Seminary Librarian Weds

Mary DeHaven Allen, formerly assistant librarian at the Virginia Theological Seminary, and later on the mission staff in Liberia, was married November 7th to Arie deKok, in the Bishop's Chapel, Monrovia.

Miss Allen volunteered for work at the House of Bethany, having heard of an emergency staff shortage there. She went to the field early last year. Mr. deKok, it is understood, is a Dutch business man located in Liberia.

France In Distress

By Howard E. Kerschner

Chairman, Overseas Committee, Save the Children Federation, Inc.

A BRILLIANT sun swings low in the Western sky accentuating the blue of the lovely Mediterranean. In a few minutes it will drop behind one of the hills on the largest island in the Harbor of Marseille. Far to the eastward on a promontory extending some miles into the sea, the bare white mountains glisten in contrast to the ruddy light in the west and the blue before me. It is the flag of France, red, blue and white, on a gigantic scale. I survey the scene from a point some 300 feet above the level of the sea. The wind murmurs through the pines; a cone falls at my feet and roundabout flowers are blooming. Surely, it is one of the loveliest spots in the world, but set in the midst of indescribable woe and suffering.

FROM ARCTIC TO MEDITERRANEAN

Exactly four weeks previously, I was amid a scene of disaster beyond the Arctic Circle, in northern Norway, where the enemy has wrought unprecedented destruction reaching to 90% of all buildings in the province of Finmark. I had fled before approaching darkness and cold in the Arctic, with the memory of homeless refugees, struggling in one of the most inhospitable parts of the habitable earth, through six countries all the way to the beauty and warmth of the Cote d'Azur on the Mediterranean, but never was I out of sight of destruction or free from the pall of want, waste, and woe that has engulfed this continent. Even in fortunate Sweden there are tens of thousands of permanently exiled people who can never return to their native lands across the Baltic. Somehow they must try to live in a foreign country. Stalwart Holland, flooded, looted, and gutted, faces a terrible winter with a million homeless people or about 11½% of her population. Battered Belgium struggles amid the ruins of her wasted cities and villages that cover the country from the Ardennes to the Scheldt and the English Channel. But, here, in France I have found a greater depth of misery and a more appalling task of reconstruction, physical and moral, than exists in any of the countries I have visited.

HOLLAND'S AGONY SHORT

Holland suffered more severely last year than any of the countries I have visited have ever suffered, but her period of agony was short. Not until 1944 did it become so desperately bad in Holland. A people's reserve is not exhausted in one or two years of privation and I gained the impression that the greater part of the Dutch people have not suffered permanent and irreparable injury. Time will be required to redeem their flooded soil and rebuild their cities. Some of the people will never recover from last year's famine and of course many are dead, but the health of the nation has not been undermined and recovery should be rapid. Norway will re-



FRENCH FOOD FOR BELGIAN REFUGEES: France's present-day plight is caused in part by her hospitality in the earlier years of the war to refugees from other lands.

cover still more quickly, I think, as the destruction is much less; not much of her wealth was carried away and an abundance of fish is rapidly restoring the energy of the people. She has half of her great fleet of ships and others are being built by Sweden and England. If her carrying trade revives, giving her foreign exchange, her recovery will be prompt. It will take longer in Belgium, as five years of severe undernourishment have undermined the health of the nation, shortened the stature, and lessened the weight of a generation of children. There is a colossal amount of destruction to repair, but the people are working. Their courage is good and they are making progress.

In France, however, the wound was deeper and the period of severe undernourishment longer. The energy and men-

tal and physical health of the people appears to be far more seriously damaged.

I hear much complaint that the French are not working and trying to help themselves as they should. It is true but those who find fault have not taken the trouble to find the reason for the lamentable condition. I found it today in talking with a small manufacturer in Givors, who employs 100 men. He says his men are so weak from five years of severe undernourishment that they do less now in eight hours than they formerly did in four. I asked him if he were sure they were doing their best. He replied: "Yes, they have been with us a long time and have always been faithful and loyal. I am sure they are doing all they can, but they have lost weight, 10 to 20 pounds; they have little energy and are easily fatigued." That is

the answer, and before the people of France are criticized too severely these facts should be known. I have carefully observed many workmen in many different kinds of labor and I have marked the effort of the will which is required to keep them going. They use old and inefficient tools and worn-out machinery. It takes time to produce new equipment, and materials and labor are lacking. I often wonder if the wheezy old engine will get us there but I have made two long trips across France during the last few days and we arrived on time both times.

People tell me that the Germans are working and the French are loafing. The answer is that until the past few months the Germans have had plenty to eat. No wonder they are strong for they have eaten the food that belonged to the French. The latter have been weakened by five years of starvation diet. Their energy has been sapped: their reserve is gone. They deserve understanding and help and not criticism. I have seen them in the shops and mills and construction gangs and I know they are far below normal in energy one small portion of meat a week—a diet almost devoid of proteins and fats; the wonder is they are able to do as much as they do.

CHILDREN STUNTED

According to Dr. Gascard, head of the public health services of Marseille, six-year-old children in the city in 1944 were nearly two inches shorter than the children of that age in 1939. The children 13 years old are $3\frac{1}{8}$ inches shorter than the children of that age six years ago and they are also $13\frac{1}{2}$ pounds lighter. Dr. Gascard and other public and private physicians with whom I have discussed the matter believe that these children will never attain normal height and weight and that they will have less than normal ability and energy. They will produce fewer children and these also will be handicapped. It is believed that not until the third generation will the loss in mental and physical stature be fully overcome.

In Marseille deaths from tuberculosis increased over 50% from 1940 to 1942. In 1943, 58% of the young people 20 years of age were pre-tubercular. Their resistance is low and unless they get better food they may become infected at any time.

Dr. Jean Reybaud, distinguished child specialist and chief of the clinique of the Faculty of Medicine of Marseille, said there had been a marked increase in child infection with tuberculosis since the liberation. For some years the children withstood privation to a remarkable degree but the longer the period of undernourishment the greater the number becoming infected. He emphasized also the great amount of stomach trouble among children coming from bad milk and bad food.

Doctors and teachers have all pointed out that school children find it impossible to concentrate for more than short periods of time. As a result school work is at a very low level.

THE PRICE OF OUR FOLLY

No one can measure the amount of suffering and damage to children that has resulted from the inhuman policy of not sending food to them during the war. The

Greek feeding and my own experience in Southern France in 1940-1942 proved that it could be done without aiding the enemy directly or indirectly. Western democracy will now pay a terrible price for its folly.

VISIT TO A SCHOOL

We stood at the end of the corridor of the second floor of what was left of a school building in Marseille. There were gaping holes in the roof overhead. To one side half clothed men were repairing a classroom. At the moment I stopped, two of them were nailing strips of grass matting to the ceiling as a substitute for lath. I wondered if it would hold the plaster that two other men were mixing. I noted the slowness of their motions, their evident fatigue and the effort required to continue working. I knew they had eaten only bread and colored water for breakfast as I myself had done and I knew their lunch baskets contained only bread and possibly a tomato or a turnip. I knew furthermore that they had existed on this type of fare, and often with much less bread than now, for five years. No wonder they were underweight and lacking in energy. For years, also, they had lived in constant fear of being seized by the Germans and sent into slave labor or tortured or possibly shot as hostages. Millions of Frenchmen have suffered this fate and all have lived in fear of it. Five years of fear, worry, starvation, cold, and lack of clothing have left their mark upon the people of this unhappy country. Their many faults, black-marketing, thieving, and political wrangling can all be traced to these five years of suffering.

On the opposite side of the corridor a class was in session. I went in and spoke briefly to the children. Most of the window panes were missing. The room was very drafty and some of the children were coughing. Part of the glass was out in

most of the school rooms I visited in Marseille. When it was sunny and the room faced the south it was endurable, but on cloudy days or in rooms with windows on the north side, it was intolerable and the shutters were kept closed or the windows covered with paper. This, of course, made it necessary to use electric lights even in brilliant weather.

The teacher in this room had only one reader for a class of about 30. She had only a few other books and was completely at a loss to know how to teach the children. Paper and pencils also were lacking. In many places, not only in Marseille but other cities as well, I saw three or four children trying to study from one book, spreading colds, tuberculosis, and other infections. More books will be printed when paper is available. Paper requires coal and coal requires transportation, and that means engines and freight cars and labor. Labor cannot be increased much without more food, and more food in turn means more labor and more fertilizer and more transportation. Whatever is needed cannot be supplied because something else is lacking. It is a vicious circle—difficult to find a place to start. This situation is completely incomprehensible to those accustomed only to life in the United States.

There were holes in the floor of this school room. I shuddered for fear a child would step into one of them and break a leg. Of course they will be mended when material, nails, and workmen are available.

Everywhere, not only in Marseille, but all other cities visited, I was told that when winter comes many of the children would stay at home for want of shoes and clothing. This was plainly evident as one cannot wade snow in sandals, ragged shoes, or cloth slippers. Rubbers, of course, have not been seen for years.

CAUSES OF FRANCE'S FLIGHT

I am often asked why France is in worse condition than the other occupied countries of Western Europe. There are many reasons. First, she burdened her economy by hospitably receiving half a million refugees from Spain a year before the war. Second, her economic life was further deranged by the sending of half a million evacuees from Alsace-Lorraine into southern and western France in September, 1939. Third, in May, 1940, five million people from Holland, Belgium, and northern France rushed into southern and western France and promptly ate all the food reserves, besides adding immensely to the economic disorganization of the country. Fourth, with great generosity, France also accepted large numbers of refugees from Germany, Austria, Italy, and the Balkans. Fifth, for four years the country was divided into two zones, actually two nations, with strangling effect on her economic life. Sixth, it is more difficult to reorganize and to revive the economy of a nation of 40,000,000 people than one of 8,000,000. Seventh, France had not been well governed for some years before the war and her industrial and financial organization was not sound. Being weaker, therefore, and much harder hit, it is not surprising that France has suffered much more severely and is in greater need of help than the other countries mentioned above.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant. No charge is made by the Morehouse-Gorham Co. for its services to the fund, and the full amount received is forwarded to agencies which in the opinion of the editor are fitted to carry out the donor's purpose.

Children in France

| | |
|--|------------|
| (Full sponsorship of one child, \$96 a year, or \$8 a month; partial sponsorship, \$32 a year) | |
| Previously acknowledged | \$1,611.50 |
| Gertrude E. Fortune | 96.00 |
| Cecilia R. Powell | 96.00 |
| Miss Ethel L. Bowers | 48.00 |
| Mrs. Herbert Mountfort | 32.00 |
| "L. G." | 10.00 |
| Rt. Rev. Edwin J. Randall | 10.00 |
| Isabella G. Robertson | 2.00 |
| | \$1,905.50 |

European Children

| | |
|-------------------------|-----------|
| Previously acknowledged | \$ 57.50 |
| Charles E. Farrar | 96.00 |
| L. L. A. S. S. | 6.00 |
| J. Howard Young | 5.00 |
| | \$ 164.50 |

China Relief

| | |
|--------------------------------------|---------|
| St. Christopher's, Port Orford, Ore. | \$ 4.00 |
| St. Matthew's, Gold Beach, Ore. | 3.05 |
| | \$ 7.05 |

The Ubiquitous Quest for God

THE PERENNIAL PHILOSOPHY. By Aldous Huxley. New York: Harper and Brothers, 1945. Pp. 301. \$3.

Our restless time is producing a rash of anthologies and digests; short-cuts to amusement and distraction, cultivation and refreshment, often edited with intelligent analysis. Mr. Huxley's book is not just another anthology. Perhaps a third of his book is composed of his own comment on his sources. His brilliant and subtle mind illuminates the material with clarity and rapport. He has gleaned widely from many sources: Brahman, Buddhist, Mohammedan, Taoist; Catholic and Protestant; saints and sages. Within the covers of this small book are to be found man's profoundest certainties about God, sanctity, salvation, good and evil, sacrament, faith, suffering, immortality, truth, charity, as expressed by masters of the spiritual life over the ages. There are few quotations from the Bible, which, in spite of its truth and beauty, may fail us at times for its very familiarity, when one approaches it, says Huxley, with "a kind of reverential insensibility."

The title of the book comes from Leibnitz. Mr. Huxley explains it as "the metaphysic that recognizes a divine Reality substantial to the world of things and lives and minds; the psychology that finds in the soul something similar to or identical with, divine Reality; the ethic that places man's final end in the knowledge of the immanent and transcendent Ground of all being—the thing is immemorial and universal."

It is good to have quotations from Eastern mystics comfortably accessible; to compare them with those of the Christian saints of the West; to find in both a like certainty of first-hand knowledge of the Ground, the Absolute, the "Thou art That," the Atmen, the All, God. In happy harmony Eckhart and William Law, Chuang Tzu, Kabir, St. Bernard, Philo, share a chapter of quotations from the Upanishads and Sutras. And understandably so, for the problems of life and of the soul are universal, and those rarer souls whom we call saints and sages, enlightened ones, walk the same road, know the same certainties, follow the same vision—with a difference, to be sure; but in the mystic's search for the Absolute the disciplines and achievements are essentially the same, the "flight of the alone to the Alone," a supreme adventure whose hazards and rewards are remarkably alike. Mr. Huxley reminds us that "The 17th-century Frenchman's vocabulary is very different from that of the 7th-century Chinaman. But the advice they give is fundamentally similar."

Mr. Huxley brings his incandescent mind to bear with fine scorn on the "redemptive gadgets of technology," the desperate need of "ordinary nice unregenerate people," the "slime of personal and

emotional love," the "imbecilities of chatter," the din of our Age of Noise. There are many suggestive phrases: ". . . those of us who are still splashing about in the lower ooze"; "As always, the path of spirituality is a knife-edge between abysses"; "The world inhabited by unregenerate people is mainly dull."

He distrusts theology as too rigid, too static; and language, especially theological language, fails when dealing with the mystery of the Godhead; the unknowable, except at mystical first-hand, of the Absolute. Eckhart, theologian and mystic, puts it succinctly, "Why dost thou prate of God? Whatever thou sayest of Him is untrue."

The quotations are notable for the beauty of expression. It is as if the very light of divine Reality illuminated the writers so that a poetic and heavenly air informs the very words with which they seek to express the inexpressible. From Chinese sources come stories of comic subtlety to emphasize truth. The wealth of material tempts a reviewer beyond the limits of his space.

One hopes that many will be attracted by Mr. Huxley's electric and devout spirit to the point of buying his book, for it is important for man in this confused day to be able to turn to the profound wisdom of the ages. Man is "a nothing surrounded by God, indigent of God, capable of God and filled with God, if he so desires." For all who need desperately to replenish their sense of the numinous, to dwell on the great imponderables of the spirit, *The Perennial Philosophy* is an imperative.

VIRGINIA E. HUNTINGTON.

College Text-Book in Religion

WHAT RELIGION IS AND DOES. By Horace T. Houf. New York: Harper and Brothers, 1945. Pp. viii, 413. \$3.

Professor Houf, in this revised edition of his book, has collected an array of divergent materials dealing with the problems of religion and its place in the modern world. Arranged for use as a text, the book includes such considerations as religious origins, developments, and doctrines; scientific and philosophic analyses as they pertain to religion; social questions and their religious treatment. Both Judaism and Christianity receive special examinations, along with a history and criticism of the Old and New Testaments. The usefulness of the work is enhanced by a series of questions and readings on each chapter. The bibliography, while for the most part ample, is seriously deficient in failing to cite adequate works of other than a Protestant bent. In many respects the index could be more complete.

Over against the positive aspects of the book's wide scope, the attempt to compress a myriad of subjects into one average-size volume has resulted in a superficiality perhaps unavoidable in such a

text. Considering its proposed use, the presentation can give a student little more than the typical liberalism of a middle class Protestantism. It is pervaded by a skeptical spirit which can be the foundation of no organized system either in theory or in practice. While it renounces dogmatism, it at the same time fails to expose a purely speculative religion as non-functional and ineffective for a program of social action. Despite the fact that the avowed position of the author is that of Theism, he reduces "god" to a kind of cosmic prop serviceable for the bolstering of man's moral activity and ethical ideals. It seems that the religious "venture" may be only one of gamble in an experimental attitude. Should men be able to take the broad leap from knowledge to faith, "they may test for themselves in a living way an hypothesis which science and realistic philosophy might not make but do not forbid." How one can seriously believe that a religious view having such a psychological background can result in a meaningful program of life is difficult to understand. If religion demands for itself more than an "at-homeness in the emotions of men," this emaciated conception of Theism must be adjudged unworthy the consideration of intelligent and honest men.

Finally, it should be noted that in spite of the progressive impression of the work, a reference to the Semites as a Semitic "Race" betrays an infection, conscious or otherwise, from dangerous anti-semitic cultural influences.

E. J. SMITH.

Basic Church Doctrine

EVERYMAN'S RELIGION. By Kenneth Mackenzie. New York: Morehouse-Gorham Co., 1945. Pp. 85. 80 cts.

THE GIST OF THE CHURCH. By Frederick C. Ruffe. Abilene, Kansas: the author. Pp. 84.

"No one ever tells us how or where to begin to be a Christian," exclaimed a young officer in Syria to the Bishop of Ripon. "All your sermons are based on the assumption that we understand Christian phraseology and that we have, as a background, some conception or understanding of the cardinal Christian doctrines. If only you would sometimes begin at the beginning, for the benefit of the likes of me!"

The former Bishop of Brechin, the Rt. Rev. Kenneth Mackenzie, has undertaken to "begin at the beginning" in an admirable little book of 85 pages, for "beginners" in the Faith. *Everyman's Religion* is written to give the main outlines of the Christian faith, and of the demands it makes upon the individual. Using the Apostles' Creed as an outline, the Bishop presents a concentrated picture, especially well done.

Not so well done, but purporting to give the main outlines of the Christian faith and of the Episcopal Church, is *The Gist of Religion* by the rector of St. John's Church, Abilene, Kans. Fr. Ruffe's treatment of his subject inclines toward wordiness in spots. As a booklet for Confirmation candidates, it would prove helpful, if adequately supplemented by other and more detailed doctrinal material.

RALPH J. SPINNER.

Return to "The Living Church"

THIS editorial—one of the rare ones written in the first person singular and signed by the writer—marks the return of the Editor to *THE LIVING CHURCH* after an absence of nearly three years for service with the United States Marine Corps.

It is good to be back after this prolonged absence and to have the privilege again of sharing in the thoughts, the life, and the work of so many devoted Churchmen whose primary interest is living the Christian life and building the kingdom of God on earth. It is good to receive again letters from old friends and acquaintances; to work with the loyal members of *THE LIVING CHURCH* office family; to feel once more the pulse of the Church at work; to hear the sound of the presses turning out their thousands of copies of the new issue, and to smell the clean freshness of printer's ink which is so challenging to everyone with a nose for newsprint.

I have been spending a week at the editorial office in Milwaukee getting again the feel of the weekly routine of *THE LIVING CHURCH*. I have enjoyed the renewing of friendships with my fellow-workers, some of whom have been with *THE LIVING CHURCH* as long as I have or longer. There is for instance Mrs. Mary A. Mueller, head of the subscription department, who has been with *THE LIVING CHURCH* for 22 years, and Mrs. Marie Pfeifer, business manager, who came to *THE LIVING CHURCH* at about the same time I did and is in her 21st year with the magazine. There is the advertising manager, Edgar O. Dodge, who is a second generation member of *THE LIVING CHURCH* office family. He came to the Milwaukee office of *THE LIVING CHURCH* last May, having served before that for seven years at the New York office of Morehouse-Gorham Company where his father, Edgar Dodge, is still the credit manager after more than 30 years of faithful service. There are other pre-war members of the office family like Mrs. Alice Hopper and Edna Monacelli. It is good to see them all again and to be able to thank them personally for carrying on the work of the office so splendidly during my absence.

Then there are the new members of the office family who already seem to have imbibed some of the fine spirit of loyalty and coöperation that have always characterized members of the office family. There is the Rev. Richard A. Park, who has recently joined the staff as managing editor. There is Miss Elsie Busack, sister of a longtime member of the office family now working in our New York office. There are Miss Lora Clafendetcher in the front office and "the girls in the back room" who handle the subscription list—Mrs. Marie Rudhman, Mrs. Janet Drapkin, and Miss Colleen Polenz.

Then there is Mrs. Jean Drysdale, who has just resigned as managing editor for urgent family reasons (as already reported in these columns), but who still maintains a deep and loyal interest in the *THE LIVING CHURCH* and swears she will come back and help us out at the time of General Convention if not before. A faithful worker and loyal Churchwoman, Mrs. Drysdale has been primarily responsible for keeping up the high quality of our news columns during the war. Our correspondents in every diocese know her well as the one who has guided their work during the past three years.

An occasional "helper-outer" is Mrs. Lorraine Day, who came to us fresh from journalism school in December, 1939,

became the wife of the present executive editor in 1941, and is now our Milwaukee correspondent and emergency editorial assistant.

I have purposely left the last reference to the acting editor, Peter Day, who now becomes executive editor of *THE LIVING CHURCH*. If there is any job that requires more tact, common sense, and retention of equanimity in adversity than being editor of a Church magazine it is being the deputy of an absent editor. The editor at least can hew to his own line and make his own mistakes; an acting editor has to exercise just as much judgment but has the additional responsibility of carrying on another man's policies and not involving him in embarrassing situations. Mr. Day has performed this function remarkably well; indeed, he has carried on the editorship of *THE LIVING CHURCH* so successfully that there can be no question of returning to the *status quo ante bellum* when I was the editor and he was the managing editor.

But more of this a bit later. First I want to mention those other members of *THE LIVING CHURCH* staff who rarely, if ever, see the Milwaukee office but who exercise a profound influence on *THE LIVING CHURCH* through their writing and their constructive criticism and advice. The dean of these other members of *THE LIVING CHURCH* staff is Miss Elizabeth McCracken, who has been associate editor and New York correspondent for 12 years. Even before this she frequently wrote editorials for *THE LIVING CHURCH* and for many years conducted our book review department. To hundreds of the clergy and laity in the New York area and to members of the House of Bishops and the National Council, Miss McCracken is in a special sense the very personification of *THE LIVING CHURCH*. Few, indeed, are the important Church meetings in New York that she does not attend, quietly taking notes at the press table and button-holing leading participants later for further information so that her stories may be complete and accurate. Not a few presiding officers have formed the habit of glancing to see that she is there before opening a session and many a bishop and National Council member has made a speech directed not so much to his colleagues as to Miss McCracken and through her to the members of *THE LIVING CHURCH* family.

Our other associate editor, Mr. Paul B. Anderson, is now in Paris on a special mission for the Presiding Bishop and to study the effect of the war on the work of the YMCA Press and the cordial relationship with the Orthodox which were his special interest before the war. His advice and counsel on matters pertaining to the European and Eastern Churches is invaluable.

Our department editors too have made their special contributions to *THE LIVING CHURCH* in war time.

The Rev. Hewitt B. Vinnedge, book editor, has made his important department a constructive force in the publishing world, in cooperation with an unexcelled staff of reviewers. We hope that one of the improvements of the future will be more space for comment upon current books, as well as critical articles and surveys.

The Question Box, deprived of its mentor when Bishop Wilson died, has found a new and able conductor in Canon Marshall M. Day, father of the executive editor and rector of Christ Church, Whitefish Bay, Wisconsin. Canon Day's

brief answers to questions represent a surprising amount of individual research and the fruit of years of scholarship and study. They combine clarity and broad vision with the firmest kind of loyalty to the Catholic faith as taught and practiced in the Episcopal Church.

The Very Rev. Victor Hoag, editor of the department "Talks with Teachers," has greatly enhanced the interest and value of *THE LIVING CHURCH* for teachers and other church workers in our Church Schools, as well as for parents and our readers generally.

I also want to say a word of appreciation to our many correspondents in virtually every diocese and missionary district of the Church. Some of these have been sending the news to *THE LIVING CHURCH* for as long as twenty or thirty years while others have only recently begun to participate in this important function of *THE LIVING CHURCH*. We pride ourselves on giving the most complete coverage of the news of the Church made by any periodical, weekly, semi-monthly, or monthly—and we do our utmost to keep our news columns free of any suggestions of bias or partisanship. It is upon these correspondents that we rely to maintain our high reputation in this respect.

I also want to thank particularly the many chaplains and other Churchmen in military service who have sent us interesting news items from the four corners of the world. Thanks to their interest we have been able to share with our readers reports of the work of the Church among members of the Army, Navy, Marine Corps, and Coast Guard and also to supplement the work of our regular correspondents in reporting missionary activity in many remote fields. One of the valuable by-products of the military service in which so many thousands of Americans were engaged was the opportunity to see something of foreign missionary work for themselves. Many valuable contacts between Americans in the armed forces and native Christians all over the world have been reported by these voluntary correspondents in the armed forces.

So much for the past. Now what of the future?

I have already said that *THE LIVING CHURCH* is not going to return to the *status quo* before the war. We have other and I hope better plans for the future of *THE LIVING CHURCH*. Relaxation of the restrictions on the use of paper is going to make possible a bigger and better *LIVING CHURCH*, while our greatly increased circulation means that more readers than ever before will be able to share in our post-war plans. This larger circulation and the increased advertising in our columns have also brought *THE LIVING CHURCH* to the happy day when—for the present at least—it is operating at a small annual profit instead of a deficit. Since *THE LIVING CHURCH* is not intended to be a money-making magazine, this means that more money may be put back into the magazine itself, thus enabling us to give our readers a bigger and better periodical.

Beginning January 1st we plan to restore the wide margin and full page size of the pre-war *LIVING CHURCH*. Either at that time or a bit later we hope also to increase the size of the type and enlarge the number of pages, perhaps adding a colored cover and other embellishments that will make *THE LIVING CHURCH* physically better-looking. More important than these things, however, we hope to be able to spend some of our profits wisely to obtain more complete news coverage and a greater number of important and significant articles from writers both in this country and abroad.

As to the practical operation of *THE LIVING CHURCH* on a week-to-week basis, Peter Day and I will be working in

THE LAST SUPPER*

THE fresco keeps its quiet guard aloof
 Against the convent wall. No sullen smoke
 Has blurred the Sacred Face, though flaming roof
 Crashed mightily about the gathered folk.
 And Nothing stalks where once, like measured dance,
 The office chant renewed the daily praise.
 What means this miracle of time and chance,
 Whose telling quickens life and pain allays?

Like some pure probe of modern surgery,
 There stings within the question, "Is it I?"
 We hope with Peter that it cannot be,
 And look upon the Face of Love—to cry,
 From depth of soul, when every ounce is weighed,
 "O Master, it is I who Thee betrayed."

ELIZABETH MABEL BRYAN.

*The Allied Art Commission has recently announced that the famous five hundred years old painting of *The Last Supper* by Leonardo da Vinci in the refectory of St. Mary of the Graces in Milan, has been left intact, with the rest of the building in ruins.

very close cooperation. As editor I shall continue to be responsible for the basic policies of *THE LIVING CHURCH* and will write many of the major editorials. I hope also to have a brief weekly column of a more personal nature so that I may continue the informal comments that I put into letters "From the Editor" during the war and that many readers have seemed to enjoy. In addition I shall develop major articles and series, make contact with authors, and represent *THE LIVING CHURCH* in various Church gatherings. I shall, however, be based at our New York office rather than in Milwaukee and will not directly supervise the production of the weekly issues. In addition to *THE LIVING CHURCH* I will be in charge of obtaining book manuscripts and the production of general books (exclusive of textbooks) for the Morehouse-Gorham Company in New York.

In Milwaukee Mr. Day will continue to be in charge as executive editor. He will oversee the production of the weekly issues and will execute the policy of *THE LIVING CHURCH* through editorials, correspondence with readers, the acceptance and rejection of manuscripts and so on. He also will write a number of the editorials and will represent *THE LIVING CHURCH* at various Church meetings as well as being directly responsible for the quality of the weekly issues. The managing editor, news editor, and all of the members of the staff will work under his immediate direction.

So far as correspondence is concerned, it is requested that everything be addressed to the Milwaukee office except letters requiring my personal attention. Thus all news material, letters to the editor, articles and general correspondence should be addressed to *THE LIVING CHURCH*, 744 North 4th Street, Milwaukee, 3, Wis. Letters requiring the personal attention of the editor should be addressed to me at *THE LIVING CHURCH*, 14 East 41st Street, New York 17, N. Y. Ordinarily, no news item or other material intended for immediate publication should be sent to me since a delay will be involved in transmitting it to the office of publication in Milwaukee.

So *THE LIVING CHURCH* inaugurates its post-war plans. We enter the post-war period with the largest and most capable editorial staff that we have ever had, in the years that I

have served as editor. While we are far from wealthy and are still at the point where any year may result in a deficit rather than a profit, we are at a point where we can afford to spend a little more money on *THE LIVING CHURCH*, and we plan to use this money as wisely as possible to improve both the appearance and the literary content of the magazine. Little by little these changes will become apparent to the members of *THE LIVING CHURCH FAMILY* and we welcome any suggestions that they may have from time to time for further improvement and better service.

THE LIVING CHURCH is your Church periodical. We pledge ourselves to do our best to make it the finest possible "weekly record of the news, the work and the thought of the Episcopal Church," and of world Christianity as seen through the eyes of this Church.

Clifford P. Morehouse

French Children and Schools

SELDOM has any appeal to our readers produced a more immediate and generous response than that for the children of France in our issue of October 21st. More than \$1900 has been contributed through *THE LIVING CHURCH RELIEF FUND* for this purpose, and contributions continue to come in steadily.

Dr. Howard E. Kerschner, just returned from a survey trip overseas for Save the Children Federation, describes in an article in this issue the present situation in France. In his article, and in a visit to this office, he spoke of the important work being done for individual children but emphasized also the urgent need of rehabilitating French schools. The federation is seeking to obtain sponsors for 1,600 schools as well as for 2,000 individual children, and we hope our readers will help in both kinds of work. School sponsorships cost \$150, \$250, \$500, and up, depending on the needs and resources of the particular school.

Perhaps a sizable number of readers will be able to sponsor schools individually, but many will find it more practicable to cover a part of the cost of sponsorship, permitting their gifts to be grouped with those of others through *THE LIVING CHURCH RELIEF FUND*, or in other ways. The money contributed makes possible the provision by the school of needed clothing, supplementary food, textbooks, and other necessities. While on the subject, we must repeat, for the information of the three thousand new readers who have joined *THE LIVING CHURCH FAMILY* since October 1st, that *THE LIVING CHURCH RELIEF FUND* makes no charge whatever against contributions given to it, not even for postage or checks. All the expenses are borne by the publishers of the magazine, and the full amount forwarded to agencies (in this case, the Save the Children Federation) able to carry out the work.

Dr. Kerschner, whose article appears on page 9, visited Norway, Holland, Belgium, France, and Sweden on his recent tour, observing conditions among children and establishing machinery for the operation of the federation's program. His articles on Norway and Holland appeared in the *Christian Science Monitor*, and that on Belgium appeared in the *Christian Century*. Director of relief in Europe for the American Friends Service Committee until 1942, in 1939 he was also made executive vice-president of the International Commission for Child Refugees. After resigning from his post with the Friends' service committee, he founded and became chairman

of the Temporary Council on Food for Europe's Children, which carried on a nationwide campaign to bring about the sending of food through the blockade to the children of German-occupied countries in Europe. The council's efforts were unsuccessful with respect to Western Europe, and the resulting malnutrition and starvation thus became a definite responsibility of the British and American people.

In January, 1945, Dr. Kerschner accepted membership in the board of directors of the Save the Children Federation. He was elected vice-chairman of the federation and became chairman of its overseas committee. Later, the Temporary Council on Food for Europe's Children became merged with the federation.

We hope that his authoritative report of present-day conditions in France will lead many readers to respond generously, so that Christmas will be not a strictly Anglo-Saxon holiday this year.

No One Is Above the Law

TWO BISHOPS—Bishop Manning of New York and Bishop Stevens of Los Angeles—have earned the thanks of the entire Church for their timely witness that no person stands above the Church's law. Whatever individual Churchmen may think is desirable by way of changes in the Church's marriage law, the first necessity is a fearless and even-handed administration of the law that exists.

Bishop Manning, as reported in last week's issue, ruled that Elliott Roosevelt was not eligible to serve as a vestryman; Bishop Stevens (p. 5) ruled that the marriage of Bette Davis, divorced movie star, could not be solemnized by a priest of the Episcopal Church. In each case, the ruling may have seemed unfair to some, and undoubtedly caused pain to some; but bishops at times must unflinchingly take such action for the welfare of society as a whole.

It must be added that many times such cases are so decided without publicity. In this case, public action was necessary to correct public misapprehension due to the announcements of the election and the proposed wedding in the newspapers.

By their acceptance of their responsibility to uphold the existing law of the Church, Bishops Manning and Stevens have shown that no one, however high in state, society, or the half-world of the movies, has the right to flout the Church's teaching and still expect the Church to bless a marriage that violates previous vows or to permit such a violator to hold a position of trust in parish, diocese, or national Church. They have shown that the Church really believes and practices what it professes and enjoins.

Afterthoughts

FORTUITOUS JUXTAPOSITION OF NAMES sometimes results in an amusing and unintentional combination. Here is one from the *Springfield Churchman*:

SOME SINNERS
Father Bowman
DAVID THE KING

We hope that Fr. Bowman, like David the King, was able to say: "It is good for me that I have been in trouble, that I may learn thy statutes."

The Reconversion of the Church

II. Christianizing America

By the Rt. Rev. Stephen E. Keeler, D.D.

Bishop of Minnesota and Member of the National Council

MISSIONS? Oh, that is something we do in the South Sea Islands." Alas! In a large way, geography has been too important a factor in determining what a true missionary opportunity is supposed to be. A sincere Christian, wherever he may live, cannot escape the missionary motive and objective, and if he feels no urge to missionary effort, the reality of his conversion and the depth of his Christian conviction may well be questioned.

The New Testament is missionary from cover to cover—from the story of God's own Incarnate Mission to this earth, in His Advent in Bethlehem's manger, to St. John's vision of the river of the water of life, with "the tree of life on either side, the leaves of which were for the healing of the nations." How the nations of the earth, of whatever color their skin, and in whatever clime they dwell, need the healing balm of the Love of God, to reveal which God, Incarnate in Christ, came to this earth AS A MISSIONARY.—"*My meat (mission) is to do the will of Him that sent me and to finish His work!*" (St. John 4:34).

JACKSON KEMPER

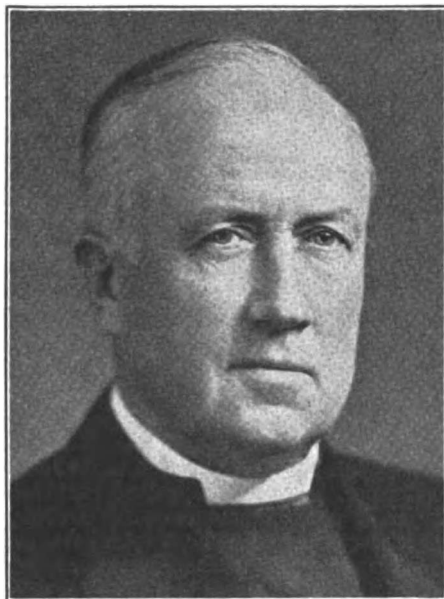
For us in the Episcopal Church the story of our corporate missionary effort begins with that eloquent sermon preached by Bishop Doane of New Jersey at the General Convention in 1835, in which he struck the keynote in the declaration that "every Church member is, by the terms of his baptism, a member of the missionary society of the Church." This decisive sermon resulted in the election of the Rev. Jackson Kemper, rector of St. Paul's, Norwalk, Conn., as missionary Bishop of Indiana and Missouri. Consecrated September 25, 1835, he became the first of our missionary bishops, and though sent directly to Indiana and Missouri, as the pioneer frontiers extended he became known as the missionary Bishop of the Northwest. His journeys took him into territory now covered by the dioceses in the states of Indiana, Missouri, Wisconsin, Minnesota, Iowa, and the eastern portions of Nebraska and Kansas.

When the intrepid Kemper pushed his way into these states as a missionary of apostolic faith and order, he found only two priests and four church buildings in his jurisdiction. At the present time the same territory has 12 bishops at work in 11 dioceses. When we realize that in the same area there are now 441 clergy and 544 organized parishes and missions, not to mention the mission stations, institutions, schools, and hospitals, we may readily conclude that the Church has made real progress in the development of her missionary work. Further, as we remember that the whole of our missionary effort in the vast area covered by our continental missionary jurisdictions and our ever-increasing work overseas has all come in

110 years, we may thankfully note that the past century in our own communion may be characterized as one of great missionary expansion. Then, adding our own effort to those of the Mother Church in England and our Sister Church in Canada, we have a picture of the missionary enterprise of the Anglican communion at which one may well exclaim, "What hath God wrought!"

DOMESTIC MISSIONARY AREAS

The problem inherent in the geographical extent of the work in our domestic missionary areas is little appreciated in the Church at large. The 14 missionary districts cover more than one-third of the



BISHOP KEELER: "*Wherever man is found, his need is that of redemption.*"

total area of the continental United States. The largest of these district—New Mexico and Southwest Texas—gives its bishop the largest jurisdiction, geographically, in the American Church. This district covers 153,394 square miles. To find anything its size in the East, you would have to combine the dioceses of the first and second Provinces with Bethlehem, Erie, Harrisburg, and Pennsylvania. These 19 dioceses would have an area of 153,528 square miles. The district of Arizona, with an area of 113,810 square miles, is about the area of the dioceses in the first and second Provinces, which total 117,144 square miles. Nevada has an area of 109,821 square miles and Wyoming 97,548 square miles. Further comparisons could be made between our missionary districts and other diocesan units in the Church to illustrate the geographical extent of our missionary effort in the continental United States.

The great distances and the small concentration of population constitute the

real problem in our missionary districts as well as in many of our dioceses. In the district of New Mexico and Southwest Texas, with its 153,394 square miles, there are 32 clergy, counting the bishop. This means 4,793 square miles per man, an area the size of the state of Connecticut. Nevada, with 109,821 square miles, has 11 clergy, including the bishop. This means 10,000 square miles per man, an area larger than the state of New Jersey. Arizona with 113,810 square miles has 36 clergy including the bishop, which means 3,161 square miles per man, an area nearly twice the size of the state of Delaware.

The population of Arizona is 499,261, or about four persons per square mile. That of Nevada is 110,427, or about one person per square mile. While this is the extreme, other western missionary districts present much the same picture. In the wide open spaces of 146,131 square miles of Montana, the largest geographically of our dioceses, the population is 559,456, or about four persons per square mile. In Minnesota, with a population of 2,792,300, there are 34 persons per square mile. Other illustrations could be mathematically figured to furnish ample evidence that the small concentrations of populations at great distances from each other is the root problem in most of our missionary districts and dioceses in the middle and far western areas of this country.

CONSTANT TRAVEL IMPERATIVE

The scattered communities in which the people live seldom have enough communicants to care for a resident priest. It forces the missionary policy in both district and diocese to be one of grouping several communities under the care of one man. This means constant travel between stations and makes the travel item in the diocesan budget an important factor in missionary administration. Travel was likewise important in apostolic days, and the pages of the Gospels and the Book of the Acts are full of thrilling travel stories. The Master and His disciples were always going about from village to village. The story of the Acts is one of constant travel on the part of missionaries—"in journeyings often"—"in labours more abundant"—"in perils" of many sorts—"beside those things which are without that which cometh upon me daily the care of all the churches." Between journeys St. Paul wrote his Epistles, and he must have had in mind the combination of travel and desk as necessary in the life of any effective missionary.

Every bishop responsible for large geographical areas strives so to arrange the field that while travel is a prime requisite for most of his men, nevertheless there shall be some time both for study and a devotional life, without which no ministry can be really effective. It means a constant oversight of the field, and readjustments within it, as a bishop studies its needs and developments and the abilities of the men

at work. After 15 years of experience in a missionary diocese (even if not technically a missionary district) I can confidently assert that given missionary-minded bishops, who themselves get out into the fields among their priests, giving them pastoral counsel, doing themselves some of the things they expect their men to do, insisting upon salaries that are at a decent if modest level, constantly working for more comfortable rectories, and providing larger travel items in the budget, we can go a long way in meeting the problem of the ministry in the small communities in widely scattered areas.

NEED OF RECOGNITION

Since so large a part of the work in our missionary jurisdictions is in small town and rural areas, we must insist upon an increasing recognition by the general Church of the great importance of tremendous effort in this field. Unless non-Roman bodies make a real study of the rural needs and opportunities, and devote themselves in a strategic and sacrificial effort to meet them, they will discover that it is no idle boast on the part of the Church of Rome that she plans to take it over. I wish every member of our Church interested in its growth would read with care the reprint of articles from the *Christian Century* entitled, "Can Rome Win America?" The answer is, Yes, she can, unless we are wide awake to what is going on. Mr. Dawber, executive secretary of the Home Missions Council of North America and author of *Rebuilding America*, writes of the problem: "American Protestantism depends largely on rural life and rural religion. For the past forty years our Protestant families in the cities have not reproduced themselves. For the sake of the future city, as for the nation itself, it is necessary now to quicken the interest in rural life and to start with the rebuilding of rural America, so as to absorb as much of the surplus population of the city as possible."

Of course, in a large sense, the meaning of Christianity for rural life is the same as for life everywhere, since it is always a Gospel of Redemption. Wherever man is found, his need is that of redemption, and rural society is no exception to it. Looked at in a historic sense, Christianity really came into our rural areas with an emphasis on individual conversion. While the revivalism characteristic of the rural church in bygone days did some good, much of it never actually was what it was supposed to be, and has in wide areas of rural life gone to seed in fanatical emotionalism. As we re-study rural needs we come to the conclusion that country people need salvation in terms of more modern values, and especially those of significance for rural welfare and development.

GOSPEL'S RURAL BEGINNING

Let us never forget that Christianity was born and raised in a rural setting. "The Bible is a rural book and the history of the experiences of a rural people in their search for God." The coming of the Saviour is itself a fact of rural life that should be constantly recognized, and the significance of which is really growing as time passes. "Can any good thing come

out of Nazareth?" is a text for today. Street corner conversation in Jerusalem must have been skeptical when the announcement was made that the Saviour of mankind would come from the little-known Nazareth. Jerusalem was the only place from which to expect such a leader. Birth in the stable of a country inn; a boyhood in a village carpenter shop; a gracious loving ministry on the shores of an inland sea; the Gospel of Life proclaimed from a mountainside, with meadow metaphors to illustrate his words, AND THEN THE CITY — JERUSALEM — CRUCIFIXION!

The pride of Pharisee and Scribe in Jesus' day centered in large degree in the attitude of the fancied superiority of the city to the country. That same spirit is one of the devastating elements with which rural life has contended in the past, but there is great hope for the future in the varied ways in which farm leadership and organizations are asserting themselves in the total economic life and in national affairs. The end of the war has brought drastic readjustments in industrial life. We will some day be face to face with problems of unemployment. Already our social experts predict a back-to-the-land movement and a reevaluation of all those things that rural leaders have insisted are the foundation of any worthy society. In a recent speech Winston Churchill said, "I look forward with great hope to the recreation of the rural life of Great Britain as a result of the changes caused by the war."

AMERICA HALF RURAL

In America one-half of the nation's total population is living in rural areas. Thirty-five million of these are on farms and 20 million live in approximately 20 thousand small towns and villages under rural, rather than urban conditions. Many of these towns are the trade centers for farming homes. I have often walked the Main Street of a Minnesota town on Saturday night, noting its curbs lined with cars, and the sidewalks, movie theatres, stores, and cafes filled with people. On some side street in that same town there will be an Episcopal Church which, while not crowded on Sunday, is nevertheless coming to be the center of a vitally redemptive spiritual life. An eastern bishop once told me that the Episcopal Church is an urban church, and cannot work in rural or small town life. He was woefully, if not stupidly, mistaken. The Episcopal Church will go wherever it has leadership. Give our rural and small town churches a sympathetic and consecrated leadership and you will get surprising results. They cannot be successfully developed by a bishop living at a distance from them and seldom getting to them for visitations, conferences, and even social engagements. But when a bishop and a diocesan or district department of missions, recognizing the opportunities in rural work, give themselves constructively to the task, results will come.

In our missionary areas, whether in a district or a diocese, the clergy are the key to the situation. The all too rapid turnover in the field is the greatest handicap to any constructive work. Every bishop too frequently hears the discouraged com-

ment from a small congregation, "We just get acquainted with Mr. So-and-So, when off he goes." Men who remain one or two years in a place do it little or no good, and many times positive harm, since all too often they think the first thing to do is to change all their predecessors did. The result is a confused congregation and frequently open antagonism in many quarters of parish life. An important item of counsel to a man entering a new field is to change nothing until he has won to some degree the confidence of his people, and then he can make almost any change that really seems desirable and meets the rubric of common sense (a rubric the breaking of which makes for most of the trouble in pastoral work).

NEEDS FOR A RURAL MINISTRY

What are some of the things that can be done to correct the rapid turnover in the ministry of the small town and rural areas? I would say in the main that there are four ways in which to improve this ministry. (1) DIGNIFY IT. (2) PREPARE MEN FOR IT. (3) SUPPORT MEN IN IT. (4) PROMOTE MEN FROM IT. Let us look briefly at these four points in this corrective program.

(1) DIGNIFY IT. We should work to encourage the idea that a man who enters the rural field and is in charge of three or four mission stations in a scattered western area, is just as much a missionary as a man who goes to China, Japan, Liberia, or anywhere else. We are all apt to think of the men and women who go to the so-called foreign field as really heroic, and of course, they are. However, it will take just as much courage and loyalty to go and to remain in the domestic field as it does to go overseas. One may be just as lonely in the wide open spaces in the West as he would be amid strange ways and customs of a foreign environment.

Again we should get away from the idea generally prevalent in the Church that it is the big parish that really counts. Let us not fault our younger men for an ambition for the larger parishes, but rather the Church itself, for fostering the idea that the big parishes are the important ones in any diocese. It is a humbling experience for the rector of every large parish actually to estimate the number of people who have moved into the parish from small towns. If it were left to large parishes to replenish their membership through their own birth rate, they would be in a sorry state indeed. It has been my privilege to be rector of three large city parishes in my ministry, and I never ceased to be impressed with the way in which their membership was constantly increased by people moving into them from smaller towns.

(2) PREPARE MEN FOR IT. It will be a bright day for the rural and small town ministry of the Church when seminary leaders really study this problem and place a proper emphasis on the preparation of men for these fields. The pastoral theology taught in most of our seminaries needs a real overhauling. Very few seminarians are destined for a ministry in large city parishes. If they begin as curates in such, the chances are that a wise rector can teach them more in six months than they get in

three years of pastoral theology in any seminary. There are experienced men in both the theory and practice of rural society, and there are men who are expert in the pastoral ministry of towns and smaller cities who could make valuable contributions in supplementing, if not actually replacing, the teaching now given in seminary courses in pastoral theology. Men will tackle the missionary opportunities of a small town and rural ministry with greater confidence and skill when seminaries offer some courses with content actually focused upon this problem.

(3) **SUPPORT MEN IN IT.** It is a fact that bishops and diocesan boards of missions are giving much more serious attention to the salaries in rural and small town areas. If a man can have some assurance that hard and devoted work in the diocesan missionary field will not be overlooked so far as salary is concerned, he will be greatly encouraged to stay longer in it. It would seem but good strategy to encourage men in the first five years of rural or small town work to turn a deaf ear to those first calls which seem to offer a greater opportunity because they represent a few hundred dollars increase in salary.

Another way of supporting men in the missionary area is to build their morale by having them feel that they have an honored place in diocesan work. Constitutions and canons of every diocese and district should be so constructed that they would insure representation of rural and small town areas upon diocesan councils and boards. The bishop, too, can help in this respect by appointing men from these rural areas on diocesan commissions and committees, the appointment of which rests in his hands.

(4) **PROMOTE MEN FROM IT.** When vacancies come in larger parishes, their vestries should be encouraged to look for men in the small places with a view to promoting them. Two of the most distinguished recent rectorates in the diocese of Minnesota were those of men called to large parishes after several years of earnest effort and experience in the domestic missionary field. I know of no better way to develop the missionary spirit in any large parish than for them to elect as their rector a man who actually has been a missionary. I have seen great good come from this kind of strategy. As I write this paper I can think without effort of 14 men in the diocese of Minnesota, all of whom were called to larger parishes because of work well done in the small town, and even rural areas. There is no better way of building diocesan morale and confidence than this policy in clergy promotion.

GREATER SELF SUPPORT

Anyone responsible, in a diocese or a district, for the appropriation of missionary funds, realizes the need of a strategy to move all subsidized work in the direction of greater self support. All too frequently our missionary policy has afforded no such incentive. This can of course be true of missions and aided parishes which receive help from diocesan missionary funds. It can, on a larger scale, be true of a missionary jurisdiction supported in part by grants from the general Church. Every appropriation made to such a field

should be on an annually diminishing scale. If new work is to be undertaken, it is generally true that old work must release the necessary funds. Those who are interested in our domestic missionary work will be heartened to know that such a policy and program is rapidly getting support throughout the field. Surveys of our missionary fields both at home and in some instances overseas, have revealed ways in which adjustments can be made and appropriations reduced, and all in the direction of moving the field toward self-support.

With this in mind, there are probably several of our districts which should be moving forward to diocesan status. The strategy by which the diocese of Oklahoma moved from a missionary jurisdiction to an independent diocese should not be forgotten, and could well be studied and followed by other districts. In 1934 its bishop, its clergy, and lay leaders adopted a plan by which, over a period of five years, appropriations should be annually reduced until they reached the vanishing point. Vision and courage on the part of the leaders of the district to initiate this program and to see it through resulted in the establishment of the diocese of Oklahoma in 1937. A study of the financial and other statistics of some of our missionary jurisdictions would seem to indicate that Oklahoma's example ought to be followed elsewhere.

NEED OF MERGER

There are other instances in which missionary jurisdictions should be merged with contiguous dioceses. Colorado is a notable success of just this kind of an experiment. In 1919 the missionary district of Western Colorado became a part of the diocese of Colorado. There was a working agreement between the diocese and the National Council by which for a period of time aid should be given to Colorado for the support of additional episcopal supervision. This was on a decreasing scale, and it resulted in the present diocese of Colorado, relatively one of the strongest in our western area. Another merger waiting only for the formal action of the next General Convention is that of the missionary district of Western Nebraska with Nebraska. An instance of the union of two dioceses with a view to strengthening missionary work within the united area is that of the former dioceses of Duluth and Minnesota. This was accomplished in January, 1944, and there are already ample signs of a strengthening of

the missionary program throughout the entire state as a result of this historic action.

It should be noted that mergers and unions of this sort cut down episcopal overhead, and enable money to be appropriated for the salaries of men and missionaries who are working at the grass roots of missionary life. At the time of a vacancy in any missionary jurisdiction it would seem good strategy to postpone any election until it has been determined beyond any question that the continuance of the missionary jurisdiction as such is really necessary. The possibility of a merger of Eastern Oregon with Oregon is a case in point. While Texas is a large territory, might it not be possible to re-study that field and re-draw the lines of diocesan boundaries so as to make unnecessary the continuance of North Texas as a missionary jurisdiction?

WORK AMONG INDIANS

Outstanding in the way of opportunity and challenge in several of our missionary districts is the work among Indians. While South Dakota has by far the lion's share of it, there are important centers of Indian work for the Arapahoes at Ethete, Wyoming; among the Navajos in New Mexico and Arizona; in Utah with the Utes; in North Dakota with the Sioux, and in Minnesota with the Chippewa and Sioux.

A forward step in our Indian field is the new plan for treating the work as a unit without breaking it up along district and diocesan lines. An important instance of this is the effort among the Sioux, who are in North and South Dakota, both districts, but a large number of them in Minnesota, which is a diocese. To think of Indian work as confined to missionary districts would be to exclude fourteen important Indian missions in the diocese of Minnesota. Conferences with the Bishops of North and South Dakota and Minnesota are now held for the purpose of working out a uniform program for Indian work. A similar effort is now under way to unite the Navajo work in Arizona and New Mexico under a committee consisting of the bishops and other Indian workers.

A great emphasis in our Indian work is placed upon education—training the boys and girls for future leadership in their communities. St. Michael's Mission School for the Arapahoes, and the Shoshone Indian School, Wind River, both in Wyoming; St. Elizabeth's School and St. Mary's School for Indian girls in South

| Missionary District | Communicants | Ordinations | Grants from National Council | Total Receipts | Paid to of National Council | Percentage of Confirmations to Communicant Strength |
|---------------------|--------------|-------------|------------------------------|----------------|-----------------------------|---|
| Arizona | 3,516 | 1 | 41,084 | 94,197 | 7,348 | 6.2 |
| Eastern Oregon | 1,900 | 0 | 15,678 | 44,089 | 3,345 | 6.7 |
| Idaho | 2,916 | 1 | 21,396 | 37,985 | 3,600 | 6.3 |
| Nevada | 1,731 | 1 | 18,567 | 33,100 | 2,702 | 6.4 |
| New Mexico | 4,775 | 2 | 30,287 | 199,459 | 5,500 | 6.3 |
| North Dakota | 2,720 | 0 | 20,585 | 26,708 | 4,500 | 4. |
| North Texas | 2,444 | 0 | 10,445 | 57,872 | 2,703 | 5.7 |
| Salina | 2,021 | 0 | 17,595 | 47,165 | 2,600 | 6.1+ |
| San Joaquin | 3,185 | 3 | 16,137 | 71,843 | 3,002 | 5.5 |
| South Dakota | 9,884 | 1 | 75,207 | 97,018 | 7,689 | 4.3+ |
| Spokane | 6,678 | 3 | 22,293 | 121,522 | 8,000 | 4.9 |
| Utah | 2,507 | 2 | 17,024 | 34,315 | 2,577 | 2.5+ |
| Western Nebraska | 2,865 | 1 | 14,719 | 47,570 | 4,940 | 3.1 |
| Wyoming | 7,003 | 4 | 42,349 | 92,547 | 4,605 | 7.1 |

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Dakota — are all effective training centers. The reopening of Hare School at Mission, South Dakota, for training boys in leadership, in the near future is an outstanding necessity for that district.

Any one of the Indian mission fields in any district would afford a profitable field for study for anyone interested in modern missionary strategy. We cannot deal with more than one in this paper, so let us look with rather close attention at South Dakota. It is a fact that the Bishop of South Dakota is in charge of more Indian Church members than all the other bishops of the Episcopal Church combined. In the district there are 96 churches and chapels, exclusively used by the Indians, and ministered to by 35 Indian clergy and catechists. With the death of Bishop Hare in 1909, it was generally conceded that the Sioux Nation, scattered on reservations throughout the two Dakotas, was largely evangelized, and that through the effort of the Episcopal Church. The story of Bishop Hare's life is the thrilling account of an Apostolate to the Sioux Nation, and it has all the quality and heroism of other intrepid pioneers who courageously carried the Church and her mission to many lands and people. His leadership and work were keenly appreciated and generously supported by the laity of two generations past. In Bishop Whipple's sermon there was this word of warning — "I know not what trials await you. The Church, which is now so keenly alive to the wants of this poor people, may grow cold." He never uttered a truer prophecy. That is exactly what has happened. The Sioux Nation, once largely of our Church membership, has been lost by the thousands to the Church. Those of us who have studied the situation realize our failure to continue the Christian schools founded by Bishop Hare is mainly responsible for this condition. The Roman Catholic Church, with cunning strategy and characteristic propaganda, makes a steady encroachment in areas once our own. From South Dakota there comes a Macedonian cry, "Continue your help to us!" In no area of the Church's missionary work could a greater response come than in our continued, intelligent, and constructive support of work among the Indians of the Dakotas. They are generously doing their share. The Niobrara Convocation in South Dakota, numbering 5,146 Indian communicants, gave \$9,385.00 in 1945. Of this amount \$4,000.00 goes toward the salaries of their own priests and Indian catechists, \$500.00 toward the salary of their bishop, and the remainder for the missionary program of the general Church. This field is growing in their own support. In 1943 their offering was \$6,401.00; in 1944, \$8,048.00; in 1945, \$9,385.00. In proportion to their numerical strength and limited economic opportunity the devotion of the Indian communicants in South Dakota is a thrilling affirmative to the question so often asked — "Do missions pay?"

COMPARISON OF FIGURES

Accompanying this article (p. 17) are statistics taken from THE LIVING CHURCH ANNUAL for 1945 and the Report of the National Council for the same year. I have gathered them together here, since in the ANNUAL and in the National Council

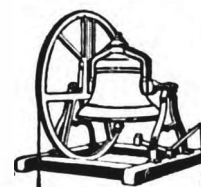
Report they are listed under the three provincial groupings, of which our districts are members. A study of these statistics would indicate that we have districts which should be moving more definitely in the direction of self-support. Further, there seems to be no real relationship between the communicant strength of a district and its grants from the National Council with what the district in turn gives to the work of the general Church.

The percentage of confirmations to communicant strength is included, since here our districts make a far better record than is the average among the dioceses. The statistical record in this respect among fourteen dioceses chosen from various sections of the country is as follows:

| | |
|------------------------|-----|
| Central New York | 3.2 |
| Colorado | 5.8 |
| Connecticut | 3.4 |
| Delaware | 3.6 |
| Kansas | 4.9 |
| Long Island | 4.1 |
| Maryland | 3.8 |
| Massachusetts | 3.3 |
| Missouri | 4.1 |
| Montana | 3.5 |
| Nebraska | 4.5 |
| New Jersey | 3.6 |
| Texas | 5.6 |
| West Texas | 6.1 |

In the important matter of ordinations to the ministry, the record of the districts is about the same as that of the dioceses. Both are tragically weak. It would seem as though the effort of the whole Church in building our missionary work in the domestic area could be used to move young men to give in response what is more important than any money, namely, a life in the ministry of the Word and Sacraments.

Take it all in all, the work in our continental missionary districts is something in which the Church may take some pride. However, it may well be asked, "Is the day not here when missionary districts should be turned into dioceses, and missionary work recognized as such wherever it may be?"



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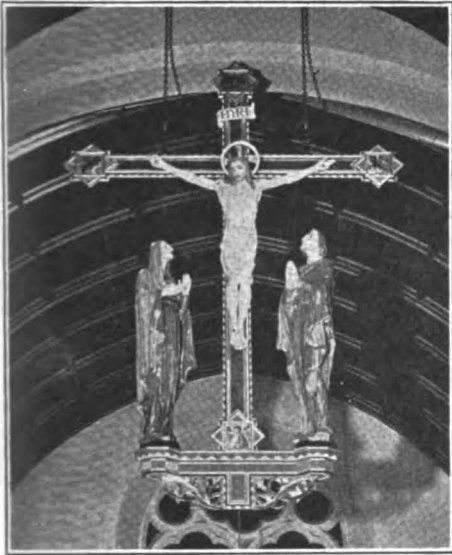
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DIOCESAN

NEW YORK

A Successful Christmas Fair

The annual Christmas fair of St. Luke's Home for Aged Gentlewomen, New York City, held on November 27th and 28th, was a success, in spite of the snow, rain, and wind of the worst storm of the season. Friends came, and, fearing that the weather might keep others away, brought guests. The various tables were well patronized and there was an excellent attendance at both the luncheon and the tea. This fair is one of the pleasant events of year, to which clergy and laity always plan to come.



Hanging Rood Dedicated

A richly polychromed hanging rood and accompanying memorial plaque were dedicated this fall at St. Peter's Church, Peekskill, N. Y., honoring men and women from the parish serving in the uniformed services. Given by families and friends, they are a memorial to those who were killed and a thank offering for those returning.

The cross is ten feet long and seven feet wide with a five-foot figure of Christ, carved from solid wood, as are the other figures. Robert Robbins of New York, who executed the rood for Ammidon & Co., unveiled it at the dedication.

The names of those in whose honor the rood was given are listed on name plates mounted on the walnut plaque.

PENNSYLVANIA

Historic Church Restored

St. Peter's Church in the Great Valley, four miles northwest of Paoli, Pa., celebrated the completion of the major part of its restoration program at a special service on October 7th. The Hon. Owen J. Roberts, former Justice of the United States Supreme Court, made the address. Assisting in the service were the Very Rev.

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Three Firsts for This Christmas

All over our land this Christmastide there should be a very special glow in the hearts of all who love the name of Blessed Jesus, Whose Birthday it will be. A new opportunity for peace has come to all men of good will. Thousands of families have been reunited. Thousands of other families are learning, through the deep valleys of sorrow, that their reunions must be postponed, for loved ones have had to go on ahead and are waiting there. But in those homes, too, there is this same special glow, for Blessed Jesus has come in unto them and touched their sorrow by His pitying love, and they find themselves able to go on.

And so, as Jesus' Birthday comes on, this glow which comes from our love of Him makes it imperative that we do something unusual, utterly different, highly sacrificial, just for Him, as His Birthday Present. May we suggest three things that many of you may do for the FIRST time perhaps, while many others persist in and continue what they have long done and loved to do?

(1) May there not be hundreds and hundreds of FIRST Confessions before our Christmas Communion. There ARE hundreds of good Episcopalians who KNOW that they have something in or on their hearts which is separating them from God and Jesus. There ARE hundreds of us who will have to make new spiritual beginnings after the hell of the past war, with all the new temptations with which it has confronted us. May not these hundreds of us, therefore, face up to it and go to our Priest, as we would to our doctor, tell him of it in penitence, receive the cleansing of Absolution, and the priestly counsel and advice? Oh, what a joyful present that would be for Jesus on His Birthday! And there is still plenty of time to see your priest and prepare for it. DO IT NOW, won't you?

(2) Then there is the matter of a very real, tangible gift to Our Blessed Lord, a gift that we have earned our-

selves, *real money*, to be brought to our church as our special Christmas offering. But, especially this year, let's for the first time, many of us, make Jesus' present come *first*. Let's give Him the most expensive gift of all, transcending any that we give to our loved ones even. If we have been giving Him only a paltry dollar, let's swallow hard and give Him five dollars. Whatever we have been doing that we *know* by faith is not our *utmost*, let's, this year, give Him our *utmost*. He knew a bit about sacrifice Himself, didn't He, and it had to do with His love for us. Remember? So, let's see to that little matter, perhaps for the first time.

(3) Don't forget that another gift (oh, you give so many gifts that you can work in this one more, if you *want* to) may bring much joy where joy, too, is needed many times. How many parishes these days ever think of a nice, substantial parish gift of money at Christmas to their frequently underpaid and too frequently financially harassed parish priest? Look at how much you have and how little he has, and how much he is willing to do in your behalf. Don't forget your good intentions at this very moment, call 't a good idea and then do nothing about it. Right now, call up that one, swell, up-and-doing, peppy woman that every parish has, and get her started on the idea, by sending in *your* gift as a starter. Never done it before? Perhaps not, but this Christmas, let's start doing it by doing it for the first time. Many unworthy things in our lives were lightly and easily started for the first time, and we rather enjoyed starting them, sad to say. Let the worthy thing get started, too!

Oh, what a Christmas we Episcopalians can make of it — if we will; What a Blessed Birthday Party for Our Blessed Lord! And the Party, don't forget, will be the Christmas Eucharist — the Christ-Mass! You will surely be there then, won't you, ALL of you?

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Charles W. Shreiner, rector of St. Paul's Church, West Whiteland, and dean of the convocation of Chester; the Rev. John C. Knewstubb, rector of St. David's Church, Radnor, and the Rev. William N. Lanigan, rector of St. Peter's Church, Phoenixville. At some time in its history St. Peter's had been associated with these parishes. The Rev. Caleb Cresson, a former minister of St. Peter's, read the lesson.

St. Peter's was founded about 1700 by the Rev. Evan Evans who was sent by the Society for the Propagation of the Gospel in Foreign Parts to establish a church in what was then known as "The Welsh Barony." The Indians had called the section "The Great Valley" and the Welsh changed the name to "Tredyffrin"; later it became known as the Chester Valley. A log cabin was erected and the present church was built in 1744. St. Peter's was one of the five original parishes admitted to the diocese of Pennsylvania at its first convention in 1785.

In connection with plans for the bi-centennial celebration Mr. and Mrs. Orr, of Berwyn, offered to restore the interior of the church in memory of their son, George Pownall Orr, jr. Under the personal supervision of R. Brognard Okie, R.A., an authority on Georgian and Colonial architecture, the altar, sanctuary, pulpit, lectern and gallery were restored in accordance with old parish records. In 1900 the church had been "modernized," the lovely colonial windows replaced with plate glass, and the east window bricked up. These have now been restored as memorials.

Gifts from members and friends of the parish, including the American Church Building Fund and the Society for the Advancement of Christianity in Pennsylvania, have made possible the installation of a modern heating system, major repairs to the walls and roof, and other necessary improvements at a cost of over \$26,000.00.

St. Peter's Church is more than a colonial "shrine." It has become an active parish with an ever-increasing congregation, and Church school and the parish hall have become the center of the social life of the community. The Rev. J. Jarden Guenther is the present rector.

MICHIGAN

Detroit Service

The Rev. Clarence W. Brickman, national chaplain of the Brotherhood of St. Andrew, was the preacher at a service for all boys' and men's groups in the parishes in metropolitan Detroit, on November 25th, in St. Paul's Cathedral, Detroit. The cathedral was well filled for the service, with about 150 men and boys representing various groups from approximately 15 parishes and missions making up a part of the congregation.

The service was sponsored by the Division of Boys' Work of the diocese of Michigan, of which the Rev. Allan L. Ramsay of St. Mary's Church, Detroit, is chairman. In charge of the service was the Rev. Thomas Foster of the Church of the Redeemer, Detroit.

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DEATHS

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

James Mann

After an illness of several weeks, Col. James Mann, chancellor of the diocese of Southern Virginia, died in Norfolk, Va., on November 22d. His death came suddenly after what had seemed a remarkable beginning of a recovery.

Colonel Mann was many times a deputy to the General Convention. In the House of Deputies he served with distinction as chairman of the Committee on Constitution, as a member of the Joint Committee on Constitution and Canons, and as a member of the Committee on Dispatch of business.

In the diocese of Southern Virginia, Colonel Mann was many times a member of the standing committee and the executive board. He also held office on many important diocesan committees and was a member of the board of trustees of the Virginia Theological Seminary. He became chancellor of the diocese in 1928, an office he held until the time of his death.

Colonel Mann was born in Petersburg, Va., in 1872. He studied law under William Hodges Mann, his uncle, who afterwards became governor of Virginia. Colonel Mann served on the staff of Gov. J. Hoge Tyler of Virginia. He began his law practice in Norfolk, Va., in 1903.

In 1944 Colonel Mann was awarded the distinguished service award as the First Citizen of Norfolk. Under this award the citation of his services to the city formed a long and imposing list.

Burial was from the Church of the Good Shepherd, Norfolk, Va., of which he was a member. The service was conducted by the rector, the Rev. George P. Gunn, and Bishop Brown of Southern Virginia.

Colonel Mann is survived by his widow, the former Nellie Williams Little, and a son, Lt. Comdr. James Mann, jr., who is leaving the Navy to continue the law practice of the firm in which he was associated with his father.

Samuel Hardman, Priest

The Rev. Samuel Hardman died on October 13th in Riverside, N. J. Funeral services were conducted on October 15th by Bishop Gardner of New Jersey at St. Stephen's Church, Riverside. Burial was in Interlachen, Fla.

The Rev. Mr. Hardman was born at Bury, Lancashire, England, in 1877. He attended the English common school; the Royal Academy of Music, Royal Polytechnic, London, England. He was ordained to the diaconate in 1922 and to the priesthood in 1923 by Bishop Beecher of Western Nebraska.

After being ordained he was dean of the Hastings deanery in Nebraska from 1923-1925. He became rector of St. Stephen's Church, Riverside, N. J., and Trinity Church, Fairview, in 1925. He was secretary of the diocese of New Jersey from 1935 to September 13, 1942.

He moved to the diocese of Florida in September, 1942, and in November, 1943, became priest in charge of the Church of

the Holy Comforter, Crescent City, Fla., where he remained until July, 1945, when he was forced to retire because of illness.

He is survived by his widow, Mrs. Maude Garwood Hardman, and two daughters, Miss Ivy May and Miss Florence G. Hardman.

Rowland S. Morris

Rowland S. Morris, 71, former ambassador to Japan, and former chancellor of the diocese of Pennsylvania, died November 23d, and was buried from St. Stephen's Church, Philadelphia, on November 26th. Born in Olympia, Wash., March 11, 1874, he was the son of Thomas Burnside and Sarah Sletor Morris. He was a graduate of Lawrenceville School, Princeton University, and the University of Pennsylvania Law School. He was vestryman of St. Stephen's Church, Philadelphia, from 1903 to 1917 and from 1921 to 1931. He was appointed chancellor of the diocese of Pennsylvania in 1928, and served in that office until 1944. He practiced law in Philadelphia and was professor of International Law at the University of Pennsylvania, trustee of Princeton and Temple Universities, and president of the American Philosophical Society, the Philadelphia branch of the English Speaking Union, and the Board of Governors of the Philadelphia Forum.

Mrs. William R. Royce

Estelle Swann Royce (Mrs. William Rollo Royce) died suddenly in Asheville, N. C., on All Souls' Day. Funeral services were held in St. Mary's Church, Asheville, by the Rev. Arthur Farnum. Interment was in the church yard of Grace Church, Berryville, Ga., on November 5th. The Burial Office was read by the Rev. Thomas Lee Brown of Newport, R. I., assisted by the Rev. Leslie Lang of Westchester, N. Y.

Mrs. Royce was born in Berryville on July 1, 1869, where her family have for generations been communicants of Grace Church. During the first World War, she operated a series of men's canteens on the European front. At the close of that war, she went to the Panama Canal Zone as a missionary. There she founded the Children's Home at Bella Vista. From Panama, she went to Haiti, where she worked until her retirement in 1932.

CHURCH CALENDAR

December

9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day. (Wednesday.)
21. St. Thomas, Ember Day. (Friday.)
22. Ember Day. (Saturday.)
23. Fourth Sunday in Advent.
25. Christmas Day. (Tuesday.)
26. St. Stephen. (Wednesday.)
27. St. John Evangelist. (Thursday.)
28. Holy Innocents. (Friday.)
30. Sunday after Christmas.
31. New Year's Eve. (Monday.)

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WANTED—MOTHER'S HELPER in Clergyman's family (2 adults, 2 children). New York City in winter; country in summer. Permanent and pleasant work for right type of woman. \$100.00 per month. Reply Box D-3021, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

Bell, Rev. Dr. Bernard Iddings, formerly non-parochial priest of the diocese of Rhode Island, is now canon of the cathedral and consultant to the Bishop of Chicago on education. Temporary address: 65 E. Huron St., Chicago 11.

Bennett, Rev. Vincent L., formerly associate rector and locum tenens at the Church of the Ascension, New York, is now rector of St. Alban's, Syracuse, N. Y.

Churchill, Rev. Ernest W., formerly rector of Grace Church, Nyack, N. Y., is now associate rector of Calvary Church, New York.

Cooper, Rev. Fenimore E., formerly rector of All Saints' Church, Syracuse, N. Y., is now rector of Trinity Church, Mt. Vernon, N. Y.

Cox, Rev. Robert, formerly rector of Grace Church, Weldon, N. C., is now rector of Holy Trinity Church, Greensboro, N. C., where he has been acting rector since last June. The Rev. Mr. Cox succeeds Chaplain (Col.) John C. W. Linsley, who was elected rector two years ago, but who has requested that another minister be called in his place since his discharge from service is indefinite.

Dart, Rev. Edward Merrill, formerly rector of St. Paul's Church, Summerville, S. C., is now rector of All Saints' Church, Reisterstown, Md., and chaplain of Hannah More Academy.

Doody, Rev. Hubert, is now rector of St. John's Church, Monticello, N. Y.

Garmey, Rev. C. Ronald, formerly rector of St. Paul's Church, Columbus, Ohio, is now rector of St. Bartholomew's Church, White Plains, N. Y.

Grant, Rev. James L., formerly vicar of the Chapel of the Ascension, Middle River, Md., is now vicar of the Chapel of the Incarnation, New York.

Grayson, Rev. Allan B., formerly of the Church of the Holy Communion, Liberty, N. Y., is now rector of Christ Church, Marlborough, N. Y.

Greene, Rev. Oscar Ray, who was ordained in the diocese of New York in October, will serve on the staff of St. George's Church, Newburgh, N. Y.

Hannibal, Rev. Hamlicar, because of the merger of the Advent Mission with St. Andrew's Church in Harlem, New York, is now assisting the rector of St. Andrew's.

Keith, Rev. George E., formerly rector of St. Paul's Church, Gardner, Mass., is now rector of All Saints' Church, Harrison, N. Y.

Lucas, Rev. Edgar A., has left the staff of the Detroit Episcopal City Mission to become rector of St. Andrew's Church, Algonac, Mich. The Rev. Mr. Lucas, who was ordained to the priesthood a year ago, has worked for 15 years on the mission staff, serving among other things as chaplain to boys' institutions in the area.

Malany, Rev. Rollin D., locum tenens at Emmanuel Church, Norwich, N. Y., for the past year, has accepted a call to St. Paul's Church, Sidney, N. Y.

Marvin, Rev. Ellison F., formerly assistant at St. Mary's Church, Manchester, Conn., is now in charge of the Church of the Holy Communion, Liberty, N. Y.

McCandless, Rev. Hugh D., formerly rector of Christ Church, Suffern, is now rector of the Church of the Epiphany, New York.

Monro, Rev. Claxton, formerly assistant at Calvary Church, New York, is now rector of Grace Church, Nyack, N. Y.

Neild, Rev. A. St. Clair, of Saskatchewan, Canada, has been appointed vicar of St. Matthew's Church, Moravia, N. Y., and St. Ambrose's Church, Groton, N. Y., for a two-year term. Address: St. Matthew's Rectory, Moravia, N. Y.

Nichols, Rev. Fessenden A., formerly assistant at St. James' Church, Fordham, New York, is now rector of Christ Church, Suffern, N. Y.

Pollard, Rev. Irving S., chaplain in the War Shipping Administration with the rank of Lieutenant Commander, will be assistant at St. Bartholomew's Church, New York, as of December 15th.

Towne, Rev. Harold E., formerly assistant minister at St. Bartholomew's Church, New York, has accepted a call as rector of St. James' Church, Birmingham, Mich., effective December 15th.

Young, Rev. Walter H., formerly assistant minister in Trinity Church, Boston, is now assistant

minister in Christ Church Parish and chaplain at Cranbrook School, Bloomfield Hills, Mich.

Military Service

Separations—The Rev. William F. Creighton, formerly chaplain USNR, may be addressed temporarily at 18240 Fairway Drive, Detroit.

Depositions

The Rev. William Spear Knebel was deposed on November 5th by Bishop Oldham of Albany at his own request.

Ordinations

Priests

Southern Brazil—The Rev. Ben Axelroad, a missionary in Brazil, was ordained to the priesthood in the pro-cathedral at Porto Alegre on November 25th by Bishop Pithan, Suffragan of Southern Brazil.

Deacons

Central New York—E. Rugby Auer was ordained deacon on November 26th at All Saints'

CLASSIFIED

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PRIEST, Catholic, married, 31 years old, has thorough knowledge of liturgical music. Invites correspondence with parish. Reply Box A-3018, The Living Church, Milwaukee 3, Wis.

ORGANIST—45 years of age desires change, 20 years at present Church, devotes his whole time to Church work, excellent with Boys, good Recitalist, Mus. Bac. and Fellow of Trinity College, London, England. Recommendations from Archbishop Derwyn T. Owen, Primate of All Canada, Bishop Kingston of Nova Scotia, and many others. Reply Box C-3010, The Living Church, Milwaukee 3, Wis.

ORGANIST, well-known, about to retire, would like to hear from Church in southern Texas that wishes to develop congregational singing. Reply Box C-3022, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER—22 years experience with boy and mixed choirs. Liturgical and Prayer Book services. Sound musical and Church background. New England preferred. Reply Box H-3005, The Living Church, Milwaukee 3, Wis.

PRIEST, Unmarried, desires parish in the North or South, 33 years old, interested in youth work. will also accept position in a boys' school as teacher of English and History. Sound Churchman. Reply Box S-3008, The Living Church, Milwaukee 3, Wis.

RECTOR of large Mid-West parish, in late 50's, desires smaller parish or mission in South or Southwest. Health good, sound Churchman. Correspondence invited with bishops. Reply Box S-3020, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Church, Syracuse, N. Y., by Bishop Peabody of Central New York. He was presented by the Rev. Fenimore E. Cooper. Bishop Peabody preached the sermon. He will be deacon in charge of Christ Church, Manlius, N. Y., and St. Paul's, Chittenango, N. Y.

Florida—Alfred Hardman was ordained to the diaconate on November 12th by Bishop Juhau of Florida at St. Luke's Memorial Chapel, Seawee, Tenn. He was presented by the Very Rev. Fleming James. The sermon was preached by the Rev. Royden K. Yerkes. The Rev. Mr. Hardman will be minister in charge of Christ Church, Monticello; St. Clement's, Lloyd; and St. James', Perry, Fla.

North Carolina—John W. Drake, Jr., was ordained to the diaconate on November 25th in St. Timothy's Church, Wilson, N. C., by Bishop Penick of North Carolina. He was presented by the Rev. J. Q. Beckwith. The Rev. Alfonso C. Adams preached the sermon. The Rev. Mr. Drake will be assistant at St. Paul's Church, Winston-Salem, N. C.

Changes of Address

The Rev. John J. Evans, who on November 1st became a chaplain on the staff of the Philadelphia Protestant Episcopal City Mission, has established residence at 1607 North Broad Street, Philadelphia 22.

The Rev. Henry S. Paynter may now be addressed at 606 Country Club Lane, Manoa, Pa.

Resignations

The Rev. William H. Moore has announced his resignation as rector of the Church of the Good Shepherd, Hazelwood, Pa., effective March 1st. The Rev. Mr. Moore, who has been rector of the Church of the Good Shepherd for 21 years, is retiring and will live in Pittsburgh.

The Rev. John T. Payne has resigned his position at St. Philip's and St. Stephen's Church, Detroit.



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

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, rector; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

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. and Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Sun.: 8, 9:30, 11 and 5; Weekdays: 7 and 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop; Rt. Rev. Donald B. Aldrich, D.D., Bishop Coadjutor

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschild
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

MISSOURI—(Cont.)

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

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 and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of 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. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
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8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong, Special Music
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Rev. H. W. B. Donegan, D.D., Rector
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St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York
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Sun. Masses: 7, 8, 9, 10, 11 (High)

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Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
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Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
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Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Fri., 12; Saints' Days, 11 a.m.

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson, D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues., 7:30; Wed., 9:30; Thurs. & Fri., 7:30; Sat., 12; Holy Days: 6:30 & 10. Confessions: Sat., 4:30-5:30 & 7-8 p.m.

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

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean.
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass. 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

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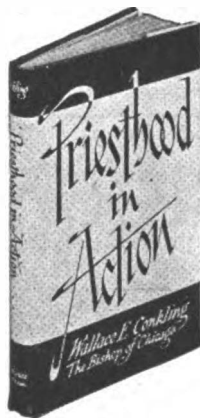
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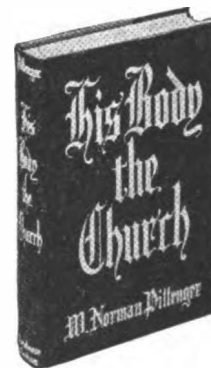
The Reverend Irwin St. John Tucker, better known as "Friar Tuck," here presents his philosophy — the extraordinary philosophy of a man who leads a double life — as war news editor on a sensational Chicago newspaper and as dignified priest-in-charge of a well-known Episcopal Church. The book takes its title from a printer's term for a metal truck into which broken type is thrown to be recast and used again. All life, says "Friar Tuck" is a kind of Hell-Box; but what he means by that you will have to read the book to find out. Your reading will provide you with a fresh and startling viewpoint. **\$2.00**

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