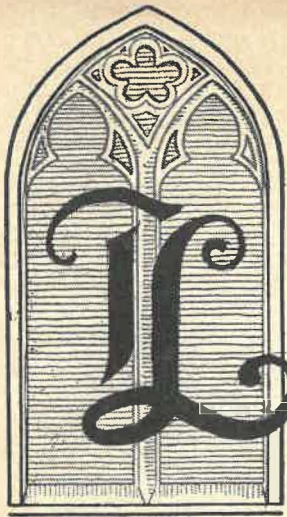


January 1, 1941



The Living Church



Wide World.

CHURCH LEADERS AT SERVICE OF INTERCESSION FOR GREECE

Left to right are shown: Archbishop Antony Bashir, Syrian Orthodox Church; Bishop Manning of New York; Archbishop Athenagoras, Greek Orthodox; and Bishop Makary, Russian Orthodox.

(See page 15.)



Vol. CIII, No. 1

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NATIONAL

UNITY

Concordat Not Stressed as Talks With Presbyterians Continue

The Episcopal Church's negotiations with the Presbyterian Church in the USA include many matters besides the proposed concordat which has recently been a center of controversy. Although the concordat has more or less faded into the background since it was not acted upon by General Convention, advance in other parts of the broad field of negotiations between the two Churches has been continuing, and some action was taken both by General Convention and by a conference of the Presbyterian and Episcopal representatives in Chicago shortly thereafter.

These recent developments have now been summarized in a statement to the Church press by Bishop Parsons, retiring Bishop of California, who is chairman of the Episcopal Church's Commission on Approaches to Unity.

"Now that the Journal of General Convention has appeared," Bishop Parsons said, "it may be well to sum up for our Church people in general just what was done in the matter of our negotiations with the Presbyterians. Where are we now that 'the tumult and the shouting' have died?"

"There were three important resolutions adopted and one canonical change. The first was routine; but important because

there has been, most sadly, some real opposition to any continuance of our negotiations. The General Convention re-affirmed its adherence to the Declaration of Purpose to achieve organic unity and expressed satisfaction that the Presbyterians accepted the invitation issued in 1937. They appointed a special Joint Committee to convey greetings to the General Assembly. There can now be no question but that it is the determination of our Church to continue patiently and seriously the effort begun a dozen years ago and crystallized in the Declaration of 1937.

MISSIONARY COOPERATION

"The second resolution recommends 'to bishops and departments of missions that so far as may be possible and acceptable to local Presbyterian authorities, they should counsel with the latter in projects connected with the establishment of missions and other local missionary work.' Such a resolution is not and of course could not be mandatory, but it does express the policy of the Church and recognizes the special relationship with the Presbyterians. It can be made very fruitful and contribute greatly to mutual understanding. The third is the recommendation that 'in local areas consideration be given to the possibility of cooperative programs of Christian education among colleges and schools sponsored by either of the Churches.' There is a great field here for cooperation and it is the hope of the Commission that much of importance not only for the unity movement but for the whole matter of Christian education may develop.

"Two lines of action to bring the two bodies closer together, action which involves no canons, no doctrinal positions, nothing controversial! General Convention asks us to act. It goes far beyond passing mere general resolutions.

PRESBYTERIANS MAY PREACH

"The one canonical change in relation to the Presbyterians is of importance to ourselves but makes little difference in what we are everywhere doing. We are everywhere (a rather general term for I suppose) inviting Presbyterian ministers to preach in our pulpits. This has been done under the canon which allows 'Christian men,' with permission of the Bishop, to speak in our

pulpits. We hope that all Presbyterian ministers as well as all Episcopal ministers are 'Christian men'; but the canon (1907) was expressly worded in that way to raise no question of 'orders.' It applies to laymen of other Churches as well as to ministers. It seemed as if we must make it clear that the ministers of a Church with which we have entered into so important negotiations as those with the Presbyterians should have some special recognition and the canon was therefore amended to specify that ministers of Churches with which we have entered into an agreement to reach organic unity may have the Bishop's authorization to preach the Gospel in our Churches. It does not, as I have said, make any practical difference in what is happening, but it does make it clear that in view of the negotiations, Presbyterian ministers have a special status.

JOINT MEETING OF COMMISSIONS

"So much for the legislation of General Convention. In the week following the adjournment, the Commission on Approaches to Unity met with the Presbyterian Department in Chicago and had a most interesting and profitable day. Three things were worthy of special note in connection with this meeting. The Joint Conference moved a step forward and informally and without any specific resolution practically constituted itself a promotion committee. Hitherto it has gone no further than to publish its suggestions and let the matter

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

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rest. At this meeting it was decided that the joint group should take definite responsibility to promote the whole cause of the union of our two bodies.

"In accordance with this new responsibility three committees were appointed. One, under the leadership of the Rev. Dr. Kerr [Presbyterian] of Pittsburgh, is to further all the practical methods by which our congregations as well as our clergy and officials may come to know and understand one another better. Hitherto what has been done has grown out of local or individual interest. This committee will try to make the movement general.

"The second committee, under the chairmanship of Bishop Stevens of Los Angeles, will carry on along the line of the resolution in regard to coöperation in Christian education and missionary work.

The third committee, under the chairmanship of President Coffin [Presbyterian] of Union Seminary, is to explore the possibility of coöperative work in theological education. It is of course too early for any of these committees to make any announcements or offer any program.

NEW PROPOSAL ON ORDERS

"The third matter of importance dealt with questions such as the concordat raised. There are now two proposals before the Churches looking to some kind of solution of the problem of orders. The first is the concordat; the second is the dual membership proposal. Neither is a plan for unity. Both look toward some kind of solution of that difficult problem. At the meeting in Chicago, in canvassing various other possibilities, a proposal having a wider scope than either of the other proposals now before us was made and a special joint committee under the chairmanship of Clifford P. Morehouse was appointed to work along this line. It will be obviously some months before the committee or the joint conference would be prepared to make public any proposals along this other line of approach, but it is most hopeful and satisfying that another way is being explored.

"I have written this statement for the Church papers upon my own responsibility, but I trust that what I have said is entirely in accord with what the Commission would desire. I have simply stated what has been done and the lines along which the work of the Joint Conference is projected."

Two Calls to Prayer for Unity

The month of January will bring two octaves of prayer for Christian unity; one the Universal Week of Prayer for the Churches, sponsored in the United States by the Federal Council of Churches, January 5th to 12th; the other, the Week of Prayer for Christian Unity inaugurated in England two years ago by the Superiors of the Anglican Religious communities.

Although the Federal Council's observance comes from a Protestant source (the World Evangelical Alliance), it is believed that churches of every major communion except the Roman Catholic join in the eight days of prayer. In the United States, thousands of Christians have been enrolled for the observance during the past

year. Many communities hold union prayer services in a centrally located church, and in other communities, the services are rotated from one church to another. Other communities prefer to maintain the observance in the individual churches.

Chosen by the Rev. Robert E. Speer at the request of the Department of Evangelism of the Federal Council, the daily topics under the general theme, Christ the Answer to the World's Need, are: January 5th, The World and Its Need of Christ; 6th, The Sufferings of the Nations; 7th, The Sufficiency of God; 8th, Jesus Christ is the Answer; 9th, The Responsibility of America; 10th, The Church and Its Business; 11th, The Gospel for Today; 12th, The Coming Kingdom.

The Federal Council's Department of Evangelism has prepared booklets on the Week of Prayer, which it is distributing at 5 cts. a single copy; less than 50, 2 cts. a copy; \$2.00 per hundred; and \$9.00 per 500, postpaid.

"CHURCH UNITY OCTAVE"

The January 18th to 25th octave began some years ago as the Church Unity Octave and aroused heated controversy because of the sponsors' strong insistence on the Papacy as the center of unity. It had been until recently confined to Roman Catholic churches and a small number of Anglican ones.

NEW DOCTRINAL BASIS

In 1939, however, the superiors of seven religious orders of the Church of England determined to rescue the Octave from its program of maximum dogmatic definition and minimum observance.

Following the lead of the Roman Catholic Abbe Couturier of Lyons, France, they forgot the pro-papal bias of the original promoters of the octave and sought to base it solely on the plan laid down in St. John 17; all who believed in the divinity of our Lord were invited to join in prayer without prejudice for the unity of His Church.

The response was "immediate and gratifying," according to Henry T. Brandreth, secretary of the Week of Prayer for Christian Unity. In 1940, the observance in England was led by the Archbishops of Canterbury and York and by a large number of diocesan bishops. The Church Union, which had hitherto organized a novena of prayer for unity at Ascensiontide each year, transferred to the January week, and a number of Free Church leaders expressed their "warm sympathy." As before, both in England and on the continent, Roman Catholics also observed the eight days of prayer.

In an appeal to American Churchmen to support the observance, Mr. Brandreth wrote:

"Last year it was not possible, owing to the world situation, to send more than a limited number of copies of the appeal out of England and this year it has been possible to send only some 3,000 out of the country. In the meantime, however, we feel it to be vitally urgent that all Christians of good will should join with us in this prayer. Parishes and institutions will observe it in whatever way best suits their own particular set of conditions.

"It would help considerably if all priests who read these words, and who desire to observe the week from January 18th to 25th as one of prayer for Christian unity, would write a card to me at St. Edward's House, Westminster, London S.W.1., England, telling me of their intention to do so. Not only will it assist us to know the extent of the observance, but also we shall know to whom to send literature in future years."

Editor's Comment

It is unfortunate that these two octaves of prayer for Christian unity, the one emanating from a Protestant and the other from a Catholic source, come so close together and yet do not coincide. One would think that the first step toward unity might be to get everybody praying for it at the same time and without reference to the terms on which it is to be accomplished. But there is nothing to keep Churchmen from praying for unity in both of these weeks; indeed, in every week. The prayer in the Prayer Book (page 37) makes a happy connecting link, being equally appropriate for both occasions.

BRITISH MISSIONS

Notables in Many Fields on Bishop Manning's Committee

J. P. Morgan has accepted appointment on the Episcopal Church committee headed by Bishop Manning of New York, to aid British missionary work jeopardized by war conditions, according to announcement December 18th by Bishop Manning.

The committee, with Bishop Manning as chairman and Presiding Bishop Tucker as honorary chairman, has been set up to implement the action of General Convention to send at least \$300,000 to Church of England missions during the year 1941. Its membership includes bishops, clergymen, laymen, and women notable in many fields and drawn from all parts of the country.

With Bishops Manning and Tucker, the membership includes: Quincy Bent, vice-president, Bethlehem Steel Co.; Bishop Block of California; Dr. John S. Bryan, president of William and Mary College; George E. Bulkley, vice-president, Connecticut General Life Insurance Co., Hartford; Charles C. Burlingham, New York attorney; Mrs. Arthur Osgood Choate, New York; John H. Cutter, Charlotte, N. C.; Rev. George Davidson, Los Angeles; Very Rev. James P. DeWolfe, dean of the Cathedral of St. John the Divine, New York; George B. Elliott, president, Atlantic Coast Line Railroad; Harvey S. Firestone jr., head of Firestone rubber interests; Rev. Frederic S. Fleming, rector of Trinity Church, New York; Bishop Freeman of Washington; Robert C. Hill, chairman of the board, Consolidation Coal Co., New York.

Also Bishop Ivins of Milwaukee; Mrs. Charles Gilmore Kerley, New York; J. K. Lilly, chairman of the board, Lilly & Co.; Indianapolis; William G. Mather, chairman of the board, Cleveland-Cliffs



POSTER: Distributed by the Aid-For-British-Missions Committee.

Iron Co.; J. P. Morgan; the Rev. Phillips E. Osgood, Boston; Bishop Perry of Rhode Island; Mrs. Henry Hill Pierce, New York; Rev. Herbert W. Prince, Lake Forest, Ill.; Edward L. Ryerson, vice-chairman, Inland Steel Co., Chicago; Bishop Stires of Long Island; Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral, St. Louis; Charles P. Taft, Cincinnati; Rev. Donald H. Wattley, New Orleans; Mrs. George Woodward, Philadelphia; and Mrs. Robert B. Gregory, Chicago.

FOOD FOR EUROPE

Church Groups Support Hoover Proposal for Small Democracies

Controversy over proposals to relieve hunger in the Hitler-conquered democracies continues unabated, in spite of the fact that the British government has indicated its unwillingness to agree to former president Herbert Hoover's food plan.

One hundred and forty-four religious leaders, educators, statesmen, and public officials have formed a National Committee on Food for the Five Small Democracies, with Mr. Hoover as honorary chairman.

Among religious leaders associated with the committee are Dr. Allen Knight Chalmers, Rabbi Leo M. Franklin, Dr. John Haynes Holmes, Cardinal O'Connell, Dr. Albert W. Palmer, Dr. Daniel A. Poling, Dr. Edwin McNeil Poteat, and Clifford P. Morehouse.

In its usual forceful fashion, the influential interdenominational *Christian Century* has come to the support of the plan. If the American people understood clearly the operation of the proposed Hoover plan and did not see it "as it has been caricatured," an editorial declares, they would "overwhelmingly petition" the British and German governments to allow it to be tried.

"All that America is asked to do," says the *Christian Century*, "is to take steps by which [the small democracies] may be given a chance to feed themselves by buying food with their own money and transporting this food through the blockade in their own

ships. America is asked to create public opinion sufficient to obtain for the feeding plan a careful and impartial consideration by Great Britain and Germany."

The council of the Fellowship of Reconciliation in a statement on the subject declared: "The membership of the FOR, both in England and in the United States is unanimous in standing against the total dehumanization of humanity toward which the war-process is driving mankind, and of which the mass destruction by undernourishment and disease of mothers, expectant mothers, and children in neutral populations is a terrible sign. By such measures the light of the Christian conscience is being darkened in America, in Great Britain, everywhere. . . ."

The details of Mr. Hoover's proposal are as follows:

1. The Germans to agree:
 - (a) To take none of the domestic produce of these people.
 - (b) To furnish an equivalent of any food already taken.
 - (c) To permit imports from Russia and the Balkan States.
 - (d) To allow free passage of ships without attack.
 - (e) To permit adequate control of distribution by the organization so as to enable it to assure that these guarantees are carried out.
2. The British to agree that ships carrying cargoes solely of food for these people should be allowed to pass their blockade so long as the guarantees are fulfilled.
- (3) The *de facto* or fugitive governments of Finland, Holland, Belgium, Norway, and Poland should finance such an organization with their resources in the United States and elsewhere—which are considerable.

PENSION FUND

President Morgan Retires at 80; Bishop Davis to Succeed Him

The resignation of William Fellowes Morgan sr. as president of The Church Pension Fund of the Episcopal Church was accepted at the annual meeting of the board of trustees December 17th. Mr. Morgan recently celebrated his 80th birthday. Bishop Davis of Western New York was elected to succeed him as president of the fund, of which J. P. Morgan is treasurer. Bishop Washburn of Newark was elected a Vice-President. The other officers of the fund who were reelected are Frank L. Polk and Bradford B. Locke as Vice-Presidents and Robert Worthington as Secretary.

Mr. W. F. Morgan will remain on the board of trustees. He was one of the original incorporators of the fund in 1914 together with Bishop William Lawrence, whom he succeeded as President in 1931.

In reporting to the trustees, the retiring president pointed out that the assets of the fund have grown from \$10,772,000 at the end of its first fiscal year in 1917 to a present total of almost \$35,000,000 and stated that the present market value of its investments exceeds their book value by about \$1,500,000. He remarked upon the fact that the fund has not only carried out every promise during the varying con-

ditions of the past 24 years but is now paying pensions in a total amount 40% greater than called for in its contracts. The present pension roll amounts to \$1,370,000 a year covering about 2,500 clergymen, widows, and orphans. Since inception, the fund has paid out over \$19,200,000 in pension benefits.

INTEREST DIFFICULTIES

"The main problem with which we are faced," Mr. Morgan said, "is the problem of interest earnings. In 1939 the average earned on the Fund's reserve liabilities was 3.08 per cent. The final result for 1940



Blank & Stoller.

MR. MORGAN: Resigned as president of the Church Pension Fund.

is not yet known but is expected to be about the same. It is far better, however, to adhere to a policy of investing for safety of principal than it would be to sacrifice quality in an attempt to secure an advantage in interest income which might prove to be temporary." He expressed the hope that the fund's favorable investment position, with about 27% invested in U. S. treasury obligations and a substantial short-term position, would react to the ultimate advantage of the fund.

CHURCH LIFE

Reporting on the Fund's subsidiaries, Mr. Morgan stated that the Church Life Insurance Corporation, organized in 1922 to issue low cost life insurance and annuities to Episcopal clergymen and active layworkers of the Church, continues to enjoy a ratio of assets to liabilities which is conspicuously favorable among life insurance companies. It will report assets at the end of this year of over \$6,000,000 which is approximately \$1,000,000 in excess of its liabilities. The Corporation has \$26,000,000 of insurance in force and outstanding annuity contracts calling for the payment of \$444,000 a year.

FIRE INSURANCE

Mr. Morgan also announced the recent acquisition by the Church Pension Fund of ownership and control of the Church

Properties Fire Insurance Corporation which insures only the property of the Episcopal Church. He said the Fund's investment in the fire company was about \$370,000 whereas the fire company itself has a capital and surplus of about \$438,000. It now has over \$95,000,000 of insurance in force and covers about 3,250 Episcopal churches as well as certain other ecclesiastical institutions. The management reports that in the past five years it has saved the Episcopal Church about \$150,000 in the cost of carrying its insurance.

THE TRUSTEES

These are the members of the Church Pension Fund's board of trustees: Stephen Baker, Bishop Clingman of Kentucky, Bishop Davis of Western New York, Robert Hallowell Gardiner, Charles A. Goodwin, Rev. Dr. Oliver J. Hart, Bishop William Lawrence, Bradford B. Locke, Charles E. Mason, J. P. Morgan, William Fellowes Morgan, Frank L. Polk, Rev. Dr. John F. Scott, Bishop Stires of Long Island, Samuel Thorne, Allen Wardwell, Bishop Washburn of Newark, and Charlton Yarnall.

CONVENTION

Cleveland to be Scene of Next Triennial Meeting

The Presiding Bishop has accepted the invitation of the diocese of Ohio to entertain the next General Convention. The triennial meeting will, therefore, open in Cleveland on October 5, 1943.

The last General Convention left the decision as to the next Convention city to Bishop Tucker, who has considered several invitations and conferred with the bishops of the dioceses involved.

Cleveland, it is believed, will be an excellent convention city, with ample facilities for all activities. It has 24 parishes and an alert and active Church population of about 8,000 communicants. The Rt. Rev. Beverley D. Tucker, brother of the Presiding Bishop, is diocesan.

Thus for the first time in Church history, it is believed, the bishop who is host to the General Convention will be a brother of the Presiding Bishop of the Church.

ARMED FORCES

Chaplains Must be Men Strong in Every Respect

Chaplains must be "strong" men physically, mentally, morally, and spiritually, well-equipped in every way for leadership among men. The very best are desired, and such clergymen will find ample scope for the investment of all their powers.

Under the regulations of the War and Navy Departments, no candidate for a chaplaincy is considered who has not received the indorsement of a religious denomination or organization. The only agency in the Church recognized by the government as having the authority to judge the fitness of Episcopal applicants is

the Army and Navy Commission of the Episcopal Church, formerly under the chairmanship of Bishop Freeman of Washington, and now in charge of Bishop Sherrill of Massachusetts, together with a committee of clergymen and laymen.

Early in December 140 Episcopal clergymen were chaplains in the armed forces: six in the Regular Army; 102 in the Army Reserve Corps; eight in the Regular Navy; and 24 in the Reserve Corps of the Navy.

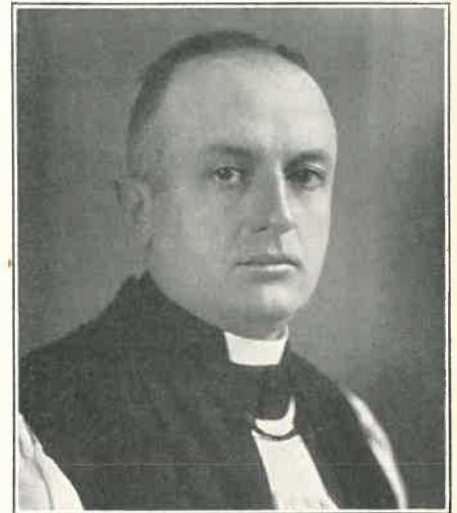
[Editor's Note: These figures apparently do not include chaplains in the federally mobilized National Guard.]

ONE FIELD ONLY

Additional Episcopal chaplains will be accepted only for the Army Reserve Corps, since all other quotas are filled.

A candidate for original appointment as a chaplain in the Reserve Corps of the Army must be a citizen between the ages of 24 to 42 years, actively engaged in the ministry, which is his primary vocation. He must have at least three years' practical experience in the ministry. A candidate holding the degrees of Bachelor of Arts and Bachelor of Theology from recognized colleges and theological schools, or who has evidence of graduation from a recognized four-year college and three-year theological courses, may be exempted from the educational test. However, the candidate must submit an original thesis, non-theological in nature, and about 2,000 words in length.

If the candidate does not hold the required degrees or their educational equivalents, a written examination "covering such subjects as principles of education,



BISHOP SHERRILL: New head of Chaplains' Commission.

economics, sociology, psychology, etc., involved in the profession of a clergyman in civil life," is required.

PHYSICAL EXAMINATION

A physical examination by any reputable physician, or one obtained free of charge from an Army surgeon at any military post or recruiting station, is required of all candidates.

The term, "civilian chaplain," used so often in accounts of army forces, refers to chaplains offering temporary service.

Regular Army chaplains serve until the retirement age, which is 64 years.

The General Committee on Army and Navy Chaplains has no connection with the Episcopal Church, but handles applications from clergy of the so-called non-conformist bodies. The Roman Church, the Jewish Church, and two or three other Churches have their own commissions similar to that of the Episcopal Church.

Chaplains and Churchmanship

¶ *Fr. Ellsworth, a first lieutenant and chaplain in the Army Reserve Corps, discusses in this article the extent to which Army chaplains are free to express their religious convictions in the performance of their prescribed duties.*

BY THE REV. DEVON ELLSWORTH

Many of our clergy, realizing that the Army is going to need additional chaplains, are perhaps wondering to what extent they would be free, in the Army, to exercise their ministry according to their convictions with regard to Churchmanship. In other words, can an Anglo-Catholic priest serve as a chaplain without being restricted in the performance of his priestly duties and privileges?

There undoubtedly are others who are better qualified than I to deal with this question; but since, to the best of my knowledge, none has done so, it would seem that it is time something be said on the subject.

PROTESTANT CLASSIFICATION

Aside from the fact that Episcopal chaplains are generally regarded and classified as "Protestant" (which is the same condition that prevails in civil life), I find nothing in Army life and regulations which would compromise one's position as an Anglo-Catholic. In fact, Army regulations specifically state that the chaplain is to fulfill all the religious obligations laid down by his Church. To quote what seem to the writer the most pertinent sections of the official statements of the War Department with regard to chaplains:

(1) ". . . it is clearly implied that their profession as clergymen obligates them to the performance of definite religious and ethical duties to be carried out in conformity with the teachings of their respective denominational beliefs and the needs of the Army personnel."

(2) "It is usual to conduct at least two services for the command each Sunday, no matter what the chaplain's denominational allegiance may be. Such services as are required by the tenets of his Church normally come first, and, second, such additional services of a general character as may be calculated to instruct, to give inspirational incentive, to improve the moral standards of the worshipers, and tend to inculcate in all a reverence for God and truth."

(3) ". . . At least one service on weekdays, according to the custom of the denomination that the chaplain represents, should be held."

(4) "Ultimate responsibility for matters of a religious and moral nature within a

command devolves upon the commanding officer as completely as do strictly military matters. Thus it will be seen that a chaplain is directly responsible to his commanding officer, and that, on the other hand, *without trespassing on the ecclesiastical field*, commanding officers are obligated to exercise active supervision over chaplains and their activities. In matters touching upon methods of work and professional policy *which do not involve Church doctrine*, supervisory authority over chaplains is vested in the chief of chaplains."

SUPERIOR OFFICERS

In accordance with these Army regulations it becomes clear that the chaplain is responsible to only two persons: his commanding officer and the chief of chaplains at Washington, D. C.; but to neither of these, and only to his Church, in matters involving doctrine and ecclesiastical practices. This gives us as much freedom for the exercise of our Catholic ministry as prevails in civil life and the civilian parish.

As far as the Army is concerned, an Anglo-Catholic Episcopalian chaplain might say as many Masses, hear as many confessions, and preach as definitely Catholic sermons as he wishes, so long as he does not neglect to minister to the moral, ethical, and religious needs of all his men and their families, and provide, in addition to his own Church's services, such means of worship as shall serve to instruct, edify, and be acceptable to all or to the majority. This service of a "general character" spoken of in regulations, can easily be almost verbatim our service of Morning Prayer, since almost all of it is reprinted in the back of the Army and Navy Hymnal as "suggested material." This same book also contains a liberal number of our own hymns, and hymns which are common to all Churches.

CONVERSION

Of course, his position requires that every chaplain be liberal and tolerant in the matter of other faiths and beliefs, and it frequently is his duty to make arrangements for services of other denominations according to the demand, or to assist his men in getting to their own Churches for services if that is possible. Proselytizing on the part of the chaplain, and homiletical criticism of other Churches certainly would bring repercussions. Converts to the Faith, however, could be won by personal attraction and by lay-evangelism, and could then be instructed and presented for Confirmation.

Summing up the whole question of "Chaplains and Churchmanship," it is safe to say that the priest-chaplain of our communion (or of any communion) has as much freedom for the exercise of his ministry and priesthood, as he would have in a civilian parish—and in many ways more.

Naturally, very little material ecclesiastical equipment is furnished, and rarely will there be a chapel on the post to which the chaplain is assigned. However, Mass kits and portable altars are furnished, as well as the Army and Navy Hymnals, and our own Army and Navy Commission expects to be able to assist our chaplains with equipment from a fund included in the budget

at the recent General Convention. Where there is no chapel, the post theater or gymnasium is usually used for the services and often services are held out-of-doors or in a large tent set aside for that purpose.

It has been the experience of the writer that most commanding officers are happy to have an Episcopalian chaplain and moderately liturgical services even for the "general" or "second" service on Sundays. However, what counts most with commanding officers as far as the chaplain is concerned, is success in dealing with the men and their personal problems, and success in fostering welfare activities and generally promoting a high morale.

RADIO

Over 100 Stations Coöperate in Go-to-Church Program

"Attention, America!

"Tomorrow you may enjoy America's most sacred heritage—the right to worship in the church of your choice.

"So why not go to church tomorrow?"

"With war, strife, and hatred running wild, civilization is at stake. The preservation of religion means the preservation of civilization, and a good citizen should attend and support his church regularly.

"Send the children to Sunday school; remember, 'just as the twig is bent, the tree's inclined,' and every parent owes his child the knowledge of God, whose light still shines for those who seek it.

"This message comes to you from Station, coöperating with the National Committee for Religious Recovery."

Standing out in vivid contrast to religious persecution in many foreign lands this message of religious freedom is being carried from coast to coast in the United States and the islands of the sea through the coöperation of more than 100 radio stations, independent and network affiliated, which are giving time on the air weekly.

The one-minute "spot" broadcast, scheduled for three times on Saturday nights, is issued by the National Committee for Religious Recovery, which has as its primary object the stimulation of interest in church support and attendance. The organization is supported by voluntary contributions from laymen and does not ask or accept donations from clergymen and churches. After intensive work for the past several months the National Committee for Religious Recovery announces, from letters on file, that 120 radio stations are airing the "Go to Church" message. These stations are located in 41 states and in Alaska, Puerto Rico, the Philippine Islands, and the District of Columbia.

The only states in which no station carries the announcement are Colorado, Delaware, Nevada, Rhode Island, South Carolina, South Dakota, and Wyoming.

Members of the National Committee for Religious Recovery include prominent businessmen, educators and government leaders in all parts of the country. National headquarters are in the Murray Hill Hotel, 112 Park Avenue, New York, near Grand Central Station. Lambert Fairchild is chairman and Howard Kiroack is director.

THE CHRISTIAN CHURCH IN TIME OF WAR

Although Religious Forces Are at Cross Purposes on Vital Issues, They are Agreed on the Basic Objectives

¶ *A high point of the recent meeting of the Federal Council of Churches [L. M., January] was the report of the committee on the state of the Church under the able chairmanship of Dr. Georgia Harkness. Especially keen and constructive was the section on war, which we publish in full below:*

Transcending in gravity all issues thus far mentioned, but related to them all, is the question of the distinctive mission of the Church to a world at war. Here we find the Church at its greatest weakness and its greatest strength—weakness in that the Christian peace forces, failing to agree on basic issues, work at cross-purposes; strength in the fact that within the Church is to be found a union of tolerance with conviction not to be found in any other major group.

On the sinfulness of war and the desirability of peace with justice there can be but one mind among Christians. On the steps to be taken to secure this end it is inevitable that there should be differences of opinion. It is at this point that we most have need of charity without compromise, conviction without dogmatism. Frankly admitting the impossibility of speaking the mind of all Christians, your Committee believes that there are certain affirmations to be made which are inherent in the Gospel of Christ, which have distinctive relevance to the present situation, and which are the Church's reasonable service. Though of diverse political opinions, we are unanimous in our judgment regarding these matters.

1. *The Church must strengthen the spiritual resources of the people through prayer and public worship.* In a day when hysteria and panic, depression and gloom, suspicion and hate are undermining the souls of men, the peace and the power of God must become living realities. The Church must lead men through its worship to know that "God is our refuge and strength, a very present help in trouble." Christians must pray together for peace and justice, recognizing that lasting peace will come only as men do the will of God. To pray for the victory of a nation—whether our own or another—is to identify the ends of a relative, earthly group with the absolute will of the God of all life.

PROPHETIC PREACHING

2. *The Church must affirm its Gospel through prophetic preaching.* Certain elements in our message, to be announced both in peace and war, have special relevance to a world in crisis.

Prophetic preaching declares the reality of the living God. That God lives and moves in history, that God has long purposes not to be thwarted by any turn in political events, that not temporal security but the Cross of Christ is the center of our faith—these convictions must constantly be reaffirmed. We must not forget that this is not the first dark day in history;

we must show men that throughout history runs a living stream of enduring spiritual power. At a time when great numbers of Christians are assenting to faith in God with their minds and denying that, faith by their emotions and acts, we must discover and declare the meaning of the word of assurance, "I am not alone, for the Father is with Me."

We must preach the message of divine forgiveness and of the salvation wrought for us in Christ. Faith in ideals and loyalty to principles are not enough; we need the personal experience of a forgiving God who has spoken to the world in the language of the Cross. Any redemption of the world which does not begin at the Cross is something less than the Gospel of Christ. The obligation to forgive others, to which we are summoned, comes not from any human merit but from the knowledge that we ourselves have been forgiven. The Cross stands at the meeting-point of love with suffering; it is at once the token of our salvation and our call to share with Christ in the redemptive process.

We must call men to repentance—repentance not alone for our corporate guilt but our individual sinfulness, repentance not for other people's sins but for our own. There is need to realize and in shame to confess the degree to which our nation by a policy of political isolation and economic self-interest has contributed to the present international chaos. There is need also for each individual to confront, and to ask God's cleansing from, those personal sins of self-seeking, greed, arrogance, intolerance, indifference, racial and national pride which lie at the roots of confusion and conflict.

OBLIGATIONS OF LOVE

We must not only set before men the duty of Christian love, but we must interpret its meaning. The Geneva report on "The Churches and the International Crisis" makes the declaration, "The Churches and all Christian people should strive to make concrete our Lord's injunction, 'Love your enemies.'" Attempts are made, particularly in wartime, to set aside the unconditional obligation to love our enemies on the score that these words do not apply to national matters, or that they embody a counsel of perfection which, being unattainable, is therefore irrelevant. Without endeavoring to discuss all of the complex issues involved, we affirm that, as a minimum, Christian love entails two obligations which are not abrogated by any national or international crisis. Affirmatively it means the *cultivation of good will toward all persons*—good will toward those within and those without the Christian fellowship, toward persons in democratic and in totalitarian states, toward those whose acts we approve and those whose deeds of brutality and aggression we are morally bound to condemn. Negatively, the obligation of Christian love means the refusal to allow the influence of the Church of Christ—whether through pulpit, pews,

press or any other agency—to be used for the spread of hatred and the encouragement of human destruction.

We must declare and interpret the Christian bases of democracy. Political democracy rests in part on a Christian conception of the inherent worth and dignity of man as a child of God, in part on a secularized individualism. Insofar as it affirms as its ends the essential equality and freedom of all men before God, and the obligation to secure for all men the material and spiritual foundations of the good life, democracy is a Christian ideal. The disparity between this ideal and the existing democracies is apparent in the wide-spread destruction of personality through unemployment, baneful extremes of wealth and poverty, racial antagonisms, the denial of fundamental educational and political as well as economic opportunities to great numbers of citizens. Any emotional loyalty to democracy which fails to reckon with these realities is sub-Christian.

Though no political system can be equated with the Kingdom of God, we believe that political democracy offers a better opportunity for the social expression of the Christian ethic than does any other form of government. As Christian citizens we are obligated to maintain and to enhance by cooperative effort such true democracy as now exists. As Christians we are likewise obligated to use means appropriate to this end. To attempt to defend life by its mass destruction, liberty by the denial of civil liberties, the pursuit of happiness by acquiescence in conditions which condemn millions of human beings to the misery of poverty, hunger, privation and death, is to attempt to cast out Satan by Satan. Both the judgments of God and the verdict of history refute its possibility.

We must hold before men the duty of absolute loyalty to God alone. The duty of the individual Christian to engage in war, or preparation for war, at the call of the State is an issue upon which there is no agreement among Christians. We do not affirm either the pacifist or the non-pacifist view to be *the Christian* position. We do affirm that within either position, the Christian is obligated to radical obedience to the commandment of God, "Thou shalt have no other gods before Me."

As the primary menace in our economic life is the unconscious identification of the Christian Gospel with the *status quo*, so the primary menace of our political life is the largely unconscious identification of Christianity with nationalism. Since every Christian is likewise a citizen and the Gospel pertains to the whole of life, there is a legitimate inculcation of patriotism through the Church. But when patriotism becomes itself a religion—on whatever continent this occurs—it is both a false religion and an unstable foundation for political security. Subtle encroachments of nationalism, such as the denial of civil liberties to minority groups or the substitution of the flag for the cross as the primary symbol of Christian devotion, must be recognized for what they are and arrested by means consonant with Christian fellowship.

At least these notes, then, we affirm to be basic in prophetic preaching to a world

at war—faith in the living God, the meaning of the Cross, repentance, good will towards all persons, the Christian foundations of democracy, absolute loyalty to God alone. We must preach them; we must live by them. If we do, the gibe so often thrown at the Church, "What do ye more than others?" will lose its point.

MAINTAINING FELLOWSHIP

3. *A distinctive service of the Church is the maintenance of fellowship.* This means fellowship—and an attempt at mutual understanding—between pacifists and non-pacifists, interventionists and non-interventionists. It means both the reinforcement and enrichment of the fellowship in Christ and the mediatorial service of the Church to break down barriers set up by differences of opinion within community life. What shall it profit us to talk about loving our enemies if we cannot love our friends and neighbors? Fellowship means the binding together of Christians in love across war-torn national frontiers. It means the persistent, long-range effort of the Church to span the racial, and national, and economic, and ideological barriers which to the present have thwarted the realization of Isaiah's prophecy of a world without war.

BUILDING FOR THE FUTURE

4. *We must continue to study, to educate, to build for the future.* It is not easy to be content to go on "doing business as usual" while the world is in flames. To turn our backs on the world's misery in preoccupation with local concerns would be sinful apathy. But to interrupt the ongoing constructive program of the Church through preoccupation with the present crisis would be to forfeit our opportunity to build for peace while a measure of peace still exists. Though the shadows thicken, we must work while there is yet light.

Such a long-range program takes many forms. Through worship and evangelism men's souls must be undergirt with spiritual resources to stand firm in Christ in the midst of evil days. Through religious education the Christian heritage of Biblical truth and moral and spiritual insight, now so gravely jeopardized, must be imparted to a generation largely unconscious of its meaning. Through the missionary outreach of the Church, the foundations of world peace must be laid through world friendliness and understanding. We must learn and teach the causes of war, realizing that knowledge of social processes alone will not save the world but that without such knowledge it cannot be saved. We must foresee and study how to deal with the economic collapse that will occur when the present munitions markets disappear and we reap the grim harvest of current military expenditures. Also, we must recognize the irresistible trend, in this as in all other nations, toward a more unified control of economic life, and we must seek to subject it to those democratic ideals and processes that give some promise of making it serve, rather than enslave, humanity. All this we must do with clear discernment and the willingness to act at personal cost. The taunts of those who charge the Church with indulging in wishful thinking and pious phrases without knowledge of facts

will not hurt us—*unless the charges are true.*

At no point is a union of clear thinking with moral passion more needed than with reference to the economic roots of war which permeate our social structure. While no human system yet proposed can be identified with the ideal of the Kingdom of God, the disparity between the existing system and that ideal must be made apparent. In a world designed by God to be a family, men cannot with impunity pursue the ways of private self-interest, exploitation, imperialism, and economic isolation. The lessons of divine judgment written in the events of these days can be redemptive, but they will be redemptive only as the Church brings to them the light of the Christian Gospel.

CHRISTIAN POLITICAL ACTION

5. *The Church must build up in its members Christian incentives to political action.* The degree to which the Church can legitimately become a political force is a moot issue. It is clearly not the primary function of the worshiping community to become a political lobby. On the other hand, a Church which exists to serve men cannot be indifferent to any issue which touches human welfare. If the conflicting interests of men are not settled justly through legislative and consultative channels, they will be fought out in class conflict or war with the subordination of right to superior might. We hold it to be the function of the Church, not to dictate the course to be taken by its members as citizens, but to throw the searchlight of the Gospel on every human relationship and to stir its members to act in the light of the ideal of the family of God.

This incentive must not be so specific as to fetter the freedom of any Christian conscience; neither must it be so general as to become lost in vague exhortations and generalities. Recognizing wide areas of sincere disagreement, we hold that the Church has an obligation to stir its people to examine and to act upon certain vital issues of the present international situation. These include the surrender of absolute national sovereignty; the development of a functioning international organization through which the collective will for peace can become effective; economic reconstruction in the direction of

greater justice within and among nations, including such matters of international concern as tariffs, currency, immigration, and colonies. We must work for the cessation of hostilities and the speedy negotiation of a just peace through any peaceful channels that are open. Such positive action must go hand in hand with the refusal of the Church to give its spiritual sanction to the setting aside of civil liberties, to involvement in war.

RELIEVING SUFFERING

6. *Finally, we must relieve suffering.* Save for the spiritual stabilization of the souls of men, this is the most immediate—the most unequivocal obligation of the churches of Christ in America. To remain in security and comfort is sin unless we give of our resources to the utmost to heal the wounds of the world. If American Christians do not meet the challenge of the world's misery, who else will? Who else can? Unto whom much is given, of him is much required.

Upon the political relations of the United States to the Far Eastern and European conflicts we do not presume to speak. We recognize the complexity of the issues involved. Yet we are constrained to say that no situation, however complex or diabolical, can set aside the elemental Christian duty to relieve human misery both now and in the years to come. To refuse to attempt to do so is to participate in the destruction and death of the victims of war. To permit millions of innocent persons to die of starvation while we have resources in abundance is to affront the faith we profess to have in One who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

What is the state of the Church? The churches of three continents are being tried in a crucible of fire, and it is not unlikely that a similar experience awaits us.

We move forward into the next biennium not knowing whither we go. We go in uncertainty, but not in darkness. The Light that lighteth every man that cometh into the world still shines. We go in soberness, but not in defeat and not in despair. God lives. We are not alone. In this as in every day Christ reigns victorious over sin and death. Christian, let no man take thy crown!

THE SPIRIT TO THE CHURCHES

"The lamps are going out all over Europe; we shall not see them lit again in our lifetime."

FORGET not, watching the slow eclipse of light,
Those lamps forever lit before the throne,
Not to be dimmed by an encroaching night.
Courage has power, still, to claim them for its own.

So fling your doors wide. Open them to the street,
And speak the old words to men assembled there,
Waiting. Now, of all times, it is meet
To issue summons, bidding them to prayer.

Hold up the cross in the candles' steady flame.
Hold it so high that none can help but see.
Let it be known to be a light—the same
Light which routed a first dark Calvary. **EARL DANIELS.**

ENGLAND

Joint Statement on Peace Terms by Anglican, Roman Primates

A joint statement prepared by the highest authorities of the Anglican, Roman Catholic, and Protestant Churches in England has been issued setting forth proposals for a lasting peace when the war has ended.

Signers of the document, unprecedented in history of England, were the Archbishops of Canterbury and York; the Most Rev. Arthur Cardinal Hinsley, Roman Catholic Archbishop of Westminster and head of the Roman Catholic Church in Britain; and Walter H. Armstrong, moderator of the Free Church federal council.

Observers saw incorporated in the document the principles of the recently-formed Council of Churches on the Christian Faith and the Common Life, which includes in its membership some of the most prominent

Anglicans and Nonconformists in England. The council's leader is Dr. J. H. Oldham, internationally known for his work in the ecumenical movement. The Archbishop of York is also a member of the group. His proposals [L. C., October 9th] for a Christian social order are being widely discussed in England and America. Several of them are reflected in the 10-point platform.

POPE PIUS' SUGGESTIONS

Five of the 10 points in the statement were those outlined by Pope Pius XII on Christmas Eve in 1939:

"The right to life and independence of all nations, large, small, strong, or weak, must be safeguarded.

"Disarmament must be mutually accepted, organic and progressive, both in letter and spirit.

"International institutions must be created or recast to insure the loyal and faithful execution of international agreements.

"Real needs and just demands of nations

and peoples should be benevolently examined.

"A peace settlement must be dictated by a sense of acute responsibility which weighs human statutes according to the holy, unshakable rules of divine law."

FIVE POINTS ADDED

Added to these were five other standards of a just peace:

"Extreme inequality of wealth should be abolished.

"Every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities.

"The family as a social unit must be safeguarded.

"The sense of a divine vocation must be restored to man's daily work.

"Resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations."

The Church leaders expressed confidence that the British government would endorse these principles. An editorial in the London *Times* suggested that the principles should be taken into consideration in the drafting of Britain's war aims.

Editor's Comment

"In time of war, prepare for peace." The ten points set forth by the British Church leaders (including the five originally set forth by the Pope) will, if taken seriously in the peace settlement that must ultimately come, go far toward avoiding a repetition of the tragic sequence of Versailles-Geneva-Locarno-Ethiopia-Saar-Munich-War. God grant that this Christian program may not be obscured and forgotten in the increasing bitterness of the war.

British Ambassador's Funeral in Washington Cathedral

On Sunday, December 15th, at the chancel steps of Washington Cathedral, the burial service of the Episcopal Church for the Marquess of Lothian, British Ambassador to the United States, was conducted by Bishop Freeman, Washington, the Very Rev. Dr. Noble C. Powell, dean of the Cathedral, read the Lesson.

Gathered at the cathedral crossing to pay their final respects to the illustrious son of Britain were, besides the members of his staff, the special representative of the President (the President himself had not returned to Washington from his Caribbean cruise), Mrs. Roosevelt, diplomats from all countries except Germany and Italy, members of the Cabinet, the Supreme Court and other high officials in government, officers of the Army and Navy, and members of the House and Senate.

The inspiring simplicity of the burial service, the music of the great organ and the cathedral choir, the spiritual symbolism of windows, carvings and altars, visibly affected those who gathered to pay their respects and must have made them acutely aware of the tremendous issues with which the departed Ambassador had been struggling in common with all British peo-



Brown-Suarez.

AMBASSADOR'S FUNERAL: Bishop Freeman conducted the burial service.

ple in every walk of life. Especially was this true when the Bishop, during the service, standing near the Canterbury pulpit which depicts historic incidents of the life of the Church in England, offered this fervent prayer for the British people:

"Most merciful and compassionate God and Father of all men, we commend to thy loving care and protection the people of Great Britain. In this hour of their need do Thou strengthen and sustain them. Guard and save them from the violence of their enemies.

"Give to them the increase of faith, courage and devotion to Thee. Ease their burdens, heal their wounds, calm their fears, give comfort and peace to those who are afflicted, and preserve to future generations the gifts and virtues of the British Empire.

"This we humbly ask, in the name of the Lord and Saviour, Jesus Christ. Amen."

And then the Bishop prayed for the innocent and helpless of all nations, especially women and little children, saying:

"Dear Heavenly Father, we pray Thee to have in Thy tender keeping and protection the innocent and helpless of all nations. Especially do we pray that Thy love may encompass and safeguard women and little children. Guard their homes and fire-sides, speedily remove the perils that threaten them, and hasten the day of their emancipation and larger happiness."

After the service Lord Lothian's body was taken to Ft. Lincoln Cemetery for cremation and on Monday the urn containing his ashes was placed in a vault at Arlington National Cemetery, full military honors being accorded him by the Third U. S. Cavalry from Ft. Myer. His remains will rest there until they can be returned to his native land.

Editor's Comment

Lord Lothian, one of the most popular Ambassadors Great Britain has ever had in this country, was a veritable personification of the mutual understanding and goodwill between the two greatest democracies of a world in which all democracy is sorely threatened. May he rest in peace.

EUROPE

New Obligations for American Parishes in the War Zone

¶ *On the basis of letters he has received from clergy and lay people of continental Europe, Bishop Perry of Rhode Island has written a report on the state of American churches in Europe, of which he is the Bishop in charge.*

BY THE RT. REV. JAMES D. PERRY, S.T.D.

Momentous events in the arena of diplomacy and war leave no conspicuous place for news, nor apparently for thought, of the religious issues which are at stake in Europe. These, however, will be the matters of ultimate importance to the future. When war clouds were gathering, a man of wide influence and, until recently, of high official position in Germany, said to me, "The real conflict is coming, not on fields of battle nor of politics, but between

two currents beneath the surface of our national life. One flowing from the University and the Church bears the tradition of faith and culture; the other is a flood of unbelief and Godless quest of power working to sweep away the spiritual ideals of our Fatherland."

The supreme aspect of the present upheaval is not headlined in the daily press, but is of chief concern for Christians. We are reminded daily of the demand for armaments and other material equipment. Our responsibility as Churchmen, however, extends beyond weapons of offense and defense, necessary as these are. The part that we may take in the fellowship of faith and prayer such as have sustained England in time of trial and affliction; the provision for pastoral ministration, teaching, and sacrament; the support of all those principles from which a people's spiritual vitality is drawn: these constitute our essential contribution.

INCREASED OBLIGATIONS

In many ways it may be given. Not the least of them is the opportunity offered by the American Churches in Europe. The withdrawal by the Church of England from her work on the Continent, necessitated by the war, has increased the significance and obligation of our few congregations still struggling under difficulty to maintain themselves.

Last year in my round of visitations I found our seven churches, like a fleet under full sail, well-manned and ordered; now they are storm-tossed, most of them bravely steering through uncertain waters.

SWITZERLAND

Central among the seven is the Church of the Emmanuel in Geneva. Though officially at peace, the tides of war beat upon the rugged boundaries of Switzerland on every side. Equally the responsibilities of war time bear upon the church whose veteran rector, the Rev. Dr. Everett Smith, is by general consent the leading spirit among the Christian forces of Geneva. Preaching and ministering at an international storm center, he has never made his pulpit a rostrum of political utterance, nor his office other than purely pastoral. Week by week his reports to the Bishop have told how and to whom he ministers. The story has been pictured vividly by him in *THE LIVING CHURCH* of December 11th.

Another of our clergy who has held to his post until the present time, unmoved by chance and change, is the Rev. Dr. Henry Sartorio, rector of the Church of the Holy Spirit, Nice. He came from the staff of St. Paul's Church at Rome in 1938 to preserve in strength and unity the diminishing congregation on the threatened coast of the Mediterranean. His last letter sent by air mail three weeks ago and just received, describes in censor-proof restraint a precarious situation. Because of long residence and service abroad, he had been deprived by Italy of his American citizenship. Funds from America had become difficult and at times impossible. His American congregation was disappearing. If forced to leave he would appoint a parish visitor and provide for the service of a layreader who would keep the church open

for prayer and meditation. If enabled to remain, he would have the consolation of continuing work where still there will be need for an English-speaking priest.

GERMANY

Our two churches in Dresden and Munich, with that in Berlin added by request of the English Bishop, were served regularly by the Rev. H. Gruber Woolf through the first winter of the war. When evacuated last summer with the last of Americans occupying semi-official positions in Germany, he appointed officers of the two congregations to be responsible for continuing such services as could be taken by layreaders, and to care in other ways for the English-speaking people of the community. The excellent libraries in both parishes now served by volunteers are available, especially to the few students who remain. Still there gather round the tea tables of the parish library in Munich members of the congregation on weekday afternoons. Their work progressing against heavy odds is reported by the American wife of a German officer. She writes that having no supplies for over half a year the work had stopped completely, but packages of tea and coffee had been received from friends, and "we are booming again."

ITALY

Our churches in Rome and Italy have suffered from the vacancies caused by the return to America of the Rev. Samuel Tyler, who had resigned the rectorship of St. Paul's Church in Rome before Italy had entered the war; and since that time of Mr. Grannis from Rome and Dr. Chauncey from Florence. Provision now for both these parishes most fortunately has been made. Mr. Woolf, compelled reluctantly to leave his post in Germany and eager to continue his service abroad, accepted in October a call to the rectorship of St. Paul's Church in Rome. At that point he will be able to continue such general supervision as he gave while in Dresden beyond the borders of his own parish, by visiting the congregation in Florence only four hours distant. Two days after the tedious process of securing a passport and visas was finally completed, through the sympathetic assistance of the State Department and the Italian Embassy, Mr. Woolf sailed on the 7th of December. He expected to reach Rome in time for the services of Christmas Day and the celebration of the Octave in both parishes.

FRANCE

Of Paris there is nothing to report except that the Very Rev. Frederick W. Beekman, who retains officially the rectorship of Holy Trinity, is now resident in New York, while the devoted organist of the church, Mr. Whipp, keeps the doors of the church open and reads Morning Prayer on Sundays for a congregation of the faithful few who still await pastoral ministrations.

In the experience of our churches in Europe one may see the reflection of Apostolic days and hear from certain points the echoes of St. Paul's words: "A great door and effectual is open unto me and there are many adversaries. . . ."

Roll of Honor

IT IS particularly difficult to select anything like an adequate Roll of Honor for the chaotic war year, 1940. We should like to recognize those everywhere who have done their share to keep burning the light of Faith in a world of force, those who have held high the banner of freedom amid the onslaught of totalitarian aggression.

We should like to honor the brave soldiers who have died for a cause that they held higher than life.

We should like to honor the thousands of modern confessors and martyrs who have chosen the concentration camp or exile or death rather than the betrayal of their faith.

We should like to honor those who minister to the suffering and the needy of all the warring and conquered countries.

We should like to honor those who go bravely and smilingly about their business though the bombs fall about them and the earth rocks beneath their feet.

We should to honor the children of many a European and Asiatic country who are bravely trying to survive and to grow up in a world that the adults have made unsafe for children.

In a sense, we honor all of these when we head our list with one whose name stands as a symbol of the carrying forward into the future of many of the noblest traditions of the past:

KING GEORGE VI of Great Britain. In his official capacity he represents the hope of millions who see in British monarchy the first line of defense of Christian democracy; in his person he shows forth effectively the courage of those who carry on bravely in the face of danger. In a paradoxical world, one of the greatest paradoxes is this—that a King should be the symbol of the dignity of the common man as against the all-embracing claims of the State.

But the primary object of **THE LIVING CHURCH** Roll of Honor, now presented for the sixth consecutive year, is not to evaluate the rulers and the nations of the world, but rather to honor those within our own American Episcopal Church deserving of special recognition. In singling out certain individuals, we do not mean to indicate that these have necessarily been the most distinguished of their fellow Churchmen. On the contrary we select them because they are typical of men and women of the Church—bishops, priests, and lay people—who are doing their best to pattern their lives after the example of Christ. In citing them for special recognition, we wish rather to call to the attention of the Church the diverse kinds of service that are being given to our Lord in many walks of life, in the common fellowship of that portion of the Church to which we owe our allegiance.

On this basis we list this year three bishops, four priests, four laymen, one sister, and two laywomen, all of whom we are glad to recognize for distinguished service to Christ and His Church:

Rt. Rev. DANIEL TRUMBULL HUNTINGTON, D.D., retired Bishop of Anking, China. For 45 years a missionary in China, 28 of them as a bishop, his retirement in 1940 marks the end of one of the most faithful and distinguished missionary careers of our day. In the annals of the Chung Hua

Sheng Kung Hui—the Holy Catholic Church in China—his name will stand as that of a pioneer for Christ among the Chinese people.

Rt. Rev. JAMES MATTHEW MAXON, D.D., Bishop of Tennessee. Chairman of the Budget and Program Committee of General Convention for the fourth consecutive time, he successfully correlated the giving ability of the Church with her needs in the mission field, and provided a way whereby the desire to render substantial aid to the British missions, curtailed in their home support by war conditions, might be made effective.

Rt. Rev. GEORGE CRAIG STEWART, D.D., L.H.D., S.T.D., Bishop of Chicago until his death May 2, 1940. For 25 years rector of St. Luke's Church in Evanston, Ill., which under his leadership grew to be the largest parish in the diocese; for 10 years Bishop of Chicago; able leader, noted preacher, strong Catholic Churchman; he will long be remembered as one of the most distinguished members of the American episcopate and a loyal son of the Holy Catholic Church.

Rev. EDWARD ROCHIE HARDY, Jr., Ph.D., instructor in Hebrew, General Theological Seminary, New York City. His book on the expansion of Christianity, *Militant in Earth*, published in 1940, has been described by experts as a model book on the history of the Church's mission.

Ven. ELIE OCTAVE NAJAC, Port de Paix, Haiti. His heroic mission work as Archdeacon of the North in his native land of Haiti, and especially his development of a civilizing work in the utterly uncared for island of La Tortue, entitle him to recognition as one who has successfully brought the message of Christ and His Catholic Church to his people in the face of great hardship.

Rev. ROBERT W. PATTON, D.D., of New York City. Originator and director of the nationwide campaign in 1919 which resulted in doubling the missionary income of the Church and in reorganizing the Church under the National Council, and head of the American Church Institute for Negroes until his retirement in 1940, he endeared himself to two generations of Churchmen and has become a living symbol of interracial amity and good will.

Rev. ZEBARNEY THORNE PHILLIPS, D.D., LL.D., S.T.D., Washington, D. C. He has served faithfully as presiding officer of the House of Deputies for more conventions than any other man in the history of our Church, and has proved himself always fair, loving, honest, and able; he has shown the same qualities as chaplain to the United States Senate.

WILLIAM M. BALDWIN of Long Island. He designed and with his own hands made the first copy of the beautiful and heraldically correct Church flag, officially adopted by General Convention in 1940.

WILBER ANDREW COCHEL, editor of the weekly *Kansas City Star*, Kansas City, Mo. As general chairman of the General Convention committee, he personified the welcome extended to the convention by the Churchmen of the diocese of West Missouri and Kansas, and under his leadership convention arrangements proceeded with exceptional smoothness

and dispatch. Able editor, scholar, and Churchman, he is typical of the thousands of lay people who make no show of their religion but apply it conscientiously in their daily lives.

ANSON T. McCOOK, Hartford, Conn. Serving for the first time as chairman of the committee on dispatch of business in the House of Deputies, he showed himself an able parliamentarian, an impartial moderator, and a worthy successor of the veteran Judge Anderson, his predecessor in that difficult and important post.

JOHN WILSON WOOD, D.C.L., New York City. As general secretary of the Brotherhood of St. Andrew for 10 years and secretary of the Domestic and Foreign Missionary Society of the Church for 40 years, also as editor of the *Spirit of Missions* for 14 years, he is known throughout the Christian world as one of the ablest and most conscientious missionary executives. His retirement at the end of 1940 brings to a close a long and distinguished career in the service of the Church.

Sister MATILDA, S.H.N., Fond du Lac, Wis., for 16 years novice mistress and for 20 years Mother Superior of the Sisterhood of the Holy Nativity. Under her leadership many Churchwomen have found their vocation to the Religious life,

and the Order of which she is the head (founded in 1882 by the Rev. C. C. Grafton, later Bishop of Fond du Lac) has become widely recognized as one of the most effective agencies for parish work in the American Episcopal Church.

WINIFRED MARGARETTA KIRKLAND, Sewanee, Tenn. By her books, stories, and articles in the religious and secular press, she has exercised an extensive and effective journalistic ministry for more than 30 years.

In making our final citation we venture to break the rules of good journalism by nominating (without her knowledge or consent) a member of our own staff:

ELIZABETH McCracken, Huntington, L. I., and New York City, literary editor and New York correspondent of *THE LIVING CHURCH*. Contributor to many magazines, literary editor of the U. S. Children's Bureau 1918 to 1920, associate editor of the *Churchman* 1920 to 1928, associate editor of *THE LIVING CHURCH* since 1931 and literary editor since 1934, she has also given freely of her time to the work of Trinity parish, the Society of the Companions of the Holy Cross, and the Wellesley Conference. We cite her especially for her exceptionally able reporting of the National Council

The Living Church Honor Roll

Citations for Previous Years

Anderson, Paul B., of Paris, France (1935)
 Anonymous confessors and martyrs in Soviet Russia (1938)
 Anonymous workers in the Forward Movement (1937)
 Baldwin, Rev. George I., of Philadelphia (1935)
 Beatrice, Mother, of the Community of the Transfiguration, Glendale, Ohio (1937)
 Bedell, Deaconess Harriet M., of Everglades, Florida (1939)
 Benes, Edward, of Czechoslovakia (1938)
 Bolton, Ivy, of the Community of St. Mary (1939)
 Boyle, Joseph E., of New York City (1939)
 Bulgakov, Very Rev. Sergius, of the Russian Theological Seminary, Paris (1936)
 Burke, Rev. Dr. Grafton, of Alaska (1938)
 Burrell, Percy Jewell, of Philadelphia (1937)
 Casady, Rt. Rev. Thomas, S.T.D., Bishop of Oklahoma (1937)
 Compton, Arthur H., physicist (1938)
 Corey, Miss Eva D., New York City (1939)
 Custance, J. Harry, of Denver, Colo. (1937)
 Douglas, Rev. Canon Winfred, Mus.D., of Evergreen, Colo. (1939)
 Faulhaber, Michael Cardinal, of Germany (1938)
 Florovsky, Rev. Georges, of Russian Theological Seminary, Paris (1937)
 Fosbroke, Very Rev. Dr. Hughell E. W., of General Theological Seminary, New York (1937)
 Friedrich, Rev. James K., of Beverly Hills, California (1939)
 Gavin, Rev. Dr. Frank, of New York City (1935)
 Gibson, Rev. Canon David E., of Chicago (1937)
 Glenn, Mrs. John M., of New York City (1937)
 Graves, Rt. Rev. Dr. Frederick R., Bishop of Shanghai (1937)
 Gummere, Rev. John W., of Charles Town, W. Va. (1939)
 Harrison, Richard B., of New York City (1935)
 Hobson, Rt. Rev. Henry W., Bishop of Southern Ohio (1935)
 Hoper, Gilbert, of Alameda, Calif. (1935)
 Hull, Cordell, Secretary of State (1938)
 Ingle, John P., of Jacksonville, Fla. (1938)
 Jones, Rev. Dr. Bayard Hale, of Church Divinity School, Berkeley, Calif. (1937)
 Jones, Rt. Rev. Dr. Paul, of Yellow Springs, Ohio (1939)
 Jones, Dr. Rufus M., Quaker leader (1938)
 Kallio, Kyosti, President of Finland (1939)
 Kaneko, Tadao, of Tokyo, Japan (1936)
 Kagawa, Toyohiko, of Japan (1938)
 Keller, Dr. William S., of Cincinnati, Ohio (1936)
 Keyser, Harriette A., of New York City (1936)
 LaGuardia, Fiorello H., Mayor of New York City (1937)
 Landon, Alfred M., Republican leader (1938)
 Lee, Dr. Claude M., medical missionary in China (1938)
 Leeming, Rev. Frank C., of Peekskill, New York (1939)
 Lindley, Grace, of New York City (1939)

Loaring-Clark, Mrs. Ada, of Sewanee, Tenn. (1936)
 Manning, Rt. Rev. Dr. William T., Bishop of New York (1936)
 Marmion, Rev. Charles G., Jr., of Columbus, Tex. (1935)
 Marston, Margaret I., of the Woman's Auxiliary (1935)
 Matthews, Elizabeth, of Glendale, Ohio (1935)
 McGregor, Rev. Dr. Daniel A., of the National Council staff (1935)
 McKim, Rt. Rev. Dr. John, sometime Bishop of North Tokyo (1935)
 McNulty, Rev. Henry A., of Soochow, China (1937)
 Morrison, Sarah, editor of the *GFS Record*, New York (1938)
 Moscicki, Ignace, former President of Poland (1939)
 Mosher, Rt. Rev. Gouverneur F., D.D., Bishop of the Philippine Islands (1936)
 Mott, Dr. John R., Protestant leader (1938)
 Newbery, Rev. Alfred E., of Boston (1937)
 Niemoeller, Rev. Martin, of Germany (1938)
 Outland, Mrs. Anna Rose, of Washington, N. C. (1936)
 Oxley, Lawrence, of Washington, D. C. (1938)
 Page, Rt. Rev. Dr. Herman, sometime Bishop of Michigan (1939)
 Pardee, Rev. Dr. Charles L., New York City (1939)
 Parsons, Rt. Rev. Dr. Edward L., Bishop of California (1937)
 Peabody, Rt. Rev. Dr. Malcolm E., Bishop Coadjutor of Central New York (1937)
 Perkins, Frances, Secretary of Labor, Washington, D. C. (1935)
 Ponsford, Arthur, of Denver, Colo. (1937)
 Reinheimer, Rt. Rev. Dr. B. H., Bishop of Rochester (1935)
 Rhineland, Rt. Rev. Dr. Philip, sometime Bishop of Pennsylvania (1939)
 Roosevelt, Franklin D., President of the United States (1938)
 Rowe, Rt. Rev. Dr. Peter Trimble, Bishop of Alaska (1938)
 Rusch, Paul, of Tokyo, Japan (1937)
 Sands, Herbert S., of Denver, Colo. (1937)
 Schuschnigg, Kurt, of Austria (1938)
 Schuster, Ildefonso Cardinal, of Italy (1938)
 Sheerin, Rev. Dr. Charles W., vice-president of the National Council (1938)
 Sibley, Mrs. Harper, of Rochester, N. Y. (1937)
 Sill, Rev. Dr. Frederick H., of the Order of the Holy Cross (1936)
 Stebbins, Mrs. Edward A., of Rochester, N. Y. (1937)
 Symons, Rev. Dr. Gilbert P., of Cincinnati, Ohio (1936)
 Taylor, Rev. Malcolm S., of the Commission on Evangelism (1935)
 Temple, Most Rev. Dr. William, Archbishop of York (1937)
 Tucker, Most Rev. Dr. Henry St. George, Presiding Bishop (1938)
 Underhill, Evelyn, of King's College, London (1937)
 Warnock, Samuel, of Philadelphia (1936)
 Washburn, Very Rev. Dr. Henry B., of Cambridge, Mass. (1939)
 Wei, Dr. Francis C. M., of Hankow, China (1937)
 Weller, Rt. Rev. Dr. Reginald H., sometime Bishop of Fond du Lac (1935)
 Wilson, Rt. Rev. Dr. Frank E., Bishop of Eau Claire (1936)

and the House of Bishops in connection with the 1940 General Convention.

As we turn the corner into 1941, it is well to pause for a moment and remember in prayer and Eucharistic thanksgiving these men and women who in their several callings have, in 1940 and previous years, typified the loyal service to Christ and His Church which is happily characteristic of so many in our portion of the fellowship of the Holy Catholic Church throughout the world.

Why Go to Church?

SOME months ago the *American Mercury* and the *Reader's Digest* published an article by Channing Pollock entitled "Why I Don't Go to Church" (*Reader's Digest*, October, 1940). As a reply to that article, Roger William Riis, an associate editor of *Collier's* and son of the humanitarian, Jacob Augustus Riis, has written an article entitled "Now I Am For the Churches" (*Reader's Digest*, January, 1941).

Ever since the publication of Mr. Pollock's article and the editorial request for replies to it, we have looked forward eagerly to the answer that would be accepted and published. We understand that within a month of its publication, the *Reader's Digest* received more than 15,000 replies to the article, coming from every state in the union, from all the American dependencies, and from 22 foreign countries. The task of selecting the "best" reply must have been a tremendous one; indeed, the editors admit that there were many "bests," and they have selected that of Mr. Riis because it seemed most likely to be of practical use to those in positions of Church leadership and most likely to carry weight with those who do not go to Church.

Mr. Riis has made a splendid reply to Mr. Pollock as far as he goes—and perhaps he goes as far as he could within the rigid space limitations to which he had to conform. Yet we confess to some disappointment that Mr. Riis' reply, like Mr. Pollock's original article, deals almost entirely with the preaching function of the Church and the pulpit ability of the clergy with only slight reference to the less spectacular but more important element of worship. Moreover, like Mr. Pollock, Mr. Riis approaches his subject as one who is already a good man: "I have not 'got religion'; I always had that." All of the saints and most of the successful interpreters of religion, whether through the pulpit or the press, approach the subject with a recognition of their own inadequacy and sinfulness: "Lord, I believe, help thou mine unbelief."

But one can scarcely expect to find a new *Pilgrim's Progress* in 500 words in a popular magazine, and Mr. Riis has really made a splendid journalistic approach to the subject. We agree with the editors of the *Reader's Digest* that this article will be valuable for their pastoral work, and we are glad to pass on to our readers their generous offer to send 50 copies without charge to any clergyman requesting them. Instead of giving the address to which requests for reprints should be sent, we direct you to your nearest news-stand where you can purchase a copy of the January issue of the *Reader's Digest*, read the article for yourself, and find out how to get the free reprints.

"Editor's Quest"

MEMBERS of THE LIVING CHURCH FAMILY will be particularly interested in a new book just published—*Editor's Quest*, by Bishop Stevens of Los Angeles (Morehouse-Gorham, \$2.50). The subtitle, "A Memoir of Frederic

Cook Morehouse," identifies it as an account of the life of the late editor of THE LIVING CHURCH, who died in 1932 after an editorial career spanning nearly half a century.

Many readers will remember Frederic Morehouse from personal acquaintance; others will recall his appearances on the platform of General Convention and in other Church gatherings. Older subscribers will call to mind his editorials, written in his inimitable style, and will be glad to know that they are freely quoted in this book.

The publication of *Editor's Quest* is a great satisfaction to the present editor. We have long desired such a book, which is a history of THE LIVING CHURCH and a valuable sidelight on Church history as well as a personal record. And we know of no one better qualified to write the story than Bishop Stevens who, as the foreword indicates, knew, admired, and loved Frederic Morehouse, but did not know him so well nor admire him so blindly that he could not view his life objectively and record it candidly.

Editor's Quest is not a eulogy nor a panegyric; it is the straightforward story of the life of one who took the priesthood of the laity seriously, and devoted his life to the ministry of the religious press, and to civic activities. We particularly hope it will commend itself to THE LIVING CHURCH FAMILY.

The New British Ambassador

THE appointment of Viscount Halifax to succeed Lord Lothian as British Ambassador to the United States will bring satisfaction to Americans generally and particularly to Churchmen. For Lord Halifax is not only a distinguished statesman but one of the leading laymen of the Church of England. Like his father, whose "Malines Conversations" with high ecclesiastics of the Roman Catholic Church marked the only really hopeful approach to that communion in recent times, the present Lord Halifax is a devout Anglo-Catholic.

We rejoice in the appointment of Lord Halifax and assure him of a cordial welcome from Church, State, and people when he comes to this country.

General Convention Journal

THE Rev. Franklin J. Clark is to be congratulated on his speed and accuracy in the publication of the *Journal of General Convention*. Less than two months after the adjournment of the Convention, its *Journal* was printed, bound, and ready for distribution. It is a distinct advantage to have this important reference book of the Church available so promptly.

Careful lookers-up will immediately observe a considerable difference between the listings of joint commissions and committees as given in the *Journal* and in the 1941 *Living Church Annual*, and will wonder which is to be regarded as accurate. The answer is, unfortunately, neither. The *Journal* list is a little later than that of the *Annual*, but many changes have been made even since the *Journal* went to press. As soon as the permanent membership of these interim bodies is completed, an accurate list will be published in THE LIVING CHURCH.

Happy New Year!

ALL THE OFFICE FAMILY, from the Editor to Livy the Office Cat, wish to express our appreciation for the hundreds of Christmas cards received from our readers, and we wish you, one and all, a Happy and Blessed New Year.

COLORADO

Has Anyone a Better Record?

According to the census report the population of Colorado grew 8% during the 10 years between 1930 and 1940. In the same period the communicant strength of the Church in the diocese of Colorado, the boundaries of which are identical with the state, increased 23%. Proud Colorado Churchpeople are asking, "Has anyone a better record?"

NEW YORK

Service of Intercession for Greece Held in Cathedral

(See cover illustration)

BY ELIZABETH MCCrackEN

Five thousand men, women, and children—many of them Greeks living in or near New York—filed into the mighty unfinished Cathedral of St. John the Divine, on the evening of December 15th, to take part in a service of intercession for the Greeks fighting for freedom on the other side of the world.

The service had been arranged by Bishop Manning of New York at the request of the Archbishop of Canterbury and other dignitaries of the Church of England. Their letter asked Bishop Manning to lead his people in prayer "that God's strong arm may strengthen the Greeks in their struggle for freedom and that All Orthodox peoples may be knit together as blood brothers and sisters of the great Orthodox family with the ecumenical bonds of love: that if it be God's will they may be so preserved in peace that in the days to come they and the American nation may be drawn nearer and nearer in the bonds of the Christian faith and of the Christian love." In his prayer following the delivery of his address, Bishop Manning used the very words of the letter.

ORTHODOX LEADERS IN PROCESSION

The long procession was one of the most impressive ever seen in the Cathedral. In it were Archbishop Athenagoras of the Greek archdiocese of North and South America, Metropolitan Theophilus of the Russian Orthodox Church of North and South America, Metropolitan Antony of the Syrian Antiochian Orthodox archdiocese, Bishop Bohdan of the Ukrainian Orthodox diocese of North and South America, Bishop Orestes of the Carpatho-Russian diocese (sometimes called Ruthenian), Bishop Boislav of the Serbian Orthodox Church, the Rev. Vasali Pascau and the Rev. John Trutia of the Romanian Church, and many other priests of the several Orthodox Churches. Bishop Manning brought up the rear.

In addition to the ecclesiastics in the procession were the Orthodox members of the American Legion, carrying the American flag, the Greek flag and the banners of their section of the American Legion; the Greek choir of vested men and women;

the Greek consul general of New York, the Honorable Nicholas G. Lelis, and other Orthodox lay dignitaries.

The Rev. Thomas A. Sparks of the cathedral staff was master of ceremonies. The Rev. Lauriston L. Scaife, diocesan representative for Orthodox relations, took the opening prayers.

The music by the Greek choir was of great beauty. Quite as impressive was the singing of the American national anthem and the Greek national anthem at the end of the service.

"MONSTROUS ACTS"

Bishop Manning made the opening address, moving not only the Greeks present but also many of the Americans to tears. The Bishop said in part:

"We see in the world today an outbreak of barbarity, tyranny and brutality which has no parallel in history. We are in the midst of a world conflict in which every principle of truth and justice, every principle and ideal of the Christian religion, every principle of free and civilized life is at stake. We know that there has been much wrong-doing in the past in which our own nation and all the nations have had their share. But whatever past wrongs there may have been, nothing can excuse the present monstrous acts of Germany against peaceful and unoffending nations nor Italy's ruthless and murderous attack upon Greece. Christians and Churches in all lands should lift up their voices in condemnation of these monstrous deeds and should make their voices heard unmistakably for justice, right and freedom.

"In this world conflict, when everything that Christians hold sacred is at stake, it is not enough for leaders of Christian Churches to call upon men to pray only for peace. That might mean a false peace, a peace that is no peace but a supine surrender to the powers of wrong and evil. The Christian Church all over the world, if it is true to itself, must call upon men to pray for a true peace, a peace with justice, righteousness, and liberty for the sake of mankind; and there can be no true peace until the tragically misled aggressor nations are brought back to sanity and set free from the wicked and iniquitous influences which now blind and enslave them.

"And so in this Cathedral we give thanks for the noble courage of the Greek government and people. We give thanks that they are standing with Great Britain for justice and human liberty. The heroism of Greece has stirred the world and is giving new hope to other nations in the Balkans and to free men everywhere. Greece is showing the world once again what the courage, the devotion, the self-sacrifice of free men can do. It is so only that the threat to the world of Hitlerism and Fascism can be met.

"From this cathedral here in New York we assure the Greek Church and nation of our whole-souled sympathy with them and of our constant prayers in their behalf. We urge our government to send every possible aid to Greece, with continued and greatly increased aid to Great Britain. We lift up our prayers that Greece, Great Britain, and all who stand with them may

be sustained and upheld, that through their victory true and lasting peace may be established and freedom restored to the nations now enslaved, and that we in America may be given vision and courage to do our full and true part in this supreme crisis for mankind."

GREEK LAYMAN SPEAKS

The Greek Consul General, Nicholas G. Lelis, so stirred the congregation that many broke into applause, an unprecedented action in the cathedral. He said:

"In this hour I am greatly honored to be asked to address this distinguished audience in this magnificent cathedral. I wish to thank His Grace, Bishop Manning for his deeply moving address and his firm stand. Your Grace [turning in the pulpit to look toward the sanctuary where

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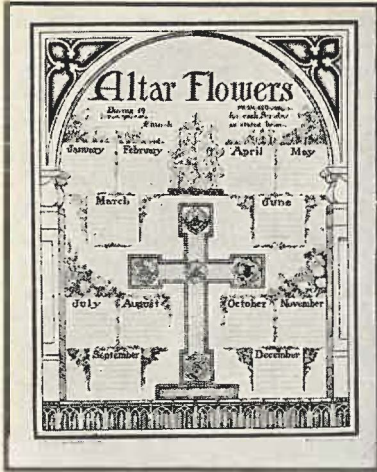
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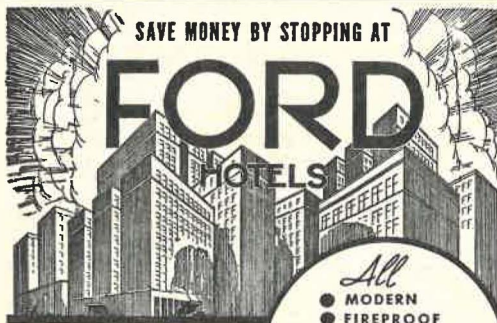
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Bishop Manning sat], you have been an inspiration to us tonight, and I wish to thank you for my people.

"Greece has always found in America sympathy in her struggles against aggression. The words of your President Monroe, President Adams, and the burning oratory of your great Daniel Webster still ring in the hearts of the descendants of the Greek heroes of those times. Greece will never forget her debt of gratitude to the United States; it will last forever. Your Grace [turning again], in the hearts of the mountaineers now fighting for their liberty in Greece, still rings the spirit of the song sung by the heroes at Marathon: 'Go, sons of Greece, liberate and guard your land!' The modern song follows the spirit of the classic song, and the Greek soldiers of today follow the tradition of Marathon. The great King of Greece today leads them, with the commander of the Greek Army. Your great and mighty land is the friend of Greece. In the words spoken by a great soldier at Marathon, 150 years before the birth of Alexander the Great, I say: 'Greetings to you.'"

Prayers were offered by Bishop Makary of the Russian Orthodox Church, in Russian; by Metropolitan Antony in English, and by the Very Rev. Nicholas Pidhorecki in English. Archbishop Athenagoras was then conducted to the high altar, where he intoned prayers in Greek and then pronounced the Benediction.

NEW JERSEY

Canon Welles, Who Ministered to "Forgotten Men," Dies

Canon Samuel Gardner Welles, who for more than 20 years had ministered in institutions of charity and correction in the diocese of New Jersey, died at his home in Trenton, N. J., on December 11th after a long illness. The 72-year-old canon was the son of the late Rt. Rev. Edward Randolph Welles, Bishop of Milwaukee.

As canon of social service at Trinity Cathedral in Trenton, Canon Welles organized both the social service agencies of the diocese and the system of bringing religious ministrations to state, county and private institutions, such as prisons, sanatoriums, orphanages, homes for the aged, and hospitals for the insane. Under his guidance there was developed in New Jersey a social service work unique in the Church. While some dioceses have a program in the institutions of their large cities, New Jersey's program includes all state and county and many private institutions wherever they are located.

Canon Welles drove thousands of miles each year to minister to more than 800 communicants and to comfort many more as their pastor, in more than 100 institutions. Of all his work in the Church, he loved best and was best fitted for the institutional service in New Jersey. He was also largely instrumental in the establishment of the Trenton Workshop for the Blind. In 1939, after 23 years of work as institutional chaplain, Canon Welles resigned.

On Quinquagesima Sunday, 1936, during the celebration of Canon Welles' 20th

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anniversary as canon, Bishop Matthews of New Jersey, now retired, paid this tribute to Canon Welles:

"You have gone out into the highways and hedges to carry the message of hope and of help to a multitude who are not only destitute and homeless, but were forgotten of their fellowmen. You have cheered with hope, discouraged and unhappy people in your ministrations to the suffering, the friendless, and the needy.

"In this task you have had the help of many whose hands and hearts are open for the maintenance of this work. Something was done by a few faithful priests and pastors before you came to the diocese, but we feel that its present importance and extent is due to your faith and courage and to the inspiration of your persistent and patient perseverance."

WORKED AMONG INDIANS

Before coming to New Jersey, Canon Welles served missions and churches in Nebraska, Iowa, Illinois, Oklahoma, and Ohio. After five years as rector of St. Luke's Church, Cincinnati, he went to Chelsea, Okla., where he ministered to the Cherokee Indians. He was educated at Racine College, Oxford University, and at the General Theological Seminary.

He was married in 1905 to the former Miss Mabel DeGeer of Alva, Okla., who survives him, together with his five children, the Rev. Edward Randolph Welles, Miss Mary Pauline Welles, Miss Mabel DeGeer Welles, Miss Muriel Renfrew Welles, and Samuel Gardner Welles jr.; and his sister, Mrs. Edward Holden Nelson. His only brother was the late Rev. Edward Sprague Wells.

PHILIPPINES

Arrival of Bishop Binsted

Word has been received in Manila that Bishop and Mrs. Binsted were scheduled to leave Yokohama on December 28th and to arrive in Manila on or about January 10th. Bishop Binsted, who is to take charge of the missionary district of the Philippines, will arrive in time for the convocation of the district, which has been scheduled for the week of January 20th.

The Rev. William Therrel Holt jr. of Sonoma, Calif., recently appointed by the National Council for work in China, has been loaned to the missionary district of the Philippines temporarily, and he and Mrs. Holt also arrived in Manila on November 24th.

Hospital Authorities Convicted

Miss Lillian J. Weiser, superintendent of the nurses' training school of St. Luke's Hospital, Manila, and Miss Arsenia Rigonan, head nurse, were on November 29, 1940, convicted of "homicide through simple negligence" in connection with the death of a baby, Manuel Felix, in the children's ward of the hospital on May 31st.

The child, who had been admitted as a feeding case, had grown well and strong, and the parents had been requested several days before to take him home. Because

both parents were employed they delayed doing this. On the morning of the fatal accident a student nurse had given him his early morning bath and left him with a string of bright beads as a toy, while she attended to other duties in an adjacent room. Apparently the child dropped the beads and wriggled sideways to the foot of his crib in an effort to reclaim them. When found a few minutes later his body was hanging from the crib with head caught between the bars.

At the time of the accident Miss Weiser was in her quarters in the nurses' home, being off duty. The attorneys for the defendants claimed that death was due to an accident which could not humanly have been foreseen, and for which no one should have been held responsible. In the evidence given before the court it was brought out that the nurses had not violated any hospital rules, nor had they been guilty of any negligence in carrying out the duties of their profession. The sentence of the court carried imprisonment for three months and 11 days and a fine of \$1,000.

The case has been appealed to a higher court.

Miss Weiser, an American, has been superintendent of nurses of the hospital since 1922, and connected with the institution since 1916. She is well and favorably known throughout the Islands, and much sympathy is expressed on all sides for her and for the Hospital.

Miss Rigonan graduated from St. Luke's nurses' training school in 1935, spent some time in institutional work, and for the past three years has been head nurse.

Editor's Comment

This judicial decision comes as a shock to those who know the notable record of St. Luke's, five times winner of an annual prize for being a model hospital. Miss Weiser is generally regarded as one of the important factors in the hospital's persistent record of being not only the best in its class, but the best in all classes.

PENNSYLVANIA

Lectures on Catholicity

On four Monday nights in January, four lectures on the subject, The Episcopal Church is Catholic, will be held in St. Clement's Church, Philadelphia, under the auspices of the Yarnall Library of Theology Lecture Foundation.

The lectures, which begin at 8:15 and are open to the public at no charge, are scheduled as follows: January 6th, The Episcopal Church is Catholic in Her Creeds, by the Rev. Dr. Charles W. Lowry of the Virginia Theological Seminary; 13th, In Her History, the Rev. John A. Richardson of the General Theological Seminary; 20th, In Her Sacraments, the Rev. Dr. William H. Dunphy of the Philadelphia Divinity School; 27th, In Her Ministry, the Rev. Dr. Felix L. Cirlot, rector of St. Andrew's Church, Buffalo, N. Y.

There will be no tickets for admission, but a silver offering will be taken at each lecture. Organ recitals at 7:45 in the evening will precede the lectures.



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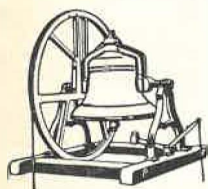
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BOOKS

ELIZABETH McCracken, EDITOR

A Brilliant Book on Missions

MILITANT IN EARTH, *Twenty Centuries of the Spread of Christianity*. By Edward Rochie Hardy jr. Oxford University Press. \$3.00.

Dr. Hardy, who is a member of the faculty of the General Theological Seminary, has attempted in this brief book of 240 pages an exceptionally difficult task—a condensed account of the expansion of Christianity since its beginning. He might have made it a flimsy sketch; he might have made it a dry summary of the text-book type: what he has actually done is to achieve a brilliant success. He has so well digested a mass of material and has handled it with such clarity and good judgment that the work is really a model of effective craftsmanship.

Beginning with an admirable title (drawn from the Anglican Prayer Book's bidding—"Let us pray for the whole state of Christ's Church militant here in earth"), the author proceeds to deal with the spread of Christianity in six chapters: Citizens of Heaven (to the year 325); The Naturalization of Christianity (325-500); The Two Swords (the conversion of Northern and Eastern Europe, 500-1200); Friars, Fighters, and Explorers (relations with Moslems, Mongols, Chinese, etc. during the Middle Ages); Gold and Christians (the New World and the Far East between 1500 and 1700); and The Age of Individuals (1700-1910). Dr. Hardy has thus chosen to fit his proportions to the time spans involved in each age instead of to the quantity of missionary work achieved. Here his book differs markedly from the monumental work of Professor Latourette on the same subject in which the period from 1700 to date is allowed more than 50% of the whole instead of 17%. One reason at least may be that Dr. Hardy is evidently more at home in the earlier than in the later period.

FRESH AND UNHACKNEYED

One obvious characteristic of *Militant in Earth* is its fresh and unhackneyed style—always hardest to maintain when dealing with broad summaries of familiar material. Just as a piece of writing it is a pleasure to read. But its power to hold attention, page after page, is not merely a matter of expression. It is due no less to the author's capacity to handle large subjects easily, always avoiding pedantry, and to choose illustrative details that are varied and vivid. By making his book not so much a history of missions as a history of the Church with special emphasis upon the story of expansion, Dr. Hardy has made certain that his backgrounds should be always amply filled in. Geographical advance is set in a context as rich as limitations of space will allow, so that other movements of secular and ecclesiastical history are given their due place. Students and general readers alike have good reason to be grateful to Dr. Hardy and to look forward with confident interest to further works from his pen.

JAMES THAYER ADDISON.

A Fine Book on the Parables

UNDERSTANDING THE PARABLES OF OUR LORD. By Albert E. Barnett. Abingdon-Cokesbury. \$2.00.

There are rather too many books on the parables already but there can never be too many books like Dr. Barnett's, which combines keen critical insight with genuine devotion; he believes—and believes rightly—that the practical and devotional value of our Lord's teaching is best served when we know exactly what it means. Each parable, accordingly, is studied first in its present context and the use made of it by each Evangelist determined; then the discussion is pushed back to its original form and place in Christ's teaching, and the results are succinctly summarized. And Dr. Barnett has the gift of succinct summary; as on Luke 13:6-9, Christ "made the imminence and certainty of Judgment an incentive to commence the living of the Kingdom's type of life in advance of the Kingdom's inauguration" (p. 113). Or on the Sower: "It is nowhere the thought of Jesus and the evangelists that the Kingdom comes gradually, as a dull world comprehends and accepts Jesus' message" (p. 44). Here and there, no doubt, we demur a little. It is hard to think of the "elder brother" appendix to the Prodigal as once a separate Parable, or that the dough in which the leaven works is a wholly new creation, or that the keynote of the parable pair in Luke 14:28-32 is "urgency rather than caution." And Samaritans were Jews, not "non-Jews" (p. 82); and the "village magistrates" were elders, not scribes (p. 100). But these are small matters.

BURTON SCOTT EASTON.

More Than a Guide Book

VIRGINIA: A Guide to the Old Dominion. Compiled and Written by the Federal Writers' Project of the Works Progress Administration for the State of Virginia. Oxford University Press. \$3.00.

This is a guide book and something more than a guide book, it is to all intents and purposes an encyclopedia of the state. It is filled with historical data and little known facts: for instance that in the early 19th century it was against the law for the doors of theatres to open inward, a result of the Richmond fire in 1811. It was at this fire that a stalwart Negro slave saved the lives of about 20 women and children by catching them in his arms as they were dropped from flaming windows.

There are abundant but scattered references to Bishop Meade and curiously enough none to the famous Tucker family of which our Presiding Bishop, the Most Rev. Henry St. George Tucker is a member. Nevertheless the book is rich in historical data of both the Revolutionary and Civil Wars. Virginia offers a striking picture of the Old South in the untouched dignity of its cities and the unique preservation of its colonial and Jeffersonian architecture.

CLINTON ROGERS WOODRUFF.

EDUCATIONAL

SEMINARIES

Pacific Coast Conference

The Pacific Coast regional conference of the American Association of Theological Schools will hold its annual meeting at the Church Divinity School of the Pacific on January 23d and 24th.

The first day will be spent in meetings of the Learned Societies, and the second will be given over to the problems facing theological education today. The Very Rev. Dr. Henry H. Shires, dean of the Church Divinity School, is chairman of the Pacific region of the association, and Prof. Chester C. McCown is chairman of the Learned Societies.

GRADUATE SCHOOL

"Cross-Fertilizing Ideas"

"The winter season of the Graduate School of Religion is the largest in our history," reports Dr. William S. Keller. "There are 11 full-time students in the fall term, and two more beginning their course with the winter term. Gates House is full from cellar to garret. The part-time students, clergy and religious education people also share the program."

Dr. Keller says that the '41 class includes men from the foreign mission fields of China and Japan, and the domestic missionary district of Nevada: Dr. Hung Ti Chu, Presbyterian from Yunnan; John Foster, Episcopal missionary and lay medical worker with China's Eighth Route Army; the Rev. William Draper, who just finished five years in Tohoku, Japan; and the Rev. Joseph Orlando, who is the third student in three years to come from Nevada.

"The class is experimenting in the 'cross-fertilization of ideas,'" says Dr. Keller. "We are fortunate in having Rabbi Melvin Sands, just graduated from Hebrew Union College. He is studying to specialize his rabbinate in social work and action.

Judaism and Christianity are learning about each other on the growing edge of religion, the social front."

Dr. Keller has just concluded his annual visit to the Eastern theological seminaries, having met with student groups at the Virginia Seminary, Union Seminary, Hartford Theological Foundation, Episcopal Theological Seminary, and Andover-Newton Theological Institute.

COLLEGE WORK

A Tour of Student Centers

A tour of student centers at the University of California is scheduled as part of the annual conference of college workers of the province of the Pacific, which is being held from December 31st to January 2d.

Meeting at the Church Divinity School of the Pacific and St. Margaret's House, the conference again is under the auspices of the Church Society for College Work and the College Commission of the province, which has as its chairman the Very Rev. Dr. Henry H. Shires, dean of the Church Divinity School.

Scheduled speakers include Bishops Keeler, Coadjutor of Minnesota, Block, Coadjutor of California, and Stevens of Los Angeles; the Rev. Frederick B. Kellogg of Harvard and the Rev. Henry B. Thomas of the University of Nevada; the Rev. Dr. Randolph C. Miller of the Church Divinity School; Profs. Edna Bailey of the University of California and John C. Bennett of the Pacific School of Religion.

ACKNOWLEDGMENTS

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ANNOUNCEMENTS

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DEATHS

John B. Elliott, Priest

The Rev. Dr. John B. Elliott, retired Negro clergyman of the diocese of Upper South Carolina, died December 12th after an illness of three weeks.

Funeral services were held December 15th in St. Luke's Church, Columbia, S. C., and burial was in St. Anne's Churchyard, near Cayce. Bishop Gravatt of Upper South Carolina; the Ven. M. S. Whittington, archdeacon for Negro work; and other clergy of Columbia took part in the service.

Dr. Elliott, until his retirement from the active ministry a year ago, served the three churches of St. Anna's, Columbia; St. Thomas', Eastover; and St. Anne's, Cayce. He also was for many years archdeacon in charge of Negro work in the diocese. He was 71 years of age and is survived by his wife, two sons, and two daughters.

Edward S. Dilley

Edward S. Dilley, 46, vestryman of Trinity Church, Pine Bluff, Ark., president of the Standard Brakeshoe and Foundry Co., died at his home in Pine Bluff on December 15th after a brief illness. Mr. Dilley was also vice-president of the National Bank of Commerce of Pine Bluff and one of the leading business men and industrialists of Arkansas. He was active in the promotion of the livestock industry for southeast Arkansas and took a leading role in the development of the local Feeder Calf Show and Sales. His own stock farm being one of the model farms of this section.

The Burial Office was read in Trinity Church, Pine Bluff, by the Rev. Francis D. Daley, rector. He is survived by his wife, Mrs. Myrtle Smith Dilley and one daughter Miss Eve Dilley.

Edith Lennard Foote

Miss Edith Lennard Foote, missionary of the Church in Japan since 1923 and godmother to 19 Japanese, died December 17th in St. Luke's Hospital, New York, after a long illness.

As treasurer of the diocese of Kyoto, she had an unusual knowledge of missionary work and of problems in Japan. She had been a member of the Kyoto council of advice since 1930 and of the diocesan pension fund committee since 1923.

Her non-financial activities for the Church were numerous; she taught in church schools, served on the altar guild of Holy Trinity Church, Kyoto, and was chairman of the board of the Kyoto YWCA. She taught English to police of the prefectural foreign office, was correspondent for THE LIVING CHURCH, and was an active member of the English speaking Union.

Miss Foote was born in Brooklyn in 1891, grew up in Yonkers, N. Y., and was confirmed in St. Andrew's Church there. During the world war and before going to Japan, she worked in Washington with the priorities committee of the War Industrial Board and for three years with the marine labor division of the United States Shipping Board.

She is survived by a brother, Ernest W. Foote of Washington, formerly a teacher in Japan. Her only other near relative is an aunt, Miss Priscilla Pollard of London.

Funeral services were held on December 19th, at St. Andrew's Church, Yonkers, with interment at Oakland Cemetery.

Nettie Tucker Goodman

Mrs. Nettie Lena Tucker Goodman, wife of the Rev. Harry Clyde Goodman, retired priest in the diocese of Washington, died at the age of 75 years and was buried from St. Thomas' Church, Washington. Interment was at Rock Creek Cemetery.

After her marriage in 1902, Mrs. Goodman assisted her husband in his work at churches in Michigan, Iowa, Washington, Texas, Mexico, Indiana, and Maryland.

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Canterbury House, 445 Abbott Rd., E. Lansing,
Sundays at 5 and as announced.

MILWAUKEE DOWNER COLLEGE STATE TEACHERS' COLLEGE

St. Mark's Church, Milwaukee, Wis.

Daily Services: 7:30 A.M.
Sundays: 8, 9:30, and 11 A.M.
REV. KILLIAN STIMPSON, REV. C. A. WEATHERBY

NORTHWESTERN UNIVERSITY

Howe's Memorial Chapel
Evanston, Illinois

THE REV. JOHN HEUSS, Chaplain
Holy Communion, Tuesday, 7:15 A.M.

PRINCETON UNIVERSITY

The University Chapel

THE REV. WOOD CARPER
Chaplain to Episcopal Students
THE REV. ROBERT MERRY, Assistant
Sundays: 9:30 A.M., Holy Communion
Weekdays: 7:30 A.M., Holy Communion
Holy Days: 7:30 and 9:00 A.M., Holy Communion

UNIVERSITY OF TEXAS

All Saints' Chapel, Austin, Tex.

Whitis avenue and 27th street
3 blocks from campus
THE REV. CHESTER L. HULTS, Rector
Sundays: Holy Communion 6:30, 7:30, and on
first Sunday 11:00 A.M.; Morning Prayer and
Sermon 11:00 A.M.; Student Vespers 6 P.M.;
Student Club 6:30 P.M.
Holy Days: Holy Communion 7:00 and 10:00
A.M.

TRINITY COLLEGE

Trinity College Chapel
Hartford, Conn.

Sunday Services: 8 and 11 A.M.; 5 P.M.

TUFTS COLLEGE

Grace Church, Medford, Mass.

THE REV. CHARLES FRANCIS HALL, Rector
Sunday Services: 8:00 A.M. Holy Communion;
11:00 A.M., Morning Prayer and Sermon, first
Sunday in month, Holy Communion.
Saints' Days: Holy Communion, 10:00 A.M.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., Rector
Sunday Services: 8 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel

Episcopal Student Center
1001 University avenue, Madison, Wis.
THE REV. CHARLES F. BOYNTON, Chaplain
Sunday Services: Holy Eucharist 8:00 and 10:30
A.M.; Evensong 7:00 P.M. Weekdays: Holy
Eucharist, Monday, Wednesday, Saturday, 8:00
A.M.; Tuesdays, Thursdays, Fridays, 7:00 A.M.
Evensong, 5 P.M. Daily.

BUDGET

The National Council is Not Alarmed by the Figures

According to the December report of the National Council, the sum of \$439,475, representing 30% of the total diocesan pledges for the year 1940, remained unpaid on December 1st. Dr. Lewis B. Franklin, Council treasurer, was not at all alarmed by these figures, for the situation is "not unlike that of other years"; deficient payments will, for the most part, be completed, though the remittances may be slow in coming in.

Accounts of the National Council for the year 1940 will be closed as of January 20th.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector

Sundays: Low Mass, 7:30 A.M. Sung Masses, 9:30 and 11 A.M. Solemn Evensong, Sermon, and Benediction, 7:30 P.M.

Daily: Mass, 7 A.M.

Intercessions: Friday, 8 P.M.

Confessions: Saturday, 7:30 to 8:30 P.M.

NEW YORK

St. Paul's Cathedral, Buffalo, N. Y.

THE VERY REV. AUSTIN PARDUE, D.D., Dean
THE REV. FRANCIS W. BLACKWELDER, B.D.

Weekdays: 8:00 A.M. Holy Communion
12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D. Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong, Special Music.

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M., 4 P.M.

Wednesdays and Holy Days: Holy Communion, 10 A.M.

Fridays: Holy Communion, 12:15 P.M.

All receipts from dioceses, parishes, or individuals (except those marked specifically for 1941) up to January 13th, will be included in the 1940 accounts. After January 13th the only remittances included in 1940 will be those received from the diocesan offices. Supplementary remittances applying on 1940 will be received at any subsequent time and credited by memoranda to the 1940 accounts.

"The solution of the problem" (of the still uncollected 30%), Dr. Franklin said, "lies in the hands and hearts of those whose pledges underwrite the expectations and in the consecrated attention of diocesan and parish officials."

From Liberty Loans to "281"

The Dutch built a wall across Manhattan Island to mark the northern limits of their seaport, New Amsterdam, just at the time that Dr. Lewis B. Franklin's English ancestors were settling across the river on Long Island. Now, two and a half centuries later, Wall Street, New York, marks the course of the ancient wall; and there, in 1917, the 20th century Franklin made history, directing the handling of Liberty Loans to finance the United States in the war.

When this work was finished, he was faced with the choice of a "Wall Street" position on one hand and work for the Church on the other. As all the Church knows, he chose the Church's work.

Descendent of a family with fascinating and distinguished ramifications in New York history, as a boy of 17 he entered the world of finance, where he learned to be as much at home as in his Long Island garden. He began as office boy and messenger for Spencer Trask & Co. of New York. When he left there 12 years later, it was to organize and direct an investment department for the Guaranty Trust, of which he later became vice-president. Another experience which was to prove useful was in helping organize the Investment Bankers' Association of America; he was president of this for two years.

LIBERTY LOANS

In 1917, after the United States entered the war, a discussion among bankers as to how the war could be financed ended with the appointment of a committee, with Dr. Franklin as chairman, to offer the bankers' services to William G. McAdoo, Secretary of the Treasury. Mr. McAdoo said that he was looking for a man who had a sound knowledge of three subjects: investments, financial personnel, and finance publicity. The man he needed proved to be Dr. Franklin, and so the Liberty Loans were launched and carried out under his direction.

When the work began, there were probably not more than 400,000 people in the whole country who ever bought any securities at all. Two million salesmen were enlisted and sold bonds to 20,000,000 buyers. The greatest difficulty came after the Armistice when there was still a need for some \$4,000,000,000. Heroic efforts were needed until the fifth or Victory Loan was



DR. FRANKLIN: *Stands at the helm of the Church's Finance.*

completed under the slogan, "Sure, we'll finish the job."

The job was finished in the summer of 1919, and Dr. Franklin thought, "What next?" He declined a Treasury Department offer and a semi-governmental position, also the Wall Street prospect mentioned above. Then the late Bishop Arthur S. Lloyd invited him to lunch.

Bishop Lloyd, head of the Board of Missions which preceded the National Council, explained to Dr. Franklin that the board would probably be reorganized in the fall. The treasurer was retiring, and the Bishop felt there should be a treasurer for the whole reorganized work.

Dr. Franklin accepted that position, and ever since then he has stood at the helm of the Church's finance. The Church's \$12,000,000 trust fund with its 530 separate accounts has a famous record for steadiness. The department he directs handles over 900 other separate active accounts, with all the complexities of world-wide financial operations. Aside from these duties, he has also been actively engaged in presenting to the Church as a whole the magnitude and importance of the missionary task. For this, his visits to many mission fields, especially in the Orient, have provided first-hand information.

Comparing his former financial work with that done for the Church, Dr. Franklin says, "The investment business is an important and constructive one, but I feel the Church's business is far more important because it is concerned with changing people's attitudes. Investments may create railways, power lines, and many improvements in physical conditions. More vital is the Church's task of creating and maintaining right attitudes toward God and man."

C H A N G E S

Appointments Accepted

ATRIDGE, Rev. AARON S., formerly rector of Zion Church, Palmyra, N. Y. (Roch.); is rector of St. Philip's, Belmont, Christ Church, Belvidere, and Grace Church, Belfast, N. Y. (Roch.). Address, St. Philip's Rectory, Belmont, N. Y.

BARNETT, Rev. WILLIAM J. A., formerly assistant at Christ Church, Binghamton, N. Y. (C. N. Y.); is assistant at St. Luke's Chapel, Trinity Parish, New York City. Address, 653 Greenwich St.

BELL, Rev. H. RUSHTON, formerly chaplain at City Hospital, Welfare Island, New York City; is chaplain of Westchester County Institutions at Valhalla, N. Y. Address, Grasslands Hospital, Valhalla, N. Y.

BENNETT, Rev. GEORGE H., formerly at St. Stephen's Church, Sherman, Texas (Dal.); is rector of St. James' Church, Lake City, Fla. Address at the rectory.

BOON, Rev. HAROLD O., formerly of the diocese of Indianapolis; is rector of Christ Church, Sag Harbor, N. Y. (L. I.).

EWING, Rev. JOSEPH S., formerly vicar of St. Paul's, Brookings, S. Dak., and student pastor at S. D. State College; to be vicar of St. John's Church, Norman, Okla., and student pastor at the University of Oklahoma, effective February 1st. Address, 712 Juniper Lane, Norman, Okla.

HIRSHSON, Rev. LOUIS M., rector of St. Stephen's Church, Sewickley, also assumed the rectorship of All Saints', Aliquippa, Pa. (P.). His address remains at Sewickley, Pa.

HURD, Rev. F. CHARLES P., of the district of Wyoming, is vicar of All Saints' Church, Aliquippa, Pa. (P.).

MCCUTCHEON, Rev. CAMERON H., formerly in charge of St. Thomas' Church, Canonsburg, Pa. (P.); is curate of St. Thomas' Memorial Church, Oakmont, Pa. (P.).

MORSE, Rev. LESTER M., formerly at St. Paul's Church, Elko, Nev.; is at St. John's Church, Needles, Calif. (L. A.).

NELSON, Rev. PHILIP, formerly vicar of St. James', Pullman, Holy Trinity, Palouse, Wash. (Spok.), and student pastor of Washington State College; is vicar of St. Luke's Church, Grants Pass, Oregon.

PIERCE, Rev. RODERIC, formerly at Grace Church, Baldwinville, N. Y. (C. N. Y.); is in charge of the Church of the Covenant, Philadelphia, Pa. Address, 1741 N. 29th St.

SCHOFIELD, Rev. SQUIRE B., formerly rector of St. John's Church, South Williamsport, Pa. (Har.); is rector of Christ Church, Danville, St. James' Church, Exchange, and vicar of Grace Church, Riverside, Pa. (Har.). Address, 111 Pine St., Danville, Pa.

TAYLOR, Rev. Dr. GRANVILLE, vicar of the Chapel of the Mediator, Philadelphia, was elected associate rector of the Church of the Holy Apostles, Philadelphia, Pa., with right of succession to the rectorship when that of the present rector shall terminate.

UNDERHILL, Rev. GARDNER D., formerly rector of Good Shepherd Church, Forrest City, Ark.; is rector of Nativity Church, Union, and in charge of Incarnation Church, Gaffney, S. C. (U. S. C.). Address, Union, S. C.

VENABLES, Rev. FRANCIS V., canonically resident in the diocese of British Columbia; is locum tenens of Christ Church, St. Helens, Oreg., since December 4th.

New Addresses

MULLIGAN, Rev. WILLIAM A., formerly 605 N. 10th St., Beatrice, Nebr.; 329 N. 35th Ave., Omaha, Nebr.

SHARPLEY, Rev. GILES M., retired, formerly 401 Perkins Blvd., Burlington, Wis.; Park Savings Bank Apts., 3405 W. Lisbon Avenue, Milwaukee, Wis.

Resignations

BALL, Rev. IVAN H., has been relieved of his duties as priest in charge of Transfiguration Church, Clairton, in order to devote his entire time to St. Paul's Church, Monongahela, Pa. (P.). The

Church of the Transfiguration will be under the archdeacon, the Rev. Thomas H. Carson.

MATHEWS, Very Rev. Dr. RUBERT B., as rector of Pocomoke Parish, Pocomoke City, Md. (E.).

SMITH, Rev. FRANKLIN C., historiographer for the diocese of Western Michigan; has retired from active duty and is making his home at The Stuyvesant Apts., Grand Rapids, Mich.

Ordinations

PRIESTS

BETHLEHEM—The Rev. FREDERICK QUENTIN SHAFER and the Rev. DEAN THEODORE STEVENSON were ordained to the priesthood by Bishop Sterrett of Bethlehem in the Pro-Cathedral of the Nativity, Bethlehem, Pa., December 14th. The Rev. Mr. Shafer continues as tutor at the General Theological Seminary, and the Rev. Mr. Stevenson continues as curate at the Pro-Cathedral. The sermon was preached by the Rev. W. Norman Pittinger.

COLORADO—The Rev. R. NORRIS TWITCHELL was advanced to the priesthood by Bishop Ingley of Colorado in St. Mark's Church, Durango, December 12th. He was presented by the Rev. James L. McLane, and is in charge of St. Mark's Church, and the San Juan Basin, with address at Durango, Colo. The Rev. Robert Y. Davis preached the sermon.

SPRINGFIELD—The Rev. ARTHUR LOGAN BICE, rector of Trinity Church, Lincoln, Ill., was ordained to the priesthood by Bishop White of Springfield in Trinity Church, December 9th. He was presented by the Rev. Edward J. Haughton who also preached the sermon.

WESTERN MICHIGAN—The Rev. RICHARD COOPER was advanced to the priesthood by Bishop Whitmore of Western Michigan in Trinity Church, Three Rivers, Mich. He was presented by the Rev. Harry M. Laws, and continues to serve at Trinity Church, and at St. Paul's Mission, Mendon, Mich. The preacher was the Rev. A. Gordon Fowkes.

DEACONS

ROCHESTER—FREDERICK E. MORSE was ordained deacon by Bishop Reinheimer of Rochester, assisted by the Rt. Rev. David L. Ferris, D.D., retired bishop of Rochester, in the Church of the Ascension, Rochester, N. Y., December 15th. The Rev. Mr. Morse was presented by the Rev. William C. Compton, and is on the staff of Ascension Church, with address at 97 Magee St., Rochester, N. Y. The Rev. Frederick M. Winnie preached the sermon.

SPokane—CHARLES EDWARD SHREWSHURY was ordained deacon by Bishop Cross of Spokane in Emmanuel Church, Kellogg, Idaho, December 10th. He was presented by the Rev. Ernest J. Mason and is in charge of churches in Wallace, Kellogg, and Mullen, with address at Wallace, Idaho. The Very Rev. Charles E. McAllister preached the sermon.

WEST MISSOURI—HOWARD LANE FOLAND was ordained to the diaconate by Bishop Spencer of West Missouri in St. Philip's Church, Joplin, Mo., December 8th. He was presented by the Rev. Alfred L. duDomaine, and is in charge of All Saints' Church, Nevada, Mo. The Bishop preached the sermon.

Correction

In THE 1941 LIVING CHURCH ANNUAL, page 204, communicant figures for St. Mark's, Waterloo, and St. Andrew's, Waverly, both in the diocese and state of Iowa, are inadvertently transposed. The listings should read: Waterloo, S. Mark's (238), D. A. Jones. Waverly, S. Andrew's (133), B. F. Root, D.D.

AMERICAN CHURCH UNION CYCLE OF PRAYER

January

Week ending January 4. Order of St. Francis, Little Portion, N. Y.

5-11. St. Ann's Convent, Kingston, N. Y.

CHURCH SERVICES

NEW YORK—Continued

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Luke's Chapel Trinity Parish

Hudson street below Christopher

Holy Communion

Sundays: 8, 9:30, 11 A.M.

Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GRIEG TABER, D.D., Rector

Sunday Masses: 7, 8, 9, 10, and 11 A.M.

Evensong, with Address and Benediction, 8 P.M.

Weekday Masses: 7, 8, and 9:30 A.M.

Confessions: Thursdays, 4:30 to 5:30 P.M.; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9 P.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

12:10 P.M. Noonday Service (except Saturday).

Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30

A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

Sundays: 7:30 A.M., Holy Communion; 9:30

A.M., Sunday School; 11:00 A.M., Morning Prayer

(Holy Communion 1st and 3d Sun.).



*... But it will happen unless
the American Church
comes to the rescue!*

The English Church is under fire. Not only at home but throughout the world. And she is looking to her American sister Church to assist her. As Bishop Hudson put it: ". . . the sum for which the General Convention so munificently budgeted will be of the greatest possible service in maintaining the life and witness of these younger churches up and down the world . . ."

Is your parish sharing in this? Have you informed your people of the immediate need, the glorious opportunity which this situation offers the American Church?

The Presiding Bishop says: "The war has so diminished the resources of missionary societies of the Church of England that unless we come to their aid this world-wide program will be seriously injured. We should consider it not so much an obligation as a privilege to hold up their hands and thus obviate any setback to the task of winning the world for Christ."

Materials available, free of charge, to aid you in your appeal; "War Strikes," a four-page descriptive folder; offering envelopes; contribution blanks. Consult your Bishop or Rector on plans.

Aid - For - British - Missions Committee

**The Presiding Bishop
Honorary Chairman**

**The Bishop of New York
Chairman**

281 Fourth Avenue, New York