

The Living Church

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

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BOMBED ENGLISH CHURCH USED AS RESERVOIR

This striking photograph, one of the illustrations in the editor's book, *Wartime Pilgrimage*, shows a blitzed English church which now holds an emergency water supply for fire-fighting. (See page 8.)

Nicholas Ferrar

TO THE EDITOR: I was much interested in the article by Virginia Huntington on Nicholas Ferrar and Little Gidding in *THE LIVING CHURCH* for October 25th.

Here at Alfred we have a university founded a hundred years ago by a group of Seventh Day Baptists. Through the courtesy of the college authorities a room in one of the buildings on the campus has been for 40 years used as an Episcopal chapel. Its furnishings are complete and churchly, many of them memorials, and of these memorials the organ, the Communion silver, and the candlesticks, bear the Ferrar name.

It was in 1900 that my father, the late Charles F. Binns, an Englishman, came to Alfred as director of the College of Ceramics. He had long been an active churchman and, as lay-reader, he asked leave to read the Episcopal service on Sundays for his family and a few others. He was later ordained and served the small Episcopal congregation at Alfred (in addition to his work at the college) until his death in 1934.

My father and my mother (Mary Ferrar Binns) were both directly descended from the Ferrars of Little Gidding, and other members of the family at the present time carry the Ferrar name. It seems to me interesting that there is this connection between the tiny church at Little Gidding ("the smallest church in England") and this little chapel in Western New York.

Alfred, N. Y. (Miss) ELSIE BINNS.

Orthodox and Anglican Fellowship

TO THE EDITOR: Mr. Anderson's article in the October 18th issue of *THE LIVING CHURCH* and your editorial called attention to the desirability of cultivating friendly relations between the members, both lay and clerical, of the Orthodox and Anglican communions. As you know, there is an organization specifically devoted to accomplish this end by unofficial means. The Orthodox and Anglican Fellowship was founded in Wellesley in November 1934 at the suggestion of Dean Sergius Bulgakoff, of the Paris Seminary, when he was in this country. A formal constitution was adopted in May 1937.

The purpose of the Fellowship as expressed in the constitution is:

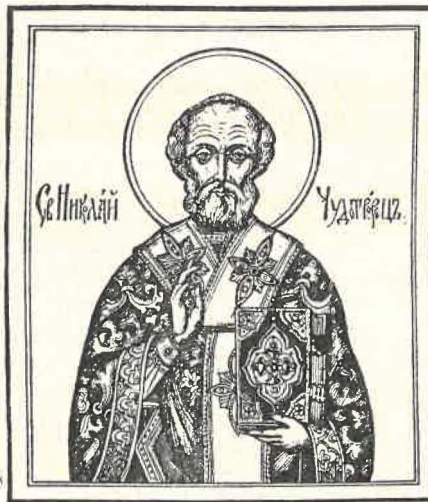
"To provide a means of mutual contact and association for members of the Orthodox and Anglican Churches in America who are interested in encouraging mutual understanding and friendly relations between their churches, and to develop further mutual knowledge and fellowship between the members of the Orthodox and Anglican Churches; to promote its purposes by the holding of meetings and conferences, the arrangement of special services, either Orthodox or Anglican, and the attendance of groups at regular services, the issuing of publications, the provision of speakers before church or other groups, and such other means as it may adopt."

Two local chapters have been established, one in New York City and one in Chicago. The national office is prepared to advance a moderate sum to cover stationery, postage, etc., in connection with the establishment of local chapters in other localities. The national office will also furnish a skeleton form of by-laws for adoption by the local chapter. The dues payable to the national office are fifty cents per annum except for students who pay twenty-five cents. The local chapters may charge such additional amount as they see fit for their own portion of the dues.

Various joint services and lecture meetings have been held under the auspices of the

Fellowship, one of the most notable being the requiem service held for Father Gavin a number of years ago in which Bishop Tucker, several Orthodox bishops, and many Orthodox and Anglican clergy participated.

New York. RALPH M. ARKUSH.



CLOTH IKON: Product of the notable ecclesiastical printing concern established by the Holy Trinity Russian Orthodox Monastery at Jordanville, N. Y., which publishes religious books and pamphlets in Russian.

Russian Orthodox in America

TO THE EDITOR: In Paul Anderson's article on *The Eastern Church Today* in the L. C. for October 18th there is a reference to "A notable, though not voluminous, ecclesiastical publishing concern established by the Russian Archimandrite Vitalij (now Archbishop in the Russian Orthodox Church in the United States) in the backwoods of Slovakia." That fine establishment is now set up at the Holy Trinity Russian Orthodox Monastery at Jordanville, N. Y.—in the backwoods of New York State. The monastery was established some years ago by His Grace, but not until recently was the press set up there. It was, however, in use at the Archbishop's Cathedral in the Bronx. Now the wheels are humming, turning out splendid books and pamphlets in the Russian language. The monks have a linotype machine with the modern Russian and are seeking from the Mergenthaler people a set of type in the Old Slavonic in order to make liturgical books properly.

Parenthetically, it is worth the while of Churchmen to visit this Christian institution where the Pauline rule about working to eat is literally followed. The farm is self supporting and then some. I called there on the 7th of this month and found the Archbishop gleaning the sheaves in a muddy field, his habit tucked into his girdle. I had the privilege of kneeling to receive his episcopal blessing and priestly kiss. No kinder or sincerer group of Christians are to be found anywhere in the Universal Church. The chapel there is interesting as it combines ikons of Eastern and Western use of perspective.

His Grace gave me a message to Episcopalians. "Tell them," he said, "to do all they can to relieve the terrible conditions amongst the Russian prisoners in German hands." He is not the Metropolitan of Russian Orthodox, who is Archbishop Theopholis

Pashkovsky. The Russian episcopate in America is to meet shortly for a sobor, or convention of bishops, at which time many important matters will be considered.

(Rev.) NORMAN B. GODFREY.
Massena, N. Y.

Masons

TO THE EDITOR: My dear friend, Fr. Simcox of Champaign, Ill., implies that joining a "lodge" is disobedient to the vow a priest took at his ordination to "banish and drive away all erroneous and strange doctrines contrary to God's word." (L. C. Sept. 27, 1942.) While he does not mention a lodge, I can only assume from the whole of his letter that he has a fraternity such as the Masonic Order in mind.

If so, may I reassure him as a Master Mason that there is nothing semi-pagan or pagan in the teachings of the first three degrees, known as the Blue Lodge, and that I understand the more advanced work especially through the commandry is strongly Christian with emphasis on New Testament teaching?

He raises the question, however, in regard to our attitude toward funeral ceremonies. Two quotations here give us a choice. The first is from the pastoral notes given to me in my seminary which were faithfully copied from those of the professor:

"Church people who are lodge members, often want lodge funerals as well as our own. There is no reason why this cannot be done, but of course there will be no lodge ceremonial in the Church. The lodge usually begins in the house, then stays outside the Church while you have yours, accompanies the casket to the cemetery, waits until you are through and then finishes its work. Do not make the mistake of antagonizing any fraternal order. There is no need to do so, and there is no principle at stake."

Bishop Wilson, to quote a second authority, and one who is, I understand, a Mason, answers a query about Masonic funerals in his Question Box this way:

"Would not all requirements of fraternal courtesy be fulfilled by attending the Church services in a body, clothed perhaps in proper regalia with a delegation of honorary pall bearers or by some similar outward manifestation?" He goes on to suggest that an additional ceremony at the grave following the Christian Service would seem anticlimatic. However, if the family desires it, it is, after all, "their funeral and not yours," to again quote my instructor in pastoral theology.

Finally, the following portion of the Masonic funeral rite quoted from that acceptable to the Grand Lodge of Indiana, and which corresponds, I believe, to rites of other Grand Lodges, strongly hints at a Christian idea:

"In the thought of God this grave is but the portal to life eternal. Death is but to sleep and sleep means awakening. Our brother has fallen asleep upon the scenes of earth to awaken upon the scenes of the world beyond. Our faith is in God . . . in this faith we will commit the mortal remains of our brother unto the grave without fear or trembling, knowing that God is able to raise him from the dead."

In addition, the whole theme of the ceremony, as I read it, is on the hope of a more glorious life after death if the preparation for that life on earth has been adequate, "worthy of everlasting bliss in the realm of boundless eternity" to quote the final phrase of the committal prayer. . . .

(Rev.) PHILIP LESLIE SHUTT.
Peru, Ind.

SUNDAY NEXT BEFORE ADVENT

GENERAL

EPISCOPATE

Bishop Green Dies

The Rt. Rev. William Mercer Green, Bishop of Mississippi, died at Columbus, Miss., on November 12th after a heart attack. Funeral services were held at St. Andrew's Church, Columbus, Miss., on November 16th.

Bishop Green was born July 12, 1876, the grandson and namesake of the late William Mercer Green, the first Bishop of Mississippi, upon the occasion of whose death Alfred Lord Tennyson wrote the poem, *The Chamber at the Gate*, and sent a letter of condolence.

Bishop Green was educated in the public schools of Greenville, Miss., the University of the South, and the Theological Seminary at Sewanee. His degree of Doctor of Divinity was from the University of the South.

With the exception of two and a half years, Bishop Green's entire ministry was in the diocese of Mississippi. He was ordained deacon in 1899 and priest in 1900. He served in a number of Mississippi parishes, and at St. John's, Knoxville, Tenn. For two years he was dean and executive head of All Saints' Episcopal College at Vicksburg, then became rector of St. Andrew's, Jackson, where he remained until his consecration as Bishop Coadjutor in May 1919. He became Bishop of the diocese in 1938.

Bishop Green's special interest was in the Church's rural work. He was known as one of the foremost experts in the problems of the rural Church, and was for years chairman of the General Convention Commission on Rural Work.

The funeral of Bishop Green was held

at St. Andrew's, Jackson, Miss., on November 16th. Bishop Mitchell of Arkansas read the lesson. Bishop Jackson of Louisiana read the Creed and prayers. Bishop Bratton, retired, of Mississippi gave the benediction. Bishop Juhan of Florida conducted the service at the grave.

Among those in the chancel were the Rev. Messrs. P. N. McDonald of Montgomery, Ala., J. S. Hamilton of Columbus, Miss., W. B. Capers of Jackson, Miss., George Myers of Sewanee, Girault Jones of New Orleans. Diocesan clergy served as pall bearers. The purple pall used in the ceremony was one used at the funeral of Bishop Green's grandfather, first Bishop of Mississippi, and recently presented to Bishop Green.

Interment took place in Greenwood Cemetery, Jackson, Miss.

INTERCHURCH

American Committee for World Council Meets

By HENRY SMITH LEIPER

On November 4th the American sections of both the Life and Work Movement and the Faith and Order Movement met in New York with about 100 members and consultants in attendance. Each of the two groups met for business by itself and each renewed the mandate given by them in 1937 to the Joint Executive Committee to carry on the work of both in connection with the World Council of Churches into which both movements would have been finally merged according to plan in 1940 had not the war prevented the holding of a world assembly. The officers of both were reelected; for Life and Work Dr. William Adams Brown continues as chairman and Dr. Henry Smith Leiper as secretary, while for Faith and Order Dr. George Richards is chairman and Dr. Floyd Tomkins, secretary. Drs. Leiper and Tomkins, together with the Rev. Paul Macy constitute the secretarial staff of the Joint Executive Committee, with Drs. Brown and Richards as chairman and vice-chairman respectively.

Features of the joint meeting which followed the separate business sessions were the addresses of Dr. Samuel McCrea Cavert, just returned from Geneva; Dr. J. L. Mowinckel, twice Prime Minister of Norway; and Dr. Lynn Harold Hough, recently back in this country for a summer of preaching at the City Temple, London. There were present 11 persons who had recently been in direct personal contact with the churches of Europe, and several who had been in South America, Australia, and other distant parts of the world.

For wartime this is distinctly unusual; but indicative of the degree of contact which it is still possible to maintain between the churches of the various nations.

DR. CAVERT'S REPORT

Dr. Cavert's eagerly awaited report from the first Continental visit of a World Council official (Dr. Cavert is secretary of the original Committee of Fourteen appointed by the Oxford and Edinburgh meetings) was highly informing and on the whole encouraging. While in Switzerland he had met with the Continental members of the provisional committee, engaged in long consultations with Dr. 't Hooft and his colleagues, met with leaders of the Swiss churches, and with representatives of the Confessional Church in Germany as well as the Scandinavian and French churches.

He described vividly the on-going work of the Provisional Committee in relation to the Prisoners of War, the Information Service, the Study Department (which is collating the worldwide results of church-related studies of the bases of a just and durable peace), and correlating the activities of the churches on behalf of refugees. He disclosed the extent of the service being rendered in each of these fields and recorded his conviction that it was quite beyond the amount ordinarily supposed to be possible under war conditions. Greatest emphasis was laid by Dr. Cavert on plans now well under way for the creation of a Department of Reconstruction in connection with the World Council staff at Geneva somewhat after the manner of a clearing house and general staff for all the constituent churches. Requests for this action had come from various quarters and the plan evolved answers a deeply felt

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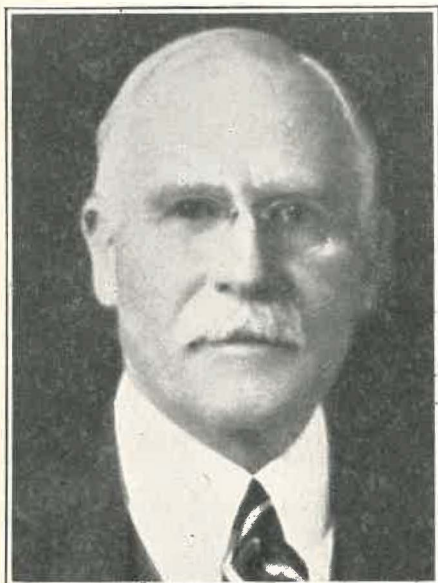
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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News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

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need in this country where it is realized that a staggering responsibility will have to be met when the war is over and normal church life on the Continent can begin to revive.

Thanks to the magnificent witness borne by the church in this time of testing, Dr. Cavert believes that more rather than less authority will be accorded to the churches and their leaders. He believes that far-reaching and thoroughly cooperative plans must be made to meet the situation with the greatest possible wisdom and collective strength. The memorandum which he presented from the consultative conference recently attended by him in Geneva outlined the steps which it will be necessary to take and called for the sending of an able American church leader to Geneva at the earliest possible date. Very general and spontaneous enthusiasm was mani-



DR. BROWN: *Continues to head joint executive committee.*

fested over this memorandum and what it signifies.

The central Department of Reconstruction is envisaged as channeling rather than seeking to dominate the work of the various communions. It is hoped that the strongest will ultimately designate their own representatives on a central staff, and that others may wish to work through a general representative. But if the plan is accepted, no work will be done in Europe by American churches without at least registering the extent and character of the work with the one central agency which can then be at all times authoritatively aware of what is being done and of where the particular weak spots may be located in order that a statesmanlike task may be cooperatively accomplished as it cannot be if ancient rivalries are permitted to persist and the European lands are regarded simply as a field for competition and proselytism. Into this new Department of Reconstruction it is expected that the work of the Central Bureau of Inter-Church Aid, under Dr. Adolf Keller, will be increasingly integrated. Dr. Keller and his associates were present in the planning confer-

ences and general agreement is reported to have been reached.

NORWAY RESUMÉ

The venerable Dr. Mowinckel, twice head of the Norwegian government, gave a deeply moving and comprehensive review of the struggle of Norway's churches against the Nazi domination which Quisling has sought to fix upon them. Dr. Mowinckel told of the splendid cooperation obtained by bringing all of the churches into a common planning committee. He said that all internal friction and strife had been forgotten in the face of the common danger. The Christian Council for a Norwegian Church has functioned for all with increasing authority and spiritual effectiveness. He pointed out that "the Church is the leading factor in this fight to safeguard and protect culture, science, schools and homes. And with the Lutheran State Church stand all other church communities, Protestant and Catholic, firmly and unbreakably together. It has become an 'Ecclesia militans.'" . . . "It is the fight of all Christian churches—the fight of all of us," he concluded.

Dr. Lynn Harold Hough in a characteristically polished and forceful address, described the inner situation in the British churches as he had found it during extensive visits to all parts of the British Isles this summer.

Most prophetic of the actions taken at the meeting was that approving the creation of a new staff member to work with the United Christian Youth Movement, official body of the American communions related to the International Council of Religious Education. As soon as it becomes financially possible, a person will be found to undertake the building of a closer link between the youth of the churches and the ecumenical movement. It is highly significant that the move recommended after careful study by the Joint Executive Committee was first sought by the young people themselves. And with them the ultimate fate of the movement, humanly speaking, must rest.

Letter of Ecumenical Patriarch Envisages Reunion With Anglicans

A letter from the Ecumenical Patriarch, head of the Orthodox communion, congratulating Dr. William Temple upon his enthronement as Archbishop of Canterbury, has recently been made public. In it the Patriarch Benjamin expresses a deep interest in the increasing rapprochement and eventual unity of the Orthodox and Anglican communions.

The letter was written in reply to a communication from the New Archbishop of Canterbury announcing his elevation to the primacy and conveying cordial greetings from the one Church to the other.

"Your grace's assurance," the Patriarch writes, "that the ties of friendship and mutual esteem between our Churches can be drawn still closer, and the brotherly relations between us developed still further, finds a deep response in the sentiments and desires of our Church, as has been demonstrated in many ways whenever the occasion has arisen.

"This unity of feeling affords us the agreeable hope that, by our mutual endeavours to this end, it will be possible not only to continue the brotherly relations which have been developed during the historical evolution of our Churches, but also to promote such relations still more by means of greater rapprochement.

"Apart from its especial significance, such an event beyond a doubt serves the spirit of love in Christ and solidarity between the Churches. For it is our desire that in our daily prayers for the reunion of all men we should not confine ourselves to the bare formulation of this prayer, but, to the limit of our powers, should tend to the gradual realization of the prayer's intention with the blessing of the Founder of the Church, Who desires it to be one, undivided, Catholic, and Apostolic.

"We are happy in this expression of a



BISHOP QUIN: *"We are seeking to practice what we have been preaching."*

common desire for the drawing closer of the relations of our Churches. We shall be still happier when we witness the favorable development of our endeavors.

"We send this our reply to your Grace's letters in love, and again pray that your ministry as Primate may be blessed from on high."

FORWARD IN SERVICE

Prayer Vigil

A month's Prayer Vigil is under way throughout the diocese of Texas, by proclamation by Bishop Clinton S. Quin, who says, "We are seeking to practice what we have been preaching about the value of prayer."

Special services, particularly celebrations of the Holy Communion are being held in all parish churches, and relays of laymen and women go to the churches on regular schedules for special intercession. The plans provide for such intercession continuously 24 hours each day.

Prayers are to be offered specifically for the nations of the world "that they may be

brought into the way of justice and truth," for those in authority, for the success of diocesan preaching missions, for the whole Church and her ministers, and for the Forward in Service program.

CONVENTION

Changes

The original plan for General Convention was to hold all Convention meetings in Cleveland's huge Public Auditorium and its various halls for 10 days beginning October 5, 1943. However, the simplified Convention (L. C. November 15th) will not need such facilities. It has been reported that the Army is to take over the Auditorium, with the exception of the Music Hall. There are other halls in Cleveland suitable for a small convention, and it is not anticipated that there will be any difficulty in providing accommodations.

THE HYMNAL

Progress Toward Publication

By JOHN W. NORRIS

Progress toward the publication of the revised Hymnal is slow but steady. The Hymnal as revised was adopted in 1940 at Kansas City and the work of selecting tunes for the hymns approved was completed more than a year ago. Canon Winfred Douglas, the musical editor of the book, has been in Wellesley, Mass., for months, preparing the copy, supervising the setting up of the book, and reading proof. Because of the difficulty of obtaining typographers who can set musical type it is impossible to complete the setting-up of more than fifteen hymns each week. More than one-half of the hymns are now in type, however, and it is hoped that the work can be successfully accomplished so that the Hymnal will be available to the Church in either the late spring or early summer of 1943.

It now appears probable that the Hymnal will be available in three editions. The choir edition will carry the full musical score of all the tunes as it does in the present Hymnal. Two melody editions probably will be published. The first will be the size of the present chancel Prayer book and the second will be the same size as the present pew edition of the Prayer Book. In both of these editions the melody line of each hymn will be given for the benefit of the congregation.

REPORT TO CONVENTION

The report of the Joint Commission on the Revision of the Hymnal to General Convention next year will probably consist of a statement to the effect that its work has been completed. Since it has been customary in the past to continue the Commission such a request may be included. Some statement also will be made relative to the action taken in response to the many requests which were received from bishops and clerical and lay deputies for the restoration of hymns. These requests were made as the result of Convention's action in voting that the Commission be permitted to accede to such requests. No mandatory ruling was passed. The Commission did

carefully consider those hymns for which many requests were made and restored some of them.

During the triennium the Commission lost its valued chairman, the late Rt. Rev. H. J. Mikell, and elected in his stead the Rt. Rev. Benjamin M. Washburn, Bishop of Newark.

HANDBOOK PLANNED

The Commission is engaged in compiling material that can be used for a handbook to the Hymnal. This is something that has been greatly needed and will provide the clergy and laity with authentic information concerning both the hymns and the tunes. Whether this book can be published simultaneously with the Hymnal is at present uncertain.

FINANCE

Encouraging Report

Omitting the usual itemized statement of receipts "to save paper and postage," Dr. Lewis B. Franklin, National Council treasurer, reports encouragingly on collections to November 1st. He says:

The statement of collections of missionary funds to November 1st demonstrates that most parts of the Church have made large strides in perfecting a system for prompt collection of pledges. Allowing one month for collection and transmission there was in hand on November 1st, 90.6% of the amount due. This compares with 88% last year. Fifty-nine dioceses are in the 100% class. There remains \$486,343 to be paid in the last two months of the year.

CANVASS

Presiding Bishop Opens Drive With Radio Address

Inaugurating the 1942 Every Member Canvass, the Presiding Bishop addressed the Church by a nation-wide Columbia radio broadcast on Sunday, November 15th, calling for sacrifice, for repentance, for an interpretation of the danger that confronts the world today as "God's warning that we have been unfaithful to the trust committed to us as a people."

Bishop Tucker, referring to the war and the vast expenditure of intense effort and unlimited sacrifice necessary to win it, said that it is important that we shall "make sure the benefits gained through ultimate victory justify the immense cost. However necessary effort and sacrifice are for great achievement they do not of themselves guarantee that it will make for permanent well-being and happiness. These can be expected only when our efforts are called forth by a proper motive."

In this war, Bishop Tucker said that "our human motives must become willing captives of God's motives. Where sacrifice is needed to attain some great end, it must be motivated by the love which led Christ to His Cross if it is also to lead us to good ends and produce lasting results.

"The price of victory is indeed sacrifice. If through victory we hope to obtain a better and happier world, the sacrifice

must be impelled by that love of God revealed and made available to us in the life and death of our Lord Jesus Christ."

The present state of the world, Bishop Tucker declared is due not to a "lack of material resources as compared with those of the aggressor nations. It is rather the use that we have made of our unrivalled blessings. Too often we have regarded them as a store upon which the strong and clever could draw for their own private gain rather than as a trust to be used to promote the common good of all the people. We have sometimes used our vaunted freedom as an opportunity to gratify our selfish desires and have repudiated any responsibility for self-control and mutual helpfulness. Free institutions depend for successful operation upon moral qualifications.

"A nation no less than an individual holds its blessings in trust," the Presiding Bishop declared. "The time has come when this trust must be interpreted in world terms. If the democratic principle of equal opportunities for all, special privileges for none, has proved its worth in our own country we are under obligation to apply it to international relationships. If our religion has developed in us those moral qualifications upon which the efficient working of freedom depends, it should be not only our duty but our privilege to make it available to others."

Bishop Tucker referred to the United Church Canvass as a coöperative movement which will help strengthen the Churches that they may be able to play their part in meeting the world's needs. United effort will help Christian people to find the motive of love which should be the constraining motive, inducing people to give themselves in the service of carrying out God's purpose for the world.

"Let us take courage," the Bishop concluded, "from the recognition that like all of God's chastening, the evils that have resulted from our disloyalty may be, by His help, transformed into an opportunity.

"Let us seek to make this America of ours more truly Christian so that, constrained by the love of Christ, its ultimate victory in this way may not only assure its own salvation from peril but may bring about the healing of all the nations of the world."

Time-Table

Sixty per cent of the 1943 pledges were received in many parishes and missions in the diocese of California on the evening of October 13th. Except for a few advance pledges from large givers, no canvass calls had been made. It was all done by careful organization and a simple time-table.

Last August, the department of promotion had made all its plans. Canvass chairmen had been appointed and received their instructions directly from the chairman of the department. During September the local chairman appointed their committees for advance pledges, planned for a parish dinner on October 13th, publicity, and the card file. A letter was sent out October 1st announcing the canvass dinner featuring a special message via radio from Bishop Block. During that week, pledges

were received in advance from larger givers. On October 11th, copies of the California edition of *THE LIVING CHURCH* were given to church school children and attendants at all services. The *Pacific Churchman*, with a special article on the canvass, also arrived.

BROADCAST

On October 13th, over 10,000 Episcopalians were gathered in parish houses and homes. Over KSFO came the broadcast, featuring a Roman Catholic layman, a Jewish layman, and Bishop Block, speaking on Religion as a Priority. The results of this program of dignified novelty were phenomenal. Letters, cards, and wires poured into station KFSO. Bishop Block received numerous "fan letters." Pledge cards were signed before the people went home.

Then the canvass committee sent a previously prepared letter, a pledge card, and a stamped addressed envelope to those who had not yet pledged. By the following Sunday, the majority of pledges were in. Reports showed gains in early pledges of as much as 40%. One parish over-subscribed its budget by \$1500. Almost every congregation showed a gain. Necessary canvass calls were reduced more than half in every case, and sometimes as much as 80%.

The results of this canvass were not due to any one factor. The careful planning of every detail, with a time-table faithfully followed, mimeographed publicity releases, sample letters and budgets, plus the magazine publicity, built up to the climax of the Bishop's broadcast.

The California edition of *THE LIVING CHURCH* played an important part in the entire program. It was compiled as a permanent historical record, an introduction to the functioning of the diocese, and a background for the specific appeal of the canvass. It gave the people locally a new evaluation of the work of the Church, and it introduced the diocese to the national Church in a dynamic and interesting way.

CBS

Diamond Jubilee

By ELIZABETH McCracken

The Church of St. Mary the Virgin, New York City, was filled to capacity on November 11th, when members of the Confraternity of the Blessed Sacrament came from many parts of the country to celebrate the 75th anniversary of the founding of the CBS in the American Church. Bishop Ivins of Milwaukee, superior-general of the Confraternity, was the celebrant at the Pontifical High Mass. The Proper for the Feast of Corpus Christi, compiled by St. Thomas Aquinas for the first keeping of that feast, was used. The hymns written by St. Thomas for the same occasion were sung during the Procession of the Blessed Sacrament after the Mass, and at Benediction, with which the service ended.

The preacher was the Rev. Dr. Leicester C. Lewis, rector of St. Martin's-in-the-Fields, Philadelphia. Taking for his text, I Timothy 6: 12, "Fight the good fight of

faith," Dr. Lewis commemorated the valor of the founders and early members of the CBS, who bore witness to the principles of true progress in veneration of the Body and Blood of Christ. He cited the appropriateness of such a celebration as this on Armistice Day, when heroes of the past and the present, giving their lives for true progress on the battle field, in the air, and on the sea, are the subject of the prayers of all Christian people.

HISTORY OF CBS

At the luncheon, held immediately after the service in the nearby Hotel Edison, Bishop Ivins was the toastmaster. The first speaker was the Rev. Dr. William M. Mitcham, secretary-treasurer-general of the CBS. Dr. Mitcham, who is celebrating at this time his own 50th anniversary as a member of the Confraternity, gave an interesting and valuable historical account of the CBS. He mentioned at the beginning that the CBS was founded in the Church of England in 1862, five years before its foundation in the American Church. The English date, as all members know, appears on the Confraternity medal, for the reason that it is exactly like the English medal, struck from the same die. For a time, the American organization got its medals from England. Later, a die was sent over and arrangements made by which the U. S. Mint in Philadelphia strikes off the medals for American members. "The discrepancy of five years still is the subject of some correspondence," Dr. Mitcham remarked.

There was hearty applause when Dr. Mitcham went on to say:

"It is most fitting that this anniversary should be kept in the parish of St. Mary, founded by Fr. Brown, who was also the co-founder of the American Branch of the

Confraternity. Might I be excused if at this juncture I inject a personal note? It was Fr. Brown who admitted me to the Confraternity in the old Church of St. Mary the Virgin on 45th Street, on December 15th, 1893. Lacking only one year, I feel justified in keeping privately my 50th anniversary at this time. It has been my privilege to have been a member of the council for 40 years, provincial superior of New York and New Jersey for 10 years, and your secretary-general for the past 12 years."

Dr. Mitcham paid high tribute to the great leaders in the American CBS, saying:

"Not only did Bishop Grafton, the first superior-general, bring the Confraternity to America, but his wise guidance, care, and advice helped it to weather all its storms during the 22 years which he devoted with indefatigable zeal as our superior-general. Bishop Grafton was succeeded by Bishop Weller of Fond du Lac as our superior-general. Bishop Weller, like his illustrious predecessor, gave himself with great devotion to the Confraternity. These were the giants of the Confraternity. It must be left to some future historian to tell of the subscription to our work of our present superior-general, Bishop Ivins; but here it may be said that his large work for us will fill many a page of gratitude. His memorial will be bound up with our other two great leaders. May he live long before it need be written!"

CONGRATULATIONS

Bishop Manning had expected to be one of the speakers at the luncheon. Plans, made after the invitation was accepted, for Armistice Day rendered this impossible. Bishop Manning was represented by the Rev. Thomas A. Sparks, who spoke briefly and then read a letter from the Bishop which said in part:

"Your officers had honored me by asking me to be with you and say a few words at this gathering and I had accepted their invitation, but subsequently I felt it my duty to call upon our whole diocese to observe Armistice Day as a Day of Prayer and Supplication for Victory for the Forces of Freedom and for a Just and Righteous Peace for the sake of all mankind, and to ask that in every one of our churches continuous and unceasing prayer should be offered up all day long, and having made this request of the diocese it seems to me right and necessary that I should myself be at the Cathedral through the whole day. Therefore I have asked Father Sparks to express my great regret that I cannot be with you and to give you my earnest congratulations and good wishes upon your 75th Anniversary. May God's blessing and guidance be with the Confraternity in this critical time and may He give to all of us grace and strength to bear our witness truly for the Faith and Order of the Holy Catholic Church as that Faith and Order has come to us from Christ and His Apostles and is given to us in our Prayer Book.

"Again offering you my affectionate congratulations and good wishes on this Anniversary, I am, Faithfully yours, William T. Manning, Bishop of New York."



DR. LEWIS: Commemorated valor of the founders of CBS.

ARMED FORCES

Episcopal Chaplain With North African Forces

Episcopal chaplains are seeing action in the African campaign, it is shown by an Associated Press report telling of the burial of a small group of casualties.

A joint burial service was held on November 19th at Fedhala, French Morocco, Fr. Patrick Ryan, divisional chaplain, and the Rev. P. M. Casady, former rector of All Souls' Church, Berkeley, Calif., officiating. One of the dead was an army chaplain (not Episcopalian), the first American chaplain killed in action.

Memorial Service

In memory of Frank Russell Whittlesey, killed in the Guadalcanal fighting, a service was held November 4th at the Church of the Epiphany, New York, with the Rev. Dr. John W. Suter, rector, officiating, and Bishop Hobson of Southern Ohio, speaker.

Frank Whittlesey left Yale half way through his Freshman year to join the Marines. He volunteered for raider service and was with the unit which captured Tulagi, then was sent to Guadalcanal. The service was attended by a large congregation which heard Bishop Hobson describe the spirit of men who are risking and giving their lives.

Quoting from a letter written by Whittlesey to his mother, the Bishop read:

"I don't know very clearly what I'm here for, and I am very glad that I didn't wait. I really and honestly believe that a competence in leadership in the government cannot come from out of St. Paul's and Yale any more than it can come from Podunk High. There must be a group of people that can combine the hopes and ideas of both. Without this the United States cannot reach its fullness and maturity. It must have a larger group of combination Jefferson-Lincolns and do away with the eternal clashing of those who have book learning and those who don't. What I'm fighting for is to give the United States a chance to grow out of the tinsel and glitter period and be able to attain a calm, unhurried outlook, and to achieve a position of prominence in the world so strong that it will command the respect that I have for Pop; and will be able to get rid of tin-horn, chest-beating, three-foot-high shysters, and mete out a fair, educated and thoughtful justice.

"This may seem highflown, but it is pretty clear to me and I have to have an ideal to fight for, as well as someone to fight against."

PUERTO RICO

St. Andrew's Mission, Mayaguez, Goes "All Out"

The last available space in the whole of St. Andrew's mission, Mayaguez, P. R. is now a beehive of activity. A free milk station has just been established to serve

the needy children between the ages of 2 and 7 in this section of the city. On the opening day, 58 children were registered. Now, on the third day the number has increased to over 120. This project, at present sponsored by the WPA, will soon be taken over by the civil defense organization of Mayaguez. Three women volunteer workers take charge of the station each morning between the hours of 9 and 12.

St. Andrew's mission, strategically located for such purposes, also boasts one of the finest emergency first aid air raid stations not only in the city but in the island, according to the Insular Inspector. Completely equipped in every detail, this station is always ready for any emergency. Three classes in first aid have already been trained and the members have received their certificates. These men and women have been assigned to their own first aid station at the mission.

Every Thursday night, the front patio is filled with the air raid wardens of this district who have continued to meet at St. Andrew's for instruction and drill ever since they were organized.

"On the home front" so to speak, the newly repaired and decorated club rooms at the mission help to maintain and increase civilian morale. These rooms are open daily from 4 to 6 in the afternoon for reading, visiting, and recreation. A member of St. Andrew's staff is always present for consultation as well as for general supervision.

All who actually live at the mission feel particularly safe in these days of possible sudden attack. There is hardly a moment during the day or evening when one will not find soldiers and airmen from the nearby bases and installations at the mission, either buying linens from the famous craft shop, relaxing and reading in the second floor lounge, or making arrangements for the girls to attend the latest dance at the USO or at the base. These men, the missionaries feel sure, would fight at a moment's notice for the mission they have grown to love so much.

HOME FRONT

Religious Workers To Get Preferred Mileage Use

Under the tightened restrictions on use of automobiles, for the saving of gas and rubber, clergymen and religious practitioners continue to be placed in the preferred class for additional rations, according to the Office of Price Administration.

The new regulations, calling for nationwide mileage rationing, list 20 preferred mileage uses. Two of these apply to clergymen and "religious practitioners."

Official OPA definition of mileage uses by clergymen and religious practitioners for preferred status is as follows:

"By a practicing minister of any religious faith who regularly serves a congregation, to enable him to meet the religious needs of the locality which he regularly serves, but not to go from home to place of worship; or by a practicing minister who regularly serves more than one con-

gregation, to enable him to travel to the churches which he serves.

"By a duly authorized religious practitioner, other than a minister, in serving members of an organized religious faith in the locality which he regularly serves. This does not include travel from home to place of worship."

L. I. Parish Cares for Air Line Stewardesses

St. John's, Flushing, L. I., has taken on a new war activity. Many parishes throughout the land are taking care of the service-men in adjacent camps, but this parish has adopted a group of 19 girls who are living in Flushing while they take a two months' intensive training course as air line stewardesses at LaGuardia Field.

The girls come from 12 different states in the Union and are just as subject to homesickness as are the boys in training camps. Several social functions are being arranged for them, and at Thanksgiving time they will all be at tables of families in the parish.

JAPANESE-AMERICANS

Internment Camp Organizes Woman's Auxiliary

The Minidoka Church woman's auxiliary composed of Japanese women from the east end, the west end, and the Indian-Japanese women from the central parts of Camp Minidoka, internment center, will meet monthly in addition to the regular weekly meetings of the individual groups. In a recent letter from Deaconess Margaret Peppers she told of the organization of the auxiliary. Right now the women are making stuffed animals for the smallest children in camp and one of them said as she sewed, "Do you know, this is the first time since I left home that I have forgotten I am in camp—and really feel 'at home' in somebody's parlor?"

The camp is gradually settling down with more of the comforts of home being completed. Sickness caused by the dust is now almost over—there is now plenty of hot water for bathing and laundry and coal for their stoves.

College Students Relocated

Evacuated Japanese-Americans have now been placed in 93 colleges, the National Japanese Student Relocation Council has announced. Reports indicate that 162 students have arrived in colleges throughout the country, 166 are on their way or are awaiting travel permits. These are in addition to those able to relocate themselves before travel was frozen.

Dr. Robbins W. Barstow has resigned as national director to resume his duties as president of the Hartford Theological Foundation. He has been succeeded by Robert W. O'Brien of Seattle, Wash., assistant to the dean of the University of Washington.

ENGLAND

**Church Bells Peal
For Egyptian Victory**

Church bells in England, which are rung only in case of invasion during this war, pealed out on Sunday, November 15th, to commemorate the victory in Egypt. Long silent, except for warning purposes, the chimes of Westminster Abbey, the bells of St. Paul's and St. Martin's-in-the-Field rang out over the land. In Scotland the notes of old St. Cuthbert's could be heard.

Church bells in England have long been used to commemorate special events—the accession of Queen Elizabeth in 1558, the defeat of the Spanish Armada in 1588, the death of Lord Nelson at Trafalgar.

London's Makeshift Churches

By KATE TOMKINSON

"Danger—Keep Out" was last year written on hundreds of churches all over London. But it has been a year of tidying up, making ruins secure and placing in vacant spaces large water reservoirs for fire-fighting [see cover picture].

Today in some small sanctuary, a side aisle, a vestry, even a tower, congregations are again gathering to sing and pray on Sunday and week-day. In the City the naves of the ruined churches are mostly empty husks, but often the beautiful towers and spires of the mighty Wren still stand, and may one day be repaired. After all it is the nave, the tower, and the spire, which are the real glories of a Wren church. Re-roofed from Wren's own drawings, the interior plastered and lime-washed, the windows rebuilt and filled with white glass such as Wren used, and there will exist again that plain interior so popular in the seventeenth century.

In many cases now only a large wooden cross gives significance to what was once an altar. Benches are placed near so that passers by may steal a moment to sit there and meditate. "And if you care to smoke," one vicar has written on a placard, "I'm sure God won't be angry."

SERVICES IN A TOWER

But vicars of many bombed churches manage to keep services going under cover. In St. Bride's in Fleet Street there are regular services in a diminutive vestry, while St. Augustine's in Watling Street, and All Hallows in Barking-by-the-Tower, both famous City of London churches, hold services in their respective towers.

At St. James' Piccadilly, in the heart of the West End, the South aisle has been repaired and turned into a little chapel. Here are held daily week-day services and the usual Sunday Holy Communion and Morning and Evening Prayer. Twelve thousand dollars have already been spent in restoring this south aisle, clearing away debris and removing to places of safety the Grinling Gibbons font, the organ case, reredos, bricks, and other material with which it is hoped the church will one day be rebuilt. Collections

for rebuilding are already being made.

There is something staunch and pathetic about this makeshift aisle at St. James', with its draughts, flickering candles, and battered and water stained prayer books. From the Piccadilly side, the Church looks a complete ruin, its roof fallen in, the timbers projecting at various angles, the weeds growing between the gravestones of the main and side aisles.

HYMNS AMONG THE RUINS

One has to pick a way through the heaped up stones before coming to a notice saying "To the restored South Aisle." Here the vicar is quietly intoning morning



Bow BELLS: The bells of St. Paul's (in background) pealed, but these will probably be silent till war's end.

prayers and the sound of hymns, sung rather unsteadily, without any accompaniment, echoes amongst the ruins.

In the Temple Church, although services for the general public are no longer held, the famous choir can still be heard on a Sunday morning. It has been impossible to make the ruins really safe, and they are still barred to the public, but the choir is willing to risk its own Church falling on it.

The children of course, have gone, there are no longer any treble voices, but the men, sometimes 25 of them, sometimes only five, never fail to sing a psalm or two, an anthem, and intone the Lord's Prayer. Without this, Sunday would be incomplete. One of the members of the choir brings a flute to tune in.

Their organ—considered by experts to be the best in Great Britain—was gutted on the night of May 10th, 1941, during the last big blitz on London. The choir is dwindling, as its members, one by one, are called up. But when they are on leave they always come back to sing with their comrades in the shell of their beloved church.

They no longer have any proper place in which to practise, but Mrs. Dora Grant, the last remaining inhabitant of

the ruined Inner Temple, has lent them her sitting room and her grand piano. Once a week they go to her home on the top floor of a building of barristers' offices. It stands simply because she refused to evacuate it. From her windows she looks out upon the framework of rafters which is all that remains of the Temple Library. Everywhere there are ruins; through the archway is the shambles of Benchers Hall, the facade of Charles Lamb's house, and the fast crumbling Johnson buildings.

Perhaps some of these will one day be reconstructed, but of many the ruin is complete. Panels on modern houses today commemorate London's monuments lost in the Great Fire of 1666—probably many hundreds more will tell the story of London's blitz to future generations.

**Christian Frontier Council
Organized**

In an effort to bridge the gap between the world of the church and the work-a-day world of office, factory, or farm, a Council of the Christian Frontier has been formed in London composed of persons actively employed in non-religious fields.

Launched with the approval of the recently constituted British Council of Churches, the new group will act as a liaison agency to serve in the "borderland between the normal work of the churches and the general life of society." Members will be drawn from public life, industry, labor, and education.

The Christian Frontier will also take over publication of the *Christian News-Letter*, edited by Dr. J. H. Oldham and formerly published by the Council on the Christian Faith and the Common Life, now a part of the British Council.

The function of the new group is encompassed in a three-fold program:

(1) To create opportunities outside the sphere of organized religion for the discussion of Christian beliefs, standards and practice, and their application to current problems.

(2) To examine the nature of the forces working in modern society—administration, industry, education—and to endeavor to direct them toward a more Christian order.

(3) To understand the efforts being made by various groups to influence these forces, and to cooperate with those of their activities which are contributing toward Christian ends.

SCOTLAND

Bishop Deane to Retire

The Bishop of Aberdeen and Orkney, the Rt. Rev. Dr. F. L. Deane, announced to his diocesan conference on October 15th that he intends to retire.

Dr. Deane is well known to American Churchmen for his efforts in creating a memorial to Bishop Seabury, first American Bishop, in the Aberdeen Cathedral. Bishop Seabury's consecration by bishops of the Scottish Episcopal Church forged

a bond between the two Churches which Bishop Deane has done much to strengthen in the present day.

"So far as I can see," the Bishop told the meeting, "this is the last October meeting of the diocesan conference over which I shall preside.

"I am now in my 75th year. I have served for over half a century in the sacred ministry. I feel the time has come for me to go, and please God I may be able to demit my office before my health breaks and my vigor fails, and I become a liability in the diocese."

No sign of diminished vigor has appeared in the Bishop's work thus far. As in World War I, he has braved the menace

of the Bishop; one of the layreaders in the parish is Jack Rowe, the next older son. The eldest son is a captain in the Canadian Air Force in England and took part in the raid on Dieppe.

SOUTH AFRICA

Union of Presbyterian and Congregational Churches Advances

The proposed union of the Presbyterian and Congregational Churches in South Africa was advanced a further step at the recent meeting of the General Assembly of the Presbyterian Church of South

of the Bishop; one of the layreaders in the parish is Jack Rowe, the next older son. The eldest son is a captain in the Canadian Air Force in England and took part in the raid on Dieppe.

The Department says: "While no assurance can be given at this time that any specific person even though listed for inclusion will definitely proceed in the next American-Japanese exchange, the Department is continuing its efforts in behalf of the Americans remaining in enemy areas in the Far East and as soon as confirmation is received of the names of those actually returning to this country in the next exchange operation, the interested persons in the United States will be promptly informed."

In the list released are the following names of Episcopal Church missionaries, all in the Shanghai area:

Mr. John R. Norton; Mr. James E. Perry (believed to be Charles E. Perry); Mr. James H. Pott; Dr. Walter G. H. Pott; Mr. Donald Roberts; Bishop William P. Roberts; the Rev. Hollis S. Smith; Mr. Philip B. Sullivan; the Rev. Montgomery H. Throop; Mr. Edward Harrison King jr.; Mr. Walter H. J. Taylor; Mr. Ellis N. Tucker.

The Department of Foreign Missions of the National Council expresses the belief that the above list is incomplete, as there is reason to believe that still others of the mission staff are in line for repatriation on the next ship.

College President Receives Student Aid

President Francis C. M. Wei of Central China College, in free China near the Burma border, is sorely troubled by the plight of many of his students who are cut off from their homes in occupied China or perhaps have been orphaned and made homeless by the war. Dr. Wei has just received from a Chinese friend an unexpected gift for the aid of students, \$30,000 in Chinese currency.

A subject which Dr. Wei seems to have been too modest ever to mention himself but which is known to be true is the fact that General Chiang Kai-shek has more than once asked him to become an ambassador to one or another country. Dr. Wei has declined and stuck by the college.

NORWAY

Chief Rabbi of Oslo Reported Sentenced To Death

Reports from Norway express fear that the Chief Rabbi of Oslo, Julius Samuel, recently taken into custody by the Quisling Government, has been sentenced to death, according to a cable received by Religious News Service.

The Jewish Old Age Home in Oslo has been confiscated by the authorities and the superintendent, Bernstein, arrested, it was revealed.

Jews arrested under recent anti-Semitic decrees are being sent to Lithuania or to penal servitude at the German fortifications in Northern Norway.



Topical Press.

WESTMINSTER ABBEY: England's bombed national shrine has been repaired sufficiently to permit regular use. The picture shows the service of intercession for Yugoslavia attended by King Peter, September 21st.

of U-boats to visit the outlying portions of his see. He has made at least one trip to Iceland and confirmed members of the American troops there.

An Englishman by birth, Dr. Deane came to Aberdeen from Glasgow. Though the Scottish Episcopal Church is small in numbers, Dr. Deane carried on the tradition of the Scottish bishops and clergy by exerting a powerful influence on public affairs in Aberdeen.

CANADA

Memorial To Bishop Rowe

To St. Luke's Church, Cedar Hill, Victoria, B.C., where the late Bishop Rowe used to worship with his family when at home, Mrs. Rowe, the Bishop's widow, recently gave new choir pews. Bishop Jenkins of Nevada, who is retired and is living in the parish, dedicated the new pews, assisted by the rector, the Rev. Frederick Pike.

The chief server at the altar of St. Luke's is Richard Rowe, the younger son

Africa, when it was decided to send down to presbyteries and congregations the draft basis of union prepared earlier in the year by representatives of both denominations.

A notable feature of the proposed organic union is that the Presbyterian Church is largely a White Church, while the Congregational Church is predominantly a Colored one.

A precedent was also set at the Presbyterian Assembly by the appointment as Moderator of Dr. Alexander Kerr, Principal of the South African Native College at Fort Hare—the only native college of university rank in Africa south of Egypt.

Dr. Kerr is the first layman to be appointed Moderator of the Assembly. In his moderatorial address he called for the building of a true Christian civilization in South Africa.

CHINA

Repatriation

With the warning that the next sailing of the S.S. *Gripsholm* with Japanese to be exchanged for Americans still in the occu-

An "Enemy National" in Japan

By Paul Rusch

I RETURNED from the Far East as one of hundreds of missionaries, exchanged for a similar number of Japanese. We landed in New York after journeys of 10 weeks and 18,000 miles, journeys which had taken us half-way around the world. Since Pearl Harbor most of us had been interned in Japan, and in China and in other parts of East Asia. Some had suffered direct physical hurts, others were forced to watch suffering inflicted upon associates. We all know of hardships in an all-out war.

For 17 years I had lived in Japan. There I have many friends whom I have admired and respected. With them I sought to serve God by the building of His Church. With them and fellow missionaries, it has been my privilege to help build some of the Christian spirit of service into St. Paul's University, into St. Luke's International Medical Center, and into the Holy Catholic Church of Japan. Nearly 200 of them are my own god-children. More than 2,000 of their young men are members of the Japanese Brotherhood of St. Andrew committed to the rules of daily Prayer and Service for the spread of Christ's Kingdom among men, especially young men. Today these very god-children are included in vestries of that young Church, leading diocesan laymen. Some of them have entered the priesthood.

THE BROTHERHOOD

Herein lies much of the reason for my staying in Japan beyond an evacuation date set by my superior. For 15 years I fathered the seed of the St. Andrew's movement among Japan's young men. Its national framework was created in 1931. On November 30, 1941, it came of age in its tenth anniversary. I wanted to see that birthday more than anything else. More than 700 young men crowded the cathedral-like St. Luke's Hospital chapel for that service of thanksgiving and rededication. For the first time the full Evensong of this Church went over the ether waves in a national broadcast to a tense nation. All senior bishops of that Church joined with priest in the procession. A choir of 50 boys thrilled the soul. But the thrill of hundreds of Japan's youth retaking their pledge to keep the rules of the Brotherhood "in times like these," satisfied my deepest hopes.

These are not the people who brought on the war. Their patriotism for their country is beyond question, but I have the firm conviction that they did not want this war and it was not they who began it.

There isn't a man who has been evacuated from prison or internment in Japan who cannot tell you true stories of how these Christian friends contrived to send precious gifts of food in spite of tight control.

For me, the internment camp was just another camp to organize. There is not much difference whether a camp is of boys or of men. Our ages were 23 to 76. Quickly my native Christian associates outside

made contact with me. One of them never lost daily contact during the six long months. The confidence of our guards was managed. Rightly placed gifts produce wonders. Soon foodstuffs came, eggs, meat, butter. Later some heroic wives, not interned, developed a system that produced wonders from black markets.

The university never let me down. The monthly stipend was passed in to me. This was largely true for eight other teachers. In March the Educational Ministry ruled that all "enemy national" teachers must be dropped by all schools. But St. Paul's quickly solved that and found that 16 years of service entitled me to retirement. A small native teacher's pension came regularly from April.

EASTER COMMUNION

But Churchmen miss the Holy Communion. Easter was upon us. Four months had passed since the last Communion. Good Friday morning I was summoned by the guards. "A Japanese priest is at the gate," and I could see him. The loyal chaplain of St. Luke's Hospital greeted me with these words: "I have permission from the Foreign Office and the metropolitan police to bring you your Easter Communion." He had gone to headquarters. "Paul Rusch is a member of the Seikokwai. Easter is our great Holy Day. I must take him the Holy Communion."

He came for the service on Easter Monday at eight. Barely inside the gate was a small cell-like room. The guards gave permission for a 76-year-old British Churchman and a young British banker to attend. A small portable altar was arranged. The small barred window was the reredos. Vested, the little priest lit the

tiny candles and celebrated the Holy Communion in English. Hovering guards were fascinated. Here in a Japanese prison camp, a little Japanese father in God administered the Lord's Supper for three enemy nationals. Never has the Blessed Sacrament meant so much.

By late May it was clear that evacuation was arranged. Only a few more days and nights remained to be packed into small school rooms. Those who had homes could return for two days and dispose of possessions. I was given the freedom of St. Paul's campus and allowed one farewell look at St. Luke's and the Brotherhood headquarters. Hundreds of friends turned up. All my worldly goods were disposed of. But another brief visit was allowed on June 5th at the request of the president of St. Paul's. The faculty was assembled in convocation. Ceremoniously standing before me, the President read in the name of the university a formal certificate of thanks for my service to the institution.

For 80-odd years our Church has been at work molding a tiny light of Christian hope in that land of 70 million souls. The names of Channing Moore Williams, John McKim, Rudolf Bolling Teusler, Mary Cornwall-Legh, Henry St. George Tucker, Charles Reifsnider, are but a few of the dynamic personalities that mean to us the builders of the Nippon Seikokwai. Ten dioceses, 300 parishes and missions, nine native bishops, some 250 trained ordained men, up to 40,000 Churchmen, and such world-famed institutions as St. Paul's University with 3,000 students and St. Luke's International Medical Center with its staff of more than 600, serving thousands of suffering men and women and children.

JAPAN TOMORROW

Here through your missionaries you have built a force that must be reckoned with in the new world to come. None know better than your missionaries that the Christian mission is a continuing mission. It will not be stopped by war. For 82 years this Church has "helped create a power for international cooperation and of interracial fraternity. Every mission is a link among peoples, a union of mutual understanding and a drawing together in mutual service to a common cause."

On June 17, 1942, I left behind me a Church that was functioning under native leadership. I left a university and a hospital that are merging their leadership into an even mightier force for Christian education and healing. I left a Brotherhood movement that was going on hand in hand with the young Church. All were functioning under the long-trained leadership of the missionary planning of this Church and undisturbed by a warring government.

With clearer understanding, today I see that it is our first job to fight this war with purpose, to make certain that the things we are after are the enduring things. Then the peace will take care of itself.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$2,015.61
Milwaukee District, Wisconsin State Nurses Ass'n	15.00
Mrs. M. B. Whittlesey	15.00
Anonymous, Algona, Iowa	10.00
Miss Alice C. Chase	10.00
J. F. K.	10.00
M. A. P.	10.00
Ruth & Louise Congdon	7.50
Anonymous, New York City	5.00
Anonymous, Philadelphia	4.00
A. B.	2.50
Miss Henrietta Davis	2.00
	<hr/>
	\$2,106.61

Shelter Christmas Fund

Previously acknowledged	\$ 21.50
Mrs. R. W. Rossiter	5.00
Mrs. H. Rogers	2.00
Miss Amy C. Vorce	2.00
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	\$ 30.50

China Relief Fund

Anonymous, Philadelphia	\$ 3.00
Capt. Albert Sayers, C. A.	2.00
	<hr/>
	\$ 5.00

Japanese in American Camps

Anonymous, Philadelphia	\$ 3.00
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Again I Say, Rejoice

Thoughts for a War-Time Thanksgiving Day

By Winifred Kirkland

THANKSGIVING DAY is the oldest national holiday of a nation not yet two centuries old. If July 4, 1776, is the opening date for our national independence, then we asserted our right to thank God for his goodness decades before we asserted our right to resist man for his tyranny. Yet many a picture, many a schoolbook has impressed upon our minds how scant and precarious were the blessings for which our Puritan ancestors lifted their praises. They were gathered on a strange barren shore; not far off wolves howled, nearer by Indians lurked behind the tree trunks. Pathless forests fraught with danger stretched for limitless miles before them, and behind them tossed the perilous cold seas severing them from all they had ever called home. Yet those far-off Puritan forbears gathered together to thank God for His goodness to them.

Today we come together in every church throughout the land once again to praise God for the good things He has given us. On this strange November morning of 1942, it may enter the hearts of some of us that we are coming closer than ever before to those Puritan praises of old. Today peril has come very near to our nation. Death and danger have touched and taken our loved ones in battle. On previous Thanksgiving Days we have often thanked God for our comfort and peace and security, for we had abundant wealth, abundant food, increasing luxury. Today all the familiar world is overspread with want. Today in eye-witness reports we have looked at savagery close hand. For what did the early Puritans thank God? Today, after pain and dismay, and sometimes despair, can we make our voices ring with theirs, sharing with them their gratitude.

ARE WE MORE FEARFUL?

Today we look back across the three intervening centuries at that little group on a rockbound shore. We can still hear their clear psalm of thanks rising above the cruel wind. We can see the slender citybred women valiant in that hour against the stealthy savages, against approaching disease and hunger, daring to bring forth babies in that desolate wilderness. All unconscious, that small huddled crowd was giving the world an example of high bravery. Their courage still kindles their sons and daughters of today to imitation. We listen as they sing their praise undaunted by fear. Is it conceivable that in the three centuries that have followed those first voices of thanksgiving, we have grown more fearful than were the founders of our land?

If there come to any of us some chill moments when we quail, let us look back at those far-off Puritan men and women, and search for the secrets of their holy cheer. How was it that they could utter praise when all about them earth and sky

stretched grim and gray? Where and how have we departed from that stern and splendid pattern? Today does the example of our courage shine forth with warmth and light for all others to see what a true Christian can meet, can do, can dare? If our faith flags in this hour of pressure, who shall carry on our obligation for high and holy serenity?

But those far-off people who molded Thanksgiving Day into our national pattern, what gleaming hope was before their eyes and hearts in that black and bewildering hour? Has the high expectation of that first Thanksgiving congregation somehow faded today? Those early Puritans faced peril by night and by day. Death stalked the frontiersman from dawn till dark. His musket was ever ready to his hand. But do we picture him as ever afraid? Have we, you and I, Christians, somehow grown too comfortable to be courageous?

THE SOURCE OF COURAGE

Why were the people who founded for us our Thanksgiving inspired to do it? Perhaps because they possessed a faith that for us has grown faint, a faith in the future, both the long future and that future near and immediate.

Those hardy pioneers believed in a two-fold future that gave them confidence. The valiant crew that sailed to a new world could afford to devote their pioneerhood to conquering the limitless forest because they believed, each man and woman of that brave band, that they would live forever. Personal immortality was not for them an argument. It was the unquestioned foundation of their adventure. When the arm grew too old to wield the axe, or when their Indian foes cut a man down in the fulness of his youth, nobody was frightened by the frustration, for it was merely apparent, not real. The work would continue, for the worker was merely interrupted. He was removed, but he would continue. His personality would not become extinct just because his body would be buried. The same dauntless purpose that had led him from the old world to the new would endure surely somewhere. It gives strange freedom and courage to believe that the Christian life is endless. Why do not more Christians today face danger and dread with that holy hope inspiring every action, every moment? If we are indeed deathless, then we are surely one with those who felled the first forests, and released the plains on which our cities now spring. Those early Puritan praises melt into the strong rejoicing of the choir invisible. Let us today, this Thanksgiving Day of 1942, remember that we march forward with One who died to prove us deathless.

But those hardy early Americans, whose yearly day of Thanksgiving we still commemorate, had not only confidence in their ultimate survival, which served to make

their hands strong and to keep their purpose pure and aspiring; the forbears of this nation had also an unbreakable confidence in the immediate earthly future. They had crossed the seas to build a new world of freedom. They never doubted they were building it. They felt themselves strong and sure with an invincible hope. Today we, too, are pioneers, though wolves and Indians have vanished, and instead of unconquered wilderness fertile plains and proud cities now meet our gaze. But today there is a new call for new pioneers.

REBUILDING FOR THE FUTURE

The old world has been bombed from our sight. Strange dangers creep forward and threaten. In many ways we look out on a universe sadder and heavier than our founding fathers ever saw or imagined. But let us straighten up, let us let the old pride in coming achievement roll through our blood. Of what need the Christian be afraid? Never were any pioneers summoned to a holier cause, for we are called today not merely to build but to rebuild.

Rebuilding needs a clearer purpose than building. We must today perceive and avoid all tendency to cracks in the social structure. The new world must be founded not on might but on right, not on subterfuge but on sanity. Nor can we in this black bewildered era demand to see very far ahead. In all our reconstruction the Christian must seek and trust solely his Christ's direction.

We shall find ourselves exhausted by the global struggle, but our Christ can supply us with vitality. We shall find ourselves puzzled, bewildered, fainting, but step by step our Christ shall be leading us to clarity. We shall be the pioneers of new pathways in the forest, pathways not to money-making but pathways to seeing God. Blind and fumbling we may be, since we are human, but on this Thanksgiving Day, at this Thanksgiving hour, we may join our hymns to those of all the forward-moving nations, humbly praying to our God that all together we may rebuild the broken world to His will, so that little children may freely laugh among the flowers, and old people fold their worn hands in peace.

In all our reasons for rejoicing on this Godgiven morning, let us praise God first and most for His choice of us as His rebuilders. Today God is trusting us as never before. Out from all the generations of men God has called us, God has measured us, and however we may tremble with self-doubt, God has looked at us and found us strong for his purposes. Through the centuries God has been guiding the little band of His church toward their own high destiny. In His holy house today praise God that He has chosen us to be His pioneers of the future.

Thanksgiving

PRESIDENT ROOSEVELT has taken the ninety-second psalm as his text for the annual Thanksgiving Day proclamation, and has requested that both Thanksgiving and New Year's Day be observed as national days of prayer. Certainly it is meet and right that we should do so; and especially that we should turn to Almighty God in thanksgiving for His blessings, even when we are threatened with great dangers. To do so is to follow the wholesome examples of our forefathers for as many generations as they have lived on these shores.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most Highest;

— for thou hast given us this good land for our heritage.

To tell of thy loving-kindness early in the morning, and of thy truth in the night season;

— for thou fillest all things living with plenteousness.

Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp;

— and in the hearts of thy grateful people.

For thou, Lord, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands;

— thou hast blessed the labors of the husbandman in the returns of the fruits of the earth.

O Lord, how glorious are thy works! thy thoughts are very deep;

— thou art a strong tower of defence unto thy servants against the face of their enemies.

An unwise man doth not well consider this, and a fool doth not understand it;

— but thou wilt guide us into wisdom and into the way of truth.

When the ungodly are green as the grass, and when all the workers of wickedness do flourish, then shall they be destroyed for ever; but thou, Lord, art the Most Highest for evermore;

— thou wilt save us from violence, discord, and confusion, from pride and arrogance, and from every evil way.

For lo, thine enemies, O Lord, lo, thine enemies shall perish; and all the workers of wickedness shall be destroyed;

— but thou wilt hear the prayers of those who trust in thee, and wilt grant us thy help in this our need.

But my horn shall be exalted like the horn of an unicorn; for I am anointed with fresh oil;

— thou wilt support us in the day of battle, and keep us safe from all evil;

Mine eye also shall see his lust of mine enemies, and mine ear shall hear his desire of the wicked that shall rise up against me;

— grant victory to righteousness, O Lord, and a peace that shall honor thy Name.

The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Lebanon;

— and being armed with thy defense, we shall be preserved evermore from all perils, to glorify thee, who art the only giver of all victory.

Such as are planted in the house of the Lord, shall flourish in the courts of the house of our God;

— for our hearts will be filled with thankfulness, and in the day of trouble our trust in thee will not fail.

They also shall bring forth more fruit in their age, and shall be fat and well-liking;

— that there may be peace and justice at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth.

That they may show how true the Lord my strength is, and that there is no unrighteousness in him;

— and thou shalt establish among the nations of the world that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ.

GOD has blessed this land of ours with such an abundance of good things as no other nation has ever had. Not only material blessings has He given us, but such intangible but none the less real gifts as justice and democracy; life, liberty, and the pursuit of happiness.

We are engaged in a great war to defend those blessings. We must wage that war as Christian soldiers; and when it is won, we must share those blessings with all the world. Then we shall be partners with God in the establishment of the peace for which we pray—the peace which is the fruit of righteousness, through which the kingdoms of this world may become the Kingdom of Christ our Lord.

Must We Hate?

WITH increasing frequency the alleged duty of hating our enemies is being set forth by men in responsible positions who ought to know better. Among the latest of these is Lieut.-Gen. Leslie J. McNair, commander-in-chief of Army Ground Forces, who declared in an Armistice Day address broadcast to troops under his command that American soldiers must have one objective in life—to hate, fight, and kill. Lamenting the fact that, while America's men and officers are unsurpassed as potential soldiers and its weapons are of the highest quality, nevertheless our army has not yet reached "the peerless class," he declared:

"Our soldiers must have the fighting spirit. If you call that hating our enemies, then we must hate with every fiber of our being. We must lust for battle. We must scheme and plan night and day to kill.

"You must hit harder and harder, you must become tougher and tougher. You must hate more and more."

To contrast this impassioned plea with our Lord's categorical admonition to "love your enemies" is simple; the two statements are obviously incompatible. Perhaps General McNair would suggest that Christianity be suspended for the duration. If so, what guarantee would we have that it would be reinstated after the war? Christianity is a basic conviction and way of life; not a mood that can be put on or off like a garment according to the exigencies of the changing situation.

Is hatred really necessary for efficient warfare? Is it even desirable?

Christ rejected hatred as an attribute for the soldiers that he called to warfare against those perennial Axis forces, the world, the flesh, and the devil. But perhaps General McNair

and others who feel as he does would reject Christ as a military authority and would pay more attention to a member of their own profession.

When a similar situation arose in Great Britain last spring, Dr. J. Hutchinson Cockburn, Moderator of the Church of Scotland, read a letter to the General Assembly of that body from General Sir Bernard Paget, commander-in-chief of the British Home Forces. In this letter General Paget declared that orders had been circulated among all British army commanders to stop the use of objectionable language and attempts to produce blood lust or hate in battle training. General Paget wrote:

"Such an attitude of hate is foreign to our British temperament, and any attempt to produce it by artificial stimulus during training is bound to fail as it did during the last war.

"Officers and non-commissioned officers must be made to realize the difference between the building up of this artificial hate and the building up of a true offensive spirit combined with the will power which will not recognize defeat."

If the attitude of hate is foreign to the British temperament, certainly it is foreign also to that of America, and to Christians of any nationality. Impassioned pleas to "hate with every fiber of our being" are bad enough in a drill sergeant; they are inexcusable in a general. And all of us need to take to heart the recent cautioning of the Archbishop of Canterbury to the people of his country against "so yielding to the passions of war that the nation is disqualified for using victory to God's glory."

Certainly our soldiers must have the fighting spirit, and must be prepared to hit hard and effectively against the foe. They can do that better if their eyes are not blinded by hatred.

A Glorious Privilege

HERE is a "quotable quote" from a parish magazine, worth passing on to the whole Church at a time when gasoline rationing is being extended to the whole nation. The Rev. G. W. Gasque, rector of the Church of the Holy Cross, Miami, Fla., writes in his *Parish Messenger*:

"We know a family living on the opposite side of town who do not have enough gas to operate their car on Sundays, who must leave home Sunday mornings as early as 9:30, walk several blocks to the bus stop, and make two transfers in order to reach the church by 11 o'clock. But they do it. Many others are doing likewise. This is the spirit that counts. And this explains the fact that despite the tire and gas shortage, during the past month the attendance was .885 greater than the corresponding month last year.

"When we once realize that more than a hundred of our young men, not counting many others to volunteer in the future, are in the service of the country, and that on a hundred battle fronts in every part of the world, in the air, on sea and land, and under the sea, these young men of ours, and millions of others like them are not only facing death, but many are dying every day for Christian civilization; and when we further realize that the Church is the very foundation of every thing worth living for, we are not going to let them down, we are not going to let a few little inconveniences stand in the way of duty.

"We count it a glorious privilege to support the Church with our prayers, our time, our money, our presence at the services, with every thing we have and can do. The Church must go forward. There is no alternative. You and I who are communicants of the Church must lead the way. Other souls less stalwart will follow."

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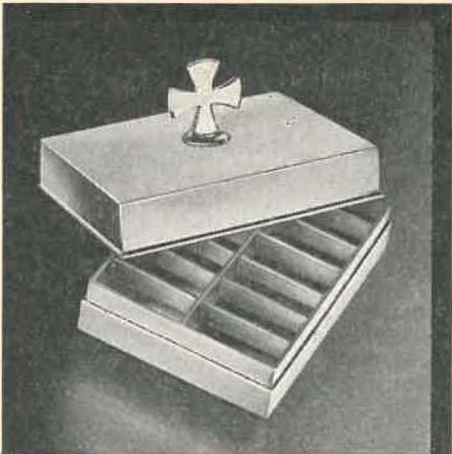
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WE ARE rather inclined to think of thanksgiving as following upon other forms of prayer: for answers to our intercessions, or to our petitions on behalf of ourselves. And even this is not always remembered. We all know that the prayers of the congregation are often asked and offered for a particular intention in the public services of the Church, but less often followed by requests for the thanksgiving of the people, assembled together, after the prayer has been fulfilled. This omission is frequently deplored by the clergy. It really is strange that thanksgiving should ever have been put in the second place, much less neglected, when we consider the history of prayer throughout the ages.

THE MISHNAH

The earliest authentic knowledge we have, either of private or public devotions, makes it clear that thanksgiving preceded any other form of prayer. The words used by our Lord when He instituted the Holy Communion are not set down in the Scriptures; but we know what they were. The forms are still in use, and may be read in the book of *Berakhoth* (or Blessings) of the *Mishnah*, the oldest literary form of the Jewish Blessings. Dr. Burton Scott Easton says: "There is no real reason to doubt that these were the very words used by Christ at the Last Supper, when He 'gave thanks.'" The words are: over the bread: "Blessed be thou, O God, King of the universe, who brought forth bread from the ground"; and over the wine: "Blessed be thou, O God, King of the universe, who hast created the fruit of the vine." The "blessing" of food, or of anything else, in the religious practice of the Jews was, as it still is, without exception a thanksgiving. The form always is, not "Bless this," but "Blessed be God, who gave this, or did this."

It came before petition. Page after page of the ancient services of the Jewish people show what the faithful Jews said and did; what our Lord, from His holy childhood, throughout His earthly life, did: at home in Nazareth, with His disciples, and alone. Just as the petitions cover the whole of life, so do the thanksgivings. We know, from the fragment recorded in the Gospel, that our Lord said the familiar night prayers of His childhood as He was dying on the Cross. These, to be uttered just before sleep, begin: "Blessed be thou, O God, King of the universe, who makest the bands of sleep to fall upon mine eyes, and slumber upon mine eyelids. May it be thy will, O God, King of the universe, to suffer me to lie down in peace, and to let me rise up again in peace." Then, after the "Blessing," and the petition, come the words of the Psalm: "Into thy hands I commend my spirit."

The blessings preserved for us in the *Mishnah* have the variety and the unequalness of ordinary daily life. There is the thanksgiving to be said at cock-crow, when, from Old Testament times up to the very

time of Shakespeare, it was believed that night ended and day began, regardless of the hour or of the thick darkness: "Blessed be thou, O God, King of the universe, who hast given to the cock intelligence to distinguish between day and night." There is a "blessing" for the new moon, for the first flowers as well as for the first fruits of the year, for every small gift of God as truly as for every great gift. There is this beautiful and profound thanksgiving: "Blessed be thou, O God, King of the universe, who sustainest the living with loving-kindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust." It would seem that no thanksgiving could transcend this. But there is one in the *Mishnah* that does. It is this: "Blessed be thou, O God, King of the universe, who makest a distinction between holy and profane, between light and darkness." Like most of the blessings, this one is immediately followed by a petition: "May Thou who makest a distinction between holy and profane pardon our sins."

Since the publication of Otto's book, we have all found a new significance in the Old Testament books which proclaim the perception of the holiness of God, and the recoil of that holiness from uncleanness. It was a revelation almost blinding in its glory. But did the people hide their faces from God? No, they looked up and thanked God for showing them His "otherness." Then, and not until then, they asked forgiveness for their unholiness.

This does not seem strange to us. Long before Otto wrote *The Idea of the Holy*, and before our attention was concentrated upon the study of God's holiness, as revealed to man, and recorded in the Old Testament, we were experiencing at every celebration of the Holy Eucharist that same sense of the unworthiness of the creature in the presence of the Creator. And we were giving thanks for the supreme and perfect revelation to us of the holiness of God—in Christ, God made man in order than man might see and know God beyond the possibility of any mistake. Our Service of the Holy Communion has, as we all are aware, a Jewish background. There are the blessings of the bread and the wine. Christ Himself gave us those. And there is the creature's blessing of the Creator, a thanksgiving that God is Holy, with the immediate petition of man for pardon for his sinfulness. But here the Christian Sacrament stands far away from its Jewish background. As the familiar Eucharistic hymn says: "For lo! between our sins and their reward, we set the Passion of Thy Son, Our Lord."

THE DIDACHE

The custom of thanksgiving before petition on all occasions is made clear to us in the earliest Christian treatises. In the *Didache*, perhaps the very earliest such treatise, the forms for the consecrating of the bread and the wine are of peculiar

interest in relation to the Fourth Gospel: it would appear, New Testament scholars declare, that the forms were actually known to the author of that Gospel:

"Concerning the Eucharist: thus shall ye give thanks:

"First, for the Cup:

"We thank thee, our Father, for the holy Vine of David thy servant, which thou hast made known unto us through Jesus thy servant: to thee be glory for ever.

"And for the broken bread:

"We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy servant: to thee be glory for ever. For as this broken bread was scattered over the mountains, and gathered together to be made into one, so may thy Church be gathered from the ends of the earth into thy kingdom: for thine is the glory and the power through Jesus Christ for ever."

The *Didache* is dated by most scholars in the early years of the second century. The tradition of the forms, and the forms themselves, naturally antedated the document. The writer of the Fourth Gospel, whenever he lived and wrote, probably gave thanks in the congregation in these very terms; his spirit held, as our own spirits are held, by the compelling symbolism of the Vine—the "Holy Vine."

HYPPOLYTUS

Dr. Frank Gavin, in *The Jewish Antecedents of the Christian Sacraments*, inspired many students to further researches into early Christian liturgical practices. Indeed, he inspired himself also, as he said. He planned, in collaboration with Dr. Easton, to prepare a translation of *The Apostolic Tradition of Hippolytus*. Dr. Gavin found himself unable to carry out this plan, and Dr. Easton took it over, helped, as he said, by Dr. Gavin's "expert knowledge and lavishly given advice." That knowledge deduced that Hippolytus was born in the latter half of the second century and lived well into the first half of the third. The most interesting fact about the forms that he prescribed is that he actually used them, and insisted upon their use by others. As Dr. Easton says: "He was scandalized at the mere thought of relaxing discipline, a traditionalist to his finger tips, who believed that any new idea was necessarily Satanic." This makes the *Tradition* invaluable as a source. Hippolytus believed that the practices he inherited and followed were in literal fact apostolic; and scholars agree that they are of extreme antiquity.

This leads us to turn to the form for the consecration of the elements in the Eucharist with the liveliest expectation. It is in harmony with the ancient practice of the blessing or thanksgiving offered first:

"We give thee thanks, O God, through thy beloved Servant Jesus Christ, whom at the end of time thou didst send to us a Saviour and Redeemer and the Messenger of thy counsel. Who is thy Word, inseparable from thee; through whom thou didst make all things and in whom thou art well pleased. Whom thou didst send from heaven into the womb of the Virgin, and who, dwelling within her, was made flesh, and was manifested as thy Son, being

born of [the] Holy Spirit and the Virgin. Who, fulfilling thy will, and winning for himself a holy people, spread out his hands when he came to suffer, that by his death he might set free them who believed on thee. Who, when he was betrayed to his willing death, that he might bring to nought death, and break the bonds of the devil, and tread hell under foot, and give light to the righteous, and set up a boundary post, and manifest his resurrection, taking bread and giving thanks to thee, said: 'Take, eat: this is my body, which is broken for you.' And likewise also the cup, saying: 'This is my blood, which is shed for you. As often as ye perform this, perform my memorial.'

"Having in memory, therefore, his death and resurrection, we offer to thee the bread and the cup, yielding thee thanks, because thou hast counted us worthy to stand before thee and to minister to thee.

"And we pray thee that thou wouldst send thy Holy Spirit upon the offerings of thy holy Church; that thou, gathering them into one, wouldst grant to all thy saints who partake to be filled with [the] Holy Spirit, that their faith may be confirmed in truth, that we may praise and glorify thee. Through thy Servant Jesus Christ, through whom be to thee glory and honour, with [the] Holy Spirit in the holy Church, both now and always and world without end."

Hippolytus, while preserving the "tradition" in regard to that most august of all forms, the Eucharistic form, did not forget other, lesser occasions for prayer. He gives explicit directions for the keeping of the hours. Perhaps the one about the midnight hour is the most beautiful, with its suggestion of the "silent night." Thus:

"It is needful to pray at this hour; for those very elders who gave us the tradition taught us that at this hour all creation rests for a certain moment, that all creatures may praise the Lord: stars and trees and waters stand still with one accord, and all the angelic host does service to God by praising Him, together with the souls of the righteous. For this cause believers should be zealous to pray at this hour."

The "tradition" at the *agape* or love-feast, is described in vivid language:

"When evening has come and the bishop is present, the deacon shall bring in a lamp. Then the bishop, standing in the midst of the believers, . . . prays thus, saying:

"We give thee thanks, O God, because thou hast enlightened us by revealing the incorruptible light. So we, having finished the length of a day, and having come to the beginning of the night, satisfied with the light of day that thou hast created for our satisfaction; and now, since by thy grace we lack not a light for the evening, we sanctify and glorify thee. Through thine only Son our Lord Jesus Christ, through whom be to thee with him glory and might and honour with [the] Holy Spirit, now, always, for ever. Amen."

IN THE CHRISTIAN LIFE

But the relation of thanksgiving to other forms of prayer, whether in antiquity or now, does not consist only of its position in either public or private devotions. Possibly, if it were the liturgical custom to begin all services with thanksgiving, in-

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stead of to end them with it, the practice of giving thanks to God might be more widespread than it would seem to be at the present time. Christian people do return thanks for great mercies. That spontaneous: "Thank God!" is sometimes the beginning of the prayer life of an individual. And Christian people do give thanks for answers to fervent prayers, whether "in the congregation" or when alone with God. But are there very many who always shape their daily prayers with the thanksgiving first? In Victorian days, devout persons made lists on the Eve of Thanksgiving Day, of: "Things to be thankful for." The early Christians, with the great "tradition" of our Lord's holy religion and its customs in their minds, made something analagous to such lists every evening and every morning, and at every hour and every moment when any gift of God was before them, for their benefit. We are rather a long distance away from that way of prayer. Yet, there can be no question that thanksgiving is a genuine part of the prayer life of every Christian. It may not come first, but it truly comes; it may not be said, but it is truly felt.

Something has been said about intercession, prayer for others; and about petitions on behalf of ourselves: about both in relation to thanksgiving. No doubt with many Christians, thanksgiving that there is a God who hears and answers prayer, a "blessing," often does precede the intercession or the personal petition. If not, thanks are returned, when the answer comes. Not always, perhaps; but we have faith to believe that this often happens. The very circumstance that the religious life of the people, from the first revelation of a Holy God to the present moment, included thanksgiving, would seem to indicate that thanksgiving is, either by nature or by grace, inherent in man. "Blessed be thou, O God, King of the universe," was one of the first forms of prayer.

MENTAL PRAYER

There is one form of prayer the effectualness of which is really dependent upon thanksgiving. This is mental prayer. Fr. Huntington, in *The Work of Prayer*, compares mental prayer with the way of a student with the letter of a trusted friend. The student reads such a letter not once but several times, considering first one part of it, and then another. All the while, he is glad because he has a wise friend, whose counsel is given to him. Every time he unfolds the letter, even before he reads a line of it again, he is glad that he has this good friend. Spontaneously, almost unconsciously, he thanks God, while he still is only preparing to consider some part of the letter. Mental prayer, Fr. Huntington says, is simply reading some portion of the letter of man's greatest Friend, God, and allowing its message to penetrate the life. Too frequently, Christian people make a difficult labor of what is essentially an effortless delight. They try to "place themselves in the Presence of God," instead of simply recollecting that God is their Friend, and giving thanks: "Blessed be thou, O God, King of the universe, who speakest to man through thy Holy Word." The act of thanksgiving makes all easy and effectual. The "work" of mental prayer is that in-

itial act of recollection and true thanksgiving. All else follows of itself.

We all know that the highest of all services came to be called simply "the Thanksgiving," or "the Eucharist," because, as Dr. Easton has pointed out, the "essential formula was a simple thanksgiving." Perhaps we remember this most vividly when we are ourselves among the company when the Holy Communion is celebrated as an act of thanksgiving for a great mercy. Or we may recollect it with special clearness when we hear of such an occasion. For example, the vicar of St. Alban's, Holborn, that London church of bright fame, destroyed by German bombs on April 16th, 1941, wrote to say that a Mass of Thanksgiving had been held within its walls, still standing, on the anniversary, the "year's mind," of the bombing. Thanksgiving for what? For the faith of the people that St. Alban's would rise again from the ruins, to do in the future a work for the Catholic religion as glorious as the work of the past. There the people assembled, in the dust and the rubble, before an improvised altar, and gave thanks to God, King of the universe.

ONE THING MORE

And now, what of ourselves—as the clergy say at about this point in their discourses? We, members of "one Catholic and apostolic Church," are accustomed to the use of different forms of prayer. Daily prayer is the rule of most of us; and daily thanksgiving. Beyond a doubt, we use regularly the forms of prayer set forth in our Book of Common Prayer, for public worship and for private devotion. We use the forms printed in the manuals of Church societies to which we may belong. And we use many other forms: from ancient liturgies and from compilations of the present age. Then, there are the individual forms: the direct speaking of the soul to God. We all use all these forms. What more can we do?

Is there not only one thing more? We must all feel it in these tragic days. We all need to keep always in mind the greatness, the holiness, and the love of God; and thank God for His very nature. If we do this before engaging in any other form of prayer, we shall come nearer to a knowledge of God, and His plan for the world; and we shall be ready to respond to His call to do our small part in carrying out that plan.

Let me end, as I began, with one of the ancient blessings of the *Mishnah*: "Blessed be thou, O God, King of the universe, who hast kept us in life, and hast preserved us, and hast enabled us to reach this season." This was said when the company came together again after absence, on the first evening of the Feast of the Dedication, at the beginning of the New Year—indeed at the return of any festival day. Petitions followed upon it, many and various. Perhaps this one follows best for all the world today: "O our God, our Father, feed us, nourish us, sustain, support, and relieve us, and speedily, O God, grant us relief. May our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, bringing deliverance and well-being, grace, loving-kindness, and mercy, life, and peace unto thy people."

SECONDARY SCHOOLS

Eastern School Scholarships Available

In order to make the facilities of 11 of the finest Eastern Church schools available to more students from the regions west of the Alleghenies and south of the Mason-Dixon line, the New England Church School scholarships for 1943-1944 have been established.

Included in this joint plan are: Choate, Groton, Holderness, Kent, Lenox, St. George's, St. Mark's, St. Paul's, Salisbury, South Kent, and Wooster.

The Rev. Norman B. Nash, headmaster of St. Paul's, Concord, N. H., writes: "The Church schools founded under the auspices of the Church, have always sought to provide a genuinely Christian education, distinctive in a period of increasingly secular education in this country. The schools believe that both worship and religious instruction are at the center of the best training of adolescent personality, and it is our conviction that the divorce between religion and education is a disaster for both. We have always desired to widen our reach, making available our distinctive type of secondary education to more sons of parents, members of our own and other churches, who desire their boys to become educated Christians. Two limitations on the work of the New England Church Schools, not of our choice but of necessity, we have always sought to overcome. The schooling we offer, like that of all private schools, is expensive; and our location in the northeast corner of a vast nation has added the geographical to the financial restriction of our constituency.

"Desiring to open our doors wider to boys from families of moderate income living south of Mason and Dixon's line or west of the Alleghenies, we have agreed to offer jointly the New England Church School Scholarships for 1943-1944 to boys of sound health, good academic quality and general promise, from homes in the regions mentioned. The amount of the scholarship will depend on the candidate's financial situation as revealed by a confidential questionnaire such as is today customarily in use by schools and colleges. A joint committee will determine the amounts of the scholarships and will allocate the scholars to the schools, although candidates may express their preferences and the committee will take these into consideration. Each school will have the final decision on its acceptance of a scholar."

Details concerning entrance examinations, academic records, recommendations, interviews, and school charges will be given to inquirers who write the chairman of the committee, the Rev. Norman B.

CHURCH CALENDAR

November

- 22. Sunday next before Advent.
- 26. Thanksgiving Day (Thursday).
- 29. First Sunday in Advent.
- 30. S. Andrew. (Monday.)

November 22, 1942

Nash, St. Paul's School, Concord, N. H., or THE LIVING CHURCH School Editor, 744 North Fourth Street, Milwaukee, Wis.

Navy Day Observance at Iolani

A mass of glowing color formed by flower leis on the shoulders of the Iolani School boys, against the green of grass and trees in Nuuanu Cemetery, Honolulu, added to the beauty of the memorial service held there on Navy Day for men killed last December 7th.

As most of the Navy men who were killed in Hawaii were buried there, the observance of Navy Day this year had a special significance. Iolani School was asked to take charge of the memorial service in Nuuanu Cemetery. Students and faculty, led by crucifer and choir, marched from the school's grounds to the cemetery, where Bishop Littell conducted the service, assisted by the Navy's division chaplain at Pearl Harbor, the Rev. Thornton C. Miller, Iolani's headmaster, the Rev.

Albert H. Stone, now on leave for chaplain duty, and other clergy.

The boys, more than 300 in number, stood in line with their flower leis, made of carnation, ginger, plumeria, their "aloha" shirts adding more color. After the prayers, while the Navy band played softly, each boy went to a grave and placed his lei around the American flag at the head. The ceremony ended with the singing of the Star Spangled Banner.

SEMINARIES

Clergy Training for Forward in Service

Meeting at the request of the Presiding Bishop, deans and faculty representatives of the Theological Seminaries met November 10th at Princeton to consider the relationship between Forward in Service and the seminaries. The principal subject discussed was the training of the clergy for a

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ministry which will stress evangelism equally with the pastoral relationship.

An important place was given to the discussion of the question, What issues and problems will confront the Church after the war and what special training, if any, will its ministry need to be evangelists in an age of crisis, and in a new age?

Letters were read from laymen stating their expectations from their clergy, and a number of younger clergy submitted ideas which they thought might be put into the seminary training of the clergy of the future.

Experiences were interchanged among the representatives of the seminaries regarding courses and methods they have found helpful in preparing men for the problems and tasks of the Church in a new world, and aids to the deepening of the devotional life of both faculty and students.

Those present were: Bishop Tucker, Presiding Bishop; the Rev. Dr. Arthur M. Sherman, Forward in Service; the Rev. Dr. C. Avery Mason, S.T.D., Forward in Service; and representatives of all the seminaries of the Episcopal Church in the United States.

COLLEGES

Pew End Is Tribute to William G. Mather

Puritans and aborigines is the subject of a carved pew end unveiled on November 1st in the chapel of Trinity College, Hartford, Conn., and given by the Church Club of Cleveland in tribute to William G. Mather, who founded the Club 50 years ago.

A remark made by Mr. Mather at an anniversary dinner of the Club last spring to the effect that when his puritan ancestors landed on the coast of Massachusetts they fell on their knees and then on the aborigines inspired the scene depicted by the carving.

J. Gregory Wiggins, Hartford, Conn., famous wood carver of Connecticut who is credited with all of the exquisitely carved wood work in Trinity's Gothic Chapel, took special pleasure in designing this pew end in collaboration with Dr. R. B. Ogilby, president of the college, and Maxton R. Davies, president of the Church Club.

The figure with pick in hand symbolized the Mather interest in the iron mines of Northern Michigan which attracted Mr. Mather's ancestors from New England. The final portrays Mather, the reader and student, in his library. The quatrefoil enclosing a cross at the top of the main panel is the emblem of the Church Club of Cleveland.

Mr. Mather was present for the unveiling in the beautiful Gothic Chapel which was made possible by his vision and generosity.



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ARIZONA

War-Time Convocation Joins With Churches in State-Wide Plan

A convocation of the Churches of Arizona marked a new feature in connection with the annual convocation of the missionary district of Arizona held at Trinity Cathedral, November 3d to 6th.

Through the leadership of Bishop Mitchell of Arizona a committee of the executive heads of various churches in the state planned a convocation of the Arizona Churches, and both the Episcopal and Methodist Churches held sessions of their church groups along with the other sessions.

The general theme was Community Building in War Time and addresses and seminars were held on various days under the leadership of the Rev. Mark A. Dawber, executive secretary of the Home Missions Council. Dr. J. Quinter Miller, associate general secretary of field administration of the Federal Council of Churches, and Dr. D. W. Kurtz, pastor of the Church of the Brethren of LaVerne, Calif.

As a result of these meetings it was voted to establish an *ad interim* council of churches for Arizona pending the formation of a regular council by the vote of the various churches, and the Home Missions Council will send a full time

worker into the State to organize the program for camp and defense.

The convocation of the district opened with its annual fellowship dinner during which the Ven. J. Rockwood Jenkins was honored for his many years of service in the ministry.

The reports from the various departments showed a healthy growth and activity all along the line. The Bishop in his annual address emphasized the opportunity for a new church in a new world.

ELECTIONS: Treasurer, W. J. Jamieson; deputies to General Convention, the Rev. C. L. Mills, alternate, the Rev. E. C. Huntington; Dr. John R. Newcomer, alternate, Dr. C. R. K. Swetman; delegates to synod, the Rev. Messrs. C. J. Rainey, E. L. Freeland, E. S. Lane; alternates, the Rev. Messrs. J. Bregori, G. E. Wharton; Messrs. W. F. Robey, L. F. Brady, A. F. Olney, J. Granieri, H. B. Leonard, C. R. K. Swetnam.

NEW YORK

St. George's Rectory Becomes Hostel For Women

The rectory of St. George's Church, New York, used for so many years by the rectors of that church, has been turned into a residence for young women, similar in character to Rainsford House nearby, a residence for young men. The new project was dedicated at a special service on November 8th, at which the rector, the Rev. Dr. Elmore McNeill McKee,

officiated. Among the speakers were Charles C. Burlingham, senior warden of St. George's, Miss Grace Gosselein, director of the East Side Settlement House, Elmer Seay, president of Rainsford House, and Miss Jane Thomas, who will be in charge of the new residence.

The house has been named Henry Hill Pierce House, in memory of Henry Hill Pierce, a vestryman of St. George's for 19 years. The house is to be self-supporting, and is to be used by young women college graduates working in New York.

OHIO

Five Missions Opened

Within the last few months five mission stations have been opened in the diocese of Ohio. Three of them are former mission points which had become entirely inactive and two of them are new missions. The former mission stations which have been reopened are at Bryan, Mill Creek, and Lisbon, Ohio, which have been reopened by the Rev. Frank Shaffer, the Rev. Milton S. Kanaga, and the Rev. George M. Brewin, respectively. No services had been held previously at these mission stations for several years.

At Kenmore, a suburb of Barberton, the Rev. P. W. Reed has recently established a new mission station where he has an evening service, and he has already had several baptisms. At Bay Village, Ohio, a

COMING!

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A Biography of

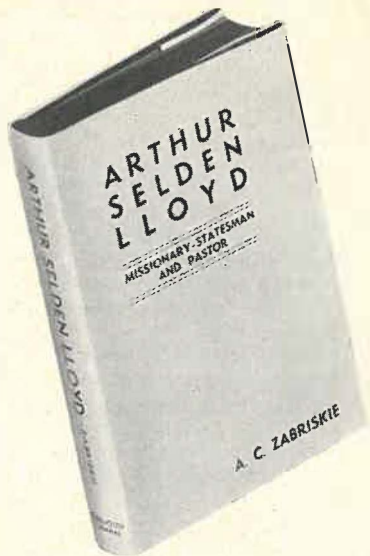
Arthur Selden Lloyd

Missionary-Statesman and Pastor

By

VERY REV. ALEXANDER C. ZABRISKIE, S.T.D.

Dean of Virginia Theological Seminary



Once you begin reading Dr. Zabriskie's biography of Bishop Lloyd, sometime Suffragan Bishop of the Diocese of New York, you will not want to lay the book aside until you have finished. Interesting and entertaining is the story of the man who was able to draw all types of men and women to him for the single purpose of extending God's Kingdom. There is a great deal of Church history in these pages, together with the accounts of the Bishop's early struggles in laying out and organizing what is now our National Council. Says Dr. Lewis B. Franklin, Treasurer of the National Council: "This book contains much of interest regarding the history of modern missionary work with interesting comments on important controversies within the Church."

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DIOCESAN

few miles west of Cleveland, a new mission is being started under the sponsorship of the clergy of the west side of Cleveland led by the Rev. John R. Pattie and the Rev. Louis M. Brereton. Thirty-four Episcopalian families have expressed their interest in this new mission and have petitioned Bishop Tucker to acknowledge them as a new mission of the diocese. It is planned that the Bay Village mission will be placed under the direction of the Ven. B. B. Comer Lile with the clergy of the west side of Cleveland taking turns in ministering to the people.

British Consul Thanks Episcopalians

Mr. E. J. Bisiker, British Vice-consul in Cleveland, Ohio, who recently returned from a trip to England, has brought with him the official thanks of the Church of England for the contributions of the Churchpeople in the diocese of Ohio to the Church of England. While in England, Mr. Bisiker received messages of thanks from the Archbishop of Canterbury and Canon McLeod Campbell, to be transmitted to the churchpeople of the diocese of Ohio.

In his first press conference in Cleveland

after returning, Mr. Bisiker told the press of the message of thanks which he brought from the Church of England,

MASSACHUSETTS

Memorial to Bishop Lawrence

Dedication of a tablet in memory of the late Bishop William Lawrence was made on Sunday afternoon, November 8th, in Christ Church, Salem Street, Boston, Mass., the "Old North" of Paul Revere fame. Two sons had part in the service, Bishop W. Appleton Lawrence of Western Massachusetts, and the Rev. Frederic C. Lawrence of St. Paul's, Brookline, and a grandson, the Rev. Lawrence Mills of Providence, R. I., unveiled the memorial. Bishop Henry Knox Sherrill, officially the rector of the church, pronounced the benediction; and the vicar, the Rev. W. H. P. Hatch, conducted the devotions. The Rev. Dr. Henry B. Washburn who preached the sermon, said that no tablet on the walls of this historic church will bear witness to richer traditions than the one to Bishop Lawrence who, in addition to his many philanthropic enterprises, raised the money to restore the interior of Christ Church to its original condition, making it an artistic shrine as well as a patriotic one.

COLORADO

Faith in a "Non-Essential" Town

Cripple Creek is a gold town—a town of the pioneer West, where the industry is exclusively that of mining and refining the precious metal. The Government's recent order, closing these mines as a non-essential industry, practically means the closing of the entire town, and Cripple Creek is threatened with virtual extinction.

It was not a spirit of despondency, however, that Bishop Ingley of Colorado found when he visited St. Andrew's, Cripple Creek, on the twenty-first Sunday after Trinity. St. Andrew's, although without the ministrations of a priest—Cripple Creek does not have a resident priest or minister of any faith—is the largest and most active congregation in the town. St. Andrew's has a Sunday school with a registration of 40 children, a recently organized adult class which is growing rapidly, and a very active woman's auxiliary.

Bishop Ingley says, "I have not ever had a more spontaneous response, nor a more hearty reception. I was faced with a congregation of some 85 people, and a choir of 25 voices furnished the music for the Choral Holy Communion, which I celebrated."

At this service, the Bishop dedicated a silver bread box and cruet, given to the Church by the woman's auxiliary and the P. E. O., in memory of the late Mrs. Grace Hassenplug. Although many of the donors were not Churchwomen, they all realized that because of her faithfulness to her Church, and her great devotion to the Holy Sacrament, this was a gift which would please her more than anything else—and it was a real community offering in her memory.



The Four Horsemen ride again

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PARISH LIFE

Back To Sunday School Night

At the personal invitation of the teachers, parents of pupils who attend St. Andrew's church school in Seattle, Wash., came to the "Back to Sunday School Night" held on October 23d.

Working on the theory that personal friendliness, not just "contact," with the church school pupils and their parents, the new church school staff of St. Andrew's have more than doubled the enrollment since September in this little mission.

The "Back to Sunday School Night" opened with the regular church school service, singing hymns familiar to all, then the parents went with their children to the classes where the teachers explained the enrollment and attendance system, the courses taught, and what they would like to have the pupils do by way of home work, and how the parents could help.

As a follow-up of the "Back to Sunday School Night," the superintendent is going with each teacher to call on parents one afternoon a week.

American Youth Week

Is Petting Wrong? What Kind of a Person Will You Marry? What Should We Do to the Enemy after the War? What Should You Know about Sex? Do You Know how to Choose a Vocation?

Such were the questions selected from a list of 17 and discussed by a large group of college and high school students in what was called American Youth Week.

The series of discussions was sponsored by St. Matthew's Church, Charleston, W. Va. After a 15 minute presentation of the subject by the Rev. B. W. Tinsley, priest-in-charge, the young people asked questions and stated their own views. The whole period lasted for one hour on five week-nights.

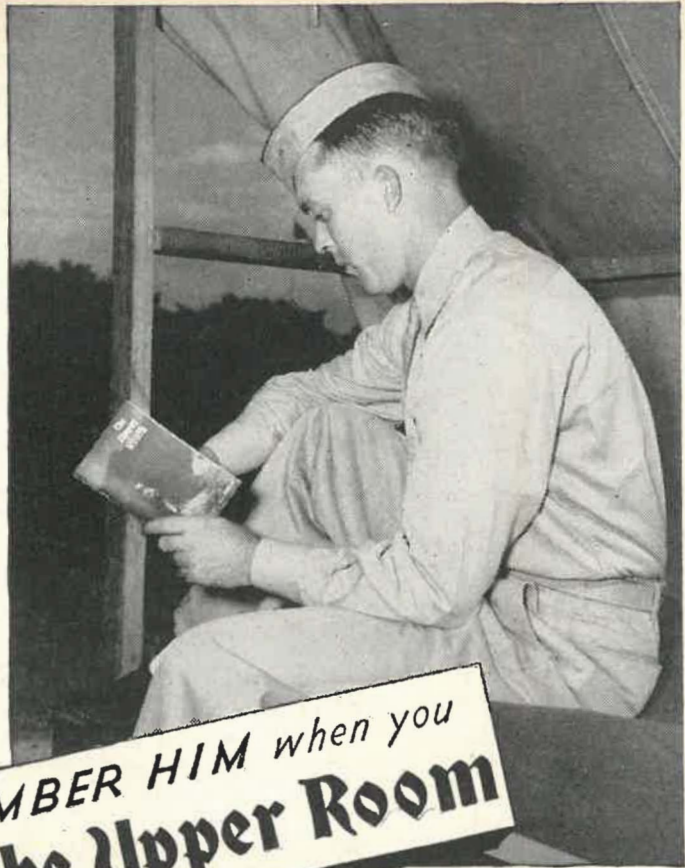
Parishioners Do the Job

An example of what small gifts and labor donated by communicants can do to improve existing facilities is evident in the new memorial chapel of St. Matthew's, Enid, Okla.

A few months ago the west transept of St. Matthew's was an eye-sore, housing a small box-like study and providing space for storing extra pews. In a small room in connection with the parish house was an equally inefficient little chapel for mid-week services. Through the labor of men, women, and children over a period of some six months, the old west transept has become the most beautiful spot in the church, dedicated to St. Matthew and the men from the parish in military service.

Cost of the chapel, half of it raised through the 1942 Easter offering, was \$150. By the time of the dedication, which took place recently, some 40 individuals had participated in building and decorating the chapel.

The chapel centers around a mural by an Oklahoma artist, Mrs. Rena Penn Brittan, who was confirmed about the time the chapel was begun.



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

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

DEATHS

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

¶ As THE LIVING CHURCH was going to press word was received of the deaths of the Rev. Dr. J. Clarence Jones, Brooklyn, N. Y., the Rev. Dr. Charles C. W. Carver, Rochester, N. Y., and the Rev. Horace Andrews Walton, Paoli, Pa.

From England has come information about the death of Dom Bernard Clements, OSB. More detailed information about these deaths will be carried in a future issue.

William H. Bond, Priest

The Rev. William Henry Bond, vicar of St. Paul's Church, Manheim; Hope Church, Mt. Hope; and Bangor Church, Churchtown, Pa., died suddenly in his sleep of heart trouble, November 11th, at the age of 50.

He was born at Williamstown, Pa., the son of Thomas and Ellen Price Bond. He was ordained deacon in 1916 by Bishop Anderson, and advanced to the priesthood in 1917 by Bishop Griswold. He married Mary E. Hunter in 1915.

From 1916 to 1919 he was in charge of St. James' Church, Dundee, Ill. He served as rector of Christ Church, Harvard, Ill., from 1919 to 1922; Epiphany Church, Concordia, and St. James' Church, Belleville, Kansas, 1922 to 1925; St. Stephen's Church, Mount Carmel, Pa., 1925 to 1927.

He is survived by his widow, three daughters, and one son, who is in the United States Navy.

The burial service was read in St. Paul's Church, Manheim, Pa., by Bishop Wyatt-Brown of Harrisburg, November 13th. Four clergymen of neighboring parishes were pall bearers and a troop of Sea Scouts which the Rev. Mr. Bond organized formed an escort of honor. Burial was in the cemetery at Wisconsin, Pa.

Charles S. Hutchinson, Priest

The Rev. Dr. Charles S. Hutchinson of Beacon Hill, Boston, Mass., died on November 9th at the Choate Memorial Hospital in Woburn, Mass., at the age of 71.

Born in Lowell, Mass., he was graduated from the General Theological Seminary in 1896. He was ordained deacon that year by the late Bishop Lawrence of Massachusetts, and in 1897 became a priest.

Dr. Hutchinson served as rector of St. Clement's Church, Philadelphia, for many years, and then became dean of the Milwaukee Cathedral. From there he went to Newport, R. I., as rector of St. John's Church. He was a deputy to the General Conventions of 1925 and 1928.

In 1940 Dr. Hutchinson retired and went to Boston to live. He often assisted in services at the Church of the Advent.

Lewis Gouverneur Morris, Priest

Lewis Gouverneur Morris, D.D., rector emeritus of Calvary Church, Germantown, Philadelphia, died at his home, Merion, Pa., on November 6th. Funeral

services were held at Calvary Church on November 9th. Bishop Kirchoffer of Indianapolis officiated, assisted by Dr. Morris' son, the Rev. Frederick M. Morris, rector of Trinity Church, Newton, Mass. Bishop Taitt of Pennsylvania pronounced the benediction. Also present in the chancel were Bishop Hart, Coadjutor of Pennsylvania, the Rev. Richard Lyford, the Rev. Palmore Harrison, and the Rev. W. J. Dietrich jr. Burial was in the Morris Chapel yard, Morris, N. Y.

Dr. Morris was born in Stillwater, Minn., 69 years ago. He was a direct descendant of Lewis Morris, signer of the Declaration of Independence. He graduated from St. Stephen's College, now Bard College of Columbia University, and from the General Theological Seminary.

He began his ministry as curate at the Church of St. John the Evangelist in St. Paul, Minn. He later served as rector of Christ Church, Pittsford, N. Y., Christ Church, Oswego, N. Y., St. John's Church, Los Angeles, Calif., All Saints' Church, Worcester, Mass., and Christ Church, Rochester, N. Y., before going to Calvary Church, Germantown. For many years he was chaplain of the New York Society of the Cincinnati.

He is survived by his wife, the former Ruth Morris, a daughter, Christine Morris, and two sons, Lewis G. Morris jr., and the Rev. Frederick M. Morris.

Hobart Bingham Whitney, Priest

The Rev. Hobart B. Whitney, retired rector of Trinity Church, died at his home

CLASSIFIED

POSITIONS OFFERED

FLOOR MOTHER needed by Mid-western school. Apply in writing, stating age and qualifications. K-1670, The Living Church, Milwaukee, Wis.

CURATE WANTED, single, capable, for large Middle-west parish. Splendid opportunity for right man. Box W-1671, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

PRIEST, Catholic, 34, unmarried, desires change to small city or town parish. B-1673, The Living Church, Milwaukee, Wis.

CHOIRMASTER-ORGANIST; Chicago or vicinity; successful record of 15 years with boy choirs. Box E-1674, The Living Church, Milwaukee, Wis.

RETREATS

RETREAT FOR WOMEN. Convent of the Transfiguration, Glendale, Ohio, from the evening of November 27th to the morning of November 29th. Conductor: the Rev. Alexander J. J. Gruetter. Apply to the Rev. Mother.

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

in Athens, N. Y., November 8th, at the age of 84.

Mr. Whitney was born in Cleveland, Ohio, and was graduated from the Linsley Academy, Wheeling, W. Va., also from St. Stephen's College. He was a graduate of General Theological Seminary, ordained deacon by Bishop Potter in 1881 and priest by Bishop Coxe in 1883. He was twice married, his first wife being Jessie Smith of Batavia, N. Y., who died in 1923. In 1932 he married her sister, Martha Evans Smith, who survives him.

His ministry began in 1881 at St. James' Church, Batavia, N. Y., and he served successively at Clyde, N. Y., West Haven, Conn., St. James' mission, New York City, St. John's Church, Essex, and finally had a long rectorship at Trinity, Athens, retiring after 20 years in 1932. Mr. Whitney was a gifted musician and wrote various anthems and carols, with music, as well as compositions for several canticles.

Since his retirement he lived in the rectory at Athens, and his burial service was from Trinity Church. The Ven. A. Abbott Hastings, archdeacon of the diocese, officiated, assisted by the Rev. Walter E. Howe, the Rev. Paul F. Williams, and the Rev. F. Allen Sisco, Ph.D. Interment was at Ridgewood, N. J.

CHANGES

Appointments Accepted

DICUS, Rev. R. EARL, vicar of St. Andrew's, Tucson, Ariz., is to be rector of St. Paul's, Batesville, Ark., effective December 1st.

DIXON, Rev. THOMAS A., rector of St. John's, Centralia, Ill., is to be rector of St. James, Vincennes, Ind., effective December 1st. Address: 610 Perry Street, Vincennes, Ind.

FRASER, Rev. THOMAS A., formerly missionary clergyman for the diocese of Long Island and secretary and chaplain to the Bishop of Long Island, has joined the staff of St. George's Church, New York, as assistant to the rector.

LOANE, Rev. WILLIAM P. C., formerly rector of the Church of the Incarnation, Drexel Hill, Pa., is rector of St. Stephen's Church, Steubenville, Ohio. Address: 521 Logan Street, Steubenville, Ohio.

THRASHER, Rev. THOMAS R., rector of St. Peter's, Columbia, Tenn., is to be rector of the Church of the Advent, Indianapolis, Ind., effective December 1st. Address: 3261 N. Meridian Street, Indianapolis, Ind.

TRAVERS, Rev. MARSHALL, rector of St. Luke's, Prescott, Ariz., is to be rector of St. Philip's, Charlestown, S. C., effective December 1st.

TUTHILL, Rev. ERNEST C., vicar of St. Mark's, Mesa, Ariz., is to be rector of St. James' Church, Sonora, Calif., effective December 1st.

ZIADIE, Rev. WILLIAM L., formerly of Grace mission, Hulmeville, Pa., has been priest in charge

of the Church of St. Titus, Philadelphia, Pa., since November 1st. Address: 5002 Wayne Avenue, Philadelphia.

Resignations

PARKERSON, Rev. CLAUDE, has resigned his position as chaplain of the New York State and New York City Departments of Correction and as a member of the clerical staff of the New York City Protestant Episcopal City Mission Society because of illness. Permanent address: P. O. Box 529, Bedford Hills, N. Y.

REDHEAD, Rev. E. B., has resigned as rector of St. Andrew's, Elyria, Ohio, and is now at 335 Stanford Avenue, Elyria, Ohio.

Ordinations

DEACONS

FOND DU LAC—IRA A. ENGLAND was ordained deacon by Bishop Sturtevant of Fond du Lac at St. John's Church, Wisconsin Rapids, Wis., on November 15th. He was presented by the Rev. J. M. Johnson; the Bishop preached the sermon. The Rev. Mr. England will continue his studies at Seabury-Western Seminary, Evanston, Ill., where he also assists on Sundays in St. Matthew's Church.

Lay Workers

BRADY, Miss GRACE, formerly on the staff of St. John's University, Shanghai, China, has been a UTO worker in the diocese of Duluth since September 1st. Address: Hinckley, Minn.

ULMER, Miss OCTAVIA K., formerly assistant to Deaconess Anne Newman, Grace House-on-the-Mountain near St. Paul, Va., is missionary in charge of the Mission of the Good Shepherd, Splashdam, Va.



GO TO CHURCH



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

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

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

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

St. Margaret's Church, Belfast, Me.—75
(Only Episcopal Church in Waldo County)
Rev. James L. Hayes, S.T.M.
Sundays: 9:30, 10:45 A.M.; 5 P.M. Holy Days: 10 A.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

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

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3171
Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 9:30 and 11 A.M. Church School; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
Weekdays: 8 A.M. Holy Communion; also 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York—2230
Rev. H. W. B. Donegan, D.D., rector
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York—2450
Rev. Roeliff 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
Thursdays: 11 A.M. Holy Communion

NEW YORK—Cont.

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—700
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 P.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—818
Rev. G. W. Gasque, Locum Tenens
Sundays: 7:30 & 11 A.M. & 8 P.M.
Saints' Days and Fridays: 10 A.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1073
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M.
Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

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