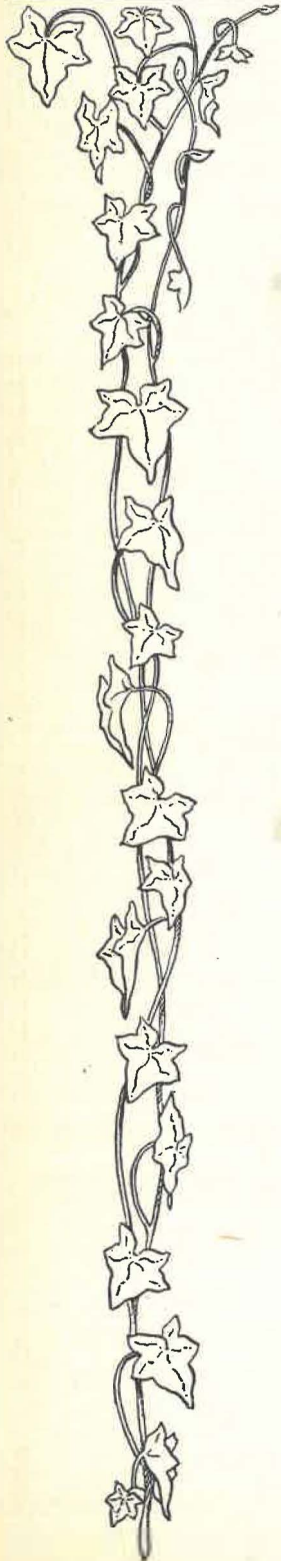
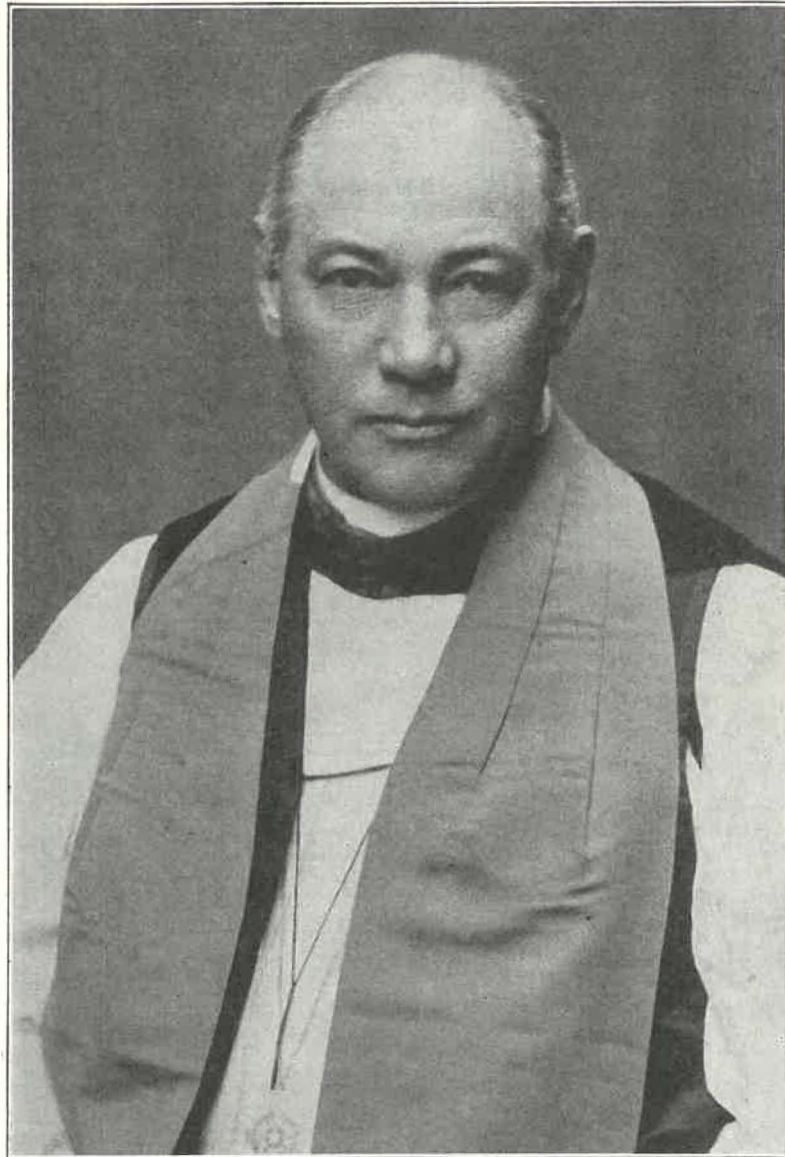


November 16, 1938



The Living Church



THE RT. REV. WARREN L. ROGERS, D.D.
Bishop Rogers died last week, after an extended illness.
(See pages 508 and 517)

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Vivisection

TO THE EDITOR: You should be complimented upon your sane and thoughtful summary of the matter of the use of animals for medical research as put out in your issue of September 7th. The facts are that a small and vociferous minority of usually misguided women have long and continuously attacked scientists for the use of animals in medical research. On the other side lie the definite facts that the whole science of bacteriology, which underlies our control of the infectious diseases and the structure of modern surgery, has been erected through the use of animal investigations. Through the use of animals, man has learned how bacteria cause disease and how bacteria can be done away with. This matter of making surgery free from bacteria has made surgery safe and it has been a great blessing to mankind. The majority of our citizens have experienced at some time the beneficial effects of surgical therapy and they who have thus been saved suffering and pain owe a deep debt to the animals which had in some fashion to suffer in the past. Moreover, the great extension of human life, the lowering of childbirth mortality have all come about through the same mechanism, that is, our acquisition of the knowledge of how bacteria live and work and cause sickness in man and animals. But not only have animals aided in these discoveries but more recently a different type of disorder from infectious disease has been studied through animal investigation and as a result we have insulin for the treatment of diabetes and liver therapy for the treatment of pernicious anemia. Still more recently there has accumulated an extraordinarily valuable amount of evidence of how minute quantities of chemical substance known as vitamins and hormones affect life and these discoveries are leading to better nourishment of our people and a more intelligent view of many of the disorders to which man is heir. It is proper to state that medicine as it is now practised, owes its progress and existence to animal investigation.

Do the public understand why in the old graveyards the markers of many wives are grouped about a single husband? Do they know why so many little headstones sit about the chief marker? And do they realize why their families do not suffer in the same fashion as the generations that have now passed by? All this is chiefly because of our understanding of the science of bacteriology, a matter entirely erected on animal experimentation. The smugness which now sits upon our comfortable people is unfortunately typical of what took place not so many years ago. Unfortunately the comfortable citizen has left to the vociferous minority the erection of many of the laws and thus the scientist who toils in the night to better the people's health is often called a monster and blasphemed by those he tries to assist. We should try to shake our people out of this lethargy, and have them take an active part in the construction of laws which will make it easier for the scientist to further benefit the public health. The present attempt in California under the guise of the so-called "Humane Pound Law" bill is simply another attempt of misguided people to stop the use of animals in investigations planned to better the health of the people.

You have taken a good stand and an intelligent and valuable one for the good of our people and you deserve their thanks.

ELLIOTT C. CUTLER, M.D.,
Chairman, Committee for the
Protection of Animal Research,
American Medical Association.

Boston.

DISCUSSION of this subject in our columns is now closed. —THE EDITOR.

Intercommunion

TO THE EDITOR: Not long ago a very young priest of the Church preached to a large congregation composed chiefly of untrained communicants of the Church. The sermon was a declaration of his position favoring open communion. He reviewed the report on the matter which had been adopted by the Liberal Evangelicals this past spring. The sermon was a demonstration of the loose thinking that is indulged in by a good many of the clergy of the Church today. It was based upon the presumption that opposition to wide-open invitation to reception of the Holy Communion is based solely on the rubric at the end of the Order of Confirmation. This preacher defined that rubric as a household regulation, and concurred with the Liberal Evangelicals that it is a domestic matter, having nothing to do with non-Episcopalians.

Let us suppose that this rubric is a household regulation. Let us also consider the parish, or the whole Church, as a household. Obviously, non-members are guests when within the house. They are to be received and treated as guests. They should also behave as guests of the household. It is but good manners on the part of guests to observe household customs and regulations.

Another priest, discussing this whole question, disposed of the issue pungently by remarking that the Church is truly a household,

but the house is not marked with a sign, *Tourist Accommodations*. The Church is a family, and guests who recognize their guestship do not ask to be regarded as bosom members of the family circle, and when they are invited into the household, expect to abide by the customs of the family.

But the question of participation in the Holy Communion on the part of non-confirmed persons is not settled by simple declarations for open or for closed Communion. As usual, the Anglican way is the middle way. Our communion is neither open nor closed. The general rubrics at the end of the service make it clear what people are to be refused. The Invitation makes it clear what people are invited. Surely there is no place for a further, *extempore* invitation to all and sundry. And has the priest been discovered who has refused to administer the Communion to any person unless he knew him to be unbaptized, a notorious evil liver, and so on?

Intelligent non-confirmed people are embarrassed by open invitations—they feel almost bound, in courtesy, to receive, though unprepared. Intelligent confirmed persons must regard open invitations as encouragement to carelessness toward worthy reception. The problem is not the observance of a particular rubric at the end of the Order of Confirmation; rather, it is the deeper problem of helping people to come to the Blessed Sacrament well-prepared through all the means that the Church provides, including Confirmation, that they may receive the inestimable benefit of the precious Body and Blood of Christ.

As a means to Church unity, open Communion fails. We have but to examine the status of Protestantism in the United States. Most of the denominations practise open Communion; but the number of sects continues to grow in spite of open Communion, and efforts toward the reuniting of Churches of similar background meet with infrequent success. The open Communion is the goal of Church unity—a Communion that is open because all are united. The goal cannot be attained by denying that it has not been attained. The One Church will be an actuality when Christians love their Church so much that they want to know it and make it one. Differences can be overcome only after they are recognized and dealt with. All Christians do not regard the Holy Communion in the same way, all do not approach it in the same attitude. Let us not water it down to a least common denominator. Let us rather teach all men to revere the Sacrament, and by our example lead them to find there our Lord Himself.

(Rev.) GEORGE RALPH MADSON.

Paris, Ky.

TO THE EDITOR: I regret I have been delayed in taking notice of Fr. Tucker's second letter [L. C., October 12th]. It is indeed an unusual pleasure to be challenged by one of the "broad" school on the basis of the official position of our Church. Far be it from me to evade such an issue.

We both have the privilege of belonging to a glorious Church of many virtues, one of which is *not* logical consistency. Another is *not* an intelligent legislative process on matters of doctrine or theology. We settle such matters by a vote of General Convention in which, if a few expert theologians

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happen to be included by accident, they have the same vote as, and often less influence than, the vestryman of St. X's church in Yville, whose knowledge of theology and accurate ecclesiastical history is not exactly astounding to put it mildly—or isn't it? I doubt if such as framed the question and answer on which Fr. Tucker relies were, with a few possible exceptions, even aware that their proposition had already been seriously challenged by two such supereminent theologians as Puller and Stone. I know I was completely surprised to learn from the late Dr. Gavin that it was not only disputed but certainly contrary to the Catholic faith. I had thought it was Catholic teaching.

The history of this proposition seems to be that certain Roman theologians originated it (with a very narrow technical meaning) to justify their own part of the Catholic Church in certain punitive canons against schismatics and sectarians. Thus it meant that these were subject to the jurisdiction of the Church in such a way as to make it legitimate for her to *punish* them, which would not have been the case with total unbelievers. I am not aware of any Roman theologian who holds that they are members in such a sense as to entitle them to the *privileges* of membership. And Puller and Stone show that it is rejected by many even in the narrow technical meaning given above. But apparently some Anglicans discovered it, and deeming its Roman source a sufficient guarantee of its soundness, and also finding it attractively "liberal," accepted it over eagerly, without troubling to understand it.

My contention, then, is that it is a technical proposition which, if accepted at all, must be understood in its recognized technical meaning. The fact that this cannot be carefully defined in an instruction intended for

children is no valid objection. But in reality it labors under the great additional difficulty of being irreconcilable with at least three other and more authoritative passages in our official formularies. Thus, if we would be *really loyal* to the official teaching of our Church, we must either reject this proposition in the name of the three with which it is logically inconsistent, or else interpret it in such a way as to make it consistent with them. In no case does it appear legitimate to accept *one* statement in a children's instruction of the Protestant Episcopal Church alone in preference to *three* statements in the grave theological definitions of the whole Anglican communion, and to the teaching of the whole Catholic Church in all its other parts.

The three passages to which I refer are:

(1) The article on the one, holy, Catholic, and Apostolic Church in the Apostles' and Nicene Creeds. These are not words on which we are at liberty to put any interpretation we please so long as we loyally recite the required words. They were chosen to express a doctrine universally received at the time the Creeds were framed. We are committed both to the words and to their intended official meaning. But of the two, the meaning is much more sacred and authoritative than the words. And it is certain the doctrine of the Church those words were originally chosen to express is not that of Fr. Tucker's proposition, but that of the Scriptures and all the Fathers, both Eastern and Western, as Puller and Stone prove.

(2) The 19th of the Thirty-nine Articles. This teaches that the Church is a *visible society*. It also makes orthodoxy and the proper administration of the sacraments essential marks or requirements of the true Church. All this is incompatible with the

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EDITOR

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doctrine of the Church implied in Fr. Tucker's proposition.

(3) The 33d Article. Its teaching that excommunicated persons are outside the Church is incompatible with the view that all baptized persons are inside it.

May I add that while I had no intention of "scolding" Fr. Tucker in any part of my first letter, yet if I unintentionally did so, it was in the part in which I objected to his use of the argument from numbers, not to the part in which he was led astray by the lack of logical consistency in the formularies of our Church.

I hope I may be allowed to add a few words to an already long letter on Canon Hodgson's letter [L. C., October 19th]. If the new commission is going to study whether, with full loyalty to the Catholic view of the Church, we can pass a more lenient judgment on the sectarianism of the Reformation era than on the schisms of the earlier centuries, I am ready to await their conclusions, and weigh them open-mindedly. I do not see, however, how sectarianism plus the loss of the Apostolic Succession in the 16th century can possibly be a less serious defect than schism with the retention of such a ministry was in the earlier centuries. But if they are going to investigate the very different point of whether the time has not come to jettison the Catholic view (under the guise of restating it) in the interest of organic unity, then I must say that, on that point, opinion has already hardened into opposing groups. The same is true if they are going to investigate whether the Scriptures and the whole line of Eastern and Western Fathers together were fundamentally ignorant of what the Catholic view of the Church really is. . . . It is of the utmost importance that such a commission should have a fair representation of Anglo-Catholics, and that these should not all be drawn from the wing of the Catholic movement which accepts the very liquid Knox-Spens view of Catholic teaching authority. Unless this is provided for, we may confidently expect something much worse than the report of the Archbishops' Doctrinal Commission. The which may God forbid!

(Rev.) FELIX L. CIRLOT.

Buffalo, N. Y.

Pontifical High Mass

TO THE EDITOR: Answering the query of J. L. Hobart [L. C., November 2d] regarding instances of Pontifical High Mass from the throne celebrated by any Anglican bishop in this country, may I say that at my ordination to the diaconate on December 23, 1928, in Trinity cathedral, Davenport, Ia., the Rt. Rev. Dr. Theodore N. Morrison, then Bishop of Iowa, did so celebrate, at the late service on Sunday, with full choral setting.

The epistle was read by one of the priests present, and I read the gospel. All else, up to the *Sursum Corda*, was read by the Bishop from the throne. At the Offertory, the dean put forth the elements to be consecrated, and the Bishop ascended the altar steps at the *Sursum Corda*, and continued with the Consecration. He administered the Communion to myself and two vestrymen, then returned to the throne, where he read the concluding prayers, pronounced the benediction, and read audibly the gospel of the Incarnation.

For reverence and simple dignity, that celebration has made a memorable impression.

(Rev.) DON M. GURY.

Hastings, Mich.

TO THE EDITOR: Replying to J. L. Hobart's inquiry [L. C., November 2d], Pontifical Mass has been celebrated several times in the past few years at St. Mary the Virgin's church, this city, by the Lord Bishop of Algoma, a Canadian missionary diocese.

The full Pontifical ritual has been used on these occasions, his Lordship being mitred and robed in rochet, tunicle and dalmatic, sandals, and gloves, as well as the regular priest-celebrant's vestments. Niceties of the rubric have been observed such as seating the Bishop-celebrant in a curule chair on the epistle side of the altar, instead of the regular pontifical throne, which is rightly reserved for the Bishop-diocesan or his appointee. Also, the celebrant has carried no crozier. At the blessing, his Lordship has used the age-old invocation of the episcopate, the *Sit nomen Domini benedictum*, and the liturgy has been most beautiful, impressive, and correct.

I believe that there are other sees in this country where bishops celebrate Pontifical Mass, but this is the only local church where I have witnessed the proceedings.

While on this subject, I might ask someone why the mozetta is used indiscriminately by some of our bishops? In pictures of the Evanston congress, three bishops are wearing them, where the mantaletta would be correct according to the Latin use, whence, of course, both these garments come.

KEVIN TALBOT.

New York City.

Salina and Kansas

TO THE EDITOR: Fr. Stowe very ably sets forth the reasons why the district of Salina should be merged with the diocese of Kansas, but the weakness of his position lies in the fact that while he may have passed many times through the state of Kansas in traveling to and from Colorado, he has not spent any time in the district itself. The effect of the merger would undoubtedly be that stated by the priest writing from the district, that work in the smaller places would suffer, and in some cases be abandoned. Bishop Wise is now a sick man, and even on his full recovery will not be a young man. Bishop Fenner without doubt will have all he can attend to in the diocese of Kansas, and with all his love for rural work could give but scant attention to the work of the district. As one who spent five years in Salina I would like to enter a plea that another Bishop be appointed for the district, which has shown slow but steady growth during the episcopate of Bishop Mize.

(Rev.) ALFRED G. MILLER.

Hardwick, Vt.

Dreams

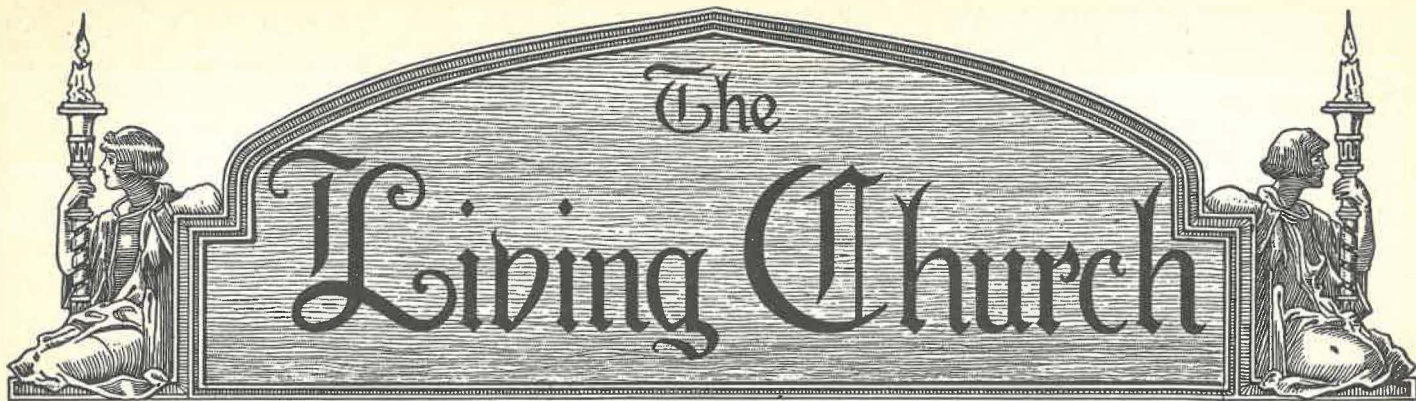
TO THE EDITOR: In the ancient Scriptures old men were allowed the privilege of dreaming dreams, and considerable attention was paid to their dreams and the interpretation thereof. So as an old man, I feel privileged to dream too.

One night some months ago I dreamed that I was lunching with two clergymen of names and affiliations unknown. There was nothing remarkable about the luncheon save that the counsel of peace seemed to brood over it. Our conversation soon drifted among things theological, revealing a readiness for some determinate definition of the Being of God, the Indefinable One, without which it was so tormentingly difficult to maintain logical sequence in reasoning at all. There seemed to be a putting together of two and two among us and the gradual emergence of a workable definition of God.

When I awoke in the morning, I wrote down the words of the dream literally: *God is the prevalence of reality*. Within the area of such a definition religion and philosophy may kiss each other, and the prevalence of reality is warmer and more personal than sheer reality among the clouds.

(Rev.) F. H. T. HORSFIELD.

Biloxi, Miss.



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No. 20

EDITORIALS AND COMMENTS

What About Confirmation?

PERHAPS the most vexed of all the questions between Churches of Catholic tradition and Churches of Protestant tradition is the matter of the kindred sacraments of confirmation and ordination.

The Episcopal Church in this, as well as in other crucial issues, stands firmly for the Catholic viewpoint in her official formularies and in her traditional spirit. Confirmation and Holy Order are sacraments, *i.e.*, means of grace secured by outward signs. They differ somewhat from the two sacraments "generally necessary to salvation," in that they represent chiefly a conferring of the Holy Spirit to fulfil a special function in the Church of God, rather than a personal grace for the forgiveness of sins and the development of personal righteousness.

In the general lessening of Church-mindedness which followed the Reformation, it was only natural that those sacraments which specially emphasized the corporate, Churchly nature of the Christian life should receive a lower measure of attention. But now that the tide of Christian thought has begun to turn again toward the rediscovery of the necessity for a visible, united fellowship of believers, we believe that these *Church* sacraments will commend themselves more and more to Christians of both great traditions.

Perhaps the best answer to the question, What does confirmation do? is another question: What happened at Pentecost?

What did happen? On the feast of the Giving of the Old Law—Pentecost—the members of the first Christian community were all gathered together in one room. Presumably up to this time they had been good Christians, in that they loved God and loved their neighbor and glorified Christ. But now they were to be made Churchmen, in the fullest meaning of the term. The Holy Spirit came upon them, with miraculous signs of a "rushing mighty wind" and tongues of fire. And, with these miraculous signs, the seven gifts of the Holy Spirit were given to them—the gifts of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness, and of holy fear.

Made strong and adequate to the task before them, they went forth and began to conquer the world. They—who had

been weak, ignorant, and helpless—made speeches in the marketplace and the synagogue, instructed the judges before whom they were haled, submitted to torture and death, developed the mass of their impressions and recollections into a powerful body of Holy Scripture, and passing the grace of the Holy Spirit on to their successors, they laid the foundations for that magnificent structure of which Jesus Christ is the chief cornerstone.

THE CHURCH is the Body of Christ. We are born into that body in our baptism. Confirmation is the grace which makes us sufficient to fulfil our duties to the rest of the body as living, participating members in it. Similarly, Holy Order represents a further specialization in the structure of the body, with the concomitant grace which ordinarily assures that the ordained minister will be sufficient to his function. In the words of Dr. Francis J. Hall:*

"There is abundant evidence that from the earliest period it was generally held and taught that Confirmation is a divinely appointed means of grace, and that by it the Holy Spirit is bestowed for the full equipment and sealing of the baptized, the normal prerequisite of full Christian privileges. In no century of Christian history and in no true part of the Catholic Church has a denial of this doctrine been treated as consistent with an orthodox faith. The modern idea of Confirmation, as being merely a solemn form of acceptance into full standing in the congregation, would have been generally regarded in any previous age as heretical."

On this delicate point, which Dr. Hall characterizes with the brusque word, "heretical," we should like to make a somewhat fuller explanation. No Catholic theologian—not Dr. Hall, nor any other—asserts that the sacraments are the *only* means of grace. It would be ridiculous to say that unconfirmed Protestants are devoid either of personal saintliness or of ability to fulfil useful functions in the Church. But the sacraments are the *assured* means, attested by Scripture, of giving to the recipient the grace necessary for him to fulfil his task in the Church. The internal disposition which issues in a public declaration of faith and acceptance of responsibility

**The Sacraments*, p. 42.

is, of course, essential. The misconception held by some poorly informed persons in medieval times, that the sacraments worked somehow magically so that no internal disposition was necessary, would be characterized as an even worse heresy by all thoughtful Christians.

But experience has taught the Church that man is not sufficient, by himself, to fulfil his responsibilities. No matter how well-meaning his internal disposition, no matter how superb his natural equipment, he can do nothing without the grace of God. This grace comes in many ways, and through many channels. One of the assured channels, attested by Scripture and by the experience of the Church through the ages, is the sacrament of confirmation. While the gifts of the Holy Spirit may—indeed, do—sometimes come in other ways, Anglicans feel that it would be foolish in the extreme to throw aside this sure and certain way.

That the apostles believed confirmation essential to full Christian fellowship is clearly brought out in Acts 8: 14-17:

“Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit.”

Indeed, the Bible speaks so clearly on this subject, that it is difficult to understand how confirmation could have fallen from the esteem of such large numbers of Christians.

LET it not be thought for a moment that the loss of this gift of the Holy Spirit has not worked vast harm to Christian civilization. In a day when personal morality is probably at its highest point, and when individual enterprise and achievement have unquestionably reached their greatest peak, the world stands on the brink of chaos. Individual religion, world events have clearly shown, is not enough. If civilization is to be saved, Christians must learn again to fulfil their functions not only as individuals, but as members of Christ's mystical body.

Holy Baptism is the first of the sacraments, and is recognized as “generally necessary to salvation.” When confirmation is impossible, as in the Colonial Church, it is a sufficient means of sacramental grace, together with the Blessed Sacrament of the Altar. But normally this sacrament of forgiveness of sins and birth into Christ's Church must be completed, as the apostles taught, by the special conferring of the Holy Spirit for the purpose of guiding, strengthening, and sealing the Christian in his new life.

The sevenfold gifts of the Holy Spirit are listed in the Prayer Book Office of Confirmation as follows: wisdom, understanding, counsel, ghostly strength, knowledge, true godliness, and holy fear. But in addition to these benefits, the Church has always taught that Confirmation brought into existence a new relationship between its recipient and God. It confers a special “character” which not only implies certain benefits but imposes certain duties. The confirmed member of the Church is a member of the royal priesthood of which St. Paul speaks. He is ordained to his part in the enactment and reception of the Eucharist, and to the lay ministry which should be the duty of every mature Churchman.

Thus, although confirmation is not “generally necessary to salvation,” in the strictest sense of the words, it is very necessary for the full and healthy life of the Church. In all negotiations looking toward unity, we feel that it should be recognized that the loss of this means of grace might be even more tragic

than the perpetuation of disunity. Rather, we feel that confirmation should be regarded as one of the contributions our Church has to make for the greater glory and effectiveness of the united Church, which is to include all the good of all the separated Christian confessions. Any attempt to reduce it to a mere confession of faith or other symbolic act would be playing false not only to our own tradition and to Holy Scripture, but to the best interests of the reunited Catholic Church of the future.

The Church in Haiti

BISHOP CARSON of Haiti came to Memphis for the meeting of the House of Bishops, cherishing in his heart two hopes for the future of the Haitian Church. The first was the hope that a way might be found for the publication of at least a part of the Prayer Book or other devotional literature in French for the use of his French-speaking jurisdiction. The second was the desire that the House of Bishops should elect a worthy suffragan bishop who might assist him in his work and whom he might train in the hope that he would ultimately succeed him as Bishop of Haiti and the Dominican Republic.

Both of these hopes were realized. The Forward Movement Commission agreed to assist Bishop Carson in the preparation and publication of devotional literature in the French language. The House of Bishops consented to his request for a suffragan and elected the Rev. Spence Burton, SSJE, to that position.

Bishop Carson is the only White clergyman of the Episcopal Church in Haiti. The life of his diocese is thoroughly Catholic in its nature, and it is one of the most vigorous missionary enterprises of our Church. In a country that is predominantly Roman Catholic, Bishop Carson has the respect and coöperation of the President of the republic and of its leading citizens. In a land where educational opportunities are few, the Church under his leadership is doing a splendid work in giving a sound Christian education to many of the young citizens of Haiti. In the Dominican Republic, which is also under his jurisdiction, the work of the Church is going forward in an encouraging manner despite great obstacles.

We rejoice with Bishop Carson that these two hopes of his seem at last to be realized. If Fr. Burton accepts his election it will mean a great deal to the Church, not only in Haiti but in this country as well, for he will be a welcome and able addition to the House of Bishops. For these reasons we hope that he will accept his election and we extend to our fellow Churchmen in Haiti our congratulations and affectionate greetings on these two notable forward steps.

Japan and the “Witness”

BELIEVE it or not, the managing editor of the *Witness* and the editor of THE LIVING CHURCH are pretty good friends. We don't like to be constantly criticizing Fr. Spofford and, in fact, we have great admiration for the way he conducts the *Witness* as an exceptionally lively and interesting Church paper. But sometimes Fr. Spofford lets his emotions get way with him and makes some statement that we feel ought to be challenged.

Such is the case with the leading news item in the *Witness* of November 3d. After telling briefly of the typhoon damage to St. Luke's hospital and other Church institutions in Japan (reported in our issue of October 19th), Fr. Spofford men-

tions that the National Council has issued an appeal for \$7,000 to repair the damage, and continues:

"I receive this appeal along with the story of the destruction of Canton, China, and of the fall of Hankow with all the destruction of life that goes with it. I do not know how reliable the figures are but I have been told that the Japanese are killing about a million Chinese a month, while their destruction of property is beyond imagination. So I am disposed to say that my extra dollar shall go to care for the children in China who have been made orphans by American scrap-iron dropped from the sky by Japanese soldiers."

There is more in the same vein but this is enough to show the tenor of Fr. Spofford's argument, which we think is 100% wrong. Our Lord commissioned His followers to go into all the world and preach the Gospel to every nation. He did not exclude from this commission Fascist nations or Communist ones, war-like powers (such as the Roman empire of His day), or tribes of barbarians. He did not ask His apostles to confine their ministry to lands whose kings or emperors followed a foreign policy that might be acceptable to Him or to them. Indeed, had He done so the Church must necessarily have died in Jerusalem where it was born, for no country in His day (and few in later ages) would have met the test.

Whether we like it or not, Japan is likely to be the dominant power in the Orient for many years and perhaps centuries to come. If that is the case it is tremendously important that we should do everything in our power to make Japan a Christian nation. But beyond that the Japanese are human beings—sinful men like ourselves, for whom the Son of God became incarnate and for whose sins He died upon the cross.

We present to our readers and to all Churchmen the National Council's appeal for \$7,000 to repair the hurricane damage in Japan. We do so without the slightest apology and without any feeling that in so doing we are endorsing Japanese military policy. After all, if America insists upon supplying warring powers with scrap-iron and implements of war, the least it can do is export to them the Christianity that is our greatest treasure, and that can be enjoyed by us only if we share it with others.

Good Motion Pictures

GOOD motion pictures there are, to be sure, and many of them; but even the most discriminating and socially conscious exhibitor cannot always obtain them while the practices of compulsory block booking and blind selling prevail in the trade—the exhibitor has to contract for bad films to get good ones and contract for other films unseen. The motion picture problem has, for this reason, been a matter of genuine concern to religious and social leaders during the last decade.

Largely as a result of public opinion aroused by religious and social forces, the recent session of the Senate passed the Neely-Pettengill measure, a milestone in the fight for an effective motion picture bill. Although the bill has not yet come to a vote in the House, it is expected to do so early in the next session. Senator Neely of West Virginia has pledged himself to renew the fight for its passage by the Senate again, the original vote having been nullified by the adjournment of the 75th Congress. Former Congressman Pettengill, too, will continue to push the bill, though from retirement. He believes a majority of the House Committee will vote to report the bill favorably. If passed, the bill should do much to make the motion picture situation more tolerable.

In addition to the Neely-Pettengill bill, another attack on the forcing of unwanted pictures on exhibitors has been



begun by the Department of Justice. In New York City a suit has been instituted, the government asking "that the integration of the production and exhibition branches of the industry . . . be declared unlawful." It is alleged that picture companies impose unfair and onerous trade practices on exhibitors. Such unfair practices often force an exhibitor to show a picture which he personally objects to.

During the last year sentiment against such practices has increased greatly. An attempt to curb the tendency can be seen in the upholding of a North Dakota state law prohibiting producers or distributors from owning or controlling picture theaters, and the result is a clear victory in the direction of community freedom in the selection of its films.

This victory, however, is only a beginning; and a more decisive one must be had—the passage of the Neely-Pettengill measure when it comes up before the next session of Congress. Protected by proper legislation, exhibitors will be able to demand good pictures.

Bishop Morris

IT WAS our privilege on the day before the meeting of the House of Bishops to attend the anniversary celebration of Bishop Morris of Louisiana and to receive the Blessed Sacrament at his hands. The service was at once a commemoration of his ordination 42 years ago, of his service for 15 years as dean of St. Mary's cathedral, Memphis (in which church the anniversary celebration took place), and his last official act as Bishop of Louisiana. The next day the House of Bishops accepted his resignation and Bishop Morris entered upon the retirement that he has so richly earned.

Few bishops or priests have had the privilege of ministering to Churchpeople in so many diverse localities, in all of which Bishop Morris proved to be equally at home. A Kentuckian by birth, he began his ministry in Dallas, Tex., serving for two

years as assistant at St. Matthew's church, following which he went to St. James' church, Brooklyn, where he served as curate from 1898 to 1901. Despite the shortness of his experience in the ministry and the fact that he had never served as a rector, his ability was recognized by Bishop Gailor and the chapter of St. Mary's cathedral, Memphis, who elected him dean—a post that he held for 15 years during which he endeared himself to that city and the whole diocese of Tennessee. Leaving Memphis he came north to Madison, Wis., where he served as rector of Grace church for four years, until his election as missionary Bishop of the Canal Zone. Bishop Morris served in the missionary episcopate for 10 years, until his health broke under the strain of the tropical climate and it was necessary for him to return to this country. He was then elected Bishop of Louisiana, and in that diocese as well as in his previous charges he won the affection and loyalty of Churchpeople and the respect and admiration of other members of the community. But his health has not been good, and now that he has reached the age of 68 he feels that it would be better to retire and permit the election of a younger and more vigorous bishop to carry on his work in the diocese of Louisiana.

Ever loyal to the Catholic faith as received by this Church that he loves so well, Bishop Morris has the pleasure of looking back upon a long ministry of singular fruitfulness. The good wishes of the entire Church go with him as he lays down the cares of his high office and enters upon the leisure that is his reward for a lifetime of self-sacrificing work.

Bishop Rogers

DEATH brought to a close the career of the Rt. Rev. Warren L. Rogers, D.D., only a few days after his resignation as Bishop of Ohio had been accepted by the House of Bishops. Bishop Rogers, who had been ill in a Detroit hospital for some time, had just returned to Ohio feeling better and hopeful of regaining a measure of health. Yet his relatively sudden death marked not defeat but victory, for it brought to a conclusion a well-rounded life and a devoted ministry. He lived to see his work taken up by younger hands in the consecration of Dr. Beverley D. Tucker to succeed him as Bishop of Ohio, and he entered into rest with the knowledge that he had completed the work to which God had called him in this life. For the passing of one who has thus kept the faith and completed his course there may be the sadness of parting but there can be no regret, for he enters into his reward in Eternal Life. May he rest in peace and may light perpetual shine upon him.

A Study Course on Church Unity

WE ARE GLAD to commend the syllabus for discussion groups entitled *Studies in Church Unity*, prepared by the Rev. Angus Dun for the Joint Executive Committee of the American Section of the Oxford and Edinburgh Conferences. Divided into 12 study sections, the booklet offers splendid leadership material for conferences and classes on the subject of Christian unity whether within our own Church or in interdenominational groups.

Unlike *Getting Together*, the Forward Movement study course, which is intended primarily for use within our own Church, *Studies in Church Unity* is designed for use in many kinds of groups—lay people within a single congregation, adult classes in church schools, interdenominational groups of lay people in a community, ministerial societies, summer confer-

ences, and student groups. The subjects are so treated as to lend themselves to more simple or more thorough treatment according to the background of those discussing them.

Studies in Church Unity may be obtained from the Universal Christian Council, 297 Fourth avenue, New York City, at 15 cts. a copy; 10 cts. a copy in dozen lots. We hope that it will be widely used both in our own Church and in other Christian communions.

Through the Editor's Window

IN REGARD to the notion so commonly given to children that prayers are something said only at bedtime, we like the following, clipped from an exchange:

Modern Youngster: "What are prayers, mother dear?"

Mother: "Prayers, darling, are little messages to God."

Youngster: "Oh, and we send them at night to get the cheaper rate?"

A WORKER'S PRAYER

YOU were poor, people say,
Just a carpenter's son.
But You founded a Union and showed men a way
That they've only begun.

The law that You lent—
We twist it and turn it.
It isn't Your fault that I haven't a cent
Nor a good chance to earn it;

That some have no shoes
And some have no fire
And some higher up have been able to choose
To shut down or hire.

From stone age to steel
We've gone our own way
With hate in the factory and greed at the wheel.
Someone has to pay,

So the men of my age
Are forced to be bums.
Will fellows be able to work for a wage
When Your kingdom comes?

I've been thinking about You
And things that You said.
I reckon the world can't go further without You
And Your kind of bread.

Well, maybe You stand out
In line with the mob—
And maybe they give You a casual handout
Instead of a job.

And maybe You're waiting
For people to see
There's nothing more useless than fighting and hating.
It's dawning on me

That the best of a man
Is the part he can share
And that even a workman could help with Your plan
To make things more fair.

I'm sick of the past,
And starting today
I'm joining Your Union for peace that will last. . . .
Lord, teach me Your way.

LOUISA BOYD GILE.

Christianity Faces the World

An Address at Memphis, November 2d

By the Hon. Francis B. Sayre

Assistant Secretary of State, United States of America

CHRISTIANITY in our time faces a task which cannot be understood except as against the increasingly acute human need and the growing world problems which press in upon us from every side. It is obvious that events are crowding us forward to one of the great crises of modern history. Everywhere around us we see individual lives beset with a growing sense of frustration, insecurity, and fear. Suicides increase. Many of us are losing our faith in the goodness of life and, with it, our inmost happiness. To millions and millions of human beings modern life has grown cynical and hard and bitter. We are being drowned in materialism. We are in danger of losing our hold upon God.

Old institutions, old beliefs, old standards, are passing. Prodigious change everywhere affects the very foundations of our life. In the 19th century we took for granted certain fundamental beliefs. For instance, we looked upon democracy as the ultimate ideal in government. Today in important parts of the world people are told that democracy is the mark of inefficiency and hopeless confusion and should be discarded as a weak form of government which, in a realistic world, cannot survive against autocracy. For the cause of individual liberty our fathers fought and gave their lives a few generations ago. It was the very foundation of their political creed. Today in many countries individual liberty is being ruthlessly tossed aside as incompatible with progress. Fraternity, human brotherhood, which we deemed one of the noblest of our 19th century beliefs, is today challenged in great areas of the world as fantastic—a dreamer's nonsense. Implicitly underlying every other belief, built up through the centuries by a succession of flaming spirits, was the elemental rock-ribbed faith that God is supreme, and the world in which we live is His world. Among millions of people today that belief is gone.

The world is trembling in the grip of titanic forces struggling for the ascendancy. The outward evidence of inward struggle is on every hand.

Breakdown and economic maladjustment menace our national and international world. The future of parliamentary government hangs in uncertainty. Our whole capitalistic system is under fire. Many nations are unable to balance their budgets. Unborn generations are being mortgaged with gigantic debts. In some countries national standards of living are being forced slowly downward. Policies are being adopted which lead away from peace. Armaments are being built to a point never before touched in all history. We seem to be pushed closer and closer to the brink of catastrophe.

What is to be the outcome? World events are crowding us too fast to allow the existing order of our world to stand still. Change impends. In what direction must humanity look for a better order and a more stable world?

SURELY, in the face of such a world situation, it is time for those who would have a part in the building of God's kingdom to take stock of their own beliefs, to evaluate and formulate their own faith and, if theirs is to be a conquering faith, to reach some kind of agreement on a program for action. Can Christianity offer a program to needy humanity today which is practical and which is saving?

Christ taught a way of life poles apart from many of the accepted beliefs of our time. Much that is taking place today is founded upon the conception that physical force is the ultimate power in the world. Is right an impractical dream and might the only actual reality? Millions of people believe that today. Christ taught the exact opposite—the utter futility of physical force as a permanent or ultimate source of power.

Upon that brave faith Christ dared to stake everything. The Jewish people expected their Messiah to deliver them from the hands of their Roman oppressors—naturally by force. Yet Christ died a felon's death without a soldier to defend Him—the very negation of material force. But by His life and by His death He created power which has gone thundering down the ages. St. Francis of Assisi, Martin Luther, Savonarola, thrilled their generations with this same power. It has shaken the world as kings and captains of great armies never could. Still today, 1,900 years after Christ's birth, His power is utterly transforming human lives and gripping human souls. No one in all history has generated such irresistible power as Jesus Christ. How do the materialists explain it?

In the search for human happiness, again one finds an amazing contrast between modern aggressive movements and the teachings of Christ. Happiness is one of those profound values of life which humanity must have if we are to avoid overturn and revolution. In the commonly accepted belief of our day, the road to happiness lies through material acquisition. Christ, on the other hand, taught that inner happiness comes through the free giving of oneself to other people, irrespective of race, nation, or creed: "A man's life consisteth not in the abundance of the things which he possesseth." "What does it profit a man to gain the whole world, and forfeit his life?" Which faith is the realistic one?

In the field of international relationships the contrasts between the principles of Christ and the actual conduct of nations are almost shocking. Christ taught human brotherhood among all races and all nations. How pathetically far away we are from that today!

What complicates the problem is that Christianity today has become so overgrown and choked with materialism that its force is deadened, its truth obscured. It has lost much of its savor. If humanity is to be saved through turning to the principles of Christianity, it must be a revitalized and purified Christianity. We must turn back to the bedrock principles of Christ, from which, alas! present-day practice has departed far.

CAN YOU catch from this sketchy outline something of the world picture which confronts us today? Humanity is craving as it always has, certain fundamental requisites. It rebels against frustration; it craves power and the knowledge of how successfully to achieve power. It craves gladness of life and deep inner content. It must find a way successfully to solve the problem of man's relationship to man. What are the practical avenues for satisfying these insistent needs?

The future history of the race depends upon the ultimate answer.

Shall it be through some of the other philosophies which today with aggressive and virile force are sweeping across the

world? Or shall it be through a revitalized and purified Christianity?

Will the principles which Christ taught really work in this 20th century of materialism and cynicism and struggle? Are His principles, after all, as is coming to be genuinely believed by millions of people, weakening and disintegrating, bound in the end to undermine the real strength and manhood of any race in the competitive struggle for survival? Was Christ no more than a magnificent and winsome dreamer? Or was He a downright realist, laying down the only really practical way of life which can ever permanently and ultimately satisfy and content humanity?

There, it seems to me, is the heart of the problem which faces us today. You see, it is not an easy question. Men everywhere, disillusioned, disheartened amid the crash of old accepted beliefs, in the face of brute force which today seems to dominate the world, are bewildered as to the way out.

Do we really believe that Christ did profoundly understand the practical needs of humanity and how permanently to satisfy them? Do we really believe that what Christ taught was true?

If we do, we cannot sit idly by. We must help to interpret a revitalized Christianity to humanity in need. Once humanity is made really to comprehend the significance of Christ's principles, if these be eternally true, their triumph is sure. There can be no escape from that.

But if Christianity is to emerge triumphant, it must be stripped of the crass materialism which is choking and strangling it. There is only one way to do that. We must go back to the living Christ—to the audacious, thrilling, winsome figure that actually lived—and lives.

THE POWER of superior brute force will always be immediately conquering and temporarily profitable. But a progressive civilization can be built only upon brain and self-restraint. Human progress cannot be built except upon moral foundations.

The world is torn between two profoundly conflicting ways of life—on the one hand, the primal law of tooth and fang and, on the other, the way of coöperation and moral restraint and human brotherhood.

The time flings a terrible challenge at those who profoundly believe in Jesus Christ. Can we actually translate the fundamental teachings of Christ into a body of principles upon which to build 20th century life and to fashion a program that can save the world from its own destruction?

At such a time mere words will not suffice. The time is past for mere pious language. In God's name, let us make Christianity vital and telling.

How?

First, I suspect, we must strengthen our own faith.

As Christians, we have supreme confidence in the future.

We believe that the last word does not lie with blind chance or materialism or sin.

We believe that the last word lies with God.

We believe, as Christ believed, that God is supreme goodness. And we also dare to believe with Christ that God is supreme power. We therefore believe in the ultimate and inevitable triumph of goodness.

We believe that God created the universe and that it is inescapably His world. He is sovereign, and nothing contrary to His will can finally prevail. He created it a moral world, in which evil is self-destructive. Chaos and disaster are its inevitable consequence.

We believe that the Sovereign God of Love is at work in

the world today guiding and inspiring individual lives. Men are reborn and sent forth to serve the needs of others. Individual lives are raised above frustration, defeat and death to purposiveness, victory, and life that is eternal. No less is God shaping history, overruling human activities and institutions which would fall short of man's best.

Christianity is not a dream. It is God's revelation of the only way of life that is finally practical, the only way that can satisfy the insistent needs of human nature. Christ above all else was a realist. We believe that actually the world cannot function effectively until men learn to put Christ at the center of their lives.

Secondly, we must translate our faith into action. To believe in the fatherhood of God, as revealed in Jesus Christ, must result in a thoroughgoing loyalty to all mankind beyond the narrow confines of class, nation, or race; and this means, perforce, a social program. To believe in Christ is to declare war on all that undermines and degrades human life—on all that prevents individual personalities from realizing life at its best.

IF CHRISTIANITY is to be made a conquering force in the world Christians must unite upon certain fundamental social objectives and seek to discover practical means for their attainment.

One is the ultimate elimination of war.

A second is a social order which gives to every able and competent human being the chance to work and to earn a living wage.

A third is the elimination of the selfish exploitation by the strong of the weaker members of society.

A fourth is the elimination of race, color, or creed discrimination, such as bars equality of opportunity and poisons human relationships.

Not only must we make Christianity more vital and telling by strengthening our own faith and by translating our faith into action. Each separate individual follower of Christ must learn to live in closer comradeship with Him. It is only as we come to know and love Christ passionately that we can through our lives make His spirit irradiate this dark world.

Do you remember that last time when Christ saw Simon Peter? It was Christ's last chance on earth to get His message across to the disciple upon whose efforts He must largely rely for the spreading of Christianity. "Simon, son of Jonas," He asked, "lovest thou Me?" Three times He asked the poignant question; three times He gave the emphatic message, "Feed My sheep." And His last words were, "Follow thou Me!"

Those are the words which come ringing down to us across the centuries.

If the Tongue Slips

THE HIGHEST SOCIAL accomplishment is the ability to live amiably with other people. It is not so much what we do that promotes peace and happiness as what we do not say. Too often we are more inquisitive than interested in our neighbors. Insatiable curiosity has led to more gossip than any other cause; and gossip has caused more unhappiness than crime. For gossip too often runs to slander, which may be social assassination.

Teague says: "If your foot slips, you may recover your balance; but if your tongue slips, you never can recall your words." A careless tongue is a social menace. We never shall be sorry for the things that we refrained from saying. "Set a watch, O Lord, before my mouth, and keep the door of my lips."

—Bishop Woodcock.

The New Franciscan Monastery

At Little Portion, Mt. Sinai, L. I.

By the Rev. Charles Henry Webb

A VISIT to the Franciscan monastery at Little Portion, Mount Sinai, Long Island, is a very pleasant trip on one of these beautiful autumn days. The 50-mile ride from the city eastward on one of the beautiful new parkways takes one through the rolling hills of the north shore with the gorgeous foliage in all its variations of red, yellow, and brown, and the evergreen pines. From a hill now and then one gets a glimpse of the sound, or of one of its harbors. Little Portion itself is situated among the hills, a fraction of a mile back from Mt. Sinai harbor. It is a naturally beautiful tract of 35 acres. The original farm buildings have been transformed for new uses, and other buildings suitably designed for a variety of purposes, have been added.

The newest and largest building, the monastery, was dedicated on August 2d last, the festival of Our Lady of Little Portion. It is a frame building of imposing proportions and pleasing lines, located not far from the highway and the main entrance. The day of the dedication was an important one in the history of the order. A large number of friends, both clergy and lay people, visitors from afar and neighbors from round about, were present. The officiant was the visitor of the order, the Rt. Rev. Dr. Benjamin F. P. Ivins, Bishop of Milwaukee, acting for the Bishop of Long Island. The dedication of the church was preceded by certain ceremonies appropriate to the occasion. First there was the circuit of the monastic buildings, with prayers for their blessing as the exterior walls were sprinkled with blessed water. Then the Bishop asked entrance in the formal words, "Lift up your heads, O ye gates."

After his entrance the blessing of the Holy Spirit was invoked in the words of the *Veni Creator*, and then the Litany was sung with special suffrages for the blessing of the church and monastery. Next the alphabet in Greek and Latin was written in ashes on the floor of the church, a strange ancient ceremony which emphasizes the fact that the gospel is to be preached in all languages and that the culture of Greek and Latin civilization is to be Christianized and disseminated by the Church for the glory of God.

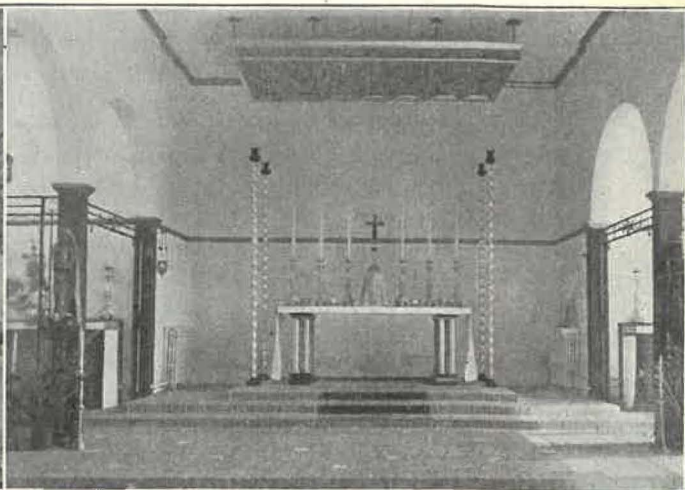
Then came the blessing of a side altar (the high altar was

solemnly consecrated last year when the church was first opened for use), followed by the circuit of the interior of the church and monastery, with prayers for blessing in the chief rooms of the house, ending with the solemn anointing and consecration of the church door. At this point the Prayer Book Order for the Consecration of Churches was begun, and was used without any deviation or interpolation save for the anointing and blessing of the 12 consecration crosses in the four walls.

The service was concluded by a Solemn Mass from the throne. Bishop Ivins was celebrant, and deacons of honor were Fr. Boggess of All Saints' church, Orange, N. J., and Fr. T. L. Brown of the Church of the Holy Communion, Paterson, N. J. The deacon of the Mass was the Rev. William Weatherall and the subdeacon was the Rev. William Brady, curate of the Church of the Resurrection, New York City. Master of ceremonies was Fr. Pitcaithly and his assistant Robert Malvern of the General seminary. The crozier was borne by the Rev. Edwin S. Ford of St. Mary's, Sparta, N. J., the book by the Rev. Langtry Williams of St. Andrew's, Astoria, L. I., and the miter by Mr. Crandall of All Saints', Orange.

Following the services, lunch was served to 230 guests in the monastery garden. Here visitors had an opportunity to visit the vineyard, the vegetable garden from which large stores of provisions are stored and preserved for the winter, and also the outdoor chapel, with its altar against a great natural boulder, where delegations from the camps in the neighborhood may come to Mass in the summer time. In a secluded spot near by is the blessed ground where the bodies of three who died in the Lord have been reverently laid.

After lunch the monastery was thrown open to inspection, and many guests took advantage of the unusual opportunity to investigate its interior. The sightseers were taken through the monastic enclosure in groups of 10 or 12 each with a friar as guide to explain the meaning of the interior arrangements. Some of the neighbors had manifested a great curiosity as to what goes on in the interior of the monastery, hence all were given ample opportunity to see everything and ask all the questions they wished.



NEW MONASTERY AT LITTLE PORTION

On the left is a side view of the monastery, showing the front entrance. On the right is the high altar in the chapel.

Editing the Prayer Book

By the Rev. W. C. Seitz, S. T. D.

Professor of Practical Theology, Bexley Hall

IT WILL BE recalled that General Convention in 1925 found it advisable, in order to expedite and perfect the revision of the Prayer Book, to entrust to the proper commission the task of editing the revised book preparatory to its subsequent ratification and publication.

Of the verbal changes thus authorized and made, the only one which received much notice and comment was the altering of the concluding phrase in the introduction to the Lord's Prayer in the Communion service from "let us say" to "we are bold to say," thus bringing it into conformity with the use of the South African province. As a matter of fact, however, the work done by the small group to whom the commission entrusted this editorial task was much more extensive and thorough than is commonly known. A careful comparison of the 1892 Prayer Book, plus the changes approved up to 1925, with the present standard book reveals the contribution made by this editing committee.

It should also be noted that the committee overlooked very few needed emendations. The rubrics in the daily offices which refer to the reading of the lessons "according to the . . . Calendar" should have been altered, as the assigned lessons are now all printed in tables and none in the Calendar as in earlier Prayer Books. It would also have been well if verse 4 of the 51st Psalm had been made identical in both Penitential Office and Psalter. The first rubric in the service for the Churching of Women should have been corrected, as the prayer referred to is no longer "the concluding prayer" of the office. But such oversights were few in comparison with the extent of editing which was necessary and which was well done.

We now possess a Standing Liturgical Commission of General Convention, among whose functions is that of considering desirable changes in the Prayer Book with a view to their presentation whenever the work of revision is again undertaken. It would therefore seem to be quite proper to suggest for its consideration further changes which involve a more thorough editing of the Prayer Book than was made during the last revision.

First of all, it would be highly desirable, both for the convenience of the clergy and the intelligent participation of the laity, that where the same liturgical form appears in more than one place in the Prayer Book the wording in all places should be the same. Perhaps the Prayer Book version of the Psalms should be regarded as an exception to this principle on both historical and practical grounds but on the whole the proposal is a valid one.

For example, the same versicles appear, with necessary variations, in the Penitential Office, in the Churching of Women, and in the Visitation of the Sick; but in one place we pray, "Send unto them help from above," and in another, "Send him help from Thy holy place"; in one place it is, "Be Thou to her a strong tower," and in another, "Be unto him, O Lord, a strong tower"; we have to consult our book each time to determine whether we may say, "Lord, hear our prayer," or whether we must prefix the interjection *O*.

Other instances of similar inconsistencies may be cited. The new absolution in Evening Prayer appears verbatim in the Communion of the Sick but in the Visitation of the Sick *absolution* becomes *pardon* and *consolation* becomes *comfort*. The translation, "Let Thy priests be clothed with righteous-

ness," in the Litany for Ordinations corresponds with the Psalter version but the wording, "Endue Thy ministers with righteousness," is more familiar to our people. Adult candidates for baptism as well as all candidates for confirmation are now required to make specific promises of loyalty to Christ. There may be some theological or liturgical reasons, not readily apparent, for some of the differences in the two forms employed but a careful examination and rewriting might result in a greater degree of conformity between the two vows whose import is the same.

Again, the Gospels appointed for the Fifteenth Sunday after Trinity and for Thanksgiving day are substantially the same, yet one follows the American Revised and the other the Marginal Readings version of the Bible. These and similar verbal discrepancies should be removed from the pages of the Prayer Book.

THE ENDINGS of the Collects in the Book of Common Prayer present another opportunity for emendation. In the early English Prayer Books only the opening words of these endings were for the most part printed and it was left to the priest to conclude them in the customary manner. The present chaotic condition is the result of the revision of 1662. Some Collects have a short ending, "through Jesus Christ our Lord," or the like; others have full endings but with many variations; some have no ending at all. It would be quite possible to print at the head of the Collects, Epistles, and Gospels the various Collect endings with directions as to their use, somewhat as is done in some Lutheran liturgies, and then merely to indicate how each separate Collect is to be concluded. The committee who edited our present Prayer Book made a beginning in this direction by inserting *the same* in the Collect conclusions where it is appropriate but the task should be carried on to completion.

It will readily be noticed that many of the Prayer Book Gospels which consist of the words of our Lord have *Jesus said* prefixed to them; others of identical nature begin abruptly with no preface. The Gospels to which reference has already been made—those for the Fifteenth Sunday after Trinity and for Thanksgiving day—illustrate this discrepancy. Needless to say, all of the teachings of Christ should be attributed to Him by such an introductory phrase in order to distinguish them from the narratives of the evangelists. It is quite misleading to read the story of the rich man and Lazarus, for example, as if it were the account of an historical fact.

It should also be a general rule to substitute the proper names or other antecedents for pronouns occurring at the beginning of passages from the Bible. The Gospel for the feast of St. John, Apostle and Evangelist, illustrates the application of this principle, for the words of the King James version, "He saith unto him," have been changed to, "Jesus saith unto Peter." On the other hand the Gospel for St. Bartholomew's day exemplifies just as forcibly the neglect of such judicious editing. The opening sentences of every scriptural selection in the Prayer Book should be carefully examined in order to determine the need of such editing.

Finally, the further editing of our Prayer Book Psalter might well be entrusted to some person or persons with an

(Continued on page 516)

The Church and the Children

By the Rev. Thomas S. Tisdale

Rector of the Church of the Advent, Marion, S. C.

THERE IS no question that the Church of the present has lost the position which she once occupied as the center of social service and education in the community. The federal government and secular agencies have taken over these activities of the Church.

There are two bad results emerging from this wholesale taking over by the government and secular agencies of the social service activities which once belonged to the Churches of the community.

First, the Churches and the community have lost a feeling of responsibility for the needs of the community. Charity is made a mechanical affair. Personal responsibility and service have grown dim in the lives of many good people.

And secondly, the people who are the recipients of such charity and aid are not required or encouraged to accept any moral or spiritual responsibility. The work is carried on largely without thought of the self-respect and moral characters of the people involved. It is a case of relieving the physical without care for or nurture of the soul which is bound up with the body. We are marking time without accomplishing any permanent benefits as long as this situation exists.

Let me explain as briefly as possible what one small church in Marion, S. C., is trying to do in an attempt to meet this situation.

Late last spring the government agency furnished the church with a list of families with children who were on direct relief. Each one of these families was investigated by the rector or a worker in the church.

Well, the result was that a school was started for 25 of these children, ages 6 to 12, in the parish house on Saturday mornings.

Here is a picture of what happens at the parish house every Saturday morning. The children march into the church first for worship with instructors in the nave. Immediately following this, the whole class assembles in the parish house for religious instruction by the rector. The group is now turned over to one of the women of the parish who teaches the children the hymns and music of the church. Afterward, the children are divided into classes according to age for study and handiwork.



BOYS OF THE SATURDAY SCHOOL

The small children work with note books, pictures, memory tasks, soap carving, etc. The older girls, 9 to 12, learn how to sew and make things with

their hands. Each one of these little girls has made herself a dress. They are beginning now to make altar hangings for the parish house altar.

The boys under the direction of the rector have made crosses of wood for prayer corners at home. They have completed a fine altar for the comparatively new parish house. The boys are also much interested in a coöperative garden on some property which the church owns in town. They are willing to work more often than the rector has time to supervise.



GIRLS OF THE SATURDAY SCHOOL

Through the gift of parishioners, it was possible for the whole group to spend the last week in July of this year on Pawley's island. The daily schedule included morning devotions, classes, swimming twice, games, twilight services, and music in the evenings. The children returned very happy and more healthy in body and soul. The church hopes to make this an annual affair.

All of these children have been given a thorough medical examination by Dr. Joseph Cain, a Churchman. Many of them were found to be suffer-

ing from bad and infected tonsils. Dr. Cain is making plans now to turn the parish house into a hospital for a day or two for the purpose of removing these tonsils. Other physical disorders have been treated. One of the drug stores of the town coöperates by furnishing drugs at a large discount.

The women communicants of the parish have contributed largely through serving meals to the group every Saturday. The dinners are not an added attraction for the children, but something which they really need.

OF COURSE the church realizes that it is too early to measure the results of this labor in the community. Results are always hard to calculate in these things. This is a long-time program. However, there are one or two things which should be said.

All except three of these children have grown into regular and faithful members of the Sunday church school, in addition to their special school on Saturdays. It must be remembered that these children were not receiving religious care anywhere. Thirteen of them have been baptized into the Church. Others were, when this was written, soon to be baptized. A large percentage of these children regularly attend the services of the Church after church school. Two of the older ones are

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The Church and the World

A Statement to the Church

Adopted by the House of Bishops, November 3d

THE HOUSE OF BISHOPS, conscious of the weighty obligation resting upon spiritual leaders in a time of world crisis, a crisis that involves the deep interests of Christian civilization and of humanity for which the Church contends with humility and a solemn sense of its responsibility, places on record its considered judgment on the following vital matters:

RECENT events have made evident the instability and insecurity of world peace. International comity and the principles of the good neighbor policy have suffered grave impairment. Injustice, hatred, race discrimination, and poverty continuously keep the nations precariously near armed conflict. We see the peoples of the world, including ourselves, engaged in a mad race for supremacy in armament, a competition that must inevitably issue in a conflict more terrible than the world has ever known.

Such a conflict would unleash forces more devastating and destructive than mankind has yet witnessed and bring upon the innocent and unoffending dire suffering and destruction. The skill and cunning of the inventor have made modern war diabolical and robbed it of the last vestiges of pity for the weak and the defenseless. Today war stands before the bar of world opinion undefended, save by those whose malevolence and lust for power make them insensitive to suffering in its most barbarous and violent forms.

The Christian Church stands unalterably committed to the ideals of the Prince of Peace. Its unarmed but potential forces must be challenged to action as it sees the imminence of a conflict between "the Man on the Cross and the man on horseback." Passive unconcern at such a time may prove fatal to the cause to which the Church is irrevocably committed. The persuasive voice of an awakened and alarmed Church must be heard and all its powers invoked, to stay the militaristic spirit that threatens the Christian ideals of our civilization.

There can be no security and no enduring peace where racial hatreds and national ambitions are unchecked, nor can there be where treaties such as the Kellogg-Briand pact are violated with impunity. What part America may play as a pacific and moral influence has yet to be disclosed. It may be that as one of the greatest of world powers, her voice may prove potent and persuasive in determining the course of world events. Certainly she holds a place of incomparable advantage and if her designs are pure and selfless she may under God be a mighty factor in promoting world peace. Isolation is both immoral and impossible. Nations as well as individuals must be united in a law-governed society. There can be no enduring peace except that which is grounded on the eternal justice of God.

We deplore the persistent persecution of helpless peoples, either because of race or religion, as contrary to the Christian doctrine that God hath made of one blood all nations of men to dwell on the face of the whole earth.

The Church's mission in China and Japan has made advances that cannot be minimized or lost. Long and intimate relations with the peoples of China and Japan have made it evident that they are gladly responsive to the saving gospel of Jesus Christ. Our missionaries in these two countries during

this tragic period have disclosed martyrlike fortitude and a Christian spirit worthy of the heroes of the Cross in other ages. It cannot be that the frontiers of our Lord's kingdom are to be restricted or the areas gained lost.

Whatever the issues of the present strife may be, we refuse to retreat or to abandon positions gained at so great a cost. Now as never before we are called to give of the best we have of men and money to support the cause of missions at home and abroad. The whole situation in our modern world is a mighty challenge to those who believe in the sovereignty and Lordship of Jesus Christ. There is no time to lose—we must work while it is day—else the night cometh when no man can work.

IT GROWS increasingly evident that statesmanship and diplomacy, unsustained by Christian convictions, have proved utterly inadequate to meet conditions in this post-war age. Economic distress, industrial dislocation, social unrest, with their attending evils and imposed sufferings, constitute the genesis of the war spirit. They can only be met by a strong and freshened emphasis upon Christian ideals and a reaffirmation of the sovereignty of God in human affairs. The greatest need of this hour of confused thinking and neglected moral and spiritual standards is a bold and militant action on the part of the Church throughout the world. It is the high and solemn duty of every Christian disciple to invoke every influence and agency to resist a trend that spells defeat to our most cherished institutions.

The perils that face nations and peoples and the designed attack upon established democracies must affect the Church and Christian institutions generally. Growing secularism on the one hand that profanes things sacred and the subjection of the individual to the despotic and capricious will of the dictator on the other hand, thus destroying human freedom, create a grave situation with which the Church must reckon and which it must be prepared to resist. The zeal of those who advocate a totalitarian state must be excelled by the zeal of those who with high consecration have accepted the Lordship of Jesus Christ.

TO THE YOUTH of the Church we must look with increasing confidence and affection to combat forces that conspire to defeat the Christian cause. Upon them in particular rests a solemn obligation to maintain with fidelity Christian ideals and the claims of the Christian Church. A passive and supine Christian discipleship can serve no good purpose in such a critical situation as confronts the world today, and the Christian Church in particular. Those who come not to the help of the Lord against the mighty, whose express devotion to Christ is unstirred by the perils that face the Church and the cherished institutions of Christian civilization, are blind, if not disloyal citizens of His kingdom. Every bishop, priest, and layman, the crucified but living and triumphant Saviour summons to his side today. He calls them through prayer and deepened consecration to a discipleship that halts not as sacrifice and suffering, and, if need be, shame and martyrdom.

Against an enlivened and aroused Church the gates of hell shall not prevail!

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

The Historical Background of Christian Sociology

THE CHURCH AND THE WORLD: Being Materials for the Historical Study of Christian Sociology. Vol. I. By Cyril E. Hudson and Maurice B. Reckitt. Macmillan. Pp. 309. \$3.50.

OUT OF THE extensive experience of the authors in the teaching of Christian sociology in Church of England tutorial classes came a realization of the need for an historical survey of the background of the subject. Rather than a source book, it is a companion to studies: "What we seek to put before the student are the interpretations and comments of the best-qualified contemporary authorities. This material we link together and expand by such commentary as the particular case seems to demand." The authors limit this commentary so severely that the reader is frequently moved to wish that there was less quotation and more commentary.

The work is divided into two parts: The ancient world and Christendom. The authors plan to follow this up with a second volume, which will also appear in two parts. The first will deal with the period from the Avignon captivity to the end of the 18th century, and the second will concentrate upon the religious and social situations in England during the last 100 years. The production of the second volume will increase the value of this.

While American readers are familiar with the separate works of Canon Hudson and Mr. Reckitt, they are not used to them as co-authors. In this compact volume they have strengthened their individual reputations for substantial scholarships and thorough research. The book gives additional testimony to the solid approach of English Church leaders to the fundamentals of Christian sociology. Their chapter, *The Dawn of Christendom*, is especially fine.

C. RANKIN BARNES.

The Oxford Conference Book on God in History

THE KINGDOM OF GOD AND HISTORY. Oxford Conference Book No. 3. Willett Clark. Pp. 217. \$2.00.

THIS IS a most important book. In it some of our most distinguished theologians discuss the nature of the kingdom of God and its relationship to history—although, unfortunately (or so it would appear to the reviewer) they neglect anywhere to state very adequately what is meant by history, apart from theological considerations, an oversight which is hard to forgive in a book such as this.

Dr. C. Harold Dodd gives an exposition of the kingdom as portrayed in the gospels: it is "not something yet to come. It came with Jesus Christ and in its coming was perceived to be eternal in its quality." The ultimate meaning of the world and of history (still not clearly defined) is not in the future but "in that other world . . . where 'our life is hid with Christ in God.'"

Edwyn Bevan writes on the significance of the time process, and finds that "the heavenly hope . . . is essential to Christianity." Eugene W. Lyman of Union seminary (with Paul Tillich of Union, the only American in the book) criticizes belief in progress and exclusively evolutionary development, and finds his answer in "an apprehension of eternal values as dynamically made known by God's living will." Dr. Tillich's essay is a sort of *précis* of his book, *The Interpretation of History* (convenient for that purpose to those who have been bewildered by the muddled text of the book itself). It argues for his conception of *kairos* and revelation-time. H. D. Wendland and Christopher Dawson contribute closing essays, the former seeing the present world as a "waiting upon God"; and the latter arguing for the Catholic Church as the carrying-agent of eternity in the historic process.

Clearly enough, the book is one to be read. But it ought to be said that these great men in their reaction from the formerly fashionable liberalism which marked the halcyon days of Western progressivism, they have swung to the extreme of making the world a rather meaningless affair after all. Even in the more Catholic essays one misses something of that genial world-accepting note which is surely *one* aspect of the Christian tradition.

Now this does not mean that the Christian Church finds

the world entirely rosy; far from it. But it is involved in our faith in God's Incarnation, so it would seem, that the world is not *merely* a gateway to eternity. It is that gateway; but it also must have significance of its own—it has its own real if derived and limited good; it was created by God, redeemed by God, and is meant to be sanctified by Him. So much truth there was in the older liberalism, with its faith in progress and its happy optimism about the world and human nature.

Some realization of this is found in the essays of Lyman and Dawson, and a little in Bevan. The others seem to see things very darkly indeed. Writing a review a day or two after a terrific and bestial war has been averted, at least for the moment, is it too sanguine to believe that despite all imperfection and error God has been at work (even here and now) in the hearts of men, shaping events, guiding the nations, bringing some good out of evil and some understanding out of hatred, so that in this world (this very world in which we live) a proximate good, real to Him because the world is loved by Him, may be realized and effected?

If something of this is true, then there should be something of this in such a book as the present discussion of the kingdom of God and history. Paul Elmer More once said to the reviewer that Christianity was often too world-affirming; more negation was required, he said, more *no-saying*. But is there not an equal danger that in our reaction from pretty optimism and bright hopefulness, we may forget that the Incarnation neither simply affirms nor simply denies, but wholly transforms the world, and that in doing so it dignifies it (here and now, mind you) with a value which is from God?

W. NORMAN PITTENGER.

A Fine Treatment of a Dazzling Masterpiece

THE FOUR GOSPELS OF KARAHISSAR. By E. C. Colwell and H. R. Willoughby. University of Chicago press. \$25.

THE BYZANTINE emperor Michael Paleologus in pursuing a tortuous foreign policy had frequent occasion to resort to bribery, and—an interesting sidelight on 13th century religion—found that his most efficacious bribes were richly illuminated copies of the gospels. The artists of the imperial scriptorium were therefore set to work to produce masterpieces so dazzling as to corrupt the most tender consciences, and many of these masterpieces still exist today. One of them—the Rockefeller McCormick codex—has already been published in luxurious format by members of the University of Chicago, and now Dr. Colwell and Dr. Willoughby add a companion codex of almost equal beauty and interest.

Written perhaps in 1261 its history is obscure until 1283 when John Comnenus took it to Trebizond. Here it was preserved for two centuries. At the fall of the city in 1473 it was carried to the fastness of Karahissar, some 50 miles to the south, and given to the local monastery. So rich was the workmanship that magical powers were ascribed to the manuscript, and one of its most interesting features is the long series of subscriptions at the end (colophons). These are dated from 1575 to 1848, and their character is illustrated by this example: "I, Nektarios, priest and monk, came, and the priest, Lord Eugenios from the monastery of the all-Holy (Lady) of Soumela; and we worshiped the holy Four Gospels in the year 1673(?)."

The Russian diplomat Titoff, however, persuaded the owners to sell him the precious volume, and in 1854 he presented it to the Imperial library of St. Petersburg, where it still remains; its official designation is now Leningrad ms. gr. 105. Although listed in all the standard catalogs of New Testament manuscripts, by some fatality the annexed descriptions are full of blunders; and the facts about it are made known for the first time in the present edition.

The text is collated by Dr. Colwell and has the same rather depressing features that characterize other luxurious Evangelaries. The artists had souls superior to textual uniformity or even completeness: the codex exhibits a bewildering conglomeration

of text-forms and omits many verses from St. John. Dr. Colwell analyzes the reading minutely; important for textual criticism is an unexpected corroboration of certain of Von Soden's contentions regarding Byzantine subtypes.

Of far greater interest to most readers, however, is Dr. Willoughby's study of the illuminations. There are 65 miniatures and seven decorative canon arcades, making a total of 72. All of these are reproduced in collotype, together with many others from other sources that are used for comparison, so that the second volume contains 137 full-page plates. Each of these is analyzed in close detail and a comparative iconography supplied; so complete that the volume would serve admirably as a compend of the history of Christian art to the end of the 13th century. And many specialists hold—and with good reason—that it was in this century that truly religious art reached its culmination. A newly attained freedom gave graceful naturalness to the composition, but without sacrificing the best Byzantine tradition with its sense of awe in the presence of the divine.

BURTON SCOTT EASTON.

Editing the Prayer Book

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understanding of the parallelism of Hebrew poetry, a comprehension of the principles of Anglican chanting, and a feeling for euphonious English prose. The beginning of Psalm 25 should perhaps be pointed somewhat as follows: "Unto Thee, O Lord, will I lift up my soul; * my God, I have put my trust in Thee. [2] O let me not be confounded, * neither let mine enemies triumph over me." Various other passages in the Psalms would be improved by a similar revision.

This list of suggestions might be extended at considerable length, but enough has been said to indicate the possibility and, it is hoped, the desirability of such a judicious editing of the Book of Common Prayer. Our Liturgical Commission includes in its membership men who are expert in liturgical matters and it would be quite appropriate for them to examine the entire Prayer Book carefully with a view to discovering and, at the proper time, proposing such verbal emendations as would make it more consistent in its usage, more convenient for, and more intelligible to, its users, and hence better fitted for the purpose which it is designed to serve.

The Church and the Children

(Continued from page 513)

preparing for confirmation at the Bishop's visitation in November.

In the beginning the picture was one of children frowning, depressed, quarreling, because of cruel hardships and poor environment. A few months is not a long time, and yet in these few months the picture has been noticeably changed—children laughing, playing, worshiping. It is the difference between secular influences which have no power to really change a life, and the warmth and love and care of the influence and atmosphere of Holy Church, the Body of our Lord Jesus Christ.

This is a small beginning in the midst of many and urgent needs of the community of the present. But the church is convinced that it is a move in the right direction. The parish church has awakened once more to carry on her divine commission through social service, through education and training, through care of bodies, and through real worship, all centered, as they must always be, in our Lord Jesus Christ.

Man and Coward

BETTER TO be a man and be crucified than to be a coward and be damned.

—Bishop Jenkins.

CHURCH MUSIC

Rev. John W. Norris, Editor

The Soloist's Position

LAST SPRING an article was printed in this column dealing with the question of whether a soloist should face the congregation when singing. It is my opinion, expressed at that time, that soloists should face across the chancel and not draw attention to themselves by turning to the congregation.

A correspondent in California, who evidently feels that this opinion is open to argument, writes:

"When singers sing, they should, of course, sing to the glory of God, but should they not also sing to be understood of the people and to lead the people in their adoration of God? Can they do that unless they are heard?"

It seems unnecessary to me for the singer to face the congregation in order to be heard. Surely it is not necessary for a competent soloist who knows how to use his voice properly. Even in a large church a singer can face across the chancel and still be heard. Some allowance must be made, of course, for buildings with bad acoustics.

In such buildings it may be necessary for the singer to face otherwise than across the chancel in order to be heard, but if such is the case the individual singer should be placed in the ranks of the choir so that the attention of the congregation is not riveted upon the individual. When the singer stands out by himself and faces the congregation, the service, momentarily at least, assumes the appearance of a concert. The ideal way is to avoid the use of soloists as far as possible.

Probably the greatest obstruction to the choir or soloist's being heard is the fact that the words being sung are too frequently sacrificed in the interest of tone. Clear enunciation is vital to good Church music, and the absence of it often destroys the effectiveness of the choir's singing. On the other hand, the words should not be emphasized to the extent that the tone is ruined.

This same correspondent also asks whether I think it is necessary for all churches to have the choir split in two sections and stuck up in the chancel hiding the altar. He asks whether the choir should not be either in a balcony over the entrance or in a small gallery to one side of the front of the church.

It is not necessary to have the choir in the chancel. Unfortunately, however, most of the buildings erected in the last 50 years have been so constructed that the only provision made for the choir is in the chancel. Galleries either over the entrance or at one side are no longer built into the structures.

Many people would resent the change because "they like to see the singers." Yet the ideal place for the choir is in the west gallery, leaving the altar the focus of attention in the church.

In parishes where it can be done, an ideal arrangement is to have a men's choir, which sits on either side of the chancel, to sing plainsong, while the choir that sings the harmonized music is placed in the west gallery. A plainsong choir of this type is generally small. Placed at one side of the chancel, the men do not command attention to themselves and the altar is not obstructed. The result is a very real sense of worship through music.

NEWS OF THE CHURCH

Three Great Themes Viewed by Bishops

Missions, Forward Movement, and Unity Chief Topics of House at Memphis Meeting

MEMPHIS, TENN.—The three great subjects of missions, unity, and the Forward Movement were considered by the House of Bishops at its meeting here, November 1st to 3d. The problems of war and totalitarianism also produced two messages, reasserting the Church's interest in peace and in democracy and asking the cessation of commerce in war supplies.

The Episcopal Church's comparative lack of fulfillment of its missionary obligations was denounced in an address by Bishop Hobson of Southern Ohio who is chairman of the reorganized Field-Publicity Department of the National Council.

Bishop Hobson rehearsed the action of the recent session of the National Council which adopted a budget having in it \$180,000 not in sight for 1939, because of a large bequest and other gifts which helped balance the budget of the current year, and a further \$100,000 as a challenge to the missionary leadership and people of the Church to go forward in this particular phase of the common responsibility.

PROPORTIONS WRONG

He cited figures to show the large totals being given by Churchpeople; the enormous proportion kept for local parochial use, and the relatively insignificant sum contributed for the missionary programs of diocese and general Church. The whole of this total barely exceeded \$2.00 per capita while the item for the world work of the Church reached only \$1.00 per capita.

This record, he pointed out, placed the Episcopal Church fairly at the top among Christian communions in America with respect to sums collected and spent locally and almost literally at the bottom of such a list in the per capita given for missions. Bishop Hobson declared his belief that there should be a going forward at this point, and urged the cooperation of the bishops as leaders to secure a greater loyalty to work undertaken at the specific command of the Founder of the Church.

RESOLVE TO EXPEDITE PAYMENTS

In response to presentation of the financial needs of the Church by Bishop Hobson the House of Bishops unanimously adopted a resolution which reflected appreciation of valuable statistical data provided by James E. Whitney, assistant treasurer of the National Council, indicating that for the final two months of the year a total of \$575,924 must be collected. Mr. Whitney pointed out that this situation was normal to this period

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VERY REV. A. H. BLANKINGSHIP
Dean Blankingship has accepted his election by the House of Bishops as Bishop of Cuba.

\$4,534,984 Designated by Seventh Day Adventists as 1939 Missionary Work Fund

BATTLE CREEK, MICH.—Expansion of missionary activities was reported at the annual conference of the world council of the Seventh Day Adventists here. An appropriation of \$4,534,984.93, an increase of \$189,007.41 over last year, was set aside for missionary activities during 1939.

It was reported that Adventist missionaries now use 714 languages in their work, an increase of 65 over last year. The work is carried on in 385 countries, islands, and island groups by 20,029 evangelistic and institution workers, according to the report. The Church has approximately 152,000 adult members.

Mark 100th Year in Frankfort, Ky.

FRANKFORT, KY.—The Church of the Ascension of this city celebrated its centennial October 30th and 31st. Bishop Abbott celebrated the Holy Communion and the Rev. R. L. McCready, dean emeritus of Christ church cathedral, Louisville, a former rector of the parish, preached. At a mass meeting later, Bishop Penick of North Carolina, a son of the parish, preached.

Report Dr. Franklin Still Sick, Confined to Hospital

NEW YORK—Dr. Lewis B. Franklin, whom illness prevented from attending the October meeting of the National Council, is still seriously ill, according to information received on November 4th. He is confined to a hospital.

Bishop Rogers Dies on Return to Ohio

Suffers Stroke Just After Going From Detroit to Gambier; Had Long Been Ill

CLEVELAND—Bishop Rogers of Ohio died at midnight November 6th in Mercy hospital in Mount Vernon. He had been ill for some time. In August he suffered a heart attack, and was subsequently removed to Grace hospital, Detroit. Last week he left Detroit for Gambier, believing that he was well enough to stand the journey. In Gambier he was overcome by a stroke.

Bishop Rogers' resignation was accepted by the recent meeting of the House of Bishops, his intention to resign having been announced January 27th at the annual convention of his diocese. October 10th Bishop Tucker was elected Coadjutor of Ohio, with the knowledge that he would soon succeed to Bishop Rogers' position.

Bishop Rogers would have been 62 years old November 14th. His first heart attack this summer occurred in the Adirondacks. This was followed by a second and more serious one at Muskoka, where he was temporarily confined in a hospital. Three weeks later he was taken to Grace hospital in Detroit, and a week later he was able to be removed to the home of friends in Detroit.

A requiem was said for Bishop Rogers on November 9th at Trinity cathedral here, and the burial service was performed in the afternoon of the same day. Interment took place November 10th in Woodlawn cemetery, Detroit.

BORN IN NEW JERSEY

Warren Lincoln Rogers was born in Allentown, N. J., November 14, 1877. First attending the University of Michigan, he then went to New York, where he took a full course at General theological seminary and Union theological seminary at the same time. In 1911 he received his degree from both institutions.

Ordained deacon and priest by the Bishop of Michigan in 1911, he was assigned to the charge of St. Thomas' parish, Detroit. Two years later he went to Pittsburgh where he was associate rector in Calvary parish until 1916. Then he was called to St. John's parish, Jersey City, N. J.

In 1920, he became dean of St. Paul's cathedral, Detroit. He then did extensive preaching over the radio, becoming known as the radio dean.

In 1925 he was elected Bishop Coadjutor of Ohio, being consecrated in St. Paul's cathedral, Detroit, on April 30th of that year. He removed to Cleveland to begin assisting Bishop Leonard. In September of the next year he succeeded as

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450 Refugees Leave Kuling Mission Camp

Bishop Huntington and Miss Clark
Go Down Mountain Trail on Move
to Nanchang, China

SHANGHAI—Of the 450 refugees, including Bishop Huntington, who left the Episcopal missions camp at Kuling during the week of September 21st to 28th, only one, the Rev. H. P. Wie, was injured en route, writes Miss Clark, a Church mission worker, in describing the partial evacuation of refugees who had been at the conference center refugee camp. Mr. Wie was wounded by flying shrapnel. Miss Clark continues:

"In most of the groups there were well over 100 people and ours was no exception. We left Kuling about 9:30 last Sunday morning (September 25th) and had a nice trip, going up over the mountain by the Temple in the Clouds, and then down a very narrow, steep trail until we reached the valley at the foot of the mountain, one of the prettiest I have ever seen. . . .

"I had a chair . . . and as it was broken, a fact I did not discover until after leaving Kuling, I walked a good part of the way after all. I really enjoyed it.

"We had men to carry our baggage, and I brought as much as one man could carry of my personal belongings, and another man carried the office books and records. As only a certain number of men were available, we had to leave many things behind.

FIND RICE HARVESTERS

"It was a joy when we reached the foot of the mountain in the mid-afternoon to find people harvesting rice, and to see that much of it had been harvested already. After looking down on Kiukiang with the fields surrounding it full of rice but unharvested, we could appreciate the work of these men more than ever before.

"We walked for some distance across the fields and through the valley until we reached the stop for the first night, Lu Shan Lung, a seemingly peaceful village surrounded by mountains and made more beautiful by a mountain brook running through it.

"However, while waiting for the rest of the party to arrive, we were startled by a loud explosion on the top of one of the nearby mountains. When a second explosion came we decided to eat our supper indoors. . . .

"It had been planned to make an early start, trying to get through the most dangerous part of the trip before it was too light—which some of the groups did—but even though we got up at 4:15 it was much later when our large party was ready to start. Before we reached the danger zone we could hear the sounds of bombing and firing.

HIDE FROM PLANES

"There was no way except to go on, and on we went, sometimes hiding in the bushes or under the trees when the planes seemed to be coming too much overhead. We preferred not to be seen! . . . The soldiers along the way were continually hurrying us on . . . and in several instances were helpful. . . .

"The bridge at Teh-An had been blown up, and when we reached there between 4 and 5 in the afternoon, we found a most picturesque bridge of boats across which we

All's Well in Hankow and Kuling—Wireless Report

NEW YORK—All members of the Church missions staff in Hankow, China, are safe and the mission property is intact, according to a wireless message received November 5th by the Foreign Missions Department here from Bishop Gilman.

Bishop Gilman relayed a message from Kuling. All is well there, he stated. This, it has been ascertained, applies to Mr. and Mrs. Jan van Wie Bergamini and Miss Mary Parke, who at the last report were in Kuling.

walked, admiring the view of the mountains in the distance. We were glad to think that trucks would take us the rest of the journey to Nanchang.

"I have written in a previous letter of the little children being carried in baskets by carrying coolies. . . . The older children were good travelers. If there hadn't been the danger surrounding us, and if so many people hadn't had to carry things, it would have been an enjoyable trip. We came through some very lovely country. . . .

"In Teh-An our group separated as there were no trucks going directly to Nanchang. . . . Bishop Huntington and I were put in a Red Cross truck and the others went to Cheoching and from there to Nanchang by either truck or boats. Our truck evidently had no springs and at times it was quite crowded. One of our passengers was a very sick woman . . . and part of the time she slept in my lap. . . .

NO ROOM FOR FEET

"When we were leaving Kuling we were told to take only what was necessary, and I suddenly discovered that evidently we were intended to leave our feet behind—there just seemed to be no place for them! But that I refused, and we finally arrived in Nanchang with them in their proper place, and entirely usable. . . .

"Nanchang is not a good place to use for a permanent base just at present, and it may be that our Kuling group will break up into smaller groups and go to different places where things are quieter and there is less likelihood of the approach of the fighting line. . . .

"There is a possibility that it may be better for the Bishop's office to be in Shanghai. . . . At present it doesn't seem advisable for his office to be moved further into the interior and perhaps be cut off from the rest of the diocese and from communication with Shanghai and New York."

Deaconess Adams Leaves Chicago for Work With Wyoming Indians

CHICAGO—Deaconess Edith M. Adams, who organized the diocesan correspondence school for children in town and country sections of the diocese of Chicago, has announced her resignation from this work to go to the diocese of Wyoming to work under Bishop Ziegler.

In her new position, Deaconess Adams will serve as director of religious education on the Wind River Indian reservation in northwest Wyoming. This covers a vast amount of territory and is one of the Church's most important missions to the Indians. She will work with the Shoshone tribe, with headquarters in Ethete, Wyo.

Dedicate N. Y. Hostel for Social Students

Rainsford House, Memorial to Work
of Dr. Rainsford, Is Subject of
Service at St. George's

NEW YORK—Rainsford house, the new hostel for young men interested in social problems, opened by St. George's church this autumn, was formally dedicated at an impressive service held in St. George's church on October 30th. Brahms' *Requiem* was sung in full by the choir. This alone drew large numbers of musicians to the service, many of whom were heard to say afterward that the rendition had been of very great excellence.

The *Requiem* was followed by an address by the Rev. Dr. John Howard Melish, rector of Holy Trinity church, Brooklyn. Dr. Melish, who was once Dr. Rainsford's assistant, took for his subject The Old Rector, and gave a moving account of the ministry of Dr. Rainsford, concluding with a high tribute to his life as a pastor, citizen, and friend. The dedication was then made, with prayers offered by the Rev. Elmore M. McKee, the present rector of St. George's.

Announcement was made that 10 young men are now in residence in Rainsford house, and that two others are registered. The capacity of the house is 14.

They represent the following professions and businesses: law, banking, journalism, merchandising, engineering, and salesmanship. The residents will give one night a week to volunteer work in various social centers, including Greenwich house, the Henry street settlement, the James center of the Children's aid society, the Flanagan youth center, the Big Brother movement, and in the Boys' club of St. George's parish.

It is expected that Rainsford house will be self-supporting as soon as the cost of adapting the building to its present uses and equipping it has been defrayed. This amounts to \$2,000, a considerable part of which was given in the special collection at the service of dedication.

It will be recalled that Rainsford house is not a new building, but a house owned since 1892 by St. George's and used for several other purposes by the parish before the depression. At that time it was rented on a lease which expired this year, when the plan of making it into a residence for young men interested in sociological problems was formed. It is named for Dr. Rainsford because of his notable work in this field, as well as in affectionate remembrance of him as rector of St. George's.

Add 10 Feet to Georgia Church

QUITMAN, GA.—A number of changes have been made to St. James' church here recently, including the adding of 10 feet to the building and the installing of five new windows. The Rev. Thomas G. Mundy is vicar.

Defends Christian Rights in Germany

Cardinal von Faulhaber Vigorous in Implied Criticism of Nazis; 5,000 Citizens Hear Speech

NEW YORK—Cardinal von Faulhaber delivered a vigorous defense of the rights of Christians against the Nazis before 5,000 Roman Catholics in the Munich cathedral on November 6th, according to the *New York Times*. The crowd had waited for hours to hear him, and many had to be turned away because of lack of space.

The Roman Catholic Church, the Cardinal maintained, stands for an equitable balance between the rights of the community and the individual. Liberalism, he said, is based on the rights of man, but it has led to the exploitation of the worker by capital and to subordination of the public interests to individual enterprise.

Calling the Nazi régime a swing to the "other extreme," he implied that it proclaims the individual man is nothing in relation to the community. The Roman Church, he insisted, must now champion the rights of the individual. He proclaimed four inalienable rights of the individual.

They are: to believe in God, to worship God and attend divine service, to express opinion and follow the dictates of conscience; and to collaborate in all tasks of the nation.

He recalled Hitler's speech of September 12th, when the *Fuehrer* said Germany's greatest assets were her creative personalities. The Cardinal interpreted this to mean recognition of the rights of personality.

POPE SEEKING REPORTS

The *Angriff*, Berlin newspaper, recently noted that between September 29th and October 1st three monsignors, five bishops, two archbishops, and two cardinals had gone to the Vatican by command. It said the papal order required the clergy to report to the Pope on the feeling in Germany.

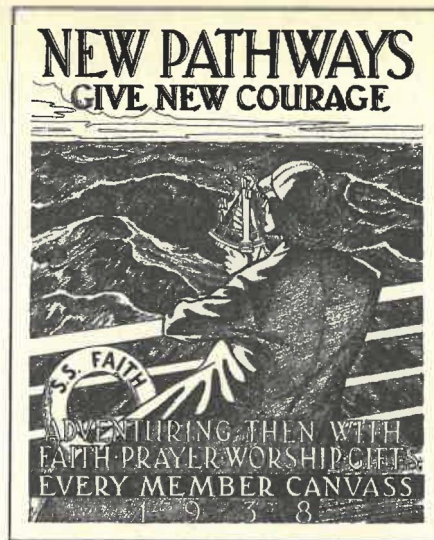
"Thus," the newspaper story continued, "the Holy Father once again prepares for action at the Christmas consistory. . . . It is hoped the prelates called the Pope's attention to the results to the Church in Germany from the *Osservatore Romano's* war baiting during the September crisis."

NINE MONKS ARRESTED

A report from Innsbruck states that Nazis arrested nine Serviten monks and a great number of other citizens November 3d, as a result of a drive against alleged immorality among monks.

"The monastery is a den of vice of the first order," Joseph Buerckel, commissioner for Austria, declared, "besides which the hostile attitude of monks, which was disclosed by documents recovered in the monastery, fades into the background."

Immediate closing of the monastery has been ordered. The Servitens are a mendicant order founded in 1233 by seven Florentines.



EVERY MEMBER CANVASS POSTER

Many parish houses are displaying the poster shown above in connection with the Every Member Canvass now under way. The suggestion is a lifting of the clouds of depression. On the reverse side, the poster suggests graphic ways for presenting budgets. The poster, in color, is issued by the National Council.

150 Lives Endangered as Church Floor Collapses

HILLMAN, MICH.—Bishop and Mrs. Creighton, Deaconess Robinson of Alpena, and a congregation of 150 persons narrowly escaped serious injury as the floor of Calvary church, Hillman, collapsed at the end of a confirmation service on October 23d.

The floor was held in place by beams supported by an iron truss, and when the congregation passed into the center aisle following the service, the truss snapped, allowing the central beam to collapse. The floor suddenly settled about a foot, and was only prevented from falling through to the basement and onto the furnace by the supplementary beams at the ends of the building.

The pews were wrenched away from the walls, and considerable damage was done to the interior.

Bishop Creighton reports that there was not the slightest panic, and that in spite of the danger, no one was injured in any way.

Romans Condemn Only 7 Movies

WASHINGTON (RNS)—Only seven of the 580 motion pictures reviewed by the National Legion of Decency during the past year were condemned, according to the annual report just made public. Three hundred and forty-five were classed as unobjectionable for general patronage; 194 were called objectionable for children, and 32 objectionable in part.

Chicago Diocesan Convention

EVANSTON, ILL.—Bishop Stewart has designated St. Mark's church, Evanston, as the place of the 1939 Chicago diocesan convention. The convention will be held February 7th and 8th. The Rev. Dr. Harold L. Bowen, rector of St. Mark's church, is chairman of the convention committee by appointment of the Bishop.

Interracial Group to Meet in Chicago

Conference Under Auspices of Joint Commission on Negro Work Plans to Formulate Recommendations

WASHINGTON—A national interracial conference of Churchmen is to be held at the International house, University of Chicago, Chicago, on November 29th and 30th, according to information just released by Lieut. Lawrence A. Oxley of this city. The conference is under the auspices and direction of the Joint Commission on Negro Work, a commission appointed by General Convention of 1937 to advise with the National Council for work among Colored people on a national scale.

Among the speakers will be the Presiding Bishop; Mrs. Franklin D. Roosevelt; Dr. Mary McLeod Bethune; Drs. Channing Tobias, Daniel A. McGregor, Spencer Miller, Jr., and Paul Douglas; and A. Philip Randolph.

The tentative program includes two public mass meetings, one at St. Luke's pro-cathedral in Evanston, Ill., and the other at the International house. In Evanston, the pro-cathedral choir will be augmented with choirs from churches in the greater Chicago area for the occasion, and the Chicago National Youth Administration choral club of 100 voices will sing at the International house.

Objective of the conference is to prepare and offer a set of definite recommendations to the Joint Commission on Negro Work for presentation to the next General Convention. The conference will be limited in its scope to objectives which can be accomplished in whole or in part by action of the National Council and General Convention.

COLORED AND WHITE SPEAKERS

Each major program topic will be presented for discussion at one or more general and discussion group meetings, the speakers and discussants being Colored and White persons having a definite awareness of the purpose of the Commission.

Discussion groups will consider such subjects as The Church and the Rural Negro, The Church and the Urban Negro, The Church and Negro Education, and The Church and Negro Welfare.

Membership will be made up of bishops, clerical and lay delegates, representatives of the Woman's Auxiliary, and officers of several departments of the National Council. There will be representatives from the American Church Institute for Negroes, the Girls' Friendly society, the Brotherhood of St. Andrew, the laymen's league, the national federation of Episcopal young people, and many other Church organizations.

The Presiding Bishop will be the preacher at the missionary service held November 29th at St. Luke's pro-cathedral, Evanston.

More information may be obtained from the director, Lieut. Oxley, 1111 Columbia road, Northwest, Washington.

Three Great Themes Viewed by Bishops

Continued from page 517

of the year but urged immediate attention so that the books of the National Council might be closed without deficit.

The House of Bishops adopted the following resolution:

"Whereas the House of Bishops has been made aware of the situation revealed in the statement of the assistant treasurer of the National Council as shown above, therefore, "Be it resolved that we pledge ourselves to bring this matter to the attention of our respective dioceses or districts immediately and call upon them to join us in such action as may be necessary to assure the payments of the expectations for the year 1938."

This session of the House was the first to be presided over by the Most Rev. H. St. George Tucker as Presiding Bishop, Bishop Tucker receiving ovations at the beginning and end and evidenced a complete familiarity with the involved rules which govern procedure in the House at every turn.

"DEEP RELIGIOUS FEELING"

The session was marked by a deep religious feeling heightened by the fact that the Forward Movement Commission met for two days preceding its session and brought into the thought and action of the whole group the intensive evangelistic zeal which marks the expanding program of the Commission. Missionary stress flowed from a great mass meeting which filled St. Mary's cathedral to capacity when inspiring addresses were delivered by Bishop Block on the missionary motive and program, by Bishop Quin on the spirit of the Forward Movement, and by the Presiding Bishop forcefully summing up the gist of both messages.

The actual meeting of the House began as ever with the celebration of the Holy Communion and as ever the election of missionary bishops held in Calvary church was preceded by the Eucharist, the Presiding Bishop in each instance being celebrant. This same evangelistic spirit dominated the actual sessions of the House, both the program of the Church and the Forward



SPEAKER AND HOST

Dr. Francis B. Sayre, assistant secretary of state, is shown with Bishop Maxon of Tennessee at the dinner in Memphis at which Dr. Sayre addressed the bishops and visitors on The Church and the World. (Acme Photo.)



AT FORWARD MOVEMENT COMMISSION MEETING

Church leaders present included: (front row, left to right) Bishops Wing, Maxon, Block, Tucker, and Sturtevant, and Mr. R. E. Blight; (behind them, left to right) Z. C. Patten, Rev. J. P. De Wolf, Rev. T. S. Will, C. P. Morehouse, Rev. S. H. Lindsay, Bishop Sterrett, Rev. W. M. V. Hoffmann, SSJE, Rev. A. R. McKinstry, Bishop Hobson, Bishop Dagwell, Rev. A. Zabriskie, Stuart Cushman, Rev. H. J. Weaver, Bishop Carpenter, Warren Kearney, Rev. A. M. Sherman, Bishop Dandridge, and Rev. C. W. Sheerin.

Movement's demand for spiritual advance being voiced impressively by leaders in both movements.

UNITY CONFERENCES

Recent conferences looking toward organic unity between the Presbyterian and the Episcopal Churches engaged the attention of the House of Bishops in the presentation by Bishop Parsons of California of a comprehensive report of this situation.

Bishop Parsons is chairman of the Joint Commission of General Convention on Approaches to Unity. This body will make its report at the next General Convention, the statement to the House of Bishops being only informative.

The Bishop declared that overtures were under way not only with the Presbyterians but with the Methodist Episcopal Church, the Lutheran, and the Reformed Episcopal Church, but that recent conferences had dealt exclusively with Presbyterians. The most recent conference was held at the General theological seminary, New York City, on October 27th and 28th and included both the Episcopal Church group and the Presbyterian Commission.

Bishop Parsons paid tribute to the distinguished service rendered in all these negotiations by the Rt. Rev. Frank Wilson, Bishop of Eau Claire, and the Rev. Dr. Howard Chandler Robbins of New York City. Bishop Parsons read a general statement prepared by the two bodies as well as the text of a proposed concordat which will later be considered by the official administrative bodies of both communions [L. C., November 9th].

ACTION FOR DISCUSSION ONLY

Bishops Parsons and Wilson made clear in later debate that the action taken and

the concordat adopted were for purposes of discussion only and that any action whatever by the official bodies of either Church would necessarily be deferred until the Lambeth Conference of 1940 had pronounced upon a similar movement now under way between the Episcopal Church of Scotland and the Scotch Presbyterian Church. Action in America will be conditioned by the success or failure of the Scotch-Anglican negotiations.

LAMBETH CONFERENCE

The House of Bishops was also asked to look forward to the Lambeth Conference in a brief address by Bishop Oldham of Albany. The Bishop attended last summer a meeting held at Lambeth palace of the

Bishop of Massachusetts Given Post of Assessor

MEMPHIS, TENN.—Bishop Sherrill of Massachusetts has been appointed assistant to Presiding Bishop Tucker, it was announced at the House of Bishops meeting here recently. The office is called after the old English title, assessor.

Bishop Sherrill has filled the unexpired term of the late Bishop Cook, and the Presiding Bishop renewed the appointment for the period ending with the 1940 General Convention.

He has not, the Presiding Bishop announced, been able to find any particular duties assigned to an assessor. It is an extremely easy post, and the Bishop of Massachusetts, in accepting the appointment, promised to strive earnestly to see that the duties were not made any harder.

Reorganization Plans of Field and Publicity Told

MEMPHIS, TENN.—Opportunity was given by the Presiding Bishop for the House of Bishops to hear from the Rev. Dr. Charles W. Sheerin, new second vice-president of the National Council, a tentative report of reorganization activities being directed by him at Church Missions house.

Dr. Sheerin outlined plans to bring the helpful agencies of national headquarters more closely to the needs of the individual parish, providing as a major feature, aids in many of the activities which make up parish programs.

Dr. Sheerin asked the cooperation of the House as these plans are matured, declaring that with his own appointment the Presiding Bishop was engaged in an earnest effort to obey effectively the will of General Convention, that there be reorganization.

consultative committee which is preparing the program for that gathering. He reported that, offsetting a complaint by Americans that the Conference was too much dominated by the English, there was a complaint on their part that despite many invitations Americans failed to take adequate part in meetings and discussions.

Bishop Oldham reported two topics on which Americans are especially asked to make contributions, the question of Church unity and the problem of intinction in connection with Holy Communion.

Bishop Johnson of Colorado suggested the appointment of a committee for more adequate participation in the Lambeth Conference. This plan was adopted and the Presiding Bishop appointed to this committee Bishops Oldham, Johnson, Ivins, Brown, and Keeler.

It was announced that Bishop Parsons of California already had accepted an invitation from the Archbishop of Canterbury to prepare a brochure on unity.

FORWARD MOVEMENT

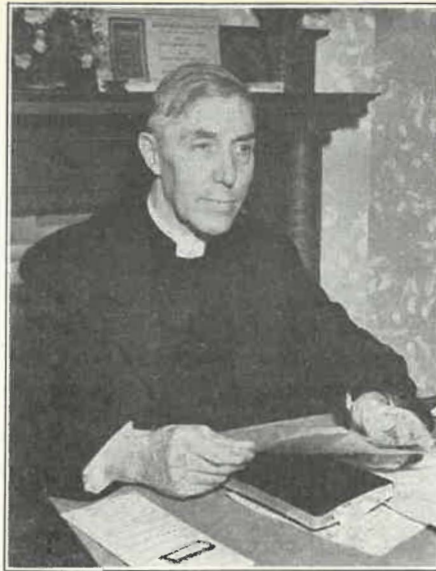
The Forward Movement through Bishops Hobson, Block, and Sturtevant presented to the House of Bishops a comprehensive statement of the work of the Commission and plans for the extension of

Dean Blankingship Accepts

The Very Rev. A. Hugo Blankingship, dean of Holy Trinity cathedral, Havana, Cuba, who was elected Bishop of Cuba by the House of Bishops when it met in Memphis, Tenn., November 1st to 3d, has cabled his acceptance of the position.

that work in terms of personal contact as well as printed message and by the development of the retreat to quicken the spiritual vision of clerical and lay leadership.

Bishop Hobson reported healthful financial conditions and declared that from the present outlook all debt would be liquidated by the close of 1939. He described increasing cooperation between officers of the National Council and the Commission



BISHOP TUCKER AT MEMPHIS
(Memphis Press Scimitar Photo.)

and predicted that a unified program would prove a powerful influence in promoting the work undertaken by both.

The Bishop pleaded earnestly for cooperation by the Bishops and forcefully developed the program of the Forward Movement Commission as fundamental in any rehabilitation of Church life.

Bishop Block outlined a two-fold approach shortly to be made to the Church in an effort to spread more widely and more effectively the message of the Commission.

The more important will be a series of conferences to be held experimentally in a few dioceses, probably one in each province. Skilled leaders—a bishop, a priest, a layman, a lay woman—will meet small, carefully selected groups, equipping them to become units of promotion in their several parishes or parish centers.

The other mode, sponsored by Dr. Francis B. Sayre, is strictly a layman's activity. A single lay leader will meet selected laymen to equip them for local and effective leadership in the terms of a genuine forward movement.

Bishop Sturtevant urged the inculcation of greater spiritual power through retreats primarily of the clergy, thus to empower this leadership to heighten spiritual ideals and so to add power.

NO PASTORAL ISSUED

The House of Bishops issued no Pastoral for the first time in many sessions. Instead two statements to the Church were adopted, one dealing with non-Christian tendencies in national and international affairs, the other an emphatic protest against commerce in war supplies. The former statement makes a plea for world peace and declares that "passive unconcern may prove fatal to the cause to which the Church is irrevocably committed." [See page 514.]

The statement adopted with respect to war profits was adopted originally by the National Council and now is approved by the House of Bishops and issued as its own. [The statement appeared in full in THE LIVING CHURCH for October 26th.]

Action on Election to Salina Deferred

Bishops to Study Merger Proposal; Accept Resignation of Church's Only American Negro Bishop

MEMPHIS, TENN.—The House of Bishops deferred action on the vacancy in the missionary district of Salina, subject to study of a proposed reunion of Salina with the diocese of Kansas. The study is to be conducted by a committee which includes Bishops Spencer, Ingley, Casady, Ziegler, and Quin. Final action will probably be deferred until General Convention.

Two bishops were, as reported in THE LIVING CHURCH for November 9th, elected by the House. The Very Rev. Alexander Hugo Blankingship, dean of Trinity cathedral, Havana, Cuba, is missionary Bishop-elect of Cuba; and the Rev. Spence Burton, SSJE, father superior of the Society of St. John the Evangelist, is Suffragan Bishop-elect of Haiti.

Bishop Demby, Suffragan of Arkansas, tendered his resignation to the House. It is to take effect February 1, 1939. He was consecrated 20 years ago for leadership in work for Negroes. The resignation was accepted. The Church thus lost its only American Negro Bishop, the only other Negro Bishop being the Rt. Rev. T. M. Gardner, Suffragan of Liberia. He was born an African tribesman.

The roll call revealed 90 members of the House in attendance. The secretary's report revealed that there are 151 members of the House, active and retired, of whom 140 have votes and a constitutional majority therefore being 71 votes. There are at present 27 bishops who have retired from active administration.

NEW BISHOPS INTRODUCED

Ten newly elected bishops were introduced. These included the Rt. Rev. Drs. Robert F. Wilner, Suffragan of the Philippine Islands; Raymond A. Heron, Suffragan of Massachusetts; Charles C. J. Carpenter, Bishop of Alabama; Edmund P. Dandridge, Coadjutor of Tennessee; Hen-

Fr. Burton Accepts

NEW YORK—The Rev. Spence Burton, superior of the Society of St. John the Evangelist, at present on a tour of the Japanese houses of his order, has cabled his acceptance of the position of Suffragan Bishop of Haiti and the Dominican Republic.

ry D. Phillips, Bishop of Southwestern Virginia; Beverly D. Tucker, Coadjutor of Ohio; R. Bland Mitchell, Bishop of Arkansas; Malcolm M. Peabody, Coadjutor of Central New York; W. A. Brown, Bishop of Southern Virginia; and Karl Morgan Block, Bishop Coadjutor of California.

Of these the last to be consecrated and therefore the "baby" member of the House

is Bishop Mitchell of Arkansas. In the group was the brother of the Presiding Bishop, and Bishop Mitchell of Arkansas was introduced by his brother, Bishop Mitchell of Arizona.

The House stood during the reading of the names of members who had died in the interval since the last meeting held a year ago at Cincinnati. These included the Rt. Rev. William G. McDowell, Bishop of Alabama; the Rt. Rev. Philip Cook, Bishop of Delaware and through the last triennium president of the National Council; the Rt. Rev. Hiram R. Hulse, Bishop of Cuba; and the Rt. Rev. Kirkman G. Finlay, Bishop of Upper South Carolina.

RESIGNATIONS ACCEPTED

In executive session the House considered the resignation of 10 of its members, the cause being in every case age or physical inability. The House accepted all the resignations. They were those of the Rt. Rev. Drs. William L. Gravatt of West Virginia; Ernest V. Shayler of Nebraska; George W. Davenport of Easton; David L. Ferris of Rochester; Irving P. Johnson of Colorado; Robert H. Mize of Salina; Theodore D. Bratton of Mississippi; John Nichols, Suffragan of Shanghai; James Craik Morris of Louisiana; and Warren L. Rogers of Ohio.

A dinner attended by nearly 1,400 persons was a notable feature of the recent gathering at Memphis. The mayor of Memphis delivered a welcome address, to which the Presiding Bishop responded. He was followed by Representative Walter Chandler, who introduced Francis B. Sayre, the chief speaker of the evening.

Dr. Sayre delivered a penetrating analysis of the state of the world today, declaring that breakdown and maladjustment menaced the national and international world.

He declared that Christians must unite upon fundamental social objectives: elimination of war; establishment of an order giving every able person the right to earn a living wage; elimination of selfish exploitation of weak members of society by the strong; and elimination of race, color, or creed discrimination such as bars equality of opportunity and poisons human relationships.

BISHOP MAXON PRAISED

Bishop Maxon, who received eloquent tributes especially from the mayor of the city and repeated ovations from the great gathering, pronounced the benediction. The entire dinner was arranged so that with no delay and no confusion viands brought five blocks from a hotel were served in record time, and the great company was flowing out from the municipal auditorium at 9 o'clock instead of the customary 11.

"We believe in system and efficiency," said Bishop Maxon when enthusiastically commenting on the mechanics of the occasion.

Throughout the evening a large orchestra played, and an added feature of interest was the singing of two groups from Okolona industrial school, Okolona, Miss., which is one of the schools under supervision of the American Church Institute for Negroes.

In the closing moments of the House of



ARCHBISHOP CHRYSOSTOMOS

Archbishop Chrysostomos of Athens, Primate of the Greek Orthodox Church, died October 12th in Athens. (Wide World Photo.)

Bishops session, invitations for the meeting of the House of Bishops in 1939 were presented by the Bishops of Missouri and Arizona. The Presiding Bishop deferred decision.

Amid applause, resolutions were adopted thanking the Presiding Bishop for the splendid fashion in which he had directed the affairs of the meeting, the Bishop saying that the task had proved an easy one, easier than presiding over either the National Council or the convention of the diocese of Virginia.

Gracious words also were adopted for the work of Bishop Davis of Western New York, chairman of the Committee on Dispatch of Business, who has succeeded Bishop Sherrill as czar of procedure. The House stood and applauded as a resolution was adopted expressing the gratitude of the House for the exceptional kindness and hospitality extended by the diocese of Tennessee in the person of Bishop Maxon.

With prayers and benediction by the Presiding Bishop, the session adjourned.

Archbishop of Athens Is Elected by Greek Bishops

NEW YORK—Bishop Damaskinos, Metropolitan of Corinth, was elected Archbishop of Athens and Primate of Greece on November 5th in Athens, Greece, by a convention of the bishops of the Greek Orthodox Church. He succeeds the late Archbishop Chrysostomos, who died October 22d.

Archbishop Damaskinos was born 53 years ago in Naupaktos, Greece. He is a graduate of the University of Athens. In 1922 he became Bishop of the see of Corinth.

In 1930 he came to the United States as representative of the Patriarchate of the Greek Orthodox Church at Istanbul, Turkey, remaining here eight months. In this time he succeeded in reconciling two factions of the Church.

Anglican and Roman Priest Mediate in Miners' Strike, End Crisis for Thousands

WILKES-BARRE, PA.—Two priests, one of the Anglican faith and the other of the Roman Catholic, by their mediations in a strike at the Susquehanna colliery company mine in Nanticoke have ended a crisis in the lives of 2,900 families in Nanticoke and vicinity.

The men went out on strike July 14th, and recently the period during which they were to receive relief or unemployment insurance was approaching its end. Nanticoke was in danger of becoming what in these regions is called a ghost town. Stores had begun to close. Credit had ended, and there was no more money.

At this point the miners appealed to the Rev. Henry R. Taxdal, vicar of St. George's church, asking him to see whether he couldn't get the company to open the coal mines. Knowing that the path of the mediator is a thorny one and that the great majority of the Nanticoke miners are of the Roman Catholic faith, Mr. Taxdal called in Fr. O'Malley of the Roman church.

Sharing the office of mediator, the two priests worked in conferences for two weeks with the management of the mines, the local union officials, and representatives of John L. Lewis' Committee for Industrial Organization. Each priest had to speak several times over the local radio station, explaining what they were trying to do and why the men should go back to work.

At last they managed to secure concessions from both sides. The miners are now back at work, and the well-being of 2,900 families has been saved, temporarily at least.

Kanuga Lake Chapel to Be Ready for Use in 1939—Bishop Gribbin

HENDERSONVILLE, N. C.—The Kanuga lake chapel at the conference center near here will be completed in time for use next summer, Bishop Gribbin of Western North Carolina has announced.

Bishop Gribbin recently succeeded the late Bishop Finlay as president of the conferences at Kanuga.

The chapel, to cost \$10,000, will be the first permanent one at the conference center. During the past 11 years an outdoor chapel and the rotunda of the hotel have been used.

400 Young People at Meeting

MEMPHIS, TENN.—Four hundred young people of West Tennessee attended a mass meeting in St. Mary's cathedral here on October 30th. Their offering was used to provide equipment for the new community house at Ravenscroft chapel, Brighton, a rural mission ministering to sharecroppers. The meeting was led by the Very Rev. Harold Brown Hoag, dean of the cathedral.

Bishops Ziegler of Wyoming and Sturtevant of Fond du Lac spoke and Bishop Maxon of Tennessee gave the benediction.

Patriarchate Trouble Is Still Felt in East

Parties in Palestine Are Divided on
Question of Reform Before or
After Election of Prelate

By W. A. WIGRAM

LONDON—In disorderly Palestine, the deadlock over the Patriarchate still continues, though the government is doing its best to find some sort of way out of the quagmire. The Firman or Berat, recognizing the Patriarch Timotheus, is ready for issue, as soon as the laity of the diocese (the Arab-speakers as they are called) are ready to recognize the prelate.

Both sides are still holding firm, one party saying "Reform before any election," and the other "Needful reforms can only be instituted by an enthroned Patriarch."

Meantime, a feeling is growing in the land that the conditions that formerly made it well that the monastery of the Holy Sepulchre should be a Greek citadel in an Arab-speaking land, have now ceased to work.

It may be true that there is still need, from the Orthodox point of view, to guard the citadel of the Sepulchre against the perpetual encroachment of the Latins who will assert that it is all rightfully theirs. Still, the defense adopted of making the great monastery purely Greek has had the result of so facilitating Latin propaganda in that once Orthodox land that it looks as if before long only that citadel will be left—so great is the estrangement between the Greek hierarchy and the Arab-speaking Christians.

Again and again petitions are made to the Anglican Bishop in the land, "Why can you not take us into the Church of England?" The Greek monopoly of high office is a thing that will have to go, clearly. The Greeks all assert that no Arab-speaker is fit for office—but for a long time all the approaches to office have been in Greek hands.

SUGGESTED NEW CHARTER

The British authorities, only anxious to see things properly done, have now suggested a new charter for the Church in the land, by which all members of the brotherhood of the Holy Sepulchre shall be, or shall become, subjects of the state of Palestine. (It is agreed already that all Orthodox bishops in Egypt must be or become subjects of that state.)

Then the financial management of the body shall be put into the hands of a mixed board, consisting of the Patriarch, seven bishops, and ten of the Arab-speaking laity. This board is to be allowed to superintend the application of such funds as it contributes, while old endowments and external gifts are to be left as before under the superintendence of the Patriarch.

Meantime, a regulation is proposed that in the future, at least bishops and the higher clergy shall be expected to know the language of the people to whom they minister. The regulation is sensible enough,



PATRIARCH OF PALESTINE
Timotheus, Patriarch of the Greek Orthodox Church in Palestine, has not yet been recognized by the Arab-speaking laity.
(Kertesz, from Monkemyer.)

though one wonders what an 18th-century bishop in England would have said, if he had been told that he would have to reside in his Welsh diocese and learn that barbarous language!

It is also suggested that there should be in future some sort of patronage boards, to suggest Arab-speaking candidates for Arab-speaking parishes. Altogether, the suggested reforms are quite reasonable—probably far too reasonable from the English point of view to be acceptable to Orientals in the midst of a good quarrel.

BISHOPLESS SEES

In Cyprus, the purely political difficulty that has now troubled the Church for some years still continues. Three of the four sees in the island are still bishopless, the Archbishopric of Nicosia being vacant by death, and those of Kyrenia and Kition by exile. Meantime, the Bishop of the one remaining see, Paphos, has made himself so objectionable to the government that he has been warned that, for the future, he must confine himself strictly to his own diocese, and not officiate in the rest of the island.

The conduct of his Lordship has indeed been such as one could hardly expect any government to overlook. He publicly renounced the allegiance to the King of Great Britain which he voluntarily professed when he became a bishop, and declared that the only king whom he would recognize in future was King George of Greece. That sovereign, it may be observed, made it quite clear that he did not recognize and did not want the allegiance thus proffered without his being consulted in the matter!

Confinement to the limits of the diocese out of which, by canon, he ought not to wander without good reason, does not seem oppressive under those circumstances, and

Common Belief in Absence of Spirituality in Vestry a Fallacy, Actions Show

PONTIAC, MICH.—The impression is abroad that the average Episcopal vestryman is a hard-boiled business man, whose connection with his parish is expressed mainly in terms of the coal bill, the Every Member Canvass, and the collection of pledges. Some persons go so far as to say that the average vestryman lacks spirituality; and some, who have never had the privilege of sitting on a vestry, are apt to think of the sessions as more or less "knock-down and drag-out" affairs, although refined somewhat by a relation to the Church.

The truth, however, is that most vestrymen are deeply interested in things of the spirit. For example, the vestry of All Saints' church, Pontiac, is composed of a good cross-section of business men. It administers the affairs of the parish with the Rev. Bates G. Burt, rector, in an efficient manner. But lately, its members have expressed to the rector their feeling that they needed more training as Churchmen.

They came to the services, of course; but they wondered if part of each vestry meeting could not be given over to a discussion of some problems that had been troubling their souls. Naturally, they were encouraged, and requested to state the questions they wanted discussed.

Their response was interesting; here are some of the questions: Who, or what, is God? Is it possible to think infinity? What is the relationship of Jesus, the man, to the Supreme Being? Are the miracles of Jesus purely symbolic? When did the Bible, in substantially its present form, come into existence?

Here is one vestry that will keep on taking care of the coal bill and trying to collect pledges, just as it has for years; but perhaps it has started something that will make its own job easier eventually.

one wonders what would have been the lot of this turbulent prelate if he had, for his sins, found himself under the rule of enlightened Germany!

HAVE NOT RESIGNED

Meantime, the two Bishops of Kition and Kyrenia, who were exiled for open revolt against the government, cannot find it in accordance with their consciences either to resign their sees or to allow any steps to be taken either to fill the vacant Archbishopric (who is elected in episcopal synod) or for the appointment of a *locum tenens* in either of the two dioceses. The Patriarch of Constantinople was anxious to take some steps in the matter—as by custom he is authorized to do—but they would not consent to that either.

If these obstinate martyrs would promise to refrain from political action in the future, they could return to their thrones tomorrow. As they refuse to do so, the dioceses continue widowed. Action that is purely and admittedly political, and unwelcome to the king whom it is desired to benefit, is causing much harm to the Church in the land.

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By the Rev. Frederic J. Eastman

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Clergy of New Jersey Plan Forward Movement Mission in All Parishes by Easter

CINCINNATI—A Forward Movement mission in each parish by next Easter is the slogan adopted by the clergy of the diocese of New Jersey. The first mission has already been held at Chews Landing, October 9th to 16th, with Fr. McVeigh Harrison, OHC, as missionary.

Those persons, from all parts of the diocese, who could possibly attend this mission were requested to do so to get an idea of the procedure. Members of the famous Flying Squadron which did such excellent service last Lent in delivering 80 addresses on the Church's missionary work, are preparing to conduct teaching and children's missions wherever they are requested in the diocese.

A preaching mission in every church in the district of Arizona during November is the goal of that district, following the suggestions of the Forward Movement Commission. Parochial conferences on unity have been held during October.

Amendment to State Constitution Criticized by Bishop of New York

NEW YORK—"Some of the proposals in this amendment are good and some are bad," said Bishop Manning of New York in regard to the proposed amendment 1 to the constitution of New York state. He added, "And some are entirely inappropriate for inclusion in a state constitution. One of the particularly bad proposals in my judgment is . . . [one] which would permit the legislature to provide transportation for children attending denominational schools.

"This proposal is defended with the argument that state aid in the form of transportation to and from denominational schools is just to the parents who are paying taxes; that it would relieve the pressure upon public schools, and that it would not really be state aid to the denominational schools themselves but to the children."

Bishop Manning called such reasoning specious. The proposed amendment came up for vote November 8th.

International Brotherhood Must Be Result of Christianity—Economist

CHICAGO—Christianity must so impress nations and peoples that an international brotherhood will result which will enable the world to solve present economic problems, Sir George Paich, noted British economist and Anglican Churchman, declared October 30th, in speaking before the Chicago Sunday evening club in Orchestra hall.

"All the great nations of the world must come together, put their wisdom together, face our present terrific problems, and solve them, nation collaborating with nation," said Sir George. "Nations must realize that they must each one make its contribution to the common good of mankind. . . . Christian ethics is good economics, politics, and statesmanship."

Church Boat Brings Services to Isolated

Many Settlements on N. C. Inland Waterway See Minister for First Time in Two Years

WILMINGTON, N. C.—In the isolated coastal regions of North Carolina, a Church boat now is regularly taking religious services to long-neglected communities, many of which until the past summer had not seen a minister in more than two years.

Long the dream of Bishop Darst of East Carolina, the Church extension work is being carried on along the inland waterway between Wilmington and Morehead City under the direction of the Rev. A. H. Marshall, rector of St. Philip's church, Southport, and Mrs. Marshall.

Mr. Marshall was placed in charge of the work as the result of recommendations made at the diocesan convention last May by Bishop Darst, who urged that a committee be named to survey the coastal territory and ascertain the possibility and advisability of starting religious work among the natives.

Since that time the rector and his wife have been visiting isolated communities in their Church boat, the *Josephine Marshall*, conducting services from the deck of the boat anchored near docks, in cottages, in private homes, and even in village grocery stores. Despite the necessity of long treks over swamp trails filled with poison ivy, mosquitoes, and sand flies, residents of the area have greeted the services enthusiastically and at times more than 100 on short notice have journeyed for miles to attend the gatherings.

It is estimated that more than 55 communities along the inland waterway are being served by the Church boat.

1,200 Church School Teachers and Officers at Boston Service

BOSTON—Twelve hundred church school officers and teachers from more than 100 parishes in the diocese of Massachusetts gathered October 30th at the Cathedral Church of St. Paul here at a service of consecration for all those engaged in church school work.

Held under the auspices of the church school union, the service included a sermon by Bishop Sherrill. He urged all persons who take part in the training of children in church schools to live up to their responsibility.

Quincy W. A. Meets

MONMOUTH, ILL.—The fall meeting of the Woman's Auxiliary branches in the diocese of Quincy was held on October 25th in Trinity church here. The Rev. E. W. M. Johnson is rector. The Rev. Vernon Weaver, rector of St. Paul's church, Warsaw, was the special preacher.

The United Thank Offering, amounting to \$477.24, was presented at the service.

Bishop of Gibraltar Criticizes Baptists

Asserts Multiplication of Sects in Rumania May Be National Danger Under Present Conditions

LONDON (RNS)—Asserting that the multiplication of sects in Rumania “may well become, under present conditions, a national danger,” the Bishop of Gibraltar has criticized appeals made by American and British Baptists on behalf of their co-religionists as “an ill-judged agitation.”

Writing to the *Church Times* from Bucharest, the Bishop refers to pleas by Baptists for “freedom of conscience” and declares:

“This kind of reasoning may pass very well in the States; and, indeed, in London, where we are accustomed to propaganda by every kind of sect. But it requires not a great deal of imagination to realize that in Southern European countries the conditions of life differ profoundly from those obtaining among us at home in England.

DIFFERENT BACKGROUND

“Quite another background obtains in those regions. Here in Rumania, for instance, it is necessary to remember that the Orthodox Church has been the mother and guardian of this nation, and has kept its spirit alight through the dark ages—right on through the centuries of Ottoman repression, and, for Transylvania, during the high-handed rule of Maria Theresa and under the Austro-Hungarian régime until the war of 1914-1918.

“The multiplication of sects may well become, under present conditions, a national danger; especially in view of the fact, confirmed by responsible leaders of nonconforming thought in Rumania, that more than one of the sectarian Churches are secretly political.

“Can we be surprised that the Rumanian government has deemed it advisable to exercise a watchful supervision over the numerous cults, which are not only tolerated and recognized in this country, but are actually in receipt of subsidies from the state for their ministers, their churches, and their schools?”

FEDERAL COUNCIL PROTESTS

NEW YORK (RNS)—Calling the attention of Patriarch Miron Christea, Rumanian Premier, to the fact that his co-religionists in the United States enjoy full religious liberty, the Federal Council of the Churches of Christ in America, in a letter, urged the Patriarch to take steps to see that Protestants in Rumania were given similar privileges.

The letter, making particular reference to Decizie No. 26208 which, it is alleged, would practically destroy the Baptist Church in Rumania, appealed for ecumenical solidarity in accordance with the findings of the 1937 Oxford Conference on Church and State in which the Patriarch participated.

Declaring the enforcement of the new regulation “would virtually destroy the

work of all religious minorities,” the letter stated that the Federal Council will “continue to preach and teach liberty and equal rights for your communion in our land and we hope and pray that your good offices will be enlisted to see that the same rights are extended to those of our communions in your nation.”

Dean of Barbados to Leave

NEW YORK—The Very Rev. Alfred Shankland, dean of St. Michael's cathedral, Barbados, B. W. I., it has been announced, is to leave his post. He has spent 34 years in the West Indies, 21 of them as dean of the cathedral. During his deanship, he enlarged the chancel of the cathedral and built the lady chapel.

World Committee of Friends Asks Churches to Aid Jewish Victims

PHILADELPHIA (RNS)—A minute of the Friends' world consultative committee, which met at Vallekilde, Denmark, recently, calls upon Christian Churches of all faiths to take the initiative in aiding victims of anti-Semitism. Details of the conference were revealed here by the American representatives.

The committee meeting was attended by representatives from the United States and eight European countries. Although the minute does not commit yearly meetings—basic units of the Society of Friends—to any specific course of action, it does, however, speak to a certain extent for the denomination as a whole.

Insurance on Church Property

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION, an affiliate of The Church Pension Fund, offers its facilities exclusively to churches and other institutions of the Church. Since its incorporation in 1929, the growth of its insurance in force has been as follows:

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1935	71,630,161
1936	77,611,542
1937	81,337,470
1938 (8 mos.)	83,686,862

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Evergreens Home for Aged Sees Way Clear of Financial Crisis

BOUND BROOK, N. J.—The Evergreens home for the aged here has defeated its financial crisis, it was announced at a gathering here last month, on the annual donation day. Credit for this was given the trustees of the home and the field department of the diocese.

Bishop Gardner of New Jersey and Bishop Matthews, retired, spoke. Bishop Matthews told of the work of the coöperative society whose efforts in the next three months are expected to produce the \$2,000 needed to end the year without deficit.

The Rev. Horace Perret, rector of St. John's church, New Brunswick, outlined a plan whereby the expenditure of \$3,000 would put the building in good condition and make its upkeep less.

Commemorate Two Anniversaries

NEW CASTLE, PA.—Services commemorating the 90th anniversary of the organization of Trinity parish and the completion of 15 years there by the present rector, the Rev. Philip C. Pearson, were held on October 23d. The celebrant was the bishop of the diocese.



The Religious Life

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Roman Catholic Laymen Plan Self-Help Community to Aid 200 Families in Missouri

ST. LOUIS (RNS)—A resettlement project has been organized by a group of Roman Catholic laymen who plan to establish a self-help community of 200 Roman Catholic families on land near St. Louis, where they may augment income from jobs in the city by engaging in coöperative activity and by caring for small plots of land. The project will not depend upon government loans or subsidies of any kind.

In formulating its plans, the Roman Catholic land and home association, which is organizing the project, has studied the successful back-to-the-land groups in other regions, and the coöperative rehabilitation program which is being carried on in Nova Scotia, Mrs. Mary Rawding, association president, said recently.

"The families who form the association are seeking something which has hitherto been denied them—homes and security. The association will consist of the homesteaders, and will be operated on a non-profit basis for their benefit," Mrs. Rawding said.

Plans have already been made for development of the self-help community. The association has acquired an option on 327 acres of farmland in St. Charles county, Mo. The land is fertile and accessible to good highways. Homesteaders must buy the land outright but are granted terms on building the homes.

Tells Minnesota Clergy to Get Back to Gospel, Down on Knees

MINNEAPOLIS, MINN.—"Get back to the gospel and down on your knees," 75 clergy of the diocese of Minnesota were told at the annual clergy conference held here October 21st. "Quit bluffing with psychology and philosophy in your sermons," was another bit of advice. These were delivered by the Rev. Frederick D. Tyner, rector of St. Luke's parish here, in his opening address.

In answer to Why missions in Minnesota? the Rev. Leland W. F. Stark, rector of Ascension church, Stillwater, presented statistics showing that both communicant strength and missionary giving had increased in the dependent parishes and missions of the diocese since 1930, and had decreased in the independent parishes.

75th Year in Kankakee, Ill.

KANKAKEE, ILL.—St. Paul's church, Kankakee, has just concluded a week's celebration of its 75th anniversary. Three former rectors of the parish returned for various occasions. They were the Rev. Dr. John D. McLauchlan, dean of St. Mark's cathedral, Seattle, Wash.; the Rev. Louis F. Martin of Fort Worth, Tex., and the Rev. Ray Everett Carr, rector, St. Peter's church, Chicago.

Bishop Johnson, retired, formerly of Colorado, preached the anniversary sermon and confirmed a class, acting for Bishop Stewart of Chicago.

Federal Housing Project Brings 2,900 to Parish

DETROIT—A federal housing project has set 2,900 persons, or 700 families, right in the middle of the parish of St. Philip and St. Stephen here, it was observed recently, when it was announced that the young people of the church have been visiting the residents of the new housing project known as Parkside.

The visiting is under the direction of the Rev. Richard K. Nale, rector of the Church of St. Philip and St. Stephen. The young people make their visits in couples.

Sister Louise Superior of St. John Evangelist Order

BROOKLYN, N. Y.—The new superior of the Sisters of St. John the Evangelist is Sister Louise. She succeeds Sister Catharine, who died September 24th.

Sister Lucy Catharine, who was formerly known as Sister Dominica in the Order of St. Anne, has been received into the Community of St. John the Evangelist. She was released from the Order of St. Anne for the purpose.

Miss Llewella Everett Woodward was received into the Community on All Saints' day as a novice.

Council of Churches in Portland Asks Defeat of Anti-Labor Bill

PORTLAND, ORE. (RNS)—The Portland council of churches has formally asked voters to defeat a bill which would open union books to inspection, would regulate picketing and boycotting by labor groups, and which defined labor disputes as only an "actual controversy between employer and employes directly concerning wages, hours, or working conditions." The church council declared that this proposed bill would violate the cardinal principles of the right to strike and to boycott as a means of winning labor battles.

[Despite the Church opposition this bill was passed at the referendum on November 8th.]

The council also expressed itself on several matters coming up before the electorate. It recommended the defeat of measures legalizing certain lotteries and other forms of gambling.

Mark 175th Year in Portland, Me.

PORTLAND, ME.—St. Stephen's church of this city marked its 175th anniversary during the eight days beginning October 30th. Organized in 1763, it was the only Episcopal church in Portland until 1851. The parish now holds land and buildings valued at more than \$100,000.

The Rev. Ezra Floyd Ferris, Jr., rector, received a letter of greeting from President Roosevelt, expressing the hope that all who participated in the commemoration would be inspired to more zealous witness to the faith.

Young People's Fellowship in New Jersey Campaign to Develop Throughout Diocese

TRENTON, N. J.—The young people's fellowship of the diocese of New Jersey, under the leadership of the Rev. Benjamin B. Brown, rector of the Church of the Advent in Cape May, has begun a campaign of wide development throughout the diocese.

Fr. Brown has made out a schedule for himself which involves his leaving his parish each Sunday after the morning service and being at chapter rallies in the evening at different points of the diocese.

The northern district paper, the *Fellowship*, is being expanded to cover the entire diocese, and a representative for news and subscriptions has been appointed in each district.

In the Northern district, a missionary project has been undertaken. The young people of various strong chapters are providing lay readers and choir for Sunday evening services in the small St. Mark's mission, Garwood, on seven successive Sundays.

Religious Leaders Offer Aid in Settling Newspaper Guild Strike

WILKES-BARRE, PA. (RNS)—The Catholic, Protestant, and Jewish clergymen of this community have offered to meet with publishers of the local strike-ridden newspapers and with representatives of the American Newspaper guild "to explore the possibilities of an equitable settlement" of a several-weeks-old strike which has shut down the four newspapers.

The Wilkes-Barre clergymen's association, through which the Church leaders expressed their willingness to aid in settling the strike, said that "realizing the distinct loss to a community life through the lack of publication of a newspaper," it stood "ready to meet with both sides" in hopes of a settlement.

A spokesman for the publishers had no statement to make on the ministers' offer, but Stanley A. Kupstas, president of the guild local, declared that the guild "would certainly avail itself of the good office of the clergymen" and thanked the Churchmen for their "kind offer."

Lake Chargoggagoggmanchaugaugaug- charbunagungamaug

WEBSTER, MASS.—Lake Chargoggagoggmanchaugaugaugcharbunagungamaug is one of the attractions that bring large crowds to Webster and so helps to keep busy the Church of the Reconciliation, the rector of which, the Rev. S. W. Linsley, has just resigned after 28 years of service.

Convocation Marks Anniversary

JONESVILLE, MICH.—Churchpeople in the southwestern convocation of the diocese of Michigan met in Grace church, Jonesville, on October 26th, for the fall meeting of the convocation and the observance of the 100th anniversary of the Jonesville parish. About 150 were present.

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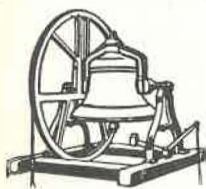
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Begin Solicitations for Bishop Finlay Memorial

HENDERSONVILLE, N. C.—Solicitations
of funds for building a chapel in memory
of the late Bishop Finlay of Upper South
Carolina at Kanuga lake was begun No-
vember 6th and will continue until Novem-
ber 20th. Bishop Finlay, first president of
the Episcopal conference center, held the
post for 11 years.

The cost of the chapel is not to exceed
\$10,000, part of which is already in hand.
The chapel will accommodate 450 persons
and will be erected on a site convenient to
the main buildings at Kanuga. It will be
in the form of a cross.

Bishop Finlay died August 27th of this
year, after a heart attack, and shortly
afterward the chapel committee decided to
make the building a memorial to him. Con-
tributors to the fund will be given a copy
of the architect's drawing of the chapel to
show their membership in the memorial.
Cards bearing their names will be placed in
the cornerstone of the structure, and a
book of memory containing all the names
of contributors will be placed in the chapel.

Dr. McGregor Delivers Sermon and Speeches in Detroit Area

DETROIT—The Rev. Dr. Daniel A. Mc-
Gregor, executive secretary of the Depart-
ment of Religious Education of the
National Council, delivered several
speeches and sermons in the diocese of
Michigan recently, beginning on October
30th at St. Paul's church, Lansing. The
next afternoon he addressed the Woman's
Auxiliary of the diocese in All Saints'
church, Pontiac.

In the evening he addressed the Saginaw
valley school of religion in Saginaw. The
next day he spoke in Detroit, addressing
the normal school in St. Paul's cathedral.

Churchwoman Wins Pence Award

CHICAGO—A Churchwoman has out-
distanced Churchmen of the diocese of
Chicago when it comes to promoting the
Bishop's Pence program. She is Mrs. Max
Berry of St. Andrew's church, Downers
Grove, who is the recipient of the annual
award for outstanding Pence activities.
Clifford M. Martin of Trinity church,
Belvidere, is the winner of the second
award.

The two awards are made annually on
decision of a special diocesan committee of
the Order of Pencemen.

Cross Dedicated in Houma, La.

NEW ORLEANS, LA.—At a memorial
service for the late Rev. Dr. Gardiner L.
Tucker, for 35 years rector of St. Mat-
thew's, Houma, a brass processional cross
was dedicated. Dr. Tucker had been gather-
ing funds for the cross for many years,
and members of former confirmation
classes contributed largely to it.

Now a Tucker memorial organ fund has
been started. Rector of the parish is the
Rev. Dr. Charles E. Cruse.

Foreign Wars Veterans Hit Use of Mob Violence

LANSING, MICH.—Condemning the
use of force or violence in combating
Communist, Nazi, or Fascist demon-
strations as a flagrant violation of the
principles of Americanism, the national
council of the Veterans of Foreign Wars
of the United States, in assembly here,
adopted a policy threatening court mar-
tial proceedings against any member in-
volving the name, insignia, or uniform
of the organization in any intolerant
demonstration.

Proclaiming its refusal to condone
mob violence aimed at meetings of sub-
versive groups, the national council re-
iterated emphatic opposition to the
activities of Communist, Nazi, or
Fascist agents in the United States.

Catholic, Jewish, and Protestant Clergy to Join in Mass Meeting

HARTFORD, CONN. (RNS)—Under joint
auspices of Catholic, Jewish, and Protes-
tant clergy and laymen, a significant mass
faith meeting will be held January 1st at
Bushnell memorial hall here.

First suggested by Rabbi Abraham J.
Feldman of Temple Beth Israel, the meet-
ing is being held to offer a joint demon-
stration of faith in the vital forces of
religion as the basis of all that is best in
modern culture, to mobilize men for right-
eousness, and to align them in definite
combat against the powers of selfishness,
disunion, disintegration, strife, and irreligi-
ous materialism.

Church School Teachers' Institute Held in St. John's, Kewanee, Ill.

KEWANEE, ILL.—A very successful
church school teachers' institute was held
October 30th in St. John's church, Ke-
wanee. In the absence of the Rev. Dr.
G. T. Lawton, the Rev. E. P. Sheppard
of St. Paul's church, Peoria, presided. The
Rev. Charles Abele, vicar of St. Andrew's
church, Peoria, presented a paper on the
Proposed Diocesan Church School Stand-
ards, which was followed by discussion.

The Rev. John Nelson Taylor, rector
of Grace church, Galesburg, read a paper
on The Teacher—His Life and His Work.

Begin Addition in Detroit

DETROIT—All Saints' church here
brought to fruition during October a cam-
paign conducted last winter to raise funds
for the second unit of the parish house.
Ground has now been broken for the struc-
ture. The Rev. Dr. Berton S. Levering is
rector of All Saints'.

La Salle, Ill., Candlesticks Blessed

LA SALLE, ILL.—Six brass candlesticks,
given by Mrs. J. A. Ede in memory of her
late husband, were blessed October 30th
in St. Paul's church here by the Rev.
Quinter Kephart.

NECROLOGY

✠ *May they rest in peace.* ✠

JOHN THOMAS, PRIEST

BROOKLYN, N. Y.—The Rev. John Thomas, retired priest of the diocese of Newark, died October 25th in St. John's hospital, Brooklyn, of pneumonia.

Born in England, he came to the United States in 1899. He made his residence in Brooklyn, and allied himself with St. Mary's church, where he soon became an active member, especially interested in the Brotherhood of St. Andrew.

He was licensed a lay reader in 1908, and as such was in charge of Holy Innocents' mission, Brooklyn, for several years, until the development of the mission made possible the appointment of a priest in charge. This mission is now the Church of the Epiphany.

In 1914 Mr. Thomas was appointed field secretary to the social service department of the diocese. He continued in this position several years. He also served for a year as lay assistant at St. Luke's church, Brooklyn, under Dr. Swentzel, and for two years in a similar position at St. Bartholomew's under Dr. Townley.

In 1919, though a good deal beyond the age at which men usually seek Holy Orders, he became a candidate for the priesthood. In 1921 he was transferred to the diocese of Newark, where he was ordained deacon and placed in charge of Grace chapel at East Rutherford and St. Paul's mission at Woodridge. He continued there for five years. He was ordained priest in 1925.

In 1926 he became rector of the Church of the Ascension, Bloomfield, and continued there until his retirement, a few years ago. In his retirement he lived in Brooklyn, where his widow and two daughters will still make their home.

The funeral was held in St. John's church, Brooklyn, the rector, the Rev. Gordon D. Pierce, officiating. Eight of the clergy were in the chancel, and several more in the congregation. Burial was in Evergreen cemetery, Brooklyn.

MRS. E. S. BARTLAM

PORTLAND, ORE.—Mrs. Fanny Bartlam, wife of the Rev. Ernest S. Bartlam, rector of St. Mark's church, Medford, died October 14th in Good Samaritan hospital, Portland. She is survived by her husband; a sister, Miss Marcia S. Ardley; and a brother, Harry M. Ardley.

The funeral service was held in St. Mark's, Medford, on October 17th, the Very Rev. Horace M. Ramsey, dean of St. Stephen's cathedral, officiating. Interment was at Red Bluff, Calif.

Germantown, Pa., Chancel

GERMANTOWN, PA.—A new chancel was dedicated by Bishop Taitt of Pennsylvania at St. Barnabas' church here on All Saints' day, November 1st.

Churches of Back Bay, Boston,

Carry on Oxford Conference Work

BOSTON—Carrying on the work of the Oxford Conference, the churches of all communions in the Back Bay section of Boston are holding a series of three union services in November at which emphasis is laid upon the problems and opportunities which face all Christians of the present day. Such subjects are being taken up as Church and State, Church and Economic Justice, Church and Peace, and Church and Internationalism.

In addition to the services, on three successive Tuesday evenings, round table conferences are being held on these same subjects to which each church sends a quota of representatives. It is hoped that, as a result of the conferences, the churches may take a united stand on these questions which face the world today.

Seeks Names of Episcopal Students

NORTHAMPTON, MASS.—The Rev. Hervey C. Parke of Amherst, who is temporarily in charge of St. John's church here, has announced that he would like the names of students of the Episcopal faith who have just entered Smith college. He wishes to make contact with them as a part of his program of religious work with college students.

Bishop Rogers Dies on Return to Ohio

Continued from page 517

fifth Bishop of Ohio. November 18th he was enthroned at Trinity cathedral, Cleveland.

NATIONAL COUNCIL MEMBER

Early in his episcopate, Bishop Rogers became a recognized leader. General Convention elected him a member of the National Council, a position he held until his resignation last year.

He has been a member of the board of trustees of Kenyon college, of Western Reserve university, and of Lake Erie college for women; and in Masonry he has received the honor of the 33d degree. In the summers of 1923 and 1925 he traveled in the Near East in the interest of relief work. He attended the World Conference on Christian Life and Work at Stockholm, Sweden, in 1925.

Two years later he attended the World Conference on Faith and Order at Lausanne, Switzerland. A man of broad human sympathies and deeply interested in the welfare of all people, irrespective of race or creed, he has been constantly called upon for addresses in great cities of the country.



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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BRADNER, Rev. WILLIAM M., formerly at Grace Church, Medford, Mass.; is canon presenter of the Washington Cathedral, Mount Saint Alban, Washington, D. C. Residence address, 3515 Woodley Road.

CARSON, Rev. THOMAS H., formerly rector of St. Stephen's Church, McKeesport, Pa. (P.); to be chaplain at Western Penitentiary, Pittsburgh, Pa., effective December 1st. Address, Box A, N.S., Pittsburgh, Pa.

CLEAVELAND, Rev. GEORGE J., formerly in charge of All Saints' Church, Aliquippa, Pa. (P.); to be rector of Emmanuel Church, Keyser, W. Va. Address at the Rectory.

EASTMAN, Rev. ERIC, formerly assistant at St. Paul's Church, Jackson, Mich.; to be rector of St. Thomas' Church, W. Grand Blvd. and Shady Lane, Detroit, Mich. Effective December 1st.

GRAVES, Rev. FREDERICK D., formerly in charge of St. John's Church, Corona, Calif. (L.A.); is in charge of Grace Church, Oceanside, Calif. (L.A.). Address, 313 S. Clementine St.

HARTER, Rev. WALTER G., formerly rector of St. Mary's Church, Falmouth Foreside, Maine; is

on the staff of Trinity Church, New York City. Address, 74 Trinity Pl.

HILL, Rev. GILBERT K., formerly assistant at St. Thomas' Church, Menasha, Wis.; is assistant at Holy Trinity Church, 20 Cummings St., New York City. Address, 175 Ninth Ave., New York City.

HOWELL, Rev. LEWIS R., formerly rector of Christ Church, Yonkers, N. Y.; to be rector of St. Peter's Church, Port Chester, N. Y., effective December 4th.

O'PRAY, Rev. GEORGE F., is curate at St. Simon's Church, Buffalo, N. Y. (W.N.Y.). Address, 200 Cazenovia St.

WICKERSHAM, Rev. GEORGE W., 2d, deacon, is assistant at Christ Church, Cambridge, Mass. Address, 20 A Prescott St.

NEW ADDRESSES

BAGNALL, Rev. Dr. ROBERT W., formerly 5631 Girard Ave.; 1252 N. 56th St., Philadelphia, Pa.

BENTLEY, Rev. WALTER E., formerly 12 Sterling Ave., New Dorp, Staten Island; 297 Wheeling Ave., Princes Bay, Staten Island, N. Y.

CONE, Rev. HERBERT D., formerly 610 N. Broadway, Baltimore, Md.; 25 W. 82d St., New York City.

FOUST, Very Rev. ROSCOE T., formerly 321 Wyandotte St.; 517 Seneca St., Bethlehem, Pa.

MCCOY, Rev. CHARLES E., formerly 7 Wyoming Ave.; 10 S. Cambridge Ave., Ventnor, N. J.

MOFFAT, Rev. WALTER G., formerly 5516 Fountain Ave.; 622 S. Serrano Ave., Los Angeles, Calif.

PARK, Rev. RICHARD A., formerly 117 E. Broadway; 112 E. 10th Street, Sedalia, Mo.

WIGGINS, Rev. ARTHUR V., formerly Chardon, Iowa; Story City, Iowa.

ORDINATIONS

PRIESTS

AMERICAN CHURCHES IN EUROPE—The Rev. HIRAM GRUBER WOLFF was advanced to the priesthood in the English Church in Vienna on October 30th, by the Rt. Rev. Basil Staunton Batty, Bishop of Fulham and Central Europe, at the request of Bishop Peiry, in charge of the American Churches in Europe. The Rev. Mr. Wolff has been appointed to St. John's Church, Dresden, Germany.

EAU CLAIRE—The Rev. JOHN MEREDITH HENNESSY was advanced to the priesthood by Bishop Wilson of Eau Claire in the Church of the Redeemer, Superior, Wis., October 30th. The ordination was presented by the Rev. Guy L. Hill, and is rector of the Church of the Redeemer, with address at 1821 E. Fourth St., Superior, Wis. Bishop Wilson preached the sermon.

DEACONS

OLYMPIA—RAYMOND DAVID HOLMES was ordained deacon in All Saints' Church, Seattle, Wash., where he is in charge, by Bishop Huston

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BOOKS NEEDED

Christian Nurture by Horace Bushnell, revised by Luther A. Weigle, Charles Scribner's Sons, New York, 1916; *Christian Nurture and Admonition* by Theodore Edson, Charles Stimpson, Boston, 1847; and *Christian Nurture Course* by William E. Gardner and others, privately printed, Boston, 1910, are three books needed in the Frederic Cock Morehouse Memorial Library, where they can be placed at the disposal of the public. Any person possessing these volumes would do the Church a favor by communicating with THE LIVING CHURCH, Milwaukee, Wis.

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of Olympia on October 28th. He was presented by the Rev. Lewis J. Bailey and the Rev. Dr. George A. Wieland preached the sermon. Address, 4900 Thistle St., Seattle, Wash.

SPOKANE—**FREDERICK AUGUSTUS SCHILLING** was ordained to the diaconate by Bishop Cross of Spokane in St. Paul's Church, Kennewick, Wash., October 28th. The candidate was presented by the Rev. Joseph C. Settle and the Rev. Spence A. Dunbar, and is in charge of St. Paul's Mission at Kennewick, and of the Mission of Our Saviour, Pasco, Wash. Address, Kennewick, Wash.

Bishop Mann at Centennial

UNIONTOWN, PA.—St. Peter's church here, of which the Rev. Donald K. Johnston is rector, completed its centennial observances October 30th with Bishop Mann of Pittsburgh as celebrant. He confirmed a class of seven and preached the anniversary sermon. The evening before he had, as part of the centennial observance, broadcast a message of greeting to Fayette county.

CHURCH CALENDAR

NOVEMBER

- 20. Sunday next before Advent.
- 24. Thanksgiving Day. (Thursday.)
- 27. First Sunday in Advent.
- 30. St. Andrew. (Wednesday.)

DECEMBER

- 1. (Thursday.)
- 4. Second Sunday in Advent.
- 11. Third Sunday in Advent.
- 14, 16, 17. Ember Days.
- 18. Fourth Sunday in Advent.
- 21. St. Thomas. (Wednesday.)
- 25. Christmas Day. (Sunday.)
- 26. St. Stephen. (Monday.)
- 27. St. John Evangelist. (Tuesday.)
- 28. Holy Innocents. (Wednesday.)
- 31. (Saturday.)

CALENDAR OF COMING EVENTS

NOVEMBER

- 15. Diocesan convention, Immanuel church, Wilmington, Del., to elect Bishop of Delaware.
- 17. Diocesan convention, Cathedral of St. John, Providence, R. I., to elect Suffragan of Rhode Island.

Negro Suspect Repudiates Confession Involving Four in Killing of Ga. Rector

SAVANNAH, GA.—The Negro who is said to have confessed recently to the murder of the Rev. Dr. C. H. Lee, late rector of Christ church, St. Simons island, has repudiated his confession implicating another Negro and two White resort operators. The Negro is reported to have said he made the confession because he was scared.

Dr. Lee was murdered apparently while he sat reading in the rectory, and it was surmised that the crime was the result of ill feeling because of Dr. Lee's anti-gambling activities.

As a result of the arrests and investigations into the murder, a vice probe is being conducted by the citizens of St. Simons island.

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Daily Mass, 7 A.M. Second Mass, Thursday, 9:30.
Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

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Weekdays: 8, 12:05 A.M.
Thursday (Quiet Hour at 11 A.M.) and Holy Days: 10:30 A.M.

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New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.
Organ recital, Saturday at 4:30.

The Church of the Ascension
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Rev. DONALD B. ALDRICH, D.D., Rector
Sundays
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11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon
Week-Days
8 A.M., Holy Communion
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Rev. G. P. T. SARGENT, D.D., Rector

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9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

NEW YORK—Continued

Church of the Incarnation, New York
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Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.
Daily (except Saturdays): 12:15 to 12:35 P.M.
Program of Organ Music.

St. James' Church, New York
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THE REV. H. W. B. DONEGAN, Rector

Sunday Services
8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
8:00 P.M., Choral Evensong and Sermon
Thursdays and Saints' Days
12:00 noon, Holy Communion

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Weekday Masses, 7, 8, and 9:30 A.M.
Confessions: Thursday, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York
Fifth Avenue and West 53d Street
Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily Services (except Saturday)
8:30 A.M., Holy Communion
12:05 P.M., Noonday Service
Thursdays, 11 A.M., Holy Communion

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Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

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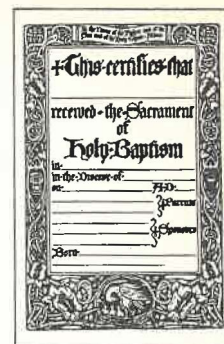
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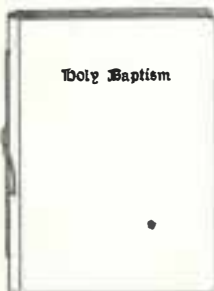
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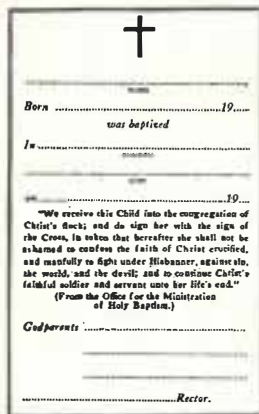
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