

November 6, 1940



The Living Church

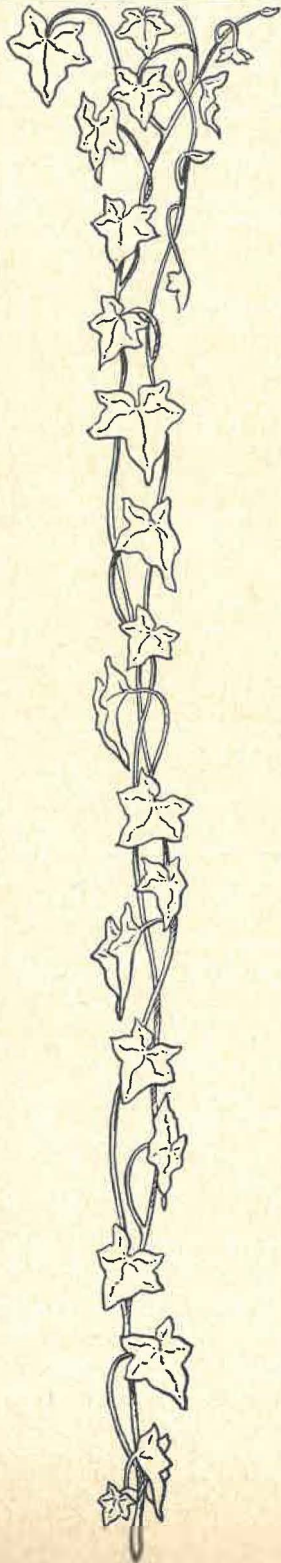


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The Church Expectant

TO THE EDITOR: I was extremely gratified to read an article such as What Is Christian Burial? in your paper. It has often occurred to me that the teaching of the Church and the conception of the people have widely differed as to the attitude toward death and burial. The Rev. J. B. Bernardin has stated the matter so well that I wish all of our people, including the clergy, would read it and take it to heart. Sometimes it is difficult to uproot long planted ideas in the mind of some laymen as to the proper procedure for burial, but it is doubly difficult when some clerical successor comes along and contradicts this teaching for some reason or other.

However, there is one point in which I feel that Fr. Bernardin has gone astray. He states that "excessive attachment to the grave is contrary to the belief that *the spirit is now with God,*" and later clarifies this confusing statement with the words "it (the soul) transfers its activities from the Church Militant to the Church Triumphant." This is contrary to what I was taught as a child in my home parish and also to what I was taught in the seminary. I have always thought that only perfection is admitted to the Church Triumphant and that the soul at death passes to the Church Expectant. This is the state described as "hell," or the "place of departed spirits" mentioned in the creeds. The souls are here when we pray that God will "grant them *continual growth* in Thy love and service."

On page 317 of the Prayer Book we pray, "O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons . . . that whatsoever defilements it (the soul) may have contracted, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. . . ."

This state of purgation or continual growth is doubtless the Intermediate State. Even in the Burial Office, we pray that God will grant the soul "an entrance into the land of light and joy. . . ." The person before us is dead, and if the soul were already in the Church Triumphant, this prayer would be superfluous.

Perhaps Fr. Bernardin did not intend to create the impression that I received, but since I did, there are doubtless others, and I feel the impression should be corrected.

(Rev.) WILLIS R. DOYLE.

Berwick, Pa.

The New Living Church

TO THE EDITOR: The issue of October 2d is now before me, and I am joining with many others in expressing pleasure over this latest appearance of our beloved LIVING CHURCH. It has a dignified appearance and makeup, and the letter press is also a great improvement. May it continue to prosper with the increasing circulation due to such a venerable, loyal, and straight-forward Church publication.

(Rev.) ARTHUR L. MITCHELL.

National City, Calif.

Conscientious Objectors

TO THE EDITOR: The chairman of the Department of Christian Social Relations of the National Council writes with evident regret that "only a small proportion of our clergy have called the attention of our Church people to the fact that there is a register for the conscientious objectors," and implies that the clergy should do their duty by giving publicity to this fact. This is an impertinent

suggestion. The Commission appointed by General Convention was empowered to prepare a register, not to campaign for people to enroll.

It makes all the difference in the world whether a priest "personally is or is not a total pacifist." For those who do not believe that either the spirit or the words of our Lord's teaching justify what is commonly understood as pacifism, it would be seriously disloyal to their pastoral duty to give general publicity to this register, and so invite people to enroll in it.

It is the duty of a priest to teach his people the mischief and wrongheadedness of pacifism. Where one of his flock seems to be in danger of falling into this error, it is his duty to try and save him from it. Where the priest fails in this, as indeed he may, and has to deal with one who sincerely, on his own responsibility, is a conscientious objector, he will doubtless inform him privately of this provision. That is a very different thing from giving general publicity to it.

May I ask how many of the pacifist clergy in their public teaching give the names and addresses of clergy to whom the members of their flock may resort in case they feel a desire for reassurance as to the duty of the faithful to bear arms in these troubled times?

(Rev.) W. D. F. HUGHES, Headmaster,
Cathedral Choir School.

Cathedral Heights, N. Y.

Editor's Comment

From the beginning of Christianity to the present time three views on participation in war have been deemed acceptable by the Church: (1) Participation in any war declared by the State, excepting a clearly unjust one; (2) Participation only in a just war; (3) Refusal to participate in any war. All these views find strong support in Holy Scripture, although usually not in the particular "proof texts" quoted by one side or another. No pastor has a "duty" to impale his congregation on the particular horn of the trilemma that suits his taste. Canon Hughes' proposal would obstruct by silence the desire of General Convention to provide "an accurate register . . . of such members of the Protestant Episcopal Church as are conscientiously unable to serve in the combatant forces of the United States," by limiting the register to persons who have had an argument with the rector.

The Living Church

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The Living Church

NATIONAL

OUR SEMINARIES NEED YOUR SUPPORT

Deficits and Budget Slashes Cripple Theological Education

By KENNETH C. M. SILLS, LL.D.

¶ *One Sunday in the year is to be set aside as Theological Education Day, according to action of the 1940 General Convention. On that day an offering is to be taken for theological education and sent to the seminary selected by the minister of the church in which the service is held. ¶ This article by the president of Bowdoin College, who is also a trustee of the Episcopal Theological School, Cambridge, Mass., shows what grave need exists for financial help to the seminaries of the Church.*

FEW Churchmen realize the serious financial situation with which many of our theological seminaries are confronted. Like all other enterprises that depend on endowments for their maintenance, these institutions are suffering from reduction of income rates, and in many cases this is working a very great handicap and resulting in alarming deficits.

For example, the Theological Seminary at Alexandria, Va., has been for several years past running an annual deficit of between \$3,000 and \$5,000, met in part by alumni contributions. It is probable that such deficits may increase in the future as at present the seminary is getting an unusually good yield on its invested funds, and cannot reinvest on such favorable terms.

The Episcopal Theological School of Cambridge, Mass., has had an annual deficit for the past nine years ranging from \$253 to \$16,745 and averaging about \$7,300. These deficits are made up in part from gifts of alumni and friends, in part from undesignated funds. The salaries as carried in the budget have been reduced in the past two years from \$38,350 to \$31,160. The situation is decidedly critical.

The General Theological Seminary faces a probable current deficit of about \$29,000, and after 1940 a deficit of the same figure is estimated. To show what has happened here as elsewhere: for the year 1930, income from endowment funds was \$164,485.49; for the present year it was estimated as \$82,000 only.

The Church Divinity School of the Pacific, Berkeley, Calif., does not actually operate under a deficit, but as the dean

says, the condition is worse than that, because the expenses of operation are cut down to between \$12,000 and \$13,000 when at least \$20,000 is needed.

The Divinity School of Philadelphia has operated for the past three years without incurring any deficit, but finds the going pretty difficult.

Nashotah House has an average deficit of \$2,000 to \$3,000, but this is usually taken care of by small legacies which drift in. The seminary gets along "by cutting our coat according to our cloth."

Seabury-Western Theological Seminary ended the last fiscal year with a small balance due largely to the fact that the faculty was short handed. There was great need of another full-time professor. The Seminary cannot, however, afford this until more income from investments or other sources is received.

The Berkeley Divinity School, New Haven, Connecticut, runs an annual deficit of about \$15,000, and of this about \$5,000 is made up by subscriptions from alumni and associates. The financial situation at Berkeley is somewhat complicated because of the real estate situation in Middletown and New Haven.

No reports were received from Sewanee nor from Bexley Hall.

These bald facts reveal that the proper training of men for the ministry is being

hampered by lack of funds. With the income available most of our seminaries are doing a splendid work. And yet at a time when more rather than less professional training is needed it is not cheerful to read these figures. No educational Institution should run for any length of time on an unbalanced budget or accumulate too large an indebtedness.

PROBLEM FOR WHOLE CHURCH

Under present circumstances, with so many demands made, it does not seem possible for the General Church to make grants to meet these deficits. For weal or woe, our seminaries are not financed by the General Church. Diocesan and provincial seminaries may receive some temporary aid from their constituencies; but the problem is so pressing as to call for the attention of the whole church.

It is not sufficiently well known that, unlike many other educational institutions our seminaries receive comparatively little income from fees for tuition from their students, some schools indeed getting nothing at all from this source.

Personally, I think this policy a mistake. We should not of course wish to put our seminaries on exactly the same basis as other professional schools, like those training for the law or medicine; the monetary returns in later life are not comparable. But after all the ministry is a profession; and those who enter it are recompensed financially even though inadequately; most of our clergy succeed in making a living and can and do support their families and can and do educate their children. Moreover, they are now provided with pensions and retiring allowances, again not adequate but representing returns on sums of money that a great many business men do not succeed in accumulating during their lives. It therefore seems to me reasonable that candidates for the ministry should when able contribute more to the cost of their instruction than is the common practice at the present time.

I have never been impressed by the argument that our seminaries are like West Point and the Naval Academy, training recruits for the general ministry who should be educated entirely at the expense of the church. If graduates of our seminaries could be sent where the need was the greatest, as is the case with young officers in the Army and Navy, the parallel would be more exact; but as it is, no one has

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

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authority to place the graduates of our seminaries; they are entirely free to accept such positions as they may desire. And this is undoubtedly as it should be. My only point is that under present conditions the students in our seminaries might well be asked to pay larger tuition fees.

Yet this is, I realize, a counsel of perfection; and practically our seminaries, for some time to come at least, can expect little if anything more than they are now receiving from students.

If then seminaries are not to get grants from the General Church, are not to receive larger returns from their endowments, and are not likely to have additions to their income from tuition, where is the support necessary to be obtained? The only way out seems to be to ask individual churches and individual laymen and laywomen to realize the financial handicap under which our seminaries are working and to help by large gifts to capital or by smaller annual gifts to income. Indeed all educational institutions recognize nowadays the added strength and support that comes from a large number of small gifts. In other words, we must broaden the base of giving and not rely too much on a few generous donors. What a wonderful thing it would be if every man, woman and child in the Episcopal Church should make an annual gift to one of our seminaries! A first step toward this goal is the action of the General Convention setting aside one Sunday in the year when an offering is to be taken for the theological education.

BETTER TRAINING FOR BETTER STUDENTS

Yet in these days of multifarious appeals not much success will meet this challenge unless the church at large is convinced of the importance of our seminaries and of the vital need of a trained, learned and alert ministry. Many observers agree that the quality of candidates for the ministry is improving. There have never been any better than the best, but it seems to be true that there is a larger number of earnest and attractive young men entering the ministry than has been true for some decades. This means that the necessity of good teaching in our seminaries is all the more pressing, and we cannot have the kind of teaching that the church needs unless the conditions of teaching are somewhat comparable to those in good universities. It is a matter of knowledge, and to many people of regret, that the American Church produces very few scholars, and that the American clergy publish very few books of scholarly importance. The intellectual life both in our seminaries and in the later service of the clergy may no doubt be over-emphasized. It is by no means the only thing to stress. But as Churchmen we should keep in remembrance that one of the great petitions of the Church is to keep our hearts and *minds* in the *knowledge* and love of God.

In the days that are to come it is clear that the ministry will have to be better trained than ever before. It is also true that habits of reading and of keeping abreast of modern thought must be inculcated in our seminaries. The modern person has all too little time for study and reflection. It is therefore all the more

necessary that our seminaries should be reservoirs, not only of spiritual but of intellectual refreshment; if they are not properly supported the Church is bound to go stale.

RADIO

Presiding Bishop and Bishop Hudson in Important Broadcasts

Two broadcasts of importance through-out the Church are scheduled for the immediate future.

Both will originate in Station WABC,



BISHOP TUCKER: *His radio address will begin the Every Member Canvass.*

New York City and will be heard over nation-wide networks of the Columbia Broadcasting System.

Sunday, November 3d, 2:15 to 2:30 p.m., Eastern Standard Time, there will be an address by the Rt. Rev. Noel Baring Hudson, Secretary of the Church of England's Society for the Propagation of the Gospel.

Sunday, November 10th, 10 to 10:30 a.m. Eastern Standard Time, a broadcast by the Presiding Bishop from Station WABC New York over a nation-wide network of the Columbia Broadcasting Company, will open the Every Member Canvass.

Bishop Hudson reached America in the midst of General Convention and thrilled that great gathering by presenting the courage and at the same time the needs of the Episcopal Church's Mother Church, the Church of England in this hour of warfare. He did much to cause General Convention to more than double the original plan of aid, and to call for the raising of \$300,000 by the Church at once for the aid of the Anglican missionary enterprise.

The Presiding Bishop's broadcast comes on what has been designated "The Presiding Bishop's Day" and will summon the entire Church to a determined and sacrificial response to this fall's Church-wide

challenge for the support of our whole missionary establishment. Bishop Tucker's theme will be "Forward from General Convention."

Mimeographed copies of both addresses may be secured by application through the stations presenting them, or direct to the Department of Promotion, Church Missions House, 281 Fourth Avenue, New York City.

Bishop Tucker's broadcast is one in the series of the Episcopal Church of the Air, one of the units of time accorded various great faiths by the Columbia Broadcasting System. Bishop Hudson's broadcast is a special recognition of the significance of his visit at this time and of the interest in the presentation he has made of the religious community generally. These two complete a total of five nation-wide broadcasts by Columbia, and five by the National Broadcasting Company, dealing with entirely or in large part with interests and activities of the Episcopal Church in the period dominated by our General Convention. Nothing better could indicate the sustained interest of the great broadcasting agencies in the cause of religion. These great nation-wide hookups are part of a total of 85 separate units of broadcasting time organized at Kansas City beginning one week before the opening of Convention and concluding with "The Presiding Bishop's Day."

BISHOP HUDSON

Labuan and Sarawak is Borneo

BY THE REV. G. R. MADSON

The Rt. Rev. Noel B. Hudson, general secretary of the Society for the Propagation of the Gospel, former Bishop of Labuan and Sarawak, was a guest of the House of Bishops at Kansas City when I sent a Boy Scout page to ask him out for an interview.

Bishop Hudson was most gracious, and quite willing to "receive the press." We discussed his trip to this country, his proposed trip through the United States and Canada, and the "new thing" about which he spoke in his address to the joint session of General Convention October 17.

"It is a bit inconvenient, now," he commented about making a journey across the Atlantic. "You see, I am here," was his only other comment on the question of ocean travel.

The Bishop looks forward to visiting many sections of this country, and to preaching in the Cathedral of St. John the Divine in New York City. He will spend ten days or two weeks in Canada in November, and then, depending upon boat or clipper schedules, he may have some time in the Boston area.

REPRESENTS ALL MISSIONARY SOCIETIES

Although he is the Secretary of the SPG, he wants us all to remember that he is the personal representative of the Archbishop of Canterbury, and of all the missionary societies of the Church of England. He was unwilling to comment specifically

on the extent of the financial problem facing Anglican missions.

Because he was Bishop of the diocese of Labuan and Sarawak, which covers the island of Borneo, Bishop Hudson is intensely interested in the future of the Far South East, in which there are the independent English dioceses of Labuan and Sarawak, and Singapore, dioceses which belong to no province and are directly under the supervision of the Archbishop of Canterbury. In that same area is the American missionary district of the Philippines. Although a study of the map of that part of the world would seem to indicate that Australia and New Zealand are close to the others, actually, the Bishop said, communications between his former diocese and England are better than between Labuan and Sarawak and Australia.

The Bishop asked not to be quoted directly in his comments on the possible "new thing" in the Far South East, which includes possible coöperation between the Episcopal Church and the Church of England. General Convention has given the Presiding Bishop permission to work out schemes of coöperation.

Bishop Hudson has the quiet humor which we frequently call "typically British." He is a delightful conversationalist. He is what the laity often call "human," thereby meaning, in complimentary fashion, that there is no haughty aloofness about him. Wherever he may go in this country he will present his facts in a telling manner, and will be found charming to converse with. The Archbishop of Canterbury has sent a most engaging representative, and a most welcome one.

Archbishop's Message

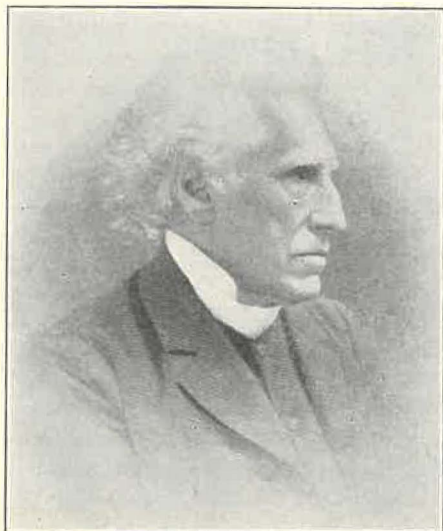
The message which the Archbishop of Canterbury sent to the Presiding Bishop, intending it should be brought by Bishop Hudson to General Convention in Kansas City, failed to get through the war zone before Convention ended. After various postal misadventures, it has finally arrived, and has been made public. It reads as follows:

"My dear Presiding Bishop:

"Let me commend to you and to the Church over which you preside Bishop Noel Hudson, whom, in response to your most kind invitation, I have commissioned to represent the missionary work of the Church of England. He was formerly Bishop of the diocese of Labuan and Sarawak and is thus himself a missionary in heart and experience. He is now secretary of the Society for the Propagation of the Gospel (S.P.G.). You will regard him as representing not only that venerable society but also the great Church Missionary Society, and all the missionary enterprises of the Church of England, and the Missionary Council of the Church in which the various societies have their place.

"I cannot tell you how deeply I have been touched by hearing of the possibility of the Church in the United States being asked to make some contribution to the urgent needs of the missionary work of the Church of England at a time of exceptional difficulty and strain. If this most

generous proposal can be realized it will form a new link of fellowship between our Churches, strengthening the ties which already bind them so closely together. It will also give a fresh proof of the active sympathy of the people of the United States with this country in the tremendous struggle in which it is engaged on behalf of all that Christian civilization has meant in the life of the world."



DR. MUHLENBERG: *His sermon led to formation of the first religious order for women in the American Church.*

RELIGIOUS ORDERS

Last Survivor of Oldest Women's Community Dies

Sister Frances of St. Johnland, Kings Park, N. Y., died suddenly on October 15th. Sister Frances was the last surviving member of the first American Sisterhood, the Sisters of the Holy Communion, founded in 1852 by the Rev. William Augustus Muhlenberg.

The subject of much controversy in the press of the 1850's, some of it violently antagonistic, the Sisterhood of the Holy Communion had received its original impetus some years earlier from a sermon by Dr. Muhlenberg at St. Paul's College (which he also founded) on Jephtha's Vow. One of the women who heard the sermon resolved to consecrate the remainder of her life to Christ, and was accordingly admitted as the first of the Sisters of the Holy Communion.

Sister Frances, born Eva Frances Lucas in Winchester, England, 1864, came to Canada as a child and was reared by an aunt. Sister Frances chose a nursing career and was graduated from the Boston City Hospital in 1892. In 1897 she joined the Sisterhood of the Holy Communion. She worked with the Sisters in New York and shortly after was put in charge of the home for aged women at the Church of the Holy Communion.

This home moved to St. Johnland in 1905. Sister Frances went along and remained in charge for the next 15 years.

Established in 1866 by Dr. Muhlenberg

as an experiment in Christian social reform, St. Johnland was planned as a Church village on Long Island to transplant poor families from the New York tenement house district to the purer air of the country. Although the original purpose of the settlement shipwrecked upon the fact that the slum dwellers did not want to leave the city, a group of notable Church institutions remain at St. Johnland to the present day: homes for aged men, women, and couples, several houses and schools for children, a library and village hall, a few cottages, and a church which originally possessed the unusual dedication of the "Testimony of Jesus."

Sister Frances, because of her solitary state and the nature of her work, led a more secular life than the sisters in New York. She was criticized for this and offered to resign from the order. Dr. Mottet, rector of the Church of the Holy Communion, refused to accept her resignation and said she would always be a Sister because of her fine work with the aged.

In 1920 she suffered a breakdown in health and was forced to give up her work. She continued to live at St. Johnland until her death and was in the words of the Rev. Gerald McCracken Gardner, chaplain, "a source of inspiration and cheer to all who knew her."

As supervisor of the Muhlenberg House, Sister was indefatigable in her efforts to make the old people happy and comfortable. When she retired from active work, she did not give up her sisterly duties, but continued in every way to help other members of the Community.

Funeral services for Sister Frances, consisting of the Burial Office and a Requiem, were held in St. John's Chapel, St. Johnland, by the chaplain, assisted by the Rev. G. Wharton McMullin. Interment was in the St. Johnland cemetery at the foot of Dr. Muhlenberg's grave.

A fund has been started to provide a suitable memorial for Sister Frances and a number of her co-workers, including Miss Chadburn, Miss Wade, Miss Green, Miss Wilson, Mr. Thompson, Mr. Turk, and Mr. Church.

ORDER OF ST. VINCENT

"The Source of Reverence is God-Consciousness"

"A tree caught fire one Christmas here at the Advent when Robert Walker, the founder of the Order of St. Vincent, the national guild of servers, was master of ceremonies," related the Rev. Dr. Whitney Hale, director general of the Order, in a sermon preached at the Church of the Advent in Boston on October 12th. Acolytes and their clergy had come from various sections of New England to celebrate the 25th anniversary of the Order's founding.

"Mr. Walker calmly went to the sacristy, got a fire extinguisher, and quietly put out the burning bush. So reverently was it done that some uninitiated people in the congregation thought it was 'one of the things that they do at the Advent.'"

Most of the rules of the OSV have to do with reverence, and the source of reverence is God-consciousness, Dr. Hale said.

JAPAN

New Bishop Elected, Consecrated Four Days Later

Five days following his election as Bishop-Suffragan of the diocese of Kobe in the Nippon Seikokwai, the Rev. Michael Hinsuke Yashiro, rector of St. Michael's Church, Kobe, was elevated to the episcopate on St. Michael and All Angels' Day, Sunday, September 29th. Bishop Yashiro became the sixth native Japanese to be made a Bishop in the Nippon Seikokwai (Holy Catholic Church in Japan) and the second Japanese to be made a bishop in four months.

Due to the serious condition of the Rt. Rev. John Basil Simpson, Kobe diocesan Bishop, who sailed from Japan September 15th, to enter Mayo Clinic, Rochester, Minn., for an operation, and due to the situation now prevailing within the Japanese Church and other branches of Christianity in Japan, the election of a bishop-suffragan was held by the diocese of Kobe on Tuesday, September 24th. Bishop Yashiro, one of the ablest Catholic priests in the Japanese Church, 42 years of age, was elected on the first ballot, receiving 39 of the 41 votes cast. The Presiding Bishop, the Most. Rev. Dr. Samuel Heaslett, Bishop of South Tokyo and Bishop in charge of Kobe diocese, immediately secured the consent of election from the other bishops in Japan, and set the consecration for St. Michael and All Angels' Day, four days later. This day also marked the 15th anniversary of the consecration of the diocesan, Bishop Basil, as well as the Christian name day of Bishop Yashiro and the feast day of his parish church.

Until a new plan is devised within the Nippon Seikokwai, which is now rapidly approaching self-support, Bishop Yashiro will remain also as priest in charge of St. Michael's Church, Kobe, and his salary remains that of a priest. It is understood here that Bishop Yanagihara, suffragan of Osaka, consecrated on St. Peter's Day, June 29th, is following a similar status, remaining as priest in charge of St. John's Church, Osaka, and on a priest's salary.

LEADER OF YOUTH

Bishop Yashiro has long been a leader of youth in the Japanese Church and is much sought after to lead conferences and retreats. He led the conference of the Brotherhood of St. Andrew in 1936 which initiated the Japanese Forward Movement and he is author of several popular Christian study books that have been widely read throughout the Japanese Church, especially by youth.

A congregation of 250 clergy and laity attended the consecration service. The Presiding Bishop, Dr. Heaslett, was the consecrator. Bishop Naide of Osaka and Bishop Binsted of Tohoku (taking the place of Bishop Reifsnider of North Kwanto, who was prevented from being present by illness) were co-consecrators. Bishop Yashiro was presented by Bishop Mann of Kyushu and Bishop Matsui of Tokyo. Bishop Sasaki of Mid-Japan said the

Litany. Bishop Yanagihara, Suffragan of Osaka, read the testimonials.

New National Structure

Two days later found Bishop Yashiro in Tokyo, attending the special emergency meetings of the Japanese House of Bishops, to deal with far-reaching problems [L. C., September 4th] which have come to the



BISHOP BINSTED: Co-consecrator of new native Japanese Bishop.

fore since August 20th in the Church and also in all branches of religion—Christianity, Buddhism, and Shintoism—in Japan. The House of Bishops remained in a two days long executive session to deal with this new and realistic trend within the Church, influenced by the new structural movement of the nation. Three of the foreign Bishops, Nichols of Kyoto, Basil of Kobe, and Walsh of Hokkaido are absent from the country. Theoretically Bishop Walsh is no longer counted in the Japanese Church as an active Bishop. He resigned last May as Bishop in Hokkaido and he, with Mrs. Walsh, sailed September 15th by the same Canadian Pacific liner as Bishop Basil for Canada. The House of Bishops meeting on October 1st and 2d in executive session consisted of five Japanese Bishops—Bishops Naide, Matsui, Sasaki, Yanagihara, and Yashiro—and four foreign missionary Bishops—Bishops Heaslett, Reifsnider, Binsted, and Mann.

REORGANIZATION OF CHURCH

At the conclusion of the two day's meetings, no statement could be obtained from any of the nine Bishops. It was stated that no news releases would be made for several days to permit time for such reports being first cabled to the heads of the Mother Churches. This has been a wise move due to the garbled news reports that have been adding to the confused religious situation in Japan during the past six weeks. It is thought, however, that a plan has been arrived at whereby the jurisdictions now headed by foreign missionary

bishops will be transferred to Japanese. The possibility is that each district now headed by a foreign bishop will elect a native bishop, or at least a Suffragan-Bishop. In some cases certain districts are to be merged and resources pooled.

Since the nation began its giant strides, about six weeks ago, toward the establishment of a new structure, religions have tried to fall into line with the nation. This movement is affecting all areas of Japanese life. There is no visible oppression, just a steady movement toward unification of everything affecting the people and state. As for Buddhism today in Japan, it is divided into 13 sects and 56 branches thereof, embodying 70,000 temples with 200,000 priests, supported by 50 million devotees. The 'new structure' movement is pressing for a unified Buddhism that would reduce the 13 sects to eight sects and an amalgamated management for their colleges and universities.

UNIFICATION OF CHURCHES

This same pressure is being brought on the Christian denominations. However, according to reports here, the Roman Catholic Church is becoming an acknowledged unit of the Christian side and is to be accorded a separate organizational status. The Roman Church has theoretically placed all its work in 15 dioceses under a central Toyko Archbishop, Archbishop Doi, a native Japanese, and they state that this Japanese Archbishop appoints all Roman bishops in Japan which the Pope approves.

It is further reported that the Greek Orthodox communion in Japan, the Seikyokwai, has been given a similar status by the Government. The Orthodox Archbishop Sergius resigned and a Japanese was elected head of the Church. The Department of Education's Bureau of Religions, which controls all religious bodies in Japan, thoroughly understands the definite Catholic liturgy of these two Catholic Communions.

A special Committee was appointed by the House of Bishops on October 2d, consisting of the five native bishops, and this Committee is at present negotiating with the government authorities regarding the future status of the Nippon Seikokwai, the Holy Catholic Church in Japan.

According to Religious News Service, the six largest Protestant communions in Japan, meeting on October 17th, organized a united Church, which will be entirely under the control of native Japanese officials. Included in the new grouping are the Presbyterian, Methodist, Congregational, Baptist, Lutheran, and United Brethren Churches.

ENGLAND

32 London Churches Ruined

Thirty-two London churches have been destroyed or made unusable by German bombs, the Bishop of London, told his diocesan conference October 28th.

Including vicarages, halls and schools, Dr. Fisher said that between 450 and 500 church buildings had been destroyed or damaged in air raids.

GENERAL CONVENTION

CHURCH DEBT

Commission Appointed to Study Problem

According to an estimate by the Rev. John W. Gummere, rector of Zion Church, Charles Town, W. Va., the interest on Church debt, if it were given to the missionary work of the Church, would virtually double the missionary budget.

Total debt of National Council, dioceses, parishes, and Church institutions amounts to about 35 million dollars.

Provinces and dioceses have taken action aimed at reducing such indebtedness as is within their spheres of influence, falling in line with a proposal advanced by the committee of the province of Washington on that subject under the chairmanship of Mr. Gummere.

General Convention has now recognized the extent and importance of the problem by setting up a Joint Commission on Church Debt of three bishops, three priests, and ten laymen, to report to the 1943 General Convention.

1943 CONVENTION

Place Left to Presiding Bishop

The 1943 General Convention will begin on the Tuesday, instead of the Wednesday, after the first Sunday in October, and will attempt to complete its work in ten legislative days, according to action of the Kansas City Convention.

The Convention left to the Presiding Bishop the choice of a place, although invitations were received from several cities during the session.

MARRIAGE CANON

Bishops Favor, Deputies Reject Amended Form

By ELIZABETH McCracken

¶ *General Convention of 1940 made no change in Canon 41, Of the Solemnization of Holy Matrimony. Because of its unusual interest we present here the debate in the House of Bishops which culminated in the bishops' acceptance of a canon that would have removed the adultery exception and provided that the marriage of a divorced person might receive the blessing of the Church a year after the remarriage. The Deputies refused concurrence, and the houses agreed to dismiss the 25 year-old Commission on Marriage and Divorce and appoint a new commission to study the problem anew [L. C., October 23d, L. M., November].*

At the afternoon session of the House of Bishops on October 17th; the proposed amended canon on the Solemnization of Holy Matrimony came up again for debate and for action. The house had previously debated the canon in a committee of the whole on the first day of the Convention, October 10th [L. C., October 23d]. Recommendations were then made and time given

the House to consider them before coming to the actual vote.

On the 17th the first thing done was to change the proposed (and present) title of Canon 41 by striking out the words "the Solemnization of," having the title read "Of Holy Matrimony." This was achieved without debate.

IMPEDIMENTS

Section V, which deals with impediments existing before marriage and which constitute grounds for annulment aroused considerable discussion, opened by the chairman of the commission:

Bishop Page: "I have learned since framing this report that 'mental deficiency' now has a legal connotation. In law, it means feeble-mindedness. Psychiatry has taught us a great deal. Personality defects may make a successful marriage impossible and they may actually constitute insanity. But we have to be careful about saying

people are crazy. I remember that when Bishop Brown was up for heresy I said I thought he was of unsound mind, because what he was saying was so different from what he had said in his prime. A lawyer said to me: 'Don't you call him insane in public, or he will sue you and the law will find for him.'

Bishop Page moved that the term "personality defect" be substituted for "insanity or mental deficiency" in the proposed canon. This amendment was lost and the term "mental disease" was substituted.

The Presiding Bishop: "When people come to me, desiring annulment, I may have been arbitrary but I always ask: 'When did you become aware of this impediment?' If the person says: 'Fifteen years ago,' then I will not go any further. Many people don't use this annulment cause until they want to be divorced, usually to marry some one else. The *real* cause, in most cases, usually arises *after* marriage. But

Budget for 1941

Income			
From Quotas of Dioceses and Districts	\$1,535,847		
Interest from Trust Funds and Miscellaneous Sources	440,000		
United Thank Offering	260,000		
	\$2,235,847		
Special Appeal for British Churches	300,000		
	\$2,535,847		
Expenses			
I. Missionary Work			
(Including executive salaries but not office salaries and expense)			
Foreign—including Latin America	\$ 834,318		
Domestic—including Extra Continental	795,066		
First Vice-President of National Council in charge of Missions—Salary and Travel Expense	9,224		
College Work	21,574		
Youth Work	7,069		
American Church Institute for Negroes	136,598		
	\$1,803,849	80.7%	
II. Education and Promotion			
(Including executive salaries but not office salaries and expense)			
Department of Christian Education	\$ 17,751		
Department of Christian Social Relations	12,108		
Department of Promotion	66,184		
Woman's Auxiliary	31,965		
	\$ 128,008	5.7%	
III. Miscellaneous Activities			
Forward in Service	\$ 10,000		
Conferences and Training Centers	24,240		
Commission on Ecclesiastical Relations	2,500		
American Churches in Europe	1,000		
Refugee Work	5,000		
Universal Christian Council for Life and Work	1,000		
	\$ 43,740	2.0%	
IV. Cooperating Agencies			
Girls' Friendly Society	\$ 2,500		
Church Mission of Help	6,000		
Church Periodical Club	4,000		
World Council of Churches	1,000		
Federal Council of Churches (in part)	1,500		
	\$ 15,000	0.6%	
V. Administrative Expenses			
Office Salaries and Expense of Departments and Divisions:			
Foreign Missions	\$ 10,541		
Domestic Missions	5,943		
College Work	1,287		
Youth Work	1,483		
Christian Education	4,646		
Christian Social Relations	4,310		
Promotion	40,710		
Woman's Auxiliary	10,619		
	\$ 79,539		
General:			
Department of Finance	\$ 40,181		
General Administration	25,884		
Office Equipment and Maintenance	24,397		
Church Missions House	24,478		
Shipping Department	6,474		
Book Store	3,618		
Staff Insurance	11,000		
Retired Workers	6,729		
Other Accounts	18,950		
Contingent Fund	4,000		
	\$ 165,711		
	\$ 245,250	11.0%	
	\$ 2,235,847	100.0%	
VI. Aid to British Missions			
Relief for Mission fields of the Anglican Communion whose support has been seriously affected by war conditions			
	\$ 300,000		
GRAND TOTAL		\$2,535,847	

CHURCH'S PROGRAM: Translated into financial terms, the missionary, educational, promotional, social, and spiritual work of the national Church for 1941 is shown above in the budget adopted by General Convention. It is subject to revision by the National Council in view of closer estimate of available income early in 1941.

GENERAL CONVENTION

people bring out the *before* marriage cause, if they can, because they don't want to be divorced and prefer to have annulment."

"JUDGING BY THE PAST"

Bishop Hobson of Southern Ohio: "A woman may want to get a divorce because she falls in love with another man. She may give as the cause for annulment that she found after marriage that her husband had a venereal disease. She did nothing about this for years. Meantime her husband may have been cured and have become a decent man. That woman has proof of venereal disease before marriage. She goes to her bishop and she gets an annulment, ruining the life of her husband who has become a good, decent man. Or take it another way around. A woman marries a man who is all right when she marries him. After marriage he goes out and gets venereal disease. She has no annulment relief. We are judging people in this canon by the *past* instead of what, by the grace of God, or by the instigation of the devil they may have become."

At this point Bishop Gardner of New Jersey moved for recommitment, saying that the subject "bristled with difficulties." But Bishop McElwain, chairman of the Committee on Canons, informed him that the motion was out of order, and the debate continued.

Bishop Green of Mississippi: "I can see nothing but confusion worse confounded if this Section V is passed. We have no court to hear these annulment grounds and interpret them. Bishops can interpret them in a hundred ways. I hope it will *not* pass. I move an amendment that it shall be the right of any bishop to refuse marriage to anyone in his jurisdiction whose previous marriage has been annulled in another diocese."

Bishop Irving Peake Johnson, retired: "It would be not only confusing but vicious if one bishop were given power to nullify the decision of another."

LEGAL DIFFICULTIES

Bishop Wing of South Florida: "I should like to have put in that people who are *divorced* for causes which we have as causes of annulment can have annulment from us."

Bishop Hobson: "Most divorces, no matter what the real cause, are given for incompatibility or non-support. Many states have no annulment laws."

Bishop Ivins of Milwaukee: "If a divorce is granted by the courts on some other ground, you would be open to action for defamation of character if you annulled on any of the grounds in the canon. Certainly you remember Hugh Miller Thompson's* experience in this matter. He solemnized the marriage of the daughter of a friend, because she came to him with letters from her divorced husband admitting adultery. The husband heard of this, denied it, sued Bishop Thompson for \$50,000 for defamation of character, and got a judgment."

Bishop Johnson: "This is not a canon to prevent bishops from becoming martyrs."

* Bishop of Mississippi from 1887 till his death in 1902.

What we want is a door, where people can come in and get mercy. There is no use having a door if you are going to bolt it up. It ought to be opened wide enough to admit an occasional innocent person. Adultery is a mighty mean thing to fasten onto children. Lawyers avoid it whenever they can, in a divorce case, because of the children."

Bishop McElwain of Minnesota: "We have been operating under these very same provisions for nine years and no bishop has been sued."

Bishop Randall, Suffragan of Chicago: "Several cases have come to me of mar-

and again in 1934. Then we tried to give General Convention a canon that it *would* pass. No member of the commission is satisfied with it. We can proceed along the back-path of annulment until we can annul *any* marriage, as another great communion does. Four out of five bishops favor the proposed canon of 1931. I hope this canon will be defeated and a new study made."

HASTE DEPLORED

Bishop Sherrill of Massachusetts, with deep earnestness: "I hope this canon will be defeated for another reason. We must



LIVING CHURCH-LAYMAN'S MAGAZINE DINNER: Many Church leaders joined correspondents and readers in a "family party" at General Convention.

riages of which there was no consummation. Two young people married, quarrelled within the hour and separated without consummating the marriage. There should be some provision in the canon for such cases. I move a new section, to be numbered Section VI, to cover this contingency."

COMMUNICANT STATUS

This amendment was carried. The debate then moved to Section VII [according to the new numbering; III, according to the printed report], relating to communicant status and the blessing of the marriage of divorced persons. Bishop Gray of Northern Indiana wished to provide that only baptized persons should be married by the Church or have their marriage blessed by the Church. Whereupon Bishop Johnson spoke once again; "We should not penalize the unbaptized. I want mercy for plain, simple people."

Bishop Mikell of Atlanta: "People wanting remarriage are *not* plain simple people."

When each section had been discussed and passed with amendments, Bishop McElwain moved that the proposed amended canon as a whole be adopted. The debate was renewed with increased vigor, Bishop Scarlett of Missouri being the first speaker:

"I have been a member of this commission from the beginning and I deplore this canon. The canon introduced at Denver in 1931 recognized the conditions of modern life. That was turned down hard, then,

be given all the time we need. I have as important business as anyone, yet I regard nothing as so important as this question of Christian marriage, especially in its relation to children. I have shuddered to think that I might have to go home and try to use this canon. I hope it will be defeated. It should be, I am sure of that."

Bishop Mitchell of Arizona: "It has been thought that the committee of the Woman's Auxiliary that made a survey and reported on this matter was representative. I know for a fact that they were not. Five of the eight members were from New York City; and the other three from sparsely settled sections of the Church. They did not represent the women of the Church."

"WHAT IS MARRIAGE?"

Bishop Gardner: "It is a question of what marriage *is*. What *is* marriage? What is its relation to the sacramental life of the Church? Dr. Easton put it into a fine paper which I hoped the whole Church would read and discuss. I hoped also that this House of Bishops would be guided by it. We should have a new commission, to study the whole problem. Out of the tensions of scholarship and pastoral experience, and the tensions of differing Churchmanship, we should try again to draw an amended canon."

Bishop Page: "I want to say one last word. I heartily endorse what the Bishop of Missouri and the Bishop of New Jersey have said. Annulment is not in accord with

the Anglo-Saxon mind. You can't get people to read—especially reports. I have had a feeling that the best way was to go along, step by step. In Denver, we took too long a step. I hope the new commission will have more knowledge. Everything in the new canon to which you have been objecting is in the old canon, I may say."

Bishop Davis of Western New York: "The new canon is a step forward. I am glad it omits the adultery exception, because that put marriage on the physical basis, where Christ never put it. Let us try this proposed amended canon."

The question was then called for and the vote taken by count. The result was that the proposed amended canon was adopted by 69 Ayes as against 26 Noes, subject to the concurrence of the House of Deputies which was not given.

UNITY

Pamphlet to Tell Story of Reformed Episcopal Orders

Bishop Parsons of California, almost immediately after taking the floor to give the report of the Commission on Approaches to Unity, asked Bishop Wilson of Eau Claire to make that part of the report dealing with the Reformed Episcopal Church, since he had special knowledge of that Church and the relations of the Protestant Episcopal Church to it.

Bishop Wilson said: "There have been interesting developments in our conversa-

1873. Cummins, the first bishop, consecrated Cheney, and through them, Reformed Episcopal orders have come down to this day. They have been and are irregular but not invalid. The form of consecration used by Bishop Cummins was not known until recently when I found a full copy of it, printed.

"The validity of Bishop Cheney's consecration was questioned because he was deposed while still a priest. But that deposition, it has been held by a court, was invalid, owing to a defect in the court trying him. The charge against him was a property question.

"We ought to do nothing in the matter of the Reformed Episcopal Church without consulting the Lambeth Conference. I propose that we prepare a pamphlet, telling the whole story, printing it and sending it to all the clergy of the Anglican Communion. If there is no objection then, we might prepare a statement to lay before the House of Bishops. I offer a resolution that we so proceed."

This resolution was seconded and carried.

Bishops Discuss, Amend Canon to Allow Presbyterians to Preach

As reported in the last issues of THE LIVING CHURCH and THE LAYMAN'S MAGAZINE, no final action was taken on the Concordat with the Presbyterian Church in the U.S.A. by the 1940 Convention. The following debate on the Concordat is reported now because of the widespread interest in the negotiations with the Presbyterians.

BY ELIZABETH McCracken

The galleries of the House of Bishops were crowded with visitors on October 15th and in corridors stood as many more people as fire regulations would permit. They had come to hear the presentation by Bishop Parsons of California of the report of the Commission on Approaches to Unity—especially the particular section of the report dealing with the negotiations with the Presbyterian Church.

Of unusual interest was the bishops' discussion of an amendment to Canon 23, which was later passed by both houses. The canon was amended to authorize particularly ministers of the Presbyterian Church to preach in Episcopal Churches on invitation by the minister and with the permission of the bishop. First came the report of Bishop Parsons.

"The Commission is not proposing now any action on the concordat," Bishop Parsons began. "We had decided to ask for no action from our General Convention until the Lambeth Conference [made up of bishops of the Anglican Communion] should meet. That was expected to be during the summer of 1940, 10 years after their last conference. The war has made that impossible. No one knows now when Lambeth can meet. We wish to wait. On the other hand, there is a demand in our Church that we go ahead and do something. The Presbyterian General Assembly, meeting every year, would like action. Still the Commission feels that it is in accord with the principle set forth a year ago, to present no majority and minority

report. The report we have here represents the feeling of the whole Commission. . . .

"The Presbyterian Church considers its ministry as valid as ours. They say theirs is Catholic and Apostolic, and so is ours. . . . We could not think of reordination; and our Presbyterian brethren feel the same way.

TWO WAYS OF PROCEEDING

"There are two ways of proceeding. The first is to recognize their orders. This would be similar to what the Church of England had in mind in the South India scheme. The second way is to say that the ministry of each Church has its ministry from the Church. What each receives in ordination he receives from the Church he represents. . . .

"The situation that faces us is not a question of sitting back and saying: 'We are right and you are wrong.' We can say: 'Our ministry has a different emphasis.' It did seem as if the bishops meeting to consider these innocuous resolutions could consider this. There is no difficulty but a practical difficulty. The episcopacy is not the difficulty. . . ."

Bishop Gray of Northern Indiana: "I have talked with Presbyterians, who agree that the fruit has been plucked too green. We must define what the ministry is before we can act on the ministry. . . . Many of us feel that we could not possibly advise the members of our Church to make their Communion with Presbyterians, as this report provides, nor invite Presbyterians to make their Communion with our people. The resolution providing for that creates a state of schism. I do not mean that some men would lose their tempers and leave the Church. I mean that a Presbyterian would serve in one place and would not be acceptable in another place. Don't twist the sword you have thrust into our hearts."

PRESBYTERIAN VISITING PREACHERS

Bishop Parsons: "Any bishop can refuse consent to allow any minister of any other communion to preach or officiate in any way in his diocese. Those of us who do allow them to preach for us now need not. The resolution says nothing about the Holy Communion. You may regulate that as you think right in Northern Indiana."

Retired Bishop Matthews: "I don't understand what the Bishop of California means by that. Is there to be one law for Northern Indiana and another for California?"

Bishop Parsons: "What I said was that the matter is permissive. All the resolution does is to accord the common courtesy to Presbyterian ministers of taking them out of the category of 'Christian men' and calling them 'ministers.'"

Bishop Hobson: "In this resolution we are merely doing what the Lambeth Conference of 1930 did—advising our people to affiliate themselves with other Churches when their own is not available, and vice versa. Would anyone here put us in the position of not being willing to do what Lambeth did?"

Bishop Wilson: "I agree with the Bishop of California on two points. We are in a jam, and we must face facts. When the



BISHOP WILSON: Reported on Negotiations with the Reformed Episcopal Church.

tions with the Reformed Episcopal Church. In the past our Church has never taken any position regarding the orders of the Reformed Episcopal Church. Yet the report made to the Lambeth Conference of 1888 by a committee said that these orders were not valid. The report was received, but Lambeth took no action. That report is the only action ever taken since the Reformed Episcopal Church began in

concordat came up, we had a strong desire to help work out wrinkles and do what we could. We have been reiterating the same points for four years, with little in the way of results. In the meantime, the whole matter has been made public. I was troubled because I was afraid the Presbyterians might not understand the divisions in our own Commission. This was made known to the Presbyterians. I spent a day and a half with their representatives last June. *Still* the Presbyterians did not realize the difference of opinion in our Commission. One evening last June one member of our Commission asked for an informal vote. There were 13 present. Six were for the concordat, six against it, and one uncertain.

"The next morning I told the Presbyterians, and they were greatly amazed. The Presbyterians had told their General Assembly that we were unanimously in favor of the concordat. . . . I agree with the Bishop of California that we are in a jam. So are the Presbyterians. They feel that continuing with the concordat will lead to further division between both Churches and to dissension in each. No wonder we are in a jam.

"The reason is that some points were not sufficiently studied; the ministry, for instance. The Presbyterians are accustomed to receiving ministers of other Churches without reordination. I know they have received one Quaker who was not even baptized. They have a right to do this. But the issue is not Episcopal orders against Presbyterian orders. It is not that at all. That provision about ordination is a piece of ritualism. The Bishop of California comes from over the mountains. I am a simple Churchman from the Middle West. Don't expect ultramontaniam from me."

With this speech, the debate ended. It was voted to continue the Commission, and a later vote passed the canonical amendment.

CHURCH CONGRESS

"Unity is Desirable Because of the Church's Nature"

"To reason and argue about unity, to talk eloquently about it, to sing hymns about it, to praise it, even to pray about it, is not enough; we must actually desire it," said Bishop Strider of West Virginia speaking at a meeting of the Church Congress at General Convention. Like other speakers in the series, Bishop Strider referred specifically to the proposed concordat with the Presbyterian Church.

Unity is desirable, he said, not only because of its economic and administrative advantages, but also because God wills unity due to His nature.

"Again," he said, "we Episcopalians should believe in and desire unity because of the nature of our Church. . . . It embraces within its membership all the different types of liturgical and theological opinion which characterize the other religious bodies. Anglicanism is a sort of ecclesiastical melting pot. . . ."

"And there are difficulties created by this Catholicity. Nevertheless we glory in it and would not change it if we could. The primitive Church was like that. . . . I

am sure that the differences prevailing among members of the Anglican communion are not more radical than those which characterized St. James and St. Paul.

"We Anglicans must believe in and desire and work for Christian unity, because our Church has room within its fellowship for all who profess and call themselves Christians. . . . We know there can be unity among Christians because Anglicans at their best actually achieve it among themselves."

BISHOP WILSON

"Nowhere does it appear more clearly than in the ministry that the Anglican Church clung fast to its Catholic heritage and at the same time participated generously in the benefits of the Reformation movement," stated Bishop Wilson of Eau Claire at a session of the Church Congress during Convention.

"Anglican compromise is often a subject for levity," he said, "but it does have its points. Over and over again the same kind of thing occurred. Exaggerations of medieval Romanism were removed in good Reformation fashion but the substance of the Faith was retained intact. The sacramental system was purified, but it was not emasculated. The Liturgy was cleansed and refreshed, but it was not abandoned.

"In like manner, the ministry was restored to balance while still retaining its Apostolic character and without the loss of its essential functions. The priesthood with its sacrificial character was carefully preserved, and at the same time, the preaching of the Word and pastoral ministrations were welcomed to their rightful places in the functions of the ministry."

DEAN WASHBURN

In discussing Why Did Anglicans and Presbyterians Separate? the Very Rev. Dr. Henry B. Washburn, former dean of the Episcopal Theological School, said, "First, some Anglicans and some Presbyterians did not *separate*, because the Presbyterians in question were never Anglicans. . . . I refer to the Scotch Presbyterians, who, under the influence of Calvin as mediated by John Knox, passed directly from Romanism to Presbyterianism. It is quite wrong to think of them as separatists. Their Church is, like the Anglican, an immediate consequence of dissatisfaction with early and middle 16th century Romanism.

"Second, let it be said that there were three kinds of Presbyterianism that reacted against Anglicanism. The first were those who intellectually objected to Anglicanism and yet remained within it. The second, common to the late 16th century and the first third of the 17th, lost no opportunity, privately at first and later publicly, to abandon Anglicanism and set up a Presbyterian ministry and discipline. Their object was revolutionary.

"The third appeared in the 40's and 50's of the 17th century. During the days of the Long Parliament, they were practically substituting Presbyterianism for Episcopacy, and during the Cromwellian Protectorate, when the Protector was supporting Independency, they gradually with-

drew from a position of dominance to one of leading non-conformity."

The Rev. William T. Heath of Buffalo, speaking on The Origin of the Ministry, discussed the development and present status of "rival theories currently held within the Anglican communion regarding the succession of the Church's life and its continuity."

The Rev. Dr. John Mackey, president of Princeton University, was another eminent speaker before the Church Congress, discussing Why are They Separated Today?

SCHOOL OF PRAYER

"Where Men Pray in This Manner Things Begin to Happen"

BY JANE CLEVELAND BLOODGOOD

Romanesque arches, kneeling people, sounds of the world muted to a murmur by the stone walls, chancel windows reminiscent of the deep blues of Chartres, a kneeling monk. This was the setting of the deeply moving and valuable School of Prayer which took place daily at five o'clock in the cathedral at Kansas City during the sessions of General Convention.

The School of Prayer was under the auspices of the Church Union and was conducted by Fr. Shirley Hughson, OHC. That we have everything from the street preaching of the Church Army to this way of developing the interior life is indicative of the genius of the Church.

Fr. Hughson defined prayer as "The means that God wills us to use in order that we may obtain the blessings that He wills to give us." "God does not thrust blessings on us," he added. "He means us to cooperate with Him in their attainment." Prayer is the expression of a loving friendship with God.

There are terms under which we pray, however. Prayers, under the new covenant or contract with God, are to be said in Christ's name (that is in accordance with His will and character). They are to be offered in faith, perseveringly, and with the knowledge that they will be heard. The model that we may use for prayer is the Lord's Prayer, whose two first words give the two fundamental doctrines of the Christian life: "*Pater*"—the Fatherhood of God; "*Noster*"—the brotherhood of man.

The Lord's Prayer also shows us that we should begin our prayers by talking to God about Himself and His great purpose for the world and come only secondarily to our own and others' every human need as summed up in the deeply symbolic word, "Bread."

In illustration of the use of prayer, Fr. Hughson told a homely story. "Suppose I had done you a great favor, and you wanted to ask me yet another. In approaching me would you not first thank me for all I had done in the past? Suppose you had injured me and yet found yourself under the necessity of asking me a favor. Would you not prepare the way by acknowledging the former fault and asking forgiveness? It is just so in the approach of the soul in prayer to God. We begin by thanking Him for past blessings and acknowledging before Him our sins against

His love before we ask Him for yet more favors. Prayer then is deeply reasonable, and where men pray in this manner things begin to happen."

MASS MEETINGS

Honor Retiring Director of American Church Institute

For 26 years director of the American Church Institute for Negroes and a pioneer leader in the Nation Wide Campaign that was the precursor of the National Council and present mode of Church administration, the Rev. Dr. Robert W. Patton, was hon-

up by the director's friends at the Convention.

Bishop Freeman Sets Keynote, America for Christ

"We have little cause for pride and less for confidence as we survey the past 11 years. We have tried to cure our ills by palliatives and narcotics, by experiments in legislation, by attempted short-cuts to a new kind of prosperity, and by the assurance that America was possessed of resources that would speedily return to its normal habit of life. Our mad search for increase of material values has made us unresponsive to the ways of life that in

established Churches to join the "ecstatic sects."

"We know what ought to be done," Bishop Bartlett said. "We have the program and the plans. What we need is the money. In the country, we don't keep our communicants, and our parishioners, we hand them on to you in the cities. Without our rural work, the city Churches would suffer immeasurably. We who are interested in rural work are glad to be your servants. Stand by us."

DR. MCGREGOR

The Rev. Dr. Daniel A. McGregor, executive secretary of the National Council's



AT MEETING FOR NEGROES: Speakers at the American Church Institute for Negroes Mass Meeting included the Rev. Cyril E. Bentley, Bishop Green, Dr. Patton, and Bishop Stevens.



EXHIBITS COMMITTEE: Harry H. Craddock and Miss Mary S. Forsythe co-chairmen, with the Rev. Richard L. Harbour, exhibit chairman, at the Forward Movement Booth.

ored at General Convention by a large audience on October 17th that paid tribute to his years of vision, courage, and hard work, and bade him Godspeed. His retirement will become effective on January 1st.

The American Church Institute for Negroes, which has claimed major interest and love from Dr. Patton, was organized in 1906, "to promote the cause of Negro education in the Southern States." Operating nine schools in eight states, it illustrates the remarks, "an institution is but the lengthened shadow of a man," for the Institute is Dr. Patton in his love, his understanding, his winsome winning of confidence from members of another race, and his inspiration to the Church. The schools of the Institute train Negroes in agriculture and industrial arts, helping others to become school teachers among children of their race or priests of the Church. With a total enrolment of about 8,000, its graduates are usefully employed in all parts of the nation and in foreign lands.

Dr. Patton is the son of a former slave owner and a member of a distinguished family which includes James Madison. The program honoring him had as speakers the Presiding Bishop; Bishops Mikell of Atlanta, Stevens of Los Angeles, Green of Mississippi, and Demby, retired Suffragan of Arkansas; Dr. Patton; and the Rev. Cyril E. Bentley, who will become the Institute's new director.

Bishop Green of Mississippi presented to Dr. Patton a purse which had been made

other periods gave us our finest distinction and our greatest security. . . . If we are weak in moral character when we are at peace, we shall not be strong in time of strife, simply because we are clad in steel." The keynote speaker at the mass meeting, America for Christ, Bishop Freeman of Washington was speaking to a capacity audience made tense by the solemnity of his words.

"Have we the courage and the boldness to challenge the conspiracy of evil forces that dare to raise their stained hands against the Son of God and a civilization that still struggles to meet His demands?" Bishop Freeman asked.

BISHOP BARTLETT

Bishop Bartlett of Idaho, formerly the National Council's director of Domestic Missions, said that after 320 years of colonization and development of an American way of life in the United States, 60,000,000 of her population is unchristian, 12,000,000 are in any Church. In the vast rural field, once largely Christian, now exists the largest area for the Church's work. The industrial revolution in agriculture has turned thousands out to become migrants; these people, he said, are leaving the older

work in Christian education, saw as the heart of the problem, the individual parish. "The average American parish," Dr. McGregor said, "is a microcosm of the nation. Every problem that the Church faces in making America Christian is present in every ordinary parish. The great national problems of making economic and social life more Christian are just the local problem of learning how people of differing economic and social levels can live together in Christian fellowship. Neither Congress nor General Convention can solve that problem. It must be solved in the parish."

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"In the parish are differences of race, different levels of Christian development; and in the parish, adjustments of these situations must be made."

An interesting address was also given by Prof. A. W. Merrill, superintendent of Schools of Des Moines, Ia., on the part of the family in the campaign to make America Christian.

MEDAL AWARDED

Don Fendler [L. M., February], the boy who was front page news when lost in the Maine woods, was given the medal of the Army and Navy Legion of Valor, at the White House in Washington on October 15th.

Don's father was in Kansas City at the General Convention having charge of the ecclesiastical vestments exhibit of the Almy Company.

At Rest

WITH the annual commemoration of All Saints, the thoughts of those who cherish the Church's ordered calendar turn, as a matter of course, to those "at rest." Whether we devote one day or two days or an octave or an entire month to the consideration is of little moment. We may commemorate the great saints of the Church on All Saints' Day and our own loved ones on All Souls', or we may combine the commemoration in a single day, recognizing that sainthood is a matter of degree, in which only the hopelessly lost have no claim on the term. Be that as it may, our thoughts pass to the great beyond at this time of commemoration, and the great saints and the lesser saints have their place in our thoughts; but most of all we think of those whom we have "loved long since and lost awhile."

We are confronted on all sides with many psychic phenomena. We are told that spirits of those departed have communicated with some on earth. We watch with keenest interest the investigations of scientific societies and scientific investigators to discover what degree of truth, if any, there may be in these reports.

But our interest is not because we feel the need for confirmation of our faith. As a matter of faith we are confident of the survival of these spirits after death. And if they survive, they are living, sentient beings, having a habitat somewhere (though it be not of material construction); intelligent, alert, awake. Their bodies sleep; their spirits do not. Certainly there is no *a priori* reason why they may not communicate with us. There are scriptural passages which seem to indicate that they have done so. Yet the question of fact—whether there has actually been spirit communication in our day—is one to be answered by scientific inquiry and not by faith. Our religion does not tell us. The inquiry proceeds from the side of science alone. Most of us feel that the answer is still uncertain, in spite of the affirmative certainty expressed by some intelligent witnesses and writers, and the dogmatic denial of others.

What is certain, however, is that what is called spirit communication cannot be called a normal relationship between person and person, else it would be much more common, if not universal. The experience of the great majority of us is that our loved ones have passed from us and we have seen them no more. We know they are "safe in the arms of Jesus." We know that some day, through the merits of Jesus Christ our Lord, we shall be reunited with them and shall see them and know them. To most of us that is better than any appearance of ghosts or labored communications through mediums. We pray not only for them but—we fervently believe—with them. We feel their nearness when we receive the Holy Communion. Beyond that, we wait.

But what is the spirit life?

We are not now thinking of that future time when the spirit will again be clothed in a body, nor are we speculating upon what that body may be.

We are realizing that "clouds of witnesses," the spirits of those who have passed into the waiting place or condition, are all about us. We no longer think of the spirit world as a place far, far removed from the planet that we inhabit. Rather is it probable that we are intimately associated with it and with its people. Though we see them not, they are probably close to us, and it is quite possible that they see us. They may be able

to suggest thoughts to our minds, though we know it not. They may have part in our lives, though without being recognized. All this is speculation. We cannot say that it is certainly true.

WE ARE on more certain ground when we study the references to the hidden world in Holy Writ and meditate upon what we read. Even allowing for the fact that earthly language suggests but cannot describe things that belong to the spirit world, we seem reasonably assured of some factors in the spirit life.

I. It is a conscious life. Minds are alert, purposes are formed. There is development, corresponding to what is growth in the body, though there be nothing material that can grow. The mind is being changed from the contemplation of things earthly to that of things spiritual and heavenly. Spiritual realities have taken the place of material things. The goal of heaven looms magnificently ahead. Longing to attain it is greatly stimulated. Meditation upon things spiritual, that is so difficult here, becomes entirely normal there. The desire and the power to worship are greatly increased.

II. There is no temptation to sin, there are no falls to be overcome, no false steps to be retraced. But neither is there yet perfection. The whole genius of what we may call the middle life between two worlds is that of preparation for a life so different from that of earth, that the equivalent of the earthly life of a child in preparation for that of an adult must be lived, perhaps through many centuries of time; though time is a thing of earth and is probably translated into terms of intensity in that middle life. By realizing the freedom of that life from temptation and sin, one can realize how persons with little spiritual advancement at death can slowly be prepared for happiness in the life of heaven. To most of us, that life, as it is symbolically depicted in the rapturous language of Revelation, would be anything but happy were we hastily to be forced into it without the long preparation which the middle life involves.

III. In the course of that development there must be a curious mingling of bliss and pain. Not material pain. Certainly no trace of material fires, such as the "Romish doctrine of purgatory" conjured up in the middle ages. But there must be a very real process of purging from every taint of sin going on, nevertheless.

But what is the pain that is inextricably mixed with bliss in that middle life? Canon Holmes writes of it as "The pain of contrast, the pain of sympathy, the pain of waiting."* Perhaps, beyond all these, we may add, the pain of a conscious imperfection.

The pain of contrast. They realize how different are they from what Christ is and would have them to be. They are longing more completely to be with Christ; to behold the beatific vision which they may not see until they are perfected. "To be with Christ"—we are using Canon Holmes' interpretation and are here borrowing his word—"is to catch Christlikeness; to become assimilated to the character of Him with whom we continually dwell." The sense of not having attained, and yet striving for it, is an element in the spiritual pain which is a part of the spiritual bliss.

**Immortality*, by E. E. Holmes, p. 109.

The pain of sympathy. They begin now to realize the sufferings of our Lord. They see Him not only once beaten and scourged and crucified, but, in the timelessness of their middle life, they feel for Him insulted, neglected, rejected, unloved, throughout even the Christian ages, by those who bear His mark on their foreheads, by all who are living lives less worthy than they might attain, by their very selves during their earthly life. Perhaps—but we do not know—this pain of sympathy is enhanced by witnessing repeated failures of those they love who are still on earth, and assuaged by every prayer and good deed and devout communion that these may make. So closely are the two worlds knit together. So intimately do the lives in the two worlds react upon each other.

The pain of waiting. There is intense longing for the completion, the consummation of it all. They are learning ever more intensely that there is beyond the next veil in the highest heavens, completion instead of incompleteness, perfection in place of imperfection, and for the joys of heaven they yearn with an urgency that the greatest saints on earth, longing to be with Christ, only faintly suggest. There is desire still unfulfilled. Yes, there is a longing also for *us*, whom they still love as they never loved before, and a realization that without us they cannot be made perfect.

And all these merge in the pain of a conscious imperfection, where they long to be perfect.

SO WE think of them during the All Saints' octave. They are not the great saints who had overcome Satan while on earth, and were so near to their Lord that they seem not to need the intensive training of the middle life. These, say the devout old fathers of the Church, have already passed into the highest heavens. It may be so; it may not. But our own loved ones: these we would join with us in prayer and in communion; these we would commend to our loving Master and theirs; these we would think of as learning how to live a new life of blessed perfection into which sometime we shall enter together.

And we are not greatly interested in seeing them as ghosts—an anti-climax of their spiritual condition. We would not call them back to us through the sordidness of mediums or controls. We cannot be comforted by having them perform tricks that resemble legerdemain and rival the acrobats in a circus.

Rather do we commend them confidently into the keeping of Him who has thrown His arms about them when He called them to Himself. In Him they are safe. Through Him they are developing in that more abundant life that now we can only perceive dimly from afar off.

Aid to British Missions

WE HAVE been asked, "Is the \$300,000 voted by General Convention for aid to British missions included in the budget or not? Should it be included in the Every Member Canvass or should there be a special campaign?"

The answer is, "Both." It is a "special within the budget."

Directed by a vote of both houses of General Convention, the Budget and Program Committee included the item in the budget—but it included it on both sides, both as receipts and as expenditures. That means that it is not included in the normal budget or the normal apportionments.

Where it is possible and desirable to do so, and where the diocese has time to distribute suitable literature, the item of aid to British missions may well be included in the regular Every Member Canvass. Where the canvass has already been set up

or there is insufficient time to distribute literature and make the appeal known to Church people, or where the ratio of division between the diocese and the general Church is such that it is not feasible simply to add the new item to the diocesan apportionment, a special campaign is entirely justifiable and in order. The special campaign may be held this fall or it may be in January, but it should be as soon as possible because the need is immediate and imperative.

Parishes should check with diocesan headquarters in this matter and diocesan headquarters with the Church Missions House. Whether through the regular Every Member Canvass or through special campaigns, the \$300,000 item for aid to British missions should not be allowed to remain as a mere gesture, but should be converted into cash and actual pledges as promptly as possible. Only in that way can we give the aid that is so greatly needed and that our representatives in General Convention have unanimously voted.

Election Day

WE AMERICANS are performing an almost unique feat. We are going to the polls to choose freely and without compulsion a President and other officers of our government. When we enter the little booth and poise a stubby pencil over the ballot or select the appropriate button on a voting machine, no one looks over our shoulder or censors our choice.

This is democracy; and it is a rare privilege today. Nowhere on the continent of Europe, except perhaps in tiny Switzerland, can citizens choose their rulers freely and without fear. In few countries of the Americas, which are so often held up to us as the Western stronghold of democracy, can free men freely choose their rulers. We have recently seen the farce of a Mexican election just across our Southern border; in totalitarian countries of Europe even the farce has largely been abandoned.

We talk a great deal about our democracy, linking it closely with our religion and our liberty. Yet in 1936, 27,000,000 eligible citizens—more than one-third of the possible electorate—failed to vote. Of these it is estimated that 14,000,000 were church members.

If we truly value our democracy we must exercise it at the polls. People who do not vote have no right to complain about the outcome or to object if their liberties are taken from them. The right to vote is a solemn duty as well.

Vote on election day as your conscience dictates—but vote!

AUTUMN

Now comes, alas, the time of falling leaves,
 The swift abatement of the ripened year,
 The still and solemn hush of Nature ere
 Her mortal part due sepulture receives.
 Sweet were the lengthening days, the lingering eves,
 The fields' fresh labor, the hale harvest cheer,
 The garish tides of color golden dear,
 Now soon to moulder in their wind-wept graves.

Ah, well to have seen the mounting splendor done,
 Flushed with calm joy and garnered memories!
 Save that, oft noting the quick-westering sun,
 The heart grows ill, while it in fancy sees—
 O'ertasked how soon!—that human hope is one
 With shrivelling herbs and the deciduous trees.

A. W. BARNLUND.

CONNECTICUT

Suffragan Bishop to be Consecrated on November 12th

The Presiding Bishop has taken order for the consecration, on November 12th, of the Very Rev. Walter Henry Gray as Suffragan Bishop of Connecticut. The consecration will take place in Christ Church Cathedral, Hartford, at 10:30 A.M., with Bishop Tucker as consecrator.

Co-consecrators will be Bishops Budlong of Connecticut and Perry of Rhode Island. The sermon will be preached by Bishop Lawrence of Western Massachusetts; and the Bishop-elect will be presented by Bishops Sterrett of Bethlehem and Goodwin of Virginia.

Attending presbyters will be the Very Rev. Arthur B. Kinsolving II, dean of the Cathedral in Garden City, L. I., and the Rev. John B. Gass, with the Rev. John H. Fitzgerald acting as registrar.

SALINA

Bishop Nichols to Take Charge of District

Bishop Nichols of Kyoto, Japan, has been appointed by the Presiding Bishop to take charge of the missionary district of Salina.

General Convention recommended that efforts be made to secure reconsideration by the diocese of Kansas of the proposal to amalgamate Kansas with the Salina missionary district, and that in the meantime, the Presiding Bishop appoint a resident bishop to take charge. Bishop Spencer of West Missouri has been in charge of Salina.

Bishop Nichols is now in the United States. The two other American bishops in Japan, Bishops Binsted of Tohoku and Reifsnider of North Kwanto, have returned to the Orient to keep in touch with develop-



BISHOP NICHOLS: To be in charge of the district of Salina.

ments as the Japanese Church endeavors to conform to governmental regulations.

NEW YORK

British Harvest Festival

The 19th annual British Harvest Festival was held by Trinity Parish on Sunday afternoon, October 27th, in Trinity Church, New York. The occasion was one of unusual poignancy because of the war.

In the procession were representatives of St. George's Society, the Sons of St. George, the Daughters of the British Empire, the British War Veterans, the Sons of the American Revolution, the Daughters of the American Revolution, and the British War Relief Society. The rector of Trinity, the Rev. Dr. Frederic S. Fleming, who is of English parentage,

was the preacher. Godfrey Haggard, Consul-General of Great Britain in New York, made a brief speech.

The church was decorated with wheat sheaves and bunches of grapes, symbols of the Holy Eucharist, and other harvest grains and fruits. The American flag and the British flag were carried in the procession, and the music was in keeping with the service. There was a large congregation.

Triennial Missionary Luncheon

Five hundred Church people of the diocese of New York were present at the triennial missionary luncheon, given by the diocesan Woman's Auxiliary at the Hotel Astor in New York on October 26th. This luncheon is always an event of great interest in New York immediately after General Convention. This year there were the customary missionary addresses and, in addition, speeches by visitors not often at hand.

Bishop Gilbert, Suffragan of New York, read a message of welcome from Bishop Manning, who was unable to come because of his recent illness. Speakers included Mrs. S. Harrington Littell of Honolulu; the Rev. Dr. James Thayer Addison, soon to succeed Dr. John W. Wood as executive secretary of Foreign Missions; Miss Grace Lindley and Miss Margaret Marston; Miss Joy Homer, who recently returned from a journey through the Far East; the Archbishop of British Honduras, the Most Rev. Dr. E. Arthur Dunn; and Mrs. C. G. Kerley, president of the Woman's Auxiliary of the diocese of New York.

Adult Conferences in Religion

St. Bartholomew's Church, New York, found the conferences in religion offered last year to adults so successful that such conferences are being held again this year. They were resumed on October 14th, to be held for 10 weeks on Monday evenings in St. Bartholomew's Community House. The Rev. Robert Woodroffe is the leader of the conferences, which are especially planned for adults beyond the church school age who wish to discuss religious beliefs or problems.

CHICAGO

Rev. Frederick L. Barry to be Rector of St. Luke's, Evanston

The Rev. Frederick L. Barry of Bridgeport, Conn., has been elected rector of St. Luke's Church, Evanston, Ill., the largest parish in the diocese of Chicago and one of the largest in the United States. The parish has been without a rector since the death last May of Bishop Stewart, who had continued as rector of St. Luke's after becoming Bishop of Chicago.

Bishop Stewart designated St. Luke's as a pro-cathedral in 1932 and appointed the Rev. Dr. Gerald G. Moore as its dean. However, upon the Bishop's death, St. Luke's automatically returned to its status as a parish church, and the wardens and vestrymen appointed Dr. Moore priest-

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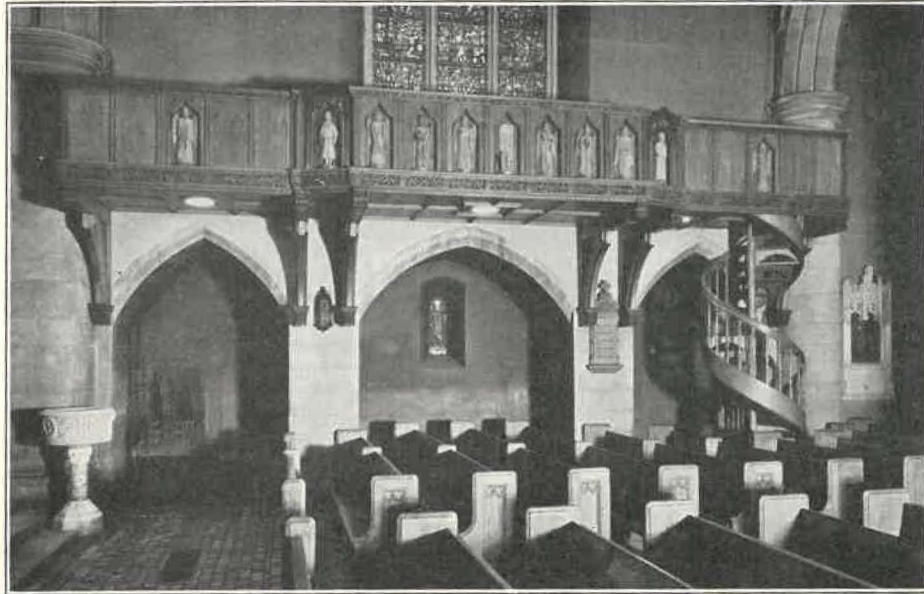
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in-charge for a period of six months, pending the election of a new rector.

Recently Dr. Moore asked that his resignation be made effective at the end of November, and the vestry accepted his request. No announcement has yet been made of his future plans. Dr. Moore is president of the standing committee of the diocese and president of the Evanston Ministerial Association.

Fr. Barry, who has been rector of St. John's Church in Bridgeport, Conn., for the past three years, will come to Evanston as rector of St. Luke's on December 1st.



MINSTREL GALLERY: Star pupils of the cathedral choirs were chosen as models for the choristers' figures. (See Michigan.)

Chairman of the Forward Movement in the diocese of Connecticut and a leader in work among young people, Fr. Barry has an outstanding record of accomplishment in the East.

Before going to Bridgeport Fr. Barry was rector of St. Gabriel's Church in Hollis, N. Y., where he founded Woodhull Day School. He was associate to the dean of the Cathedral of the Incarnation at Garden City, L. I., and chaplain and instructor at St. Paul's and St. Mary's Cathedral Schools. He is a graduate of St. Stephen's College and the General Theological Seminary.

EUROPE

Fr. Woolf to Take Charge of American Church in Rome

The Rev. H. Gruber Woolf has been appointed to take charge of St. Paul's American Church in Rome, Italy, and will leave for his new post as soon as it is possible for him to secure passport and transportation, according to an announcement by Bishop Perry of Rhode Island.

Fr. Woolf has been for the past two years in charge of the American Churches in Dresden and Munich, Germany, and before his present visit to this country, served also as chaplain in prison camps where British prisoners of war are interned.

MICHIGAN

Dedicate Minstrel Gallery

A minstrel gallery, believed to be the only one in the United States, was recently dedicated in St. Paul's Cathedral in Detroit, by Bishop Creighton of Michigan.

The gift of an anonymous benefactor, the gallery overlooks the children's chapel and will be used for the children's choir, or for echo choirs at great Church festivals. The gallery was designed after the fashion of the one built in Exeter Cathedral

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ALBANY

General Convention Action Brought to Clergy Meetings

Carrying the message of General Convention to the diocese of Albany, Bishop Oldham is visiting each of the five autumn rural deanery meetings for personal conference with the respective clergy groups. He has arranged also to have clerical and lay deputies to General Convention speak at each deanery gathering on salient features of the Convention's deliberations and undertakings. The five meetings were scheduled to be held October 29th and 31st and November 6th, 8th, and 12th, in Walton for the Susquehanna, Gloversville for the Mohawk, Holy Innocents' Church, Albany, for the Albany Deanery, Waterford for Troy, and Potsdam for Ogdensburg.

Following the regional meetings, there will be a diocesan dinner at the DeWitt

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Clinton Hotel, Albany, on the evening of November 14th, preceded by a reception to the Bishop and Mrs. Oldham and the diocese's deputies to Convention. The Rev. Dr. C. V. Kling, and Mr. Frank A. McNamee will be the speakers.

FOND DU LAC

A Pilgrim's Guide to the Cathedral

During the past summer, the Very Rev. Edward P. Sabin, dean of St. Paul's Cathedral, Fond du Lac, Wis., prepared a *Pilgrim's Guide* that describes the artistic and ecclesiastical treasures of the cathedral, and in many instances tells why they are there and from where they came.

The booklet, which is being distributed this month, contains about 64 pages and is illustrated with 12 pictures and a floor plan. The guide is being published in three editions. The standard edition, with a heavy paper cover, sells for 75 cts. An autographed and numbered edition, a collector's item, carries the autograph of Bishop Sturtevant of Fond du Lac and sells for \$1.00. A deluxe edition, like the autograph edition but bound in leather, sells for \$3.00.

SOUTH DAKOTA

Diocesan Theological Library

The diocesan library of South Dakota has been enriched by the major part of the library of the Very Rev. E. B. Woodruff, who recently retired as dean of Calvary Cathedral. The books are housed with the rest of the diocesan library in Dexter House, All Saints' School, Sioux Falls. With the addition of these volumes Bishop Roberts announces that South Dakota has one of the finest diocesan theological libraries in this section of the country.

MILWAUKEE

Renovated Church is Result of Rector's Proclamation

On Advent Sunday, 1939, the Rev. G. Clarence Lund, rector of St. James' Church, Milwaukee, issued a proclamation declaring the 1939-1940 Church year a holy one to celebrate the 90th anniversary of the church and to memorialize the spirit of the late rector, the Rev. Arthur H. Lord, in the church to which he had given most of his life. Part of the year's work was to improve the appearance of the church property.

On October 29th an anniversary dinner dance was given at the Wisconsin Club, and Prof. Clarke G. Kuebler of Northwestern University was featured speaker. Parishioners proudly surveyed these results of their holy year:

The roof and spire have new shingles; the walls and ceiling are painted; two beautiful windows have been installed as memorials to Mr. Lord, and others as memorials to T. L. Smith, late senior warden; new cement steps and sidewalks lead to the church and parish house; and inside the parish house are new boilers.

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NEW HYMNAL

Retrospect on General Convention's Action

The Church is to have a new hymnal. Both houses of General Convention have approved of the revision which has been accomplished during the past three years by the Joint Commission on the Revision of the Hymnal.

One of the most fiery sessions of the House of Deputies occurred in connection with the motion to concur in the action of the House of Bishops in adopting the resolution approving the new hymnal. There are some noteworthy observations which have not been reported in the secular press and which may have escaped the regular correspondents of the Church press covering the two houses of Convention.

The House of Deputies had demanded a list of the first lines of all hymns omitted from the new book which are in the present hymnal. This list was provided and showed a total of 181 hymns in the present book not recommended for adoption in the revised book. Of this number not more than 12 were urged for reconsideration from the floor of the house, and of these the outstanding favorite seemed to be "Golden harps are sounding." It seemed quite apparent that the tune was the thing which would be missed and that no consideration had been given the weakness of the hymn

which contains questionable imagery and teaches that "all His work is ended."

It was curious to note that not a single question was asked concerning the new material which had been put into the hymnal by the Commission. The whole argument was based upon what had been left out. This reaction bears out the statement often made that people never judge a new hymnal on the basis of what it contains but rather what it does not contain.

Churchmen had an opportunity to hear two of the new hymns in the revised hymnal on October 14th during the Hymns of All Churches program broadcast from Chicago under the sponsorship of General Mills, Inc. The hymns were sung by Joe Emerson and his choir in a program prepared in cooperation with THE LIVING CHURCH.

New hymns included in the program presented in honor of the General Convention were "O heavenly Grace, in holy rite descending," a Confirmation hymn written by Bishop Spencer of West Missouri and sung to the tune Charterhouse; and "I sing a song of the saints of God," a children's hymn written by Lesbia Scott, and set to music by the Rev. Dr. John Henry Hopkins. [L. M., November].

Despite the fact that the report had been in the hands of deputies for more than two months, question after question was asked from the floor of the house which had been anticipated by the Commission and had been answered in the foreword of the report.

The question also was raised concerning the inclusion of the Dies Irae in the hymns for the burial of the dead rather than in Advent, and the reason for retaining it at all. It was pointed out that while this hymn is no longer a favorite for congregational use, it does have a place in many parishes as a sequence in a Requiem Mass.

The report of the Commission was presented by the Rev. Charles L. Gomph of the diocese of Newark, who spoke upon the work that had been done. Through the courtesy of the president of the House of Deputies, the secretary of the Commission, who was not a deputy, was permitted to speak upon the hymnal and to answer the questions raised by the deputies. While this method of presentation protracted the session of the house long past the hour of adjournment, it did much to clarify the issues involved.

After nearly two hours, the call for the vote on the question was raised from all parts of the house, and it was then demanded that this vote be taken by dioceses and orders. In the resulting roll call the vote was nearly two to one in favor of the Commission's report.

Little discussion was raised in the House of Bishops when the report was presented by Bishop Mikell of Atlanta, chairman of the Commission. The only opposition was from one bishop who protested that "From the Eastern mountains" and "Brightest and best of the sons of the morning" were not true to the teaching of the Gospel of the day, and called upon the Commission to provide a redraft of these two famous hymns.



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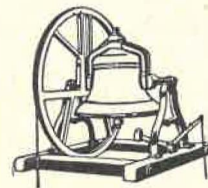
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BOOKS

ELIZABETH McCRACKEN, EDITOR

On War

WHENCE COME WARS—By Fulton J. Sheen. Sheed and Ward. \$1.00.

"One wonders if what we called the last World War ever ended." So opens this little book. It is the wonder of us all. With the wisdom and perspective which only Christian insight can furnish, and with the firm authoritarian tone of the Roman ecclesiastic, Monsignor Sheen proceeds to analyze our situation. The point of view is naturally ethical rather than political or economic; and denunciation of our own sins wholesomely dominates denunciation of the sins of our enemies. One good point in the present distress is surely that such an attitude is so far more common than in the years 1914 to 1918. National self-righteousness still imperils us; but it is fainter, and more and more, we leave it to the Germans.

Monsignor Sheen is salutary and inspiring. General disregard not only of divine but of natural law is, as he shows, source of the most drastic disintegration that Western civilization has ever faced. In the main, he defends democracy; but he does not hesitate to score majority rule, or "arithmocracy"; remarking with cogency that the Crucifixion was due to majority, and indeed proletarian, pressure. He says that it is a fine thing to realize that in the providence of God, the Church must always be in the minority in this world.

That "religion and democracy must be brought into closer relationship if democracy is to be saved" is a thesis with which every Anglican must agree; and although there is in the book a good deal of the obvious, keen discriminations again and again help to lessen our facile dependence on unanalyzed slogans. There is value to the terse summaries, usually crystallizing the ideas of the great Encyclicals.

Especially welcome is the illustration afforded of the modern trend in the Roman Catholic communion toward more generous cooperation with the forces of Christianity at large, which so desperately need today to realize their union in the battle against Armageddon. Incidentally, one welcomes the spirited and enlightened defense of the Taylor appointment to the Vatican, against the foolish Protestant assertion that the separation of Church and State is endangered thereby. Incidentally also, there are a couple of very effective anecdotes concerning the present Pope and his predecessor.

It is interesting to note, here as in so many unexpected quarters, the influence of the ideas in Streit's *Union Now* as to limitations of national sovereignty and the necessity for an international organization on deeper levels than the League of Nations. The Anglican must part company, however, with the thought that the ultimate super-State authority, albeit purely moral, should be vested in the Holy See;

and the strong demand to this effect with which the book concludes will seem to him a bit of special pleading. Nonetheless, he will find Monsignor Sheen invigorating, and he can go with him a long way.

VIDA D. SCUDDER.

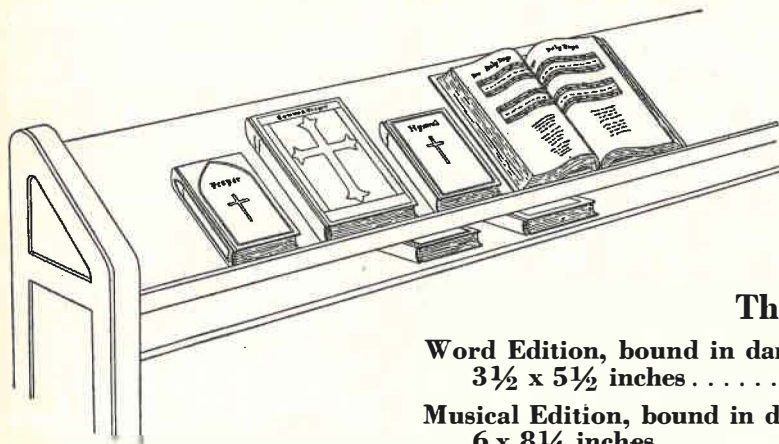
M. Maritain's Latest Book

SCIENCE AND WISDOM. By Jacques Maritain. Scribners. Pp. 241. \$3.00.

In his latest book, M. Maritain discusses at some length the question of the possibility of a "Christian philosophy," which has been agitating Continental Catholic thinkers. He argues for what he calls a "theocentric humanism or humanism of the Incarnation" as the "authentic Christian philosophy" which carries on the work of the great scholastic divines. It is to find its setting in "an integrally humanist civilization in which the great waves of wisdom in man, sweeping from the sacred heights of faith to the extreme coast of the human and the profane, will set free all that is true in the human and the profane."

This volume seems to follow on Maritain's great sociological-philosophical work, *True Humanism*, by way of endeavoring to show how "the order of wisdom" may be recovered, not naively, but critically and with due recognition of the situation in which Christianity as a faith is today placed.

The discussion has particular bearing



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upon points raised in the French controversy; nevertheless, it is in large measure relevant also to our own problems of thought. One thinks, however, that the appended notes can have little value excepting for those who have had the opportunity (which most of us have lacked) of reading Ramirez's presumably severe attack on M. Maritain's earlier writing on the subject. W. NORMAN PITTINGER.

Stalin and Russia

STALIN'S RUSSIA AND THE CRISIS IN SOCIALISM. By Max Eastman. Norton. \$2.50.

Max Eastman, able son of Christian parents (both were preachers), has devoted his life largely to Socialism. Like many Socialists, he apparently pays but scant attention to the Christian religion. Like most Socialists he has a childlike belief that human nature, when presented with a lofty ideal, will leap to full discipleship with enthusiastic self-sacrifice. Rousseau was gripped by the same illusion.

Eastman rejoiced over the beauties of the Russian Revolution, but its ghastly and bloody failure has staggered his very soul. Deep disappointment rankles and blights within him. This book tells why. Stalin is only its text. The sermon is about Socialism and the terrible failure in Russia to realize its splendor.

Christians, of course, are not surprised that Leninism has given place to Stalinism. Something like this debacle is to be expected when men begin to reform a nation by driving out its God and Saviour. When will these earnest men who really want reform realize that there is only "One Name under heaven whereby we must be saved"?

What Socialism with Christ and a predominantly Christian people might do, we do not prophesy. What it has failed to do without Christ is poignantly told by saddened men in these two important books. JOHN HENRY HOPKINS.

Primarily for Laymen

THE ASSURANCE OF GOD. By Patrick Carnegy. Longmans. Pp. xv-272. \$2.50.

This is the second in the new *Teaching of the Church* Series, edited by Canon Roger Lloyd of Winchester, England. The first volume, by Fr. Leslie Simmonds, dealt with the theological background of Christian Faith; this one is concerned with the reality of religious experience, its nature in the light of psychological criticism, and the means by which assurance of the presence and work of God may be gained. There are special chapters on meditation and mysticism, and on the sacramental life of the Church.

The author is the vicar of a large parish church in Leeds and has served as a missionary in the diocese of Wakefield. His book, therefore, comes out of a large experience, and also gives evidence of a wide reading of devotional theology as well as of contemporary literature. For these reasons, it should be specially helpful to the lay Church worker, for whom it is primarily intended. W. NORMAN PITTINGER.

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EDUCATIONAL

SEMINARIES

Dedicate Brewster Hall, Berkeley Dormitory

A new milestone was reached in the history of Berkeley Divinity School recently, for the opening of the School coincided with the dedication of Brewster Hall, a dormitory recently purchased from Yale University, with which Berkeley is affiliated.

Chief speaker at the convocation exercises was the Very Rev. Dr. J. P. DeWolfe, dean of the Cathedral of St. John the Divine in New York.

The newly-acquired building was dedicated by Bishop Budlong of Connecticut in the name of Retired Bishop Brewster of Connecticut, Berkeley's oldest living alumnus. Ninety-two year-old Bishop Brewster, who was graduated from Berkeley in 1872 was unable to attend the convocation. His brother who is retiring this year as Bishop of Maine addressed the assemblage.

Changing concepts in theological education were discussed by Franklin E. Parker jr., a member of the board of trustees, who said: "The Berkeley Divinity School, when it was founded in Middletown, was still working on the theory that seclusion was what the theological student needed although Berkeley was never a purely diocesan institution.

"Today thoughtful people are more and more coming to believe that the seclusion theory is wrong, and that the medieval and Puritan idea of theological education in university centers is right.

"The Berkeley trustees believe that candidates for the ministry . . . ought in these formative years to be in the thick of things and be compelled to meet influences anti-Christian as well as Christian, and to face modern problems as they come to expression in great modern universities like Yale. Only thus can the clergy be prepared to deal with the modern man, and win him to the ancient religion."

21 New Students Matriculate at ETS

With the registration day for conscription casting a somber shadow over the impressive ceremony, 21 new students were matriculated at St. John's Memorial Chapel of the Episcopal Theological School on October 14th. Nineteen of the students are members of the entering class of juniors.

Leading the Quiet Morning which began matriculation day, the Rev. Dr. Richard S. Emrich, instructor in theology, sketched the present condition of chaos, not only in the cities, but in the minds of men. . . . "If God's eternal purpose and His eternal values are to be proclaimed as the integrating force of historical movement," he said, "men must turn to God in true humility and sincere repentance. Those who are to lead men to God, must be the first in humility and repentance."

The matriculation sermon was delivered by the Very Rev. Dr. Edwin J. van Etten, the new dean of St. Paul's Cathedral,

Boston, who took as his text Judges 7:7; "By the three hundred men that lapped I will save you." Dean van Etten described the similarities in the historical crisis which confronted Israel and the present world crisis. "For this generation," he said, "the terms of spiritual victory are still the same—"by the 300 men that lapped I will save you."

The school began its 74th academic year on September 23d with two new faculty members, the Rev. Dr. Sherman E. Johnson, New Testament professor, and Dr. Massey H. Shepherd jr., instructor in Church history. During the second half-year two Kellner lecturers will be presented. Prof. H. Richard Niebuhr of Yale University, will give a course on Christianity and the State; Dr. Adelaide Case, professor of religious education, Columbia University, will give a course on A Parish Program of Religious Education.

GTS Missionary Society to Present The Zeal of Thy House

The American premiere of Dorothy Sayers' magnificent play, *The Zeal of Thy House*, will be presented on the nights of December 4th to 7th by the Missionary Society of the General Theological Seminary. The play, originally presented in Canterbury Cathedral, presents the story of William of Sens, master builder of the cathedral.

Miss Dorothy Allen, Miss Sayers' American representative, recently told a Broadway producer that she would be unable to allow him to produce the play this fall because she had promised the seminary the opportunity of presenting the premiere in this country.

Funds raised by the play will be used to help support the seminary's new mission at Upi on the Island of Mindanao in the Philippines.

CHURCH SCHOLARS

12 Colleges, Universities Represented at Conference

Members of the second annual Conference of Churchman Scholars met at Hobart College during the past week-end to continue their informal work on the problem of maintaining the historic Christian tradition as a vital part of work in higher education. Host to the conference was Dr. William Alfred Eddy, president of Hobart and William Smith Colleges, who also sponsored the first conference here last February.

The problems faced by the Churchman Scholars are general in scope, but four specific papers on different phases were presented by members. They included Christianity and the Scientific Approach, by Louis T. More, dean and professor of physics at the University of Cincinnati; Factual Report on Courses in Religion and Evangelistic Work in Colleges, by Marcus S. Goldman, assistant professor of English, University of Illinois, and the Rev. Alden Drew Kelley, secretary for College Work in the National Council; Christianity

DEATHS

Lewis W. Burton, Bishop

The Rt. Rev. Lewis William Burton, D.D., retired Bishop of Lexington, died during the night of October 16th, at his home in Lexington, Ky. He had been bed-ridden for the past two years.

Bishop Burton was the first Bishop of Lexington, being elected to that office in 1896, one year after the diocese was set apart from the diocese of Kentucky. He retired in 1928.

Bishop Burton was born in Cleveland in 1852, and after graduation from Kenyon College and the Philadelphia Divinity School, assisted his father in the evangelization of the West side of his native city.

In 1884 he was called to be rector of St. John's Church, Richmond, Va. Nine years later he went to Louisville to be rector of St. Andrew's Church, and while there was elected bishop. He served one term as president of the province of Sewanee.

His wife, the former Miss Georgie Hendrie Ball, died nine years ago. He is survived by a sister, Mrs. Eliza J. Backus, and by two daughters, Mrs. Henry K. Milward and Mrs. Thomas G. Machen.

The funeral was held in Christ Church, Lexington, Ky., on October 19th. Bishop Abbott of Lexington officiated at the service.

Alanson Q. Bailey, Priest

The Rev. Alanson Quigley Bailey, rector of Holy Trinity Church in Collingswood, N. J., and dean of the convocation of Camden, died on October 27th after a short illness. Mr. Bailey was a member of the standing committee of the diocese and of the board of social service. He also served on the faculty of the Burlington Summer School.

Mr. Bailey, the author of leaflets and books on the Church and the sacraments, served churches in New Jersey, Ohio, and Indiana. He was often an official or a committee member in his diocese and served also as a deputy to General Convention.

Born in 1874, he was graduated from the General Theological Seminary in 1901. In 1903 he was married to Miss Deborah Van Buren of Paterson, N. J.

James J. Burd, Priest

Rector of Holy Cross Church, Utica, N. Y., for 37 years, and rector emeritus of the parish since his retirement in 1927, the Rev. James J. Burd died at the home of his daughter in Utica on September 30th at the age of 84. The burial service was read at Holy Cross Church on October 2d, with Bishop Coley of Central New York and the Rev. Lansing G. Putnam, rector, officiating, assisted by several clergy of the diocese.

Born in Ireland, Mr. Burd was educated by private tutors and served for six years as a lay missionary in Dublin. Coming to America in 1882, he was graduated from St. Andrew's Divinity School, Syracuse, and was advanced to the priesthood in 1887. With the exception of one year, 1888, when he was assistant at Christ Church, Hartford, Conn., his entire ministry was

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and the Humanistic Approach, by George R. Elliott, professor of English, Amherst College; and Secular and Theological Knowledge by the Rev. William N. Pittenger, chaplain of the conference and lecturer and tutor in dogmatic theology at the General Theological Seminary.

Twelve colleges and universities were represented at the conference. They included Amherst, General Theological Seminary, Harvard, Hobart, Hunter, Kenyon, Princeton, Trinity, Western Reserve, Yale, and the Universities of Cincinnati and North Carolina.

Other member colleges whose representatives were unable to attend the conference included Smith College, University of Illinois, and University of the South.

CHURCH COLLEGES

New Dormitories at Trinity

The quarters of Trinity College in Hartford, Conn., have been considerably enlarged by the completion of two new dormitory units, Woodward and Goodwin.

Five hundred sixty-three undergraduates are registered this year at the college. Among the 159 freshmen are two English refugees, Anthony W. Newton from Stockport in Cheshire County, and John Mackintosh from Knaresborough in Yorkshire County.

COLLEGE WORK

Michigan Conference

Dinners, luncheons, and tickets to the homecoming game against Santa Clara were included in the registration fee of \$3.00 paid by Episcopal college students attending the conference sponsored by the Canterbury Club at Michigan State College from October 25th to 27th. Out of town students were guests in the homes of members of St. Paul's parish in Lansing.

The Canterbury Club is an organization to foster Church life among Episcopal students at Michigan State. Two-hour meetings are held each Sunday afternoon at the house, which is open at scheduled times for student use during the week.

SECONDARY SCHOOLS

Refugee Students at Holderness

Five refugee boys have been taken into Holderness School, the diocesan school of New Hampshire. Three are from England and two from Germany.

PRE-SCHOOL AGE

First Non-Roman School

A South Shore branch of the Ascension Day School of West Brighton opened on October 14th in St. Anne's parish hall in Great Kills. The new branch school is designed to meet the needs of parents of children of pre-school age and will be supervised by Dr. Thelma Voorhis, a member of St. Anne's Church who is well known on the Island as an educator, lecturer, and civic worker. The school is the only non-Roman school on the South Shore.

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9:15 A.M., Church School.

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spent in the diocese of Central New York.

In 1890 he took charge of Holy Cross Church, then a small mission. Connected with the church in the early days was the House of the Good Shepherd for orphaned and homeless children, of which Mr. Burd was chaplain until 1913 when the institution moved to its present home in another part of the city.

In 1889 Mr. Burd married Annie Isabella White, who survives him, together with a daughter, Mrs. Joseph M. Norton, a son, James, and a brother and sister in Ireland.

Robert W. Plant, Priest

The Rev. Canon Robert Wetmore Plant, a former missionary among Canadian lumbermen and Americans of the Western states, died October 13th at his home in Portland, Me., after several months of ill health. Eighty-four years old, he was rector emeritus of Christ Church, Gardiner, and rector honorarius of the Church of St. Mary the Virgin at Falmouth Foreside in Maine.

Canon Plant, a graduate of the Montreal Diocesan Theological College and Cambridge Theological School, worked with Bishop Talbot in what was then the newly constituted missionary district of Wyoming and Idaho, opening new work among cowboys and miners. He later was in charge of the pioneer gentile school in Salt Lake City, Utah, and served churches in Massachusetts and Maine.

For 38 years he worked zealously for the House of the Good Shepherd in Gardiner; he founded St. Andrew's Mission in Pittston and was honorary canon of the Cathedral Church of St. Luke in Portland.

He was married in 1884 to the former Miss Agnes Weatherbee, who died five years ago. He is survived by two sons, Woodford and Steward; four daughters, Mrs. Rita Platt Millsbaugh, Miss Alada T. Plant, Mrs. Arthur Kimball Blood, and Mrs. Cuthbert Pach; seven grandchildren; and three great-grandchildren.

A Requiem Eucharist was celebrated at the Church of St. Mary the Virgin, Falmouth Foreside, October 15th by the Rev. Charles E. Whipple, assisted by other clergy of the diocese. The Burial Office was read at Christ Church, Gardiner, by the Rev. Tom G. Akeley. Interment was in the churchyard of Christ Church, Gardiner, Maine.

G. Edwardina Crane, Deaconess

Deaconess G. Edwardina Crane, 61, house mother of the nurses' home of the Episcopal Eye, Ear, and Throat Hospital in Washington, died on October 9th after an illness of two weeks.

She had been house mother for 10 years, and had recently observed her 31st anniversary as deaconess. Engaged in religious educational work most of her life, Deaconess Crane had been a missionary in Cuba and Puerto Rico. She also had been dean of girls at St. Mary's School, Knoxville, Ill., and taught at St. Luke's Church school in Baltimore.

William Jones

William Jones, father of Rev. Messrs. Clarence W. and H. Boardman Jones and

DEATHS

of Ruth Louise Hogg, wife of the Rev. Henry Hogg, died on October 19th in Schenectady, N. Y., after a long illness.

Funeral services were held in St. George's Church, Schenectady, October 21st. The Rev. George F. Bambach officiated, assisted by the Rev. Messrs. Henry Hogg, Daniel Welton, and Oscar Taylor. Burial was in the Albany Rural Cemetery. His wife, Henrietta Boardman Jones, and two grandchildren also survive him.

Mrs. James E. Wilkinson

Funeral services for Mrs. James E. Wilkinson, who died at her home in Grand Haven, Mich., on October 18th at the age of 81, were held the following day in St. John's Church.

Mrs. Wilkinson, who was the daughter of the Rev. Dr. John H. Egar, was married in 1884 to the Rev. Dr. James E. Wilkinson, who survives her. Other survivors are her children, Laurance E., Mary S., Elizabeth, Helen, and the Rev. John E. Wilkinson, who was the celebrant of the Burial Office and Requiem.

Mrs. Wilkinson served for many years as principal of Akeley Institute, the girls' school of the diocese of Western Michigan. She was also twice president of the diocesan Woman's Auxiliary.

CHURCH SERVICES

NEW YORK—Continued

St. Thomas' Church, New York

Fifth avenue and 53d street

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

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

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

12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M., Holy Communion.

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REV. RANDOLPH RAY, D.D., Rector

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

Choral Eucharist, Sermon, 11 A.M.

Vespers and Devotion, 4 P.M.

Trinity Church

Broadway and Wall street

In the City of New York

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

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

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

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

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

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

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

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

Saints' Days, 9:30 A.M.

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

SOUTH FLORIDA

St. Luke's Cathedral, Orlando

VERY REV. MELVILLE E. JOHNSON, Dean

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

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

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

CLASSIFIED

ANNOUNCEMENTS

Died

JONES, WILLIAM, father of the Rev. Messrs. Clarence W. and H. Boardman Jones and Ruth Louise Hogg (wife of the Rev. Henry Hogg) died Saturday, October 19th, in Ellis hospital, Schenectady, N. Y., after a long illness.

Guide Book

FOND DU LAC CATHEDRAL Guide Book describing and explaining all contents will be published in three editions, fully illustrated, this month. *Standard* 75 cts. *Numbered* autographed by Bishop Sturtevant \$1.00. *Deluxe* autographed, leather-bound \$3.00. Only *Standard* can be supplied on orders after November 15th. Announcement will appear only this time. Order from DEAN SABIN, 51 West Division, Fond du Lac, Wis.

APPEALS

GREEN HANGINGS (used) wanted for 76-inch altar in Mission. Will pay transportation. REV. JOHN PECKHAM, Niagara Falls.

ALTAR FURNISHINGS desired by small mountain mission. Will use used material. REV. N. CHAFEE CROFT, priest in charge, Townsend, Mont.

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ST. MARY'S HOSTEL, 407 West 34th street, New York City. Attractive furnished rooms for women—with or without bath. Reasonable rates. Address SISTERS OF ST. MARY, St. Mary's Hostel.

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CHANGES

CLERICAL

Appointments Accepted

ANDERSON, REV. ALEXANDER, of the diocese of Yukon; is in charge of St. John's Church, Ketchikan, Alaska. Address, P. O. Box 1140.

ANDERSON, REV. FRANCIS E. B., formerly canon of the Cathedral of the Holy Trinity, Paris, France; is in charge of St. James' Church, Ludington and of St. James' Church, Pentwater, Mich. (W.M.).

BARRY, REV. FREDERICK L., formerly at St. John's Church, Bridgeport, Conn.; to be rector of St. Luke's Church, Evanston, Ill., effective December 1st.

COLE, REV. J. HENRY, formerly in charge of Christ Church, Halifax, Va. (S.V.); is rector of St. Matthias' parish, Asheville, N. C. (W.N.C.). Address, 17 Ridge St.

CRAWFORD, REV. CHARLES H., deacon, has been appointed in charge of churches in Appleton, Benson, and Montevideo, Minn. Address, Appleton, Minn.

DUNKERLEY, REV. KNIGHT, formerly in charge of St. James' Church, Ludington, and of St. James', Pentwater, Mich. (W.M.); is rector of St. Andrew's Church, Big Rapids, and in charge of St. Mark's, Newaygo, Mich. (W.M.). Address, 323 S. State St., Big Rapids, Mich.

EYLER, REV. ARMAND T., formerly rector of Trinity parish, St. Augustine, Fla.; to be rector of St. Margaret's Church, Washington, D. C. (W.), effective November 15th.

MACBLAIN, REV. RAYMOND E., formerly rector of Christ Church, Holly Springs, Miss.; is rector of Grace Church, Waynesville, N. C. (W.N.C.).

O'LEARY, REV. WILLIAM P. D., formerly assistant at St. Paul's Cathedral, Fond du Lac, Wis. (F.L.); is in charge of Trinity Church, Houghton, Mich. (N.M.). Address, 106 Houghton Ave.

ROBERTSHAW, REV. GEORGE A., formerly rector of St. Gabriel's Church, Hollis, L. I., N. Y.; is dean of the Cathedral of the Incarnation, Garden City, L. I., N. Y. Address at the Deanery.

VAN ESS, REV. LOUIS, formerly rector of St. John's Church, Massena, N. Y. (A.); to be rector of St. James' Church, Oneonta, N. Y. (A.), effective November 15th.

WHITMEYER, REV. GEORGE LEE, formerly rector of All Saints' Church, Atlantic City, N. J.; to be dean of St. Mark's Pro-Cathedral, Hastings, Nebr. (W. Neb.), effective December 1st.

WILLIAMS, REV. PAUL F., formerly rector of St. Barnabas' Church, Stottville, and of All Saints', Hudson, N. Y. (A.); is in charge of Christ Church, Greenville, Trinity Church, Rensselaerville, and St. Paul's Church, Oak Hill, N. Y. (A.). Address, Box 6, Greenville, N. Y.

Correction

MORRISON, REV. THEODORE V., is rector of the Church of the Incarnation, Atlanta, Ga., and has not accepted a call to be rector of St. James' Church, Greenville, Miss., as was printed in THE

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

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DIRECTOR of Religious Education, Graduate of St. Faith's, Northern girl 23 years old, now employed (1 year) as director of Religious Education in Southern church, desires change to Northern parish. Three summers' experience in daily vacation Bible school in New York City. One year in National Church organization's office. Excellent references from all positions. Box W-1493, THE LIVING CHURCH, Milwaukee, Wis.

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RETREAT

RETREAT FOR WOMEN—November 11th, 12th, DeKoven Foundation, Racine, Wis. The Rev. William B. Stoskopf, conductor. Registration, 4 P.M. Monday. Closing Meditation 4 P.M. Tuesday. Cost \$2.00.

CHANGES

LIVING CHURCH of October 9th. His address is 2501 Winslow Dr., N. E., Atlanta, Ga.

New Addresses

HARRIMAN, Rev. CHARLES CONANT, formerly 352 State St., Albany, N. Y.; Highland Ave., Eau Gallie, Fla.

KINSOLVING, Rev. Dr. ARTHUR B., 2d, formerly Garden City, L. I., N. Y.; 315 Shady Ave., Pittsburgh, Pa.

LEVER, Rev. JOHN H., formerly 1011 Fillmore St.; 3051 Longshore Ave., Philadelphia, Pa.

MASLIN, Rev. T. PAUL, formerly Ketchikan, Alaska; Calle Iturrigaray, 150 Lomas de Chapultepec, Mexico City, F.D.

MORFIT, Rev. CHARLES C., assistant at the Church of the Ascension and Prince of Peace, Baltimore, Maryland, should be addressed at 3121 Walbrook Ave.

OCEFORD, Rev. THOMAS H. M., formerly Norwich, Conn.; Black Hall, Old Lyme, Conn.

ROMILLY, Rev. W. S. LLEWELLYN, formerly 37 Louders Lane, Jamaica Plain, Mass.; 16701 Seneca Ave., Lakewood, Ohio.

WILKINSON, Rev. JOHN E., formerly 237 North St.; Buffalo, N. Y.; 727 W. Center St., Medina, N. Y.

Resignation

SAUMENIG, Rev. H. FIELDS, rector of St. Peter's Church, Rome, Ga., for 26 years; has resigned because of ill health.

Marriages

GERHART, THE REV. WILLIS, rector of the Church of the Heavenly Rest, Abilene, Tex., and Miss Eleanor Deuel who recently resigned from the field staff of the Woman's Auxiliary. The marriage was solemnized on October 21st in Grace and Holy Trinity Cathedral, Kansas City, Mo., with Bishop Seaman of North Texas officiating.

LIGHTBOURN, THE REV. FRANCIS C., and Miss Marion Valentine Griffith were married at Tyson House Chapel, Knoxville, Tenn., on October 2d, with the Rev. Leonard E. Nelson officiating.

LAY WORKERS

NARAMORE, WILLIAM W. JR., a communicant of St. Agnes' Church, Washington, who has for two years been secretary of the Brotherhood of St. Andrew, is a full-time youth worker in the diocese of New York, appointed by the board of religious education.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended.]

Refugee Children

Anonymous, Wilmington, N. C.	\$10.00
St. George's Church, Schenectady, N. Y.	16.50
Good Shepherd Church, Dunedin, Fla.	6.70
Anonymous, Chesterfield, Ill.	5.00
Woman's Auxiliary, Resurrection Church, Bagueio, P. I.	5.00
St. George's Church School, Schenectady, N. Y.	4.80
	<hr/> \$48.00

China Emergency Fund

M. H. Nelson and K. D. Nelson\$25.00

Save the Children Fund

Woman's Auxiliary, Resurrection Church, Bagueio, P. I.\$10.00

St. Martin's Church, London, England

M. H. Nelson and K. D. Nelson\$50.00

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NOVEMBER

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- 10. Trinity, Waterbury, Conn.
- 11. Grace, Carthage, Mo.
- 12. St. John's, Auburn, N. Y.
- 13-17. Church of Holy Communion, Paterson, N. J.

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