

The Living Church

A N D T H E L A Y M A N ' S M A G A Z I N E

**Religious Freedom
in Russia:**

Myth or Reality?

Henry Smith Leiper

Page 10

•

**Proposed Agreement
for Joint Ordination**

Page 12

•

**How Much Shall
I Give?**

Editorial

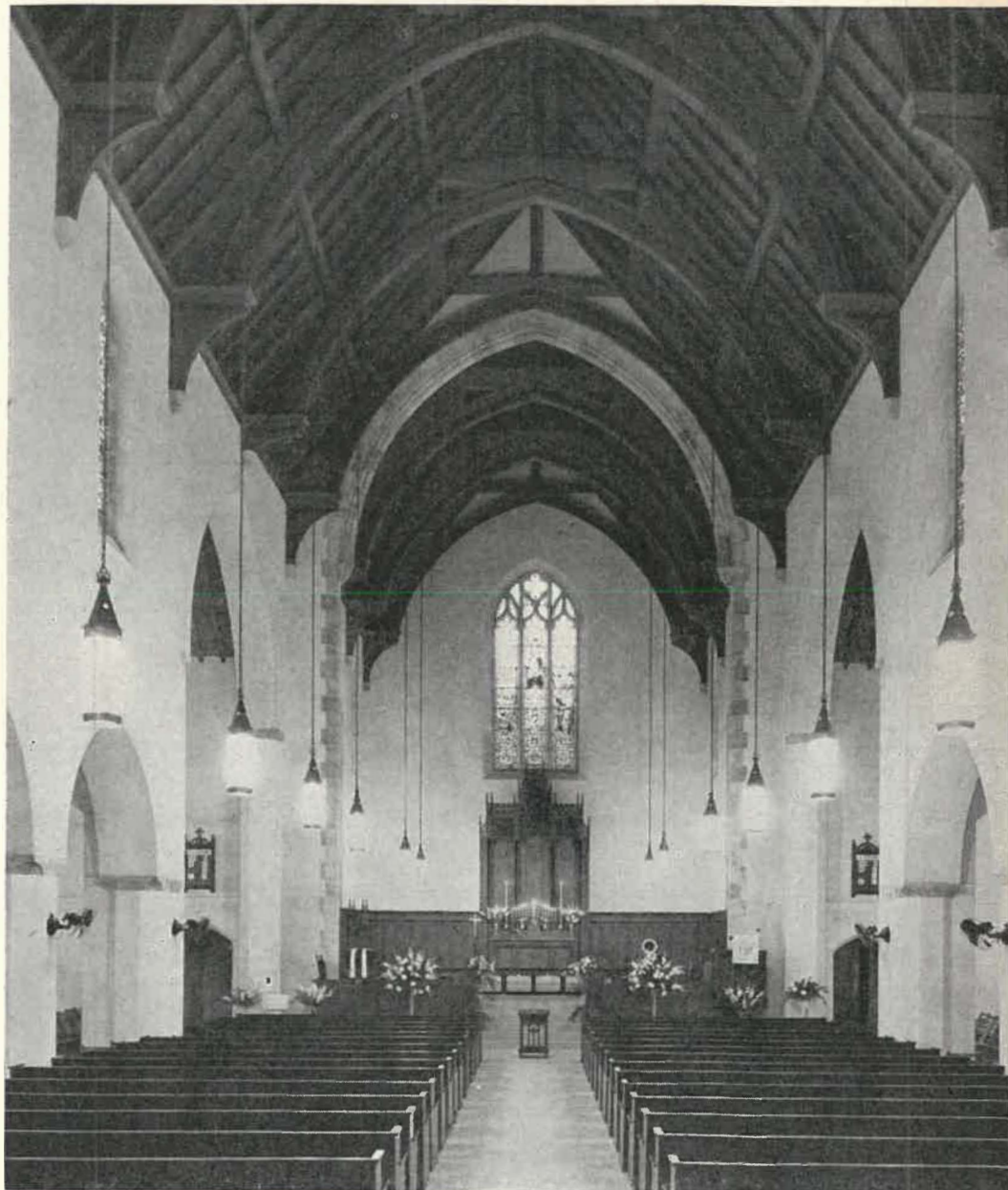
Page 14

•

Music

John W. Norris

Page 4



THE NEW CHRIST CHURCH, LITTLE ROCK, ARKANSAS

(See *Diocesan.*)

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The Living Church

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LETTERS

Conscientious Objectors

TO THE EDITOR: In the Selective Service Act, the right of conscientious objection is recognized. Eighteen public service camps have been set up by the Friends, Mennonites, and Brethren, in collaboration with the government, to provide for the expression of this right of freedom of conscience.

In these camps, men who conscientiously do not believe in war as an instrument of national policy or as a method of settling international disagreements not only give their labor for "service of national importance," but also are asked to pay \$35 a month for their care and keep.

At the present time, 19 men of our Church are in such camps, all of them under the direction of the American Friends Service Committee, which has voluntarily undertaken to underwrite the expenses of those who cannot pay their own way.

Information obtained from these men indicates that only six can fully pay for themselves; two more can pay partially; seven more cannot pay anything and are already in debt for their education or have other obligations which would make it unwise for them to borrow; four did not answer the questionnaire. Many more boys will gradually be certified for the work camps.

Surely our Church—rich as it is—does not want these men to be dependent upon "the Friends" for their support!

The Army and Navy Commission, the National Council, and the special Commission of the General Convention set up to secure these rights for the C.O., do not feel that it is within the province of their responsibility to raise money for the support of the C.

The Episcopal Pacifist Fellowship has thereore assumed this responsibility, and up to the present time \$2550.00 has been raised for this purpose—almost exclusively from its own membership.

We believe, however, that there are others, not themselves pacifists, who nevertheless feel the importance of standing behind these men of our Church, who, as they themselves say, are only standing true to the principles which they feel, in years gone by, the Church has taught them.

It has been roughly estimated that between \$5,000 and \$6,000 more will be needed before the end of next year—1942.

Do you, who read this letter, believe sufficiently in the right of religious freedom and of conscientious objection, to support this

provision which has been made for its maintenance, by giving toward the \$35 a month needed to maintain each man in these camps?

If you do (for the sake of simplicity in accounting), will you please send your gift to the Rev. C. Lawson Willard, 53 Wall Street, New Haven, Conn., marked distinctly, "For the support of Conscientious Objectors of the Episcopal Church in Civilian Public Service Camps?" The money will then be properly assigned to the treasurer of the American Friends Service.

(Rt. Rev.) W. APPLETON LAWRENCE.
Springfield, Mass.

Congregation Seated

TO THE EDITOR: On the cover of THE LIVING CHURCH for September 24th appears a picture of the interior of Trinity Church, Boston, during a confirmation. The picture is printed supposedly for the edification and instruction of Churchpeople.

THE LIVING CHURCH has always stood for loyalty to Church procedure as prescribed by the Book of Common Prayer. On page 296 of the Prayer Book, the rubric at the head of "the Order of Confirmation" directs, "the people all standing until the Lord's Prayer." In the picture, the entire congregation, including the choir, is complacently seated while the Bishop is engaged in the solemn act of bestowing the Holy Ghost.

These are days of general laxity in the Church in great matters as well as small. The priest and people of Trinity Church, Boston, are no worse than many others. But why should THE LIVING CHURCH give approval and publicity to their lack of reverence? (Rev.) WILLIAM D. F. HUGHES.
New York.

Editor's Comment:

Shown a copy of the foregoing letter, the Rev. Dr. Oliver J. Hart, rector of Trinity Church, Boston, wrote: "I was perfectly orthodox about the congregation's standing during Confirmation until I came to Trinity, but here the classes are so large that the Bishop tells the people to sit down."

Russia

TO THE EDITOR: I have read the letter under the above heading by the Rev. Dr. Bernard Iddings Bell [L. C. October 1st], and it seems that I must disagree not only with the Rev. Dr. Bernard Iddings Bell, but also with the Archbishop of Canterbury. I do not so much mind disagreeing with the former; but I very much dislike disagreeing with the latter, though I am afraid I sometimes do.

I cannot see why there should be any contradiction between a man's being a child of God and also a creature of the State. Why cannot he quite comfortably be both? Can I not be a child of God and also a child of my parents?

A creature means, I suppose, something created. Well, I am then a creature of my parents and also of God.

But it may turn on what we mean by the State. I mean by the State human society organized in a collective capacity. And I suppose every man is a product of human society. At any rate, I remember I used to teach children to repeat after me, "I am a member of the Holy Catholic Church; I am a citizen of the State. I must do my duty as a member of the Holy Catholic Church; I must do my duty as a citizen of the State."

And when I so taught, I imagined I was



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Departments

CHANGES .. 23	GENERAL ... 5
DIOCESAN .. 17	LETTERS .. 3
EDITORIAL .. 14	MUSIC 4
EDUCATIONAL 20	PARISH LIFE 22
FOREIGN	7

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LETTERS

drawing out the meaning of the Church catechism. (Rev.) EDWARD G. MAXTED.
Warrington, Fla.

Racket

TO THE EDITOR: I have received recently two telegrams, one collect from New York City, sent by a man calling himself John Mason; the other signing himself Clyde S. Wilson. The first telegram said, "Am on my way home. Wire me \$4.00 immediately, Western Union." The other was prepaid and was sent from Hackensack, N. J., and said, "Enroute to school. Wire me \$4.00 immediately, Western Union."

With regard to the first telegram, I refused to pay the charge and, of course, did not send the \$4.00 and telephoned to the superintendent of Western Union who said that they would trace the sender in New York.

This looks like a racket. The sender must be receiving some encouragement from the fact that the last wire was prepaid. Would it not be well to warn the clergy in your magazine? (Rev.) RICHARD M. TRELEASE.

Kansas City, Mo.

National Policy

TO THE EDITOR: WITH THE PRINCE OF PEACE I AM FOR PEACE. DISCONTINUE SENDING ME THE LIVING CHURCH AT ONCE.

THEODORE BRAASCH.

Cleveland, Ohio.

Editor's Comment:

With the God of righteousness, we are for righteousness. The subscription has been discontinued.

TO THE EDITOR: Your recent editorial, The National Policy [L. C. September 24th], commands my enthusiastic approval. I am one of your readers who has been a priest of the Church for over 40 years and have been loyal to its creeds and ethos. I am grateful that THE LIVING CHURCH is exercising a wise, unpartisan, and far-seeing leadership in this world crisis which threatens the very existence of the Christian Church and human freedom in this country.

If only your courageous words can induce your readers to exercise similar leadership in their pulpits and among their people, disunity will be overcome, and the decisive factor of American and Christian action will defeat the terrible menace which is upon us.

(Rev.) LESLIE E. LEARNED.

Pasadena, Calif.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

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THE LIVING CHURCH is published every Wednesday by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.



The Hymnal

The tunes committee of the Joint Commission on the Revision of the Hymnal completed the preliminary work of selecting and editing tunes for the revised Hymnal early in September at its meeting at the DeKoven Foundation, Racine, Wis. The committee will submit its report to the full Joint Commission at a meeting to be held this autumn in New York.

This report will bring to a close the tune committee's work on the music of the Hymnal. The committee has held nine meetings since June, 1938, and has in all been in session for more than 35 days. After the Commission has accepted the committee's report, the music can be set in type and plates prepared. The finished work may be ready for publication in the early part of 1943.

NEW TUNES

About 40 new tunes by American musicians have been adopted, selected from over 2,000 manuscripts received in response to the committee's request for new compositions to go with words having no suitable tunes. The new compositions came from all parts of the United States and Canada, from musical centers and small towns, from men and women, young and old, amateurs and professionals, clergy and laity. While it will take time and use to determine their ultimate value, the committee feels confident that many of the new compositions have the beauty, originality, and fitness which should make them a permanent contribution to the world's hymnody.

It is inevitable that a considerable number of tunes which are unfamiliar to choirs and congregations should be included in the revised hymnal—else the revision would lack much of its justification. It is by the old familiar tunes, however, that the new book will be judged, especially at first.

The tunes committee states that it has generally saved all popular tunes. A great many excellent tunes are among the popular ones. Others not up to a high standard were saved because of their popularity, since it was thought best to apply the highest standards only to music now being admitted to the Hymnal for the first time. In the cases where a poorer but popular tune has been retained, a better tune has, when possible, been given as an alternative.

Members of the committee present at the meeting in Racine included the Reverend Messrs. Winfred Douglas, Frank Damrosch, John Henry Hopkins, and John W. Norris; Drs. Roland Diggle, David McK. Williams, Leo Sowerby; and Ray F. Brown.

CHURCH CALENDAR

October

18. S. Luke. (Saturday.)
19. Nineteenth Sunday after Trinity.
26. Twentieth Sunday after Trinity.
28. SS. Simon and Jude. (Tuesday.)
31. (Friday.)

The Living Church

VOL.
CIII

AND THE LAYMAN'S MAGAZINE

NO.
34

GENERAL

WORLD COUNCIL

Important Church Body in Europe Secretly Admitted to Membership

An important Church body in one of the occupied countries of Europe has secretly joined the World Council of Churches, according to reports received by the Religious News Service in New York. American officials of the World Council would not disclose the name of the group because of possible reprisals. Addition of the new group brings the total membership of the Council to 75 major non-Roman bodies in 27 countries. World Council officials said no Church body which joined the federation prior to the Nazi conquests has withdrawn its membership. Nearly a score of affiliates are now in Nazi-dominated territory. There are five member-Churches in Holland, two in France, three in Poland, one in Belgium, one in Czechoslovakia, and one in Sweden.

Within the past two months the Federal Conference of Churches in Australia, and the National Baptist Convention (Negro), the Church of the Brethren, and the United Brethren in Christ—the last three, American groups—have voted membership in the Council.

EPISCOPATE

Bishop Sanford of San Joaquin to Retire

The Rt. Rev. Dr. Louis Childs Sanford, Bishop of San Joaquin for 30 years, has confirmed rumors that he intends to retire, probably next spring.

"I do intend to tender my resignation at the next meeting of the House of Bishops," he said. "However, I may change my mind before the house meets next spring."

Bishop Sanford explained that pending Church legislation on the maximum age of bishops would, if adopted, force his resignation within the next two years. He is now 74 years of age.

Bishop Sanford is the first Bishop of San Joaquin, a district which has grown during his episcopacy from 12 to 21 parishes and missions. San Joaquin now has 23 clergy and more than 4,000 parishioners.

One of the highlights of his episcopacy was his presentation before the late King George V of England while attending the Lambeth Conference in London. As a member of a special Commission of the Church, he toured the Orient making a survey of the Episcopal mission posts in the Philippine Islands, Japan, and China.

Bishop Sanford helped organize the



BISHOP SANFORD: *Announced that he plans to retire next spring.*

Fresno County Chapter of the American Red Cross in 1917 and served as its treasurer until 1930, when he resigned but continued on as a member of the board of directors.

He has served several times as president of the Province of the Pacific.

Presentation of Presiding Bishop's Seat in Washington Cathedral

On Wednesday, October 22d, at 4:00 P.M., an historic and memorable event will take place in the Cathedral of SS. Peter and Paul, in Washington, when bishops, other clergy, and laity from all parts of the country will participate in the service of presentation to the Presiding Bishop of his seat in the cathedral.

While individual invitations have been sent to all bishops, members of the National Council and others, a general invitation is extended to all the clergy and people of the Church to be present at this service.

This event is of foremost interest to the whole Church as it is the culmination of long study and action by General Convention and carries out the purport of the following resolution adopted at the last General Convention:

"Resolved, the House of Deputies concurring, That the Cathedral Church of St. Peter and St. Paul, known as the Na-

tional Cathedral in Washington, D. C., be and hereby is designated as the seat of the Presiding Bishop for his use on occasions incident to the exercise of his office as Presiding Bishop, and that the diocese of Washington and the cathedral chapter be requested to provide him with a seat in the cathedral commensurate with the dignity of his office, and to make suitable provision for his use of the cathedral as Presiding Bishop."

PRISONS

Compulsory Religious Training

Compulsory religious training for prisoners is a new experiment being conducted at Cook County jail in Chicago, in an effort to improve the spiritual outlook of inmates.

The action was taken by Warden Frank Sain, according to Religious News Service, because of the recent imprisonment of Bernard (Knifey) Sawicky, 19-year-old reform school parolee who killed four persons in one weekend and often boasts of his atheism.

PACIFISTS

"Detention of Muriel Lester Raises Some Questions of Church Policy"

Certain questions of Church policy have been raised by the Fellowship of Reconciliation, through its secretary, the Rev. John Nevin Sayre, on the subject of the detention of Muriel Lester, internationally-known pacifist, by the British government.

Miss Lester, a British subject, was taken off her ship in Trinidad by British authorities and detained there for a month [L. C. September 10th]. She has since been taken to England, according to a cablegram sent by William Paton, associate secretary of the provisional committee of the World Council of Churches, in reply to a query from the general secretary of the Federal Council of Churches of Christ in America.

"As the British government undoubtedly knew, its detention of Miss Lester came just at a time to prevent her carrying out an important series of speaking engagements in the United States," the Rev. Mr. Sayre stated in a recent public memorandum. "It seems probable also that the government, after returning her to England, will, as long as it chooses, shut her out from carrying on her vocation as an international ambassador to all countries of that full Gospel of Christ

which does not halt at a national frontier.

"On the other hand, the British government will leave the door wide open for Maude Royden, who has conspicuously renounced her pacifism, to come to this country next October. The door will be open for other speakers whose talk is in line with the interests of British trade and defense," the Rev. Mr. Sayre added.

"Then how far can the Churches in America and Britain accept such censored arrangements? How far can they cooperate with them without thereby lowering their own flag of universal Christianity?"

British Embassy Explains Ruling in Case of Muriel Lester

Freedom to speak within England, but not outside, and no freedom to travel is the ruling of the British government in the case of Muriel Lester, well known British pacifist. The ruling and the reasons for it were made known in a letter from the British Embassy in Washington to the Rev. John Nevin Sayre, secretary of the Fellowship of Reconciliation.

The letter, which was dated September 29th, read as follows:

"Dear Mr. Sayre:

"I regret the delay in replying to your letter of September 12th, which has been due to the desire of the competent authorities to give the fullest possible consideration to the case of Miss Muriel Lester.

"Full weight has been given to the considerations you advance in favor of Miss Lester's being permitted to give a series of lectures in this country; but His Majesty's government regret that after careful examination they have not found it possible to give Miss Lester an exit permit to leave British territory for this purpose. Existing regulations provide for the refusal of such permits in cases where it is clear that no benefit to Great Britain's war effort will result from the presence abroad of the persons concerned or when it is felt that they could be more usefully employed at home.

"I feel bound to explain that among the remarks attributed to Miss Lester in previous speaking engagements in the United States and South America are statements that Britain was responsible for the sufferings of German women and children, that workers should not cooperate in the industrial efforts of nations at war, that Britain's hands were reeking with Chinese blood, and that Hitler had offered peace to keep the wheels of industry going, but that Britain had refused. These remarks are liable to be and have, in fact, already been exploited by German propaganda; and it is clear that Miss Lester's activities abroad are more likely to hinder than advance Great Britain's war effort.

"On the other hand, many persons of similar religious beliefs to those of Miss Lester are engaged in active social work in Great Britain which is of much value; and Miss Lester herself could presumably find ample scope in such directions if she were to return to the United Kingdom.

"Great Britain is at present engaged in a life and death struggle against a deadly and unscrupulous foe. While this struggle

lasts, the British people in general have agreed to the curtailment of the exercise of a certain number of civil liberties. The right of free speech, however, has not been suspended. It exists in full in Great Britain, subject to the necessity of preventing assistance to the enemy's war effort. Subject to this qualification, Miss Lester will therefore be able to express her convictions in Great Britain and, if she so desires, to communicate freely with her friends in the United States.

"Miss Lester will shortly be on her way to England, if she has not already left; and I suggest that if any friends wish to write to her, their best course would be to send their letters to her former address in London.

Yours sincerely,

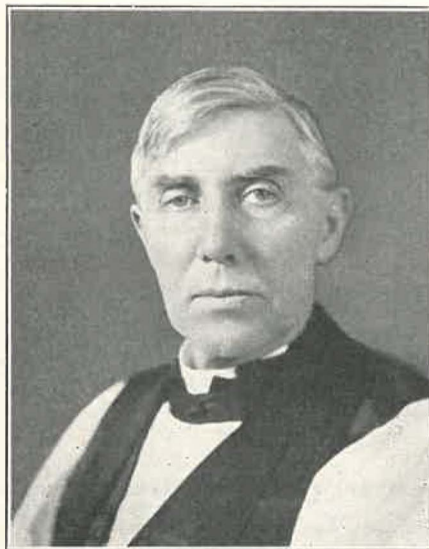
W. G. HAYTER.

"Miss Lester may be addressed c/o Kingsley Hall, Bow, East End, London, England."

CANVASS

Bishop Tucker's Radio Address

This is the Victory will be the title of the Presiding Bishop's Church-wide radio message on November 9th. This address



BISHOP TUCKER: *His subject will be "This is the victory."*

will mark the beginning of the suggested Every Member Canvass period, and the Presiding Bishop's Day.

The broadcast will be carried by an extensive Columbia chain, originating at WABC, New York, 10:00 to 10:30 A.M. EST.

PRIORITIES

National Defense and Church

Building Material

The hope that current church building and improvement programs will not be too severely curtailed because of defense needs and priority problems has been expressed by E. M. Conover, head of the Interde-

nominal Bureau of Architecture, in a letter to Leon Henderson, director of the Office of Price Administration.

Pointing out that his office is the authorized consulting agency for some 20 denominations owning 250,000 buildings throughout the country, Mr. Conover stated that he would like to be in a position to encourage churches to go forward with long-postponed building plans.

"It is practically impossible to erect new churches during financial depressions," he stated. "We hope earnestly that no handicaps will be placed in the way of church improvements now that the income of many people is improving."

SYNODS

Second Province Delegates to Discuss Post-War Reconstruction

Delegates who attend the synod of the Second province at Asbury Park, N. J., on October 21st will do much thinking about the problems which the Church and the country will face when the present war is concluded.

In the belief that the Church must be prepared to take a position of leadership in the building of the world that is to emerge when the present war is over, the department of Christian social relations of the Second province has organized a symposium on world reconstruction.

Spencer Miller, industrial consultant of the National Department of Christian Social Relations, will open the discussion with an address on The Scope of the Task. Arthur Devan, chairman of the General Commission on Army and Navy Chaplains, will speak about The Man in Service—A Factor in a New World.

Reinhold Schairer, himself an exile from Hitler's Reich, now working for the United States Commission on Educational Reconstruction, will discuss The Refugee in the New World. Bishop Oldham of Albany will conclude the symposium with an address on The Church's Role in World Reconstruction. Bishop Gilbert, Suffragan of New York, will lead the discussion which follows.

Province of Washington

The diocese of Washington will be host to deputies and visitors to the synod of the province of Washington which meets this year in Washington from October 21st to 23d.

The several services and sessions of the synod will be held in the Cathedral of SS. Peter and Paul and St. Alban's Church and parish halls. The synod will open on October 21st at 3:00 P.M. in St. Alban's Church with a devotional service of meditation. Dinner for the deputies will be served in Satterlee Hall at 6:00 P.M.; and Bishop Strider of West Virginia will be the speaker at the service in the cathedral at 7:45 P.M.

On October 22d, there will be a service of Holy Communion at 8:00 A.M. in the cathedral; business sessions will begin at 9:30 A.M. in Whitby Hall; and luncheon will be served for the deputies at 1:15

p.m. in Satterlee Hall. At 4:00 p.m. there will be the presentation of the Presiding Bishop's Seat in the Cathedral [See Episcopate]. The synod banquet will take place at the Shoreham Hotel at 7:00 p.m.

On October 23d Holy Communion will be celebrated at 8:00 a.m. in the cathedral; there will be a business session at 9:30 a.m. in Whitby Hall; and lunch will be served in Satterlee Hall at 1:00 p.m.

FEDERAL COUNCIL

Joe Louis Fund

A Joe Louis Fund for the Race Relations Department of the Federal Council of the Churches of Christ in America, to be used "to better the conditions of my people and create better human relations in America," has been launched by the world's heavyweight champion.

Declaring that he would make the initial contribution to the fund himself, Louis stated that the "hardest fight" he ever had was against prejudice and intolerance.

"My people know what I mean," he added. "They are all fighting their way up, and I want to open the door of opportunity a little wider for them."

Asserting that his Selective Service classification may place him in the Army and eventually result in his retirement, the champion said, "Before I retire, I want to put up one more fight—the best of my career—to help my people."

ARMED FORCES

Brotherhood of St. Andrew

A chapter of the Brotherhood of St. Andrew has been organized in the 8th Quartermasters Training Regiment stationed at Camp Lee, Virginia.

Episcopal Chaplain Rex Holmes found six men who were interested in his description of the work of the Brotherhood; and by the time the chapter was ready to organize officially, each man had brought one other man, making the charter membership 12.

A similar branch of the BSA has been organized at Chanute Field, Rantoul, Ill.

NURSERY SHELTER

Shiny Pennies Help to Swell Fund

For several Sundays past, first the church school teacher, then various pupils of the kindergarten group of St. Luke's Church, Queenstown, Md., took turns telling the story of two shiny pennies that went to church school with Billy and were eventually used to buy milk for British babies.

The children also played a guessing game. Each child put his hands behind his back, and the teacher then placed in them a nickel, a dime, a quarter, or a few pennies, asking at the same time, "How much did Billy's big sister earn to buy milk for British babies? How much did his uncle give him? Grandpa?"

When each had had his turn at this and enjoyed himself immensely, papers and crayons were given out, and each child

drew a picture to show what he had done during the week to earn money for the Nursery Shelter.

One week David earned 17 cents carrying Grandma's tray up to her. Madeline earned a dime feeding the turkeys; and Elizabeth brought in a box of pennies she had earned by watching her baby brother. Altogether, the class sent a contribution



WISHING WELL: Children's pennies, dropped in the famed wishing well at the Cave of the Mounds, Blue Mounds, Wis., went to provide help for British children.

of \$2.72 to THE LIVING CHURCH Nursery Shelter Fund.

"We hope to send more another time," wrote Mrs. M. S. Higgins, who is in charge of the mission-minded group.

The Wishing Well

Nine thousand pennies dropped into the Wishing Well at the Cave of the Mounds, Blue Mounds, Wis., by visiting tourists, were given recently to the Save the Children Fund, the agency which coöperates with THE LIVING CHURCH in maintaining THE LIVING CHURCH Nursery Shelter, Exeter, England. Soon the Wishing Well will again be emptied of its pennies.

The Cave of the Mounds has attracted thousands of visitors since its discovery only a few years ago. They come, said Alonzo W. Pond, manager of the cave, from the 48 states, 18 foreign countries, and six territories. Each visitor passes the Wishing Well as he follows a guide through the cave. At the Well, he is invited to make a wish and to drop in a penny.

"Many of the wishes," said Mr. Pond, "had something to do with Hitler. We could think of nothing more appropriate than letting those wishful pennies help the children made underprivileged by the Hitler philosophy of force."

PERIODICAL CLUB

Parish Branch Secretaries Need Old Magazines, Books, and Games

The dream of every Church Periodical Club parish secretary is to secure the bequest of someone's fine library, to be placed intact wherever it would give life and light to the greatest number of people.

Though this might well be the ideal means of supplying mission schools and isolated communities with the best Church literature, the possibilities for rendering great service to the Church Periodical Club are many and varied. The 2,000 or more branch secretaries of the CPC have recently received from their national headquarters in New York, printed leaflets outlining some of the ways in which the parish CPC secretary and devotees of the Forward Movement may aid their parish, community, diocese, and Church.

LENDING LIBRARY

In some parishes, the CPC secretary may be able to collect used books and magazines for the sick, poor, and unfortunate, or establish a parochial lending library. From sympathetic parishioners or from national CPC headquarters, she may be able to secure subscriptions to religious or secular publications which would help her rector in his work among the underprivileged. She may collect good reading matter—religious, educational, and fictional—for use in diocesan institutions, or procure for diocesan workers sets of lantern slides on Bible and Church history.

Laymen may aid their CPC secretary by giving her new or old books and games for use in recreational centers of military training camps or in drab charity wards and dreary slum neighborhoods. Many parishes have been able to place at least one Church weekly in their local public library or to purchase subscriptions to specialized magazines for hospital workers.

A mission priest, whose nearest clerical neighbor is 150 miles away, wrote recently, expressing his gratitude for the ministrations of the Church Periodical Club.

"I have made it a practice never to go into the country without a row of books on the rear seat of my car," he said. "So many lonely and isolated families have never known a Church; but they do understand a book, and once a common interest is established, the way is paved for the teachings of the Church."

"For months, in many a lonely coulee, I drove to the door of a homestead to be greeted with 'Did you bring us any more books?' while the children would climb on the running board to peek inside the car. Now instead, the questions are, 'When can you start a Sunday School here for us and the children?' and 'Have you come to baptize my baby?' These contacts could not have been made but for the vanguard of the Church Periodical Club."

JAPAN

First Native Bishop Consecrated by Japanese Bishops Only

The Feast of the Transfiguration will hereafter, in the annals of the Episcopal communion throughout the world, and especially in the Nippon Seikokwai or Holy Catholic Church of Japan, mark an historical event of the Church. On this day in August at St. Matthias' Church, Maebashi City, Gumma prefecture, in the diocese of North Kwanto, a native Japanese bishop was raised to the high office of bishop and duly consecrated by five other native Japanese bishops. This event marked the first consecration of a bishop on Japanese soil without the participation of foreign Churchmen.

The Rt. Rev. Timothy Makoto Makita, formerly priest of the Omori Seikokwai, Tokyo, became the third Bishop of the diocese of North Kwanto, in succession to Bishop Reifsnider, who retired last October, and the late Rt. Rev. John McKim, D.D., who had served as Bishop from 1893 to 1935. The diocese of North Kwanto was first organized in 1893; it was formerly called North Tokyo and renamed in 1938. The diocese extends from the city of Tokyo to the southern boundary of the prefectures of Fukushima and Niigata, with a population of about 6,495,000. There are 43 clergy, all native priests, 31 parishes, and 18 mission stations.

PROCESSION

All seats during the service were assigned to North Kwanto Churchmen and a limited number of representatives of the other nine dioceses of the Seikokwai. The Rev. T. Ono, rector, said Matins before the consecration rites began. In the colorful procession were 10 clergy of other dioceses and 20 of North Kwanto, beside the Japanese Bishops—Bishops Naide of Osaka, Presiding Bishop of the Church; Matsui of Tokyo; Sasaki of Mid-Japan; Yanagihara, Assistant of Osaka; and Yashiro, Assistant of Kobe.

Bishop Naide was celebrant of the Holy Communion; Bishop Yashiro, the Epistoler; and Bishop Yanagihara, the Gospeler. Bishop Matsui said the Litany. The testimonials required by the Presiding Bishop prior to the actual consecration were read by the Rev. M. Ito and the Rev. Dr. Todomu Sugai, who has been elected as Bishop of South Tokyo.

The Rev. Dr. Y. Inagaki, of the Central Theological College, Tokyo, was master of ceremonies and the Rev. J. T. Sakurai, SSJE, of the Oyama Monastery of the Cowley Order, and Fr. T. Ono attended the new Bishop. Following the two-hour rite of consecration, Presiding Bishop Naide conducted the enthronement ceremony. Then Bishop Makita, vested in cope and mitre and carrying a pastoral staff, blessed the congregation.

SIX JAPANESE BISHOPS

Bishop Makita's consecration gives the House of Bishops of the Nippon Seikokwai six Japanese bishops. By the end of the

year it is expected that this number will be increased to 10. Dr. Sugai has accepted election as Bishop of South Tokyo, in succession to the Rt. Rev. Dr. Samuel Heaslett, but notice has not yet been received of the date of his consecration.

The Rev. Dr. L. S. Maekawa, rector of Christ Church, Sendai, accepted election as Bishop of the Hokkaido in succession to the Rt. Rev. Dr. Gordon J. Walsh; and his consecration was scheduled for September 29th. The Rev. Jiro Sasaki, rector of Holy Trinity Church, Kyoto, who was elected Bishop of Kyoto in succession to Bishop Nichols, also accepted his election; and his consecration was set for September 19th.

The diocese of the Tohoku was scheduled to hold another convention at the end of September to elect a successor to Bishop Binsted, now in charge of the Philippines. The diocese of Kyushu will also call a convention for the election of a Japanese bishop to succeed the Rt. Rev. John C. Mann. Bishop Yashiro is acting as Bishop in charge of Kobe until a bishop is elected.

Resignation of Paul Rusch Not Accepted

Bishop Reifsnider, formerly Bishop of North Kwanto, has refused to accept the resignation from the American Church Mission of Paul Rusch, Brotherhood of St. Andrew leader in Japan. Mr. Rusch had, according to the Bishop, submitted his resignation "in order to avoid any embarrassment to the Nippon Seikokwai" by his continued stay in Japan.

In a letter to Mr. Rusch, Bishop Reifsnider, who is now on his way to the United States, pointed out that he would treat Mr. Rusch's case the same as that of the other American missionaries who have been serving in Japan: his status will be that of a missionary on "temporary furlough." He will receive no salary from the American Church Mission during his stay in Japan and will have no direct or indirect responsibility to or official connection with the Nippon Seikokwai. Bishop Reifsnider also mentioned in his letter the possibility that American missionaries may some day be requested to return to Japan by the Nippon Seikokwai and the various institutions connected with the Holy Catholic Church in Japan. If, under such conditions, or in other parts of the world, Mr. Rusch once again desires to take up work under the American Church, his missionary status will be clear.

Dr. Ikuzo Toyama, president of St. Paul's University, has invited Mr. Rusch to continue teaching at St. Paul's and also to continue to reside at the university. Dr. Hozumi Tanaka, president of Waseda University, and one of Mr. Rusch's oldest friends in Japan, has invited him to do part-time teaching at that university, which is one of the largest in the nation.

All other Episcopal missionaries have now left Japan for the Philippines [L. C. September 3d]. Among those reported to be sailing from the Philippines to the United States "sometime in October" is Dr. Mabel E. Elliott of St. Luke's Hospital, Tokyo.

Mrs. Nina Hinder, a Swiss national, and Miss Karen Hellmar, a Swedish national, members of the staff of St. Luke's Hospital, will remain on the staff until it is possible for them to return to their countries. Miss K. M. Shephard and Miss Mary Nettleton, of St. Barnabas' Mission to Lepers at Kusatsu, both British nationals, are reported as remaining in Japan—probably to take care of Miss Mary Cornwall-Legh, who is ill and living in Ashiya in the diocese of Kobe.

Other reports from Japan indicated that Brotherhood of St. Andrew camps were this year seriously hampered by transportation restrictions.

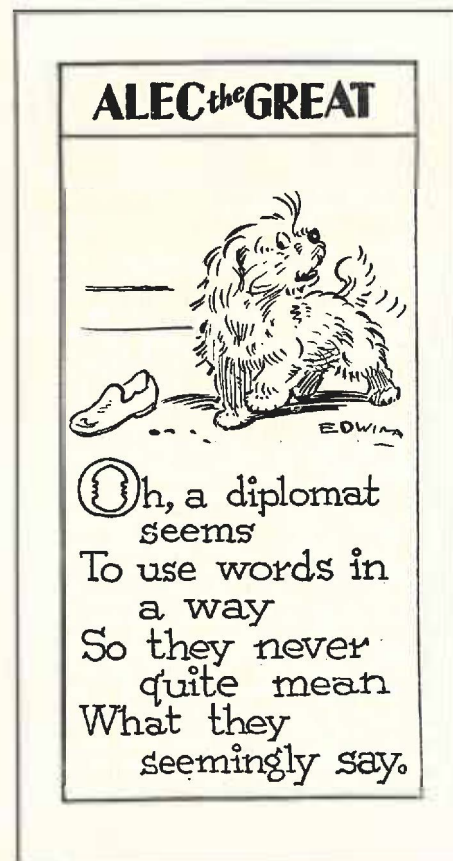
INDIA

Dissolving a Village Feud

Dissolving a village feud was a recent variation in missionary endeavor undertaken by the Rev. George Shriver, Episcopal missionary at Singareni Collieries, India, under Bishop Azariah of Dornakal.

Back of the feud lay some rather obscure disagreement about a marriage which failed to take place, though arranged in good faith by adult relatives, according to custom. From disagreement between two families, the quarrel extended through the village, until there were two parties, losing no opportunity of exhibiting their mutual animosities.

The Rev. Mr. Shriver, with three native volunteers, resolutely visited the village and called a meeting of the men. He heard



the allegations of both sides, and after a session of talks and prayers, the groups agreed to be friends again, with apologies and assurances of goodwill.

"Then one of the men," says the Rev. Mr. Shriver, "expounded a deep truth, 'We men have all made up our quarrel and are now at peace,' he said, 'but if the women are not reconciled, while we are away at work, they will start this quarrel again, and when we come home we will enter the fight all over again.'

"So the next step was to call a meeting of the women; and at its close the chief women of the village were also shaking hands, and each swore an oath that they would never again break this peace."

No recurrence of animosity has been reported.

Self-Reliant Congregation

Plans were under way to build a church in a Sudra village called Zannapad. Bishop Azariah of Dornakal advised a somewhat larger building and hinted that some financial help might be given by people outside the village.

Bishop Azariah says that "the leader at once stopped and said, 'Sir, what are you saying? How can you talk of giving us help for the erection of a church for our own worship. That cannot be. Certainly a place of worship for us must be built by ourselves.'"

After the new church was in use, Bishop Azariah asked how much it had cost the congregation. He was told that the people had made up their minds to have the chapel built whatever the cost, and not to keep an account of the money they spent. They thought they "should not keep account of what is spent for a place for the worship of God."

CHINA

Where Routine Happenings Become Major Events

"My friends may be amazed to learn," writes Bishop Gilman of Hankow in central China, "how greatly I have assisted the Imperial Japanese Army and Navy Transport systems, as well as some common people, by a recent exploit.

"A big pump to be used for flood control had been installed in the most stupid way right athwart the main thoroughfare here in Hankow, installed at a time when the water level was only 10 feet. Shortly after that, when there was a further drop in the water level, I determined to do something. Just then, I was made chairman of the community service section of the Hankow Rotary. Reading up on my duties, I learned that the individual Rotarian is expected to do his special bit, so I decided to work on getting the pump removed from the midst of the traffic.

"I called on the appropriate Japanese naval officer, who is also a Rotarian. I told him there was no excuse for the pump's blocking the road. Nothing happened for a week. Then I was asked to speak to the Rotarian meeting. Both military and naval representatives were

present; and I told the whole story again, asking my fellow Rotarians to join me.

"Some men called out, 'Where is the pump?'

"I told them—just in front of the Imperial Navy Headquarters. Within a week the pump was gone, and was I proud of myself!"

BUYING COAL

Even routine happenings are likely to become major events in the abnormal life of this curiously disorganized occupied city, according to the Bishop. Getting in coal, for instance, can be quite a problem when tension is rising between foreign governments.

"I told the man to deliver it first thing in the morning," wrote Bishop Gilman. "That afternoon we had word that local



BISHOP GILMAN: *Rotarian principles caused the moving of a pump.*

bank officials were about to demand our balance sheet; and if we wanted to get out any money we had better do so at once. I decided to pay for the coal with a check on that bank, but we were too late. By morning our account was already frozen.

"Anyway, the coal arrived early. While it was being unloaded, three men appeared who said they were gendarmerie and ordered the delivery stopped. I told them if they had any order to give me, it must be in writing; words did not count. This startled them and we got all the coal in. Next day I learned that that shipment of coal from the country had been put in a British warehouse and that soon after my truckload had left, the place was sealed."

A minor calamity concerns a night-blooming cereus which had been given Bishop Gilman, who is well known as a gardener and has been having adventures with his flowers and vegetables right along. The night-blooming plant put out seven buds and then they all opened and closed in a single night while the Bishop was asleep.

Bombed School to be Rebuilt in Safer Location

New buildings for the Boone Library School in Chungking, China, recently destroyed during an air-raid, will soon be erected in a safer location. Samuel T. Y. Seng, director of the school has announced that he has the promise of a grant of \$70,000 for this purpose from Dr. H. H. Kung, vice-president of the Executive Yuan of the government.

"We are not going to stay here and have the building restored, for fear that we might be bombed again," said Mr. Seng. "The bungalow which we have been using for our office will be presented to the Methodist Middle School.

"NEAR NO MILITARY OBJECTIVE"

"Bishop Gilman has strongly advised us to move. Ever since the demolition of our Cunningham building, I have been trying to find a suitable place for our school. We have, much to our satisfaction, found one that is not far away from Chungking, but near no military objective. Bishop Yu Ping is staying there, about a quarter of a mile away. The environment is just splendid.

"We have enrolled a new class of 20 students."

HOLLAND

There Has Been a Refusal to Applaud Nazi "Christianity"

Nazi police in Holland, according to the *Essener National Zeitung*, have fined Archbishop de Jongh what is equivalent to more than \$200 for refusing to take part in the official propaganda drive "against Bolshevik paganism."

The Nazi-controlled newspaper commented: "While it is not understandable, it is unfortunately true that all Catholic organizations in Holland have refused to acknowledge that the German fight against Bolshevism is a battle for Christianity."

No "UNDERSTANDING"

One German-inspired radio broadcaster had this statement to make recently: "Evidently, the war in Holland did not last long enough to teach the people understanding. . . . After an RAF attack on a large town, people surrounded the debris of several houses and gave expression to their joy by shouting because their friends had scored a success."

ENGLAND

Bishop of Portsmouth Dies

Dr. Frank Partridge, Bishop of Portsmouth, in England, collapsed on October 1st while at work in his study and died soon afterward. He was 63 years old.

Dr. Partridge was well known as a financial organizer and more than anyone else was responsible for building up the financial condition of the Church of England after the World War. He was named Bishop of Portsmouth in 1936.

Religious Freedom in Russia: Myth or Reality?

By the Rev. Henry Smith Leiper, D.D.

Foreign Secretary, Federal Council of Churches

REPERCUSSIONS to the President's remarks about hoped-for changes in the attitude of the Soviets towards religious liberty have been widespread. In fairness to him I want to point out again—if that be necessary—that he was apparently expressing not a judgment but a hope. His exact words were: "Since the Soviet Constitution declares that freedom of religion is granted it is hoped that in the light of the report of the Polish Ambassador" (that Russian authorities are permitting Poles in their jurisdiction to have their own churches) "an entering wedge for the practice of complete freedom of religion is definitely on its way."

The only evidence for this hope so far mentioned by the President is the single instance of church privileges allowed certain Polish minorities. But since no one claims that all churches have been at any time closed in Russia—only two years ago it was estimated that 30,000 were open—this is a wafer-edged wedge of hope; and until further facts are made public one must look at the record for light on the probable significance—or lack of significance—in this Soviet gesture.

SOVIET RELIGIOUS LAW

Curiously enough the President made a serious factual error which has not been pointed out in any comment I have seen. The original constitution of the Soviets did recognize "freedom for religious and antireligious propaganda for all citizens." But that was amended before 1934 to read "freedom for religious confession [or worship] and antireligious propaganda is recognized for all citizens" (p. 224, *Russia Today* by Sherwood Eddy, Farrar and Rinehart 1934). What Mr. Roosevelt said would have been true (at least technically) if the original constitution had remained as promulgated. How preposterous is the intimation that Russians now enjoy constitutional rights similar to those of Americans, appears fully only when one goes beyond the text to the interpretation and implementation of the constitutional provisions. A look at the record will be illuminating.

It would be possible to claim that even now the provisions of the *revised* Constitution are in partial force. Certainly the right of antireligious propaganda has been freely exercised by private individuals and groups and with the strongest government support (although often deceitfully disguised as party action)! One of the provisions of the constitution which Mr. Roosevelt forgot is that providing for the disfranchisement of all priests and professional religious leaders, and for their classification as persons not even entitled to food cards! But at the same time it is necessary to point out that religious worship in the strict sense of that term has been permitted and

has gone on in many parts of the country, albeit with difficulties and persecutions not easy to exaggerate. Whether there are still 30,000 churches open is not known. But certainly many are open and are attended by their faithful adherents. Reliable reports show, for example, that when the churches espoused the cause of the nation in the defense of its soil against the hordes of Nazidom let loose by Hitler's perfidy, there were worship services in many places. It is also reliably reported that soldiers of the Red army have sought and received—at least in some instances—the consolations of religion.

Technically, and to some degree in fact, communities where at least 20 persons desire the use of a building for religious services are supposed to have provision made for them by the government, which of course "owns" all public buildings by right of eminent domain.

PROPAGANDA

But there is much more to the story. No religious organization of or training for youth has been permitted for years. No education of the clergy—save in very rare instances—has been possible. The Bible has been under a ban which prevents its printing or distribution. No religious literature of any kind—whether books or periodicals—has had legal existence. Yet from the government presses there has rolled forth a flood of vicious antireligious books and papers as well as text books and posters. The nature and amount of antireligious propaganda was reported as recently as June of this year—1941—as follows by Yaroslavsky, leader of the League of Militant Godless, in the May 1941 number of the magazine *Antireligiosnik*: "The total number of Godless cells in the 62 subdivisions of the League on January 1, 1941 was 115,477 (as against 95,159 in the year 1939); enrolled members; 3,450,182 (as against 2,292,036 in 1939); antireligious discussion groups, 9,698 with 71,982 participants (as against 5,086 with 82,536 participants in 1939); antireligious seminars, 5,060 with 77,011 participants (as against 4,824 with 77,231 participants in 1939).

"Yaroslavsky explained the diminution in the number of participants by the more difficult entrance conditions which have been imposed.

"Antireligious museums: 2 principal museums (in Moscow and Leningrad), 17 'republican' and 27 'regional' museums. Antireligious lectures in 1940: 239,000 with 10,765,000 auditors (as against 200,000 with 6,323,000 auditors in 1939). Yaroslavsky explains the increase by saying that since an entry fee has been introduced the quality of the speakers has become better and the attractive power of the lectures increased.

"As regards the publications of the God-

less League from 1928 to 1940 the following figures are given: 1832 books with 140,200 thousand copies, representing a total of 400 million printed pages. In 1941 it was planned to print 40 general scientific writings (2,640 thousand copies), 14 works in natural science (520 thousand); 13 specialized scientific works (345 thousand); the periodicals *The Godless* and *Antireligiosnik* (edition: 2,220 thousand); the newspaper *The Godless* (edition: 3,640 thousand).

"The strengthening of Godless propaganda during the past year, Yaroslavsky declares, is specially due to the fact that the Communist party does not simply seek to promote the League in a general way, but also exercises a direct control over its work. A direct consequence of this is that the Moscow daily *Pravda* and the Irkutsk paper *Vostotshno Sibirskaya Pravda* now give running commentaries on the antireligious propaganda, 'a good example for the other papers.'

THE "CHURCH PEOPLE"

"However, with regard to the activity of the 'Church people,' Yaroslavsky remarks significantly that the influence of the Church has been weakened less than is often thought. The usual proof brought forward for this weakening, namely that the government seldom or never receives requests for the reopening of churches, is baseless. One need only observe the way in which church buildings at present in use are being looked after in order to gain an idea of the joy of the believers in making sacrifices and so of the practical influence of the Church.

"Thus for instance a village parish of about 500 souls in the Volga area collected 10,000 rubles for the renovation of its church. This fact 'calls for increased efforts by the Godless League,' among other things in view of its future special tasks abroad, where, except in the United States, England, and Switzerland, all free-thinking associations have been dissolved in the course of the imperialistic war. For the new materialistic philosophy with its scientific basis, whose extension is served by the Godless propaganda, will make peace with no faith in the supernatural, *i.e.*, with no religion."

(This report, with those that follow, comes through the International Christian Press and Information Service in Geneva, Switzerland.)

All that has been said above applies to Russia proper. A very considerable amount of direct persecution, arrests, deportations, and even death sentences have continued until at least the very recent past. And many observers felt that with the outbreak of the war there was an intensification rather than a diminution of antireligious activity. Changes of recent weeks may have reversed that trend in some ways. Cer-

tainly the reported suspension of the organ of the Godless League would seem to mark a change—although what motives lie behind it no one can say at this writing. It looks about as significant as the elaborate interest shown in Mohammedanism by official Germany when wooing the Turks in 1914!

When one turns to the areas recently brought under Communist control—whether in Poland or the Baltic nations—the story is somewhat different from that of Russia proper.

THE BALTIC REPUBLICS

"The Swedish paper *Kyrkor under Korset* (Church under the Cross) gives a full report in its April number on the Church situation [as it was then] in the Soviet Baltic republics.

"The ministers of religion in Estonia, Latvia, and Lithuania have been allowed to become Soviet citizens, but not to have the right to vote. A number of clergymen, including Metropolitan Alexander of the Estonian Orthodox Church, are being prosecuted. Pastors and priests are being banished; and special concentration camps are said to have been established for them, because they are not to be allowed to come in contact with their fellow prisoners.

"One of the first things to be transformed is the school system and education in general. There is no longer any such thing as a Christian school. Hundreds of school teachers have been dismissed; in their place students are being appointed after a course of instruction in Communism. At the University of Riga "Communism-Leninism" has been introduced as a special subject with a staff of seven teachers. A Protestant and a Catholic professor were both given the choice either to be deported to Siberia or to undertake the scientific development of Godless propaganda. They chose martyrdom. No less a man than Molotov has guaranteed the promotion of the antireligious struggle in these republics.

"The following special news has come from Estonia. The number of people attending church is larger today than it was before the country was attached to USSR. The church attendance of the younger generation, which formerly left much to be desired, is now very considerable. The churches are as a rule packed full on Sundays. The ministers marry, baptize, and bury people unhindered as they used to do. State officials have been ordered to stay away from church and not to ask the ministers for any official services. Most of the theological students at Dorpat have changed over to the medical faculty. Bishop Kopp of the Lutheran Church of Estonia lives in Dorpat, where he used to be a professor, and maintains contacts with the clergy from there.

"The situation of the Orthodox Church is generally similar to that of Lutheranism. The priests were still at work up to the last few months, but their economic situation is growing more and more difficult. Nothing is known about the Church situation in the frontier area north and south of Lake Peipus.

"The Roman Catholic priests are reported to be standing fast. They continue to wear their official dress. Many of them, like the clergy of the other confessions,

have learned a craft so as to maintain themselves more easily.

"Antireligious posters are not yet anywhere to be seen. Members of the Communist youth groups are obliged to declare themselves to be atheists. Atheistic propaganda, which is still in its preliminary stages, is for the time being chiefly confined to the schools.

"In March, things became more difficult in the Baltic republics, as indeed throughout the USSR. Various signs indicate that the war situation in Europe is to be exploited for a decisive blow against the Church. A number of 'worship associations' (churches) have been dissolved as being 'inimical to the State,' and their members, including very many ministers, have been arrested as 'enemies of the people.' Churches are being closed, monasteries (in Lithuania) dissolved, and the 'liquidation' of the ministry is proceeding more quickly. An antireligious reign of terror has begun in the Baltic area."

A later report from Geneva adds:

"In the Baltic countries which have been embodied in the Soviet Union, Bolshevization is proceeding more quickly than was at first thought. The disestablishment of the Churches confronts the Lutheran national Churches of Estonia and Latvia with completely insoluble tasks. Most of the clergy have very courageously set to work to change over their congregations to a self-supporting basis; but a far-reaching reduction of all activities will soon become necessary. Many clergymen of Estonian and Latvian nationality have in these circumstances taken advantage of the recently offered opportunity to emigrate. As the clergymen's houses were seized by the Russian army, the remaining clergy have had to sell their furniture and valuables; they can find no fitting accommodations.

"In Lithuania, where the Protestant Churches are only small minorities in a predominantly Roman Catholic country, the Bolshevization has already had catastrophic effects on Church life. Church property was at once confiscated, and the pastorates have been bereft of their economic basis. The Lutheran Church, which had recently become more closely connected with the State against its own will, is hardly capable of changing over to the new basis, and appears doomed to collapse. At the time of the first transfer of population, the German Lutherans with their pastors, i.e., a good third of the Lutheran congregations of Lithuania, emigrated to Germany. When a further opportunity was recently offered, most of the Lithuanian pastors followed them with many Church members. Only three pastors of Latvian congregations, who are in close relations with the Church of Latvia, were able to remain. Five ministers of the Reformed Church still remain in the country; it is uncertain how long they will be able to maintain themselves. One was also appointed as a Soviet official, but then dismissed because of his religious convictions. Another can hold out only because his wife is working as a teacher. The 70-year-old General Superintendent of the Church, Dr. Jakubenas, well-known in ecumenical circles, is in a German emigration camp, and is seeking to find work.

"The Christian Youth Movements, at least in Estonia, do not seem to have been

dissolved yet. Their presidents, however, have been replaced by members of the Communist party who never had anything to do with Christian youth work!"

EASTERN POLAND

"The Russian weekly *Novoye Slovo* (New Word), published on August 24 the following information on the Orthodox Church in Eastern Poland during the Soviet occupation:

"Officially, the Soviet authorities did not carry on any fight against religion and did not decree the closure of churches; all they did was to impose heavy taxes on church buildings and make the priests responsible for paying these taxes—any failure being followed by the closing of the church and arrest of the priest. The tax for a village church might amount to as much as 25,000 rubles a year. For many parishes it was impossible to gather this sum, in spite of all the sacrifices of the faithful. For example, the priest of a parish in Volhynia was obliged to sell his personal effects to raise the amount of the tax, but even that was not enough, and he had to leave the village.

"Few changes were made among the leaders of the Church during the period of Soviet occupation. Nearly all the bishops remained at their posts, but since the beginning of the Germano-Russian hostilities they were constantly on the point of being arrested. Some of them succeeded in hiding; Bishop Simon of Ostrog fled to a priest in Polecia; Bishop Polycarp of Lusk hid in the catacombs of his cathedral.

"Archbishop Alexis of Volhynia and Kremenetz was arrested the third day after the beginning of the war; his head was shaved and he was taken to the prison of Tarnopol. Before this town was taken by the Germans, a group of prisoners was shot and the others, including the Archbishop Alexis, were obliged to follow the army in its retreat. The Archbishop managed to escape on the way during an air attack. After wandering through the fields for several days he managed to reach

A TYPICAL SOVIET ANTIRELIGIOUS POSTER



Kremenetz, which was occupied by the Germans.

"Archbishop Alexander of Polecia and Pinsk continues to supervise his diocese. Three new bishops, Damasus, Panteleon, and Benjamin, were introduced by Metropolitan Sergius of Moscow. They had been recruited from among the monks of the famous Abbey of Potchaiev. Damasus was nominated bishop of Cernowitz; his fate is unknown. Panteleon and Benjamin are in the abbey of Potchaiev which has not suffered from the war. The monastery of Bogojavlinsk at Kremenetz has also remained intact. The convent of Cortze, at the old frontier between Poland and Soviet Russia, has, on the other hand, suffered enormously."

FOUNDATIONS FOR HOPE

But in spite of all these evidences concerning the lack of religious freedom in Russia and its conquered territories, it must be said that ardent atheists there have been discouraged over the results of all their efforts. When a few years ago

the government census was taken the first forms provided for information on the faith (or lack of faith) of the individual. There were indications from the early returns that the number of declared believers was unexpectedly high. The census was stopped, the forms recalled and when the project was taken up later, no questions were asked about faith!

It is not utterly unthinkable that in the face of all the evidence of the continued faith of millions in the Christian religion an unscrupulous and utterly dishonest opportunist like Stalin may for the moment reverse the machinery of persecution and suppression. If he sees how easily the President of the United States permitted himself to be misled about religious conditions in Russia he may have sly hopes as to what he can do to fool the common people of the democracies whose interests, despite all the contradictions of a frightfully complex situation, do seem so obviously to lie in cooperation with Russia against Nazidom under Hitler. And it is at least permissible to hope that if ever freedom to carry on

normal Christian activity is restored even temporarily in Russia it may not be so readily destroyed in the future. The wedge remains wafer thin: but perhaps it is not wholly the product of wishful thinking and bad historical exegesis at the White House.

It still remains true as the Orthodox Bishops of Arctic Solovki declared when they were exiled—

"For Communism, religion is the opium that drugs the nations, that weakens their energy, that is the source of their poverty and misfortune. The Church wants religion to flourish. Communism wants it to perish. With such a deep difference in fundamental principles separating the Church and the State, it becomes impossible that an inner nearness or reconciliation could exist between them. There can be no reconciliation between assertion and negation, between Yes and No. For the very soul of the Church, the circumstances of its existence and the reason for its being, is just that which is categorically denied by Communism."

Proposed Agreement For Joint Ordination*

PRELIMINARY STATEMENT

THE Commission on Approaches to Unity of the Protestant Episcopal Church and the Department of Church Coöperation and Union of the Presbyterian Church in the United States of America, having given long and detailed study to the problems involved, herewith transmit to their respective constituencies the following plan for joint ordination and related matters. In so doing the members of the Commission and of the Department would voice their belief that these or similar proposals promise solution for some of the most difficult problems which confront our Churches as they consider ways and means looking toward organic union. They would, therefore, most earnestly urge careful, detailed, and favorable consideration of the accompanying document, the contents of which they heartily approve as embodying possible steps toward fuller and closer relations.

PROPOSED AGREEMENT

IN ORDER to advance further along the path toward organic union, to the ultimate achievement of which (in the providence of God) the two Communions are committed, and to pass on to the ministry their heritage, the Presbyterian Church in the United States of America and the Protestant Episcopal Church in the United States of America do hereby enter into the following agreement:

1. It is agreed that in future, whenever it is acceptable to the diocese and the presbytery concerned, ordinations within either Church of men to be set apart for the ministry as presbyters or priests (which are regarded as words of the same meaning within the scope of this agreement) shall be

*Suggested by the joint conference of the Commission on Approaches to Unity of the Protestant Episcopal Church and the Department of Church Coöperation and Union of the Presbyterian Church in the U. S. A., held in Princeton, N. J., on Thursday, June 26, 1941.

A new approach to the problem of providing a ministry acceptable to both the Episcopal Church and the Presbyterian Church is presented for discussion by the official bodies of the two Churches charged with framing proposals to implement the Churches' declaration of purpose to achieve organic unity. The proposal is being sent to Bishops, diocesan conventions, and Presbyteries for their consideration and report. The provincial synods, meeting in October and November, might well give some time to study and debate of this new proposal, since matters of this kind are excellently suited to the structure and functions of the synods. THE LIVING CHURCH will be glad to receive communications for the correspondence columns on the proposed agreement, and we shall publish as many of them as space permits.

by the method of joint ordination herein set forth.

2. The qualifications and requirements for joint ordination shall be those of the Church of which the ordinand is a communicant and licentiate or deacon. The presbytery or standing committee, as the case may be, shall certify that these requirements have been duly met. Licentiates of the Presbyterian Church shall give evidence of their study of the doctrine, government, and worship of the Protestant Episcopal Church, and deacons of the Protestant Episcopal Church shall give evidence of their study of the doctrine, government, and worship of the Presbyterian Church.

3. The ordaining ministers in the joint ordination service shall be the Bishop of the diocese in which the ordination shall take place, or another Bishop of the Episcopal Church designated by him, and the

Presbytery in the area in which the ordination shall take place, acting jointly and severally, with the intention of conferring upon the ordinand full power and authority to exercise the office and work of a priest or presbyter in the Church of God. To this end the Bishop and his attending priests, and the Presiding Minister and the other ministers of the Presbytery, together with any other designated ministers of either Church, shall join in the laying on of hands.

4. The service of ordination used shall be one customary and authorized in the Church in which the ordinand is a licentiate or a deacon. It shall include, or be preceded by, a declaration on the part of the ordinand of conformity to the doctrine, discipline, and worship of the Church in which he is to be ordained, and of due regard for the doctrine and discipline of the other Church.

At the time of the ordination, the candidate shall kneel, and the Bishop or the Presiding Minister shall say:

"Let us pray.

"Almighty God and everlasting Father, who dost govern all things in heaven and earth by Thy wisdom, and hast from the beginning ordained for Thy Church the Ministry of Reconciliation, giving some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ; Look in mercy, we beseech Thee, on this Thy servant, upon whom we lay our hands in Thy Name and whom we thus ordain and set apart to the holy office of the ministry. Pour down upon him the grace of Thy Holy Spirit, confirming in heaven what we do in Thy Church on earth, and owning him as a true minister of the Gospel of Thy Son. Vouchsafe to him that authority and gentleness, that zeal and meekness, which shall make him an example and guide to the flock; that so making full proof of his ministry, and

continuing in the same, he may both save himself and those that hear him. Grant this, O heavenly Father, for the love of Thy dear Son Jesus Christ our Lord. Amen."

or this:

"O Lord, to whom all power is given in heaven and in earth; who hast so loved the world, that to redeem and purify sinners Thou didst humble Thyself to the death of the cross, and there shed Thy most innocent blood; Look upon us mercifully, O Lord, Thou only Prophet, Priest, and King to Thine own flock; and grant unto this Thy servant, upon whom we lay our hands in Thy Name, and whom we thus ordain and set apart to the work of the ministry, such endowment of Thy Holy Spirit, that he may rightly divide Thy Word, to the conversion of sinners, the instruction of Thy flock, and the overthrow of error and vice. Give unto him, good Lord, Thy grace and wisdom, whereby the enemies of Thy truth may be confounded, the ignorant enlightened, and Thy sheep fed in the wholesome pastures of Thy holy Word. Multiply Thy graces upon him. Comfort and strengthen him in all virtue. Govern and guide his ministry to the praise of Thy holy Name, the promotion of Thy Kingdom, the comfort of Thy Church, and to the spread of Thy blessed Gospel throughout the whole world; and unto Thee, with the Father, and with the Holy Ghost, be all honor, praise, and glory, now and forever. Amen."

Then, with the laying on of hands of the Bishop, his attending priests, and the Presbytery, the Bishop and the Presiding Minister shall say together:

"Receive the Holy Ghost for the Office and Work of a { Presbyter } in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Or this:

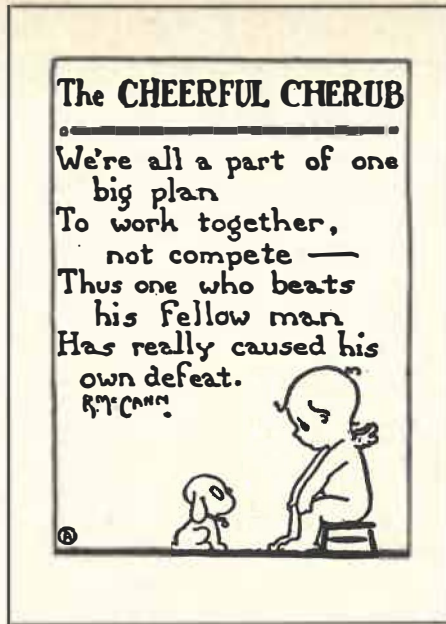
"Take thou authority to execute the office of a { Presbyter } in the Church of God, now committed to thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments: In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then the Bishop or the Presiding Minister shall deliver the Bible into his hand, saying:

"Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto."

Then the Bishop or Presiding Minister, followed by the other ministers participating in the ordination, may take the ordained by the right hand, saying, "We give you the right hand of fellowship to take part of this ministry with us."

The Nicene Creed, or else the Apostles' Creed, shall be said, all standing, at an



appropriate place in this service or in the Communion service accompanying it.

5. It is desirable that the service of Holy Communion shall immediately follow the joint ordination, a presbyter or bishop who has received joint ordination acting as celebrant, the Bishop presiding or the Presiding Minister giving the benediction.

6. The minister so jointly ordained shall be enrolled as a presbyter or priest of the Church and presbytery or diocese in which he was a licentiate or deacon, and he shall be entirely liable to the proper authorities of his own Church throughout his ministry, unless he be regularly transferred to the other Church. But every minister so jointly ordained shall be eligible to minister the Word and Sacraments in either Church, upon invitation from the proper authority, and may be duly called to exercise pastoral or other permanent authority in the Church other than that in which he is enrolled. If he is so called and accepts that call, he shall not be reordained, but may be transferred from the Presbytery or diocese of the Church in which he has been enrolled, to the proper diocese or Presbytery of the other Church in the same manner as ministers are transferred within the same Church; provided, however, that he shall in all cases satisfy the Presbytery or the Bishop and standing committee (as the case may be), of his eligibility to serve as a minister of the Church to which he requests transfer, and shall not be instituted to any pastoral or other permanent position in the same Church until he be licensed thereto by the proper authorities of the diocese or the Presbytery.

7. Chaplains of the army and navy, of schools and colleges, and of social institutions, having joint ordination, may be authorized to minister to the members of both Churches therein, using the forms of service customary in the Church to which such members belong.

8. Ministers jointly ordained may serve as pastors of parishes or missions established or maintained as joint parishes and missions of the two Churches. Such joint parishes and missions shall be under the joint jurisdiction of the Presbytery and the diocese in which they are lo-

cated. Both the Presbytery and the Bishop shall have the right of visitation, and the services customary in both Churches shall be habitually used. Specifically, the service of Holy Communion in accordance with the Book of Common Prayer shall be celebrated at least once a month (unless during a vacancy or inability of the pastor, no priest is available for such celebration), and candidates shall be instructed and presented to the Bishop for Confirmation at convenient intervals and at least once in every three years; and similarly, the service of Holy Communion in accordance with the usage of the Presbyterian Church shall be celebrated, members shall be received into communicant membership on confirmation of baptismal vows, and communicant classes shall be conducted, in the discretion of the session or Presbytery of jurisdiction. Joint parishes and missions shall have all the rights, privileges, and duties of regularly constituted parishes and missions of both Churches, and they shall be eligible to clerical and lay representation in both the Presbytery and the diocesan convention on terms similar to those of other parishes and missions in the Presbytery or the diocese respectively.

9. Congregations of either Church desiring to become joint parishes or missions, and willing to receive the ministrations of pastors or ministers jointly ordained, may apply to the authorities of their own Church having jurisdiction. If the application is approved by such authorities (the Presbytery in the case of a Presbyterian congregation; the Bishop and standing committee in the case of an Episcopal congregation), the diocese or the Presbytery shall open negotiations with the corresponding Presbytery or diocese of the other Church for agreement upon mutually satisfactory terms for recognition of the same congregation as a joint parish or mission. Such recognition shall not affect the legal title to the property owned or used by the said congregation, and care shall be taken that nothing in the agreement shall jeopardize the legal title or the integrity of memorials and gifts pertaining to the congregation.

10. This agreement is to be regarded as an interim step toward organic unity between the two Churches, and it is hoped that the gradual growth of a joint ministry, joint parishes and missions, and perhaps even joint presbyteries and dioceses may bring about better mutual understanding and fellowship, and lead toward further steps until, under the guidance of the Holy Spirit, the two Churches may become one Church, in the fellowship of the One, Holy, Catholic, Apostolic Church which is the Body of Christ.

COMING EVENTS

October

- 14-16. National Council meeting in New York; Conference of Church Workers Among Colored People in province of Sewanee, St. Michael and All Angels' Church, Charlotte, N. C.
- 17. Consecration of Dr. Noble C. Powell as Bishop Coadjutor of Maryland, Emmanuel Church, Baltimore.
- 21. Synod of province of Washington in Washington.
- 21-22. Synod of province of New York and New Jersey, Asbury Park, N. J.

How Much Shall I Give?*

ARSENAL of Christian democracy! So the Presiding Bishop, in a dramatic and timely phrase, describes the Church. And it is an arresting thought; for what shall it profit us if we win the whole world and lose our soul?

Our nation is bending every effort to build up the national defense against the threat to our democratic way of life. We are building new ships and planes as rapidly as possible to defend our own land and to aid the nations that are resisting the Axis aggression. We have enrolled thousands of our finest young men in a great citizen army. In a danger that threatens all, we have called upon all—rich and poor, great and small—to work together in a common aim, for the common good.

But the problem is not merely, nor even primarily, a material one. Never before, since the earliest days of Christianity, have the values for which our religion stands been so endangered. It is not simply a question of democracy versus despotism, though that is as important an issue to Americans today as it was to our forefathers in '76. It is a question of Christianity itself versus the chaos of a world dominated by hatred, tyranny, and greed. And in that struggle, no Christian can remain neutral.

The Church, like the nation, is becoming aroused. And like the nation, it must draft its best manpower for the task at hand. Conscription is nothing new to the Church. Every Christian at his baptism becomes a soldier of Christ. In the fine old language of the catechism, he is vowed to fight manfully under Christ's banner against the world, the flesh, and the devil—three perennial axis powers that have always been waging total war against Christ and His Church.

Once a year, in this Episcopal Church of ours, there is a Church-wide mobilization of its entire membership, the Every Member Canvass. Rightly conceived, the canvass is more than a financial campaign. It is a summoning of every Churchman to renew the vows of his baptism and confirmation and to dedicate himself anew to his threefold task: to follow Christ; to worship God every Sunday in His church; to work, pray, and give for His Kingdom.

So, if your parish is in step with the rest of the Church, you will be called upon shortly by a parish representative; or perhaps you will be asked to call upon others as a part of your parochial Every Member Canvass. You will be asked to face up squarely to the implications of the Christian religion that you profess. Specifically, you will be asked to indicate, in terms of dollars and cents, how far your parish and the general Church can rely upon your support during the coming year. What will your answer be?

First of all, is the Church wrong to ask you to sign on the dotted line, making a specific pledge of support during the year? Is religion a matter of dollars and cents? Of course not; but a moment's reflection will show that, though the Church deals in heavenly matters, it has to pay its bills in

earthly cash. It cannot buy coal with a Bible text nor pay insurance premiums with a passage from the Psalms. The rector may be a man of God, but he and his family hunger and thirst after meat and drink as well as righteousness. The laborer in the vineyard of the Lord is worthy of his hire.

So the parish needs money to run on—and not an occasional dollar either, but a regular, dependable income that can be relied upon and budgeted for the maximum of effectiveness. Ask the canvasser how the parish dollar is spent; it is your right as a communicant and contributor to know. How does your rector's salary compare with those of other professional men and executives in the parish and community? Is it adequate for him to do the things that you expect him to do? No priest wants or plans to be rich; but he has a right to expect a salary that will enable him to meet his people on their own level, to keep his family in reasonable comfort, and to provide a good education for his children.

What are the other items in the parish budget? Does the sexton or janitor receive a living wage? Is provision made for his security against sickness, unemployment, old age?

Is the church adequately heated for services? Is the parish house kept in order for meetings? Is the Sunday school properly equipped and maintained?

All of these things cost money. The Church is a divine organism, but it is also, in its parochial unit, a business enterprise, and it should be conducted in a business-like manner. So the Church is not only justified in asking you to make a regular pledge, but must do so if it is to carry on its work successfully.

Very well, then, how much should you pledge?

Many a Churchman is honestly perplexed by this question. He wants to do his fair share, but he is frankly puzzled to know what that share is. How can he find out?

Well, there are various ways. The parish budget might be divided by the number of communicants to find the average pledge—but that wouldn't mean a thing. It would be like the story of the porter who told the inexperienced traveler that the average tip was a dollar, and when the traveler tipped him that much said, "Boss, you is the fust man that ever did come up to the average!" The banker with several cars and a yacht can hardly be averaged with the hard-working father of five who is struggling to keep off relief, to find a common pledge for both. So that method is out.

Ideally, tithing is the best method—and many people find it a highly workable method, too. Tithing means simply giving one-tenth of one's income from all sources back to the Lord from whom all blessings flow. It is an honest, straightforward accounting with God—a Christian stewardship of the highest order. In its origin it goes back before the Christian era, into Old Testament times, when the devout Hebrew consecrated every tenth lamb of his flock to the altar of Jehovah. A surprising number of modern Christians of every communion follow the practice of tithing, and do not consider that they are really beginning to "give" until they have fulfilled the self-imposed obligation of the consecrated tenth. If everyone in our Church who could do so would tithe, our financial problems would be solved overnight. It is a tried and tested method that should be carefully considered by every earnest Christian.

*This editorial will be recognized as a revision of the article, *Calling All Churchmen*, published in the *Layman's Magazine* of November, 1940. It is directed to the Churchman who wants to do his share in the work of the Church, but is honestly puzzled to know what that share may be, and how to reconcile it with other obligations. Because of urgent requests to make it available as literature for the every member canvass, we are reprinting it, to supplement the canvass literature offered by dioceses and the national Church. Copies for parish use may be obtained from THE LIVING CHURCH, 744 N. Fourth St., Milwaukee, Wis., at \$1.00 a hundred, postpaid if remittance accompanies order.

But it is true that there are many people on whom tithing would work a genuine hardship—heads of families with modest incomes, whose spirit is willing but whose pocketbook is already heavily burdened. In the olden days tithing covered all taxes, education, church, and charity. Modern society is not so organized that these things can be lumped into a common sum and settled on a basis of simple proportion.

Faced with this problem a priest of the Church, the Rev. Frederic J. Eastman, has devised a simple scale for determining the minimum amount that the conscientious Churchman ought to pledge to his parish. It is based on half a tithe, assuming that the other half will be devoted to other worthy causes formerly covered by the tithe, and is modified to fit the income and the number of dependents, like the income tax law. Here is the scale:

- Income over \$10,000 per year:
 - 5% or more
- Income from \$2,500 to \$10,000 per year:
 - 5% for 1 or 2 in family
 - 4% for 3 members in family
 - 3% for 4 members in family
 - 2% for 5 members in family
 - 1% for larger families
- Income from \$1,200 to \$2,500 per year:
 - 4% for 1 or 2 in family
 - 3% for 3 in family
 - 2% for 4 in family
 - 1% for larger families
- Income under \$1,200 per year:
 - 3% for 1 or 2 in family
 - 2% for 3 in family
 - 1% for larger families

Where do you find yourself in the above tabulation? Remember, it is not intended to indicate the *ideal* pledge, but the *minimum* that the conscientious Churchman ought to pledge to his parish. If he can conveniently give more, and his parish needs more for the maintenance of its normal work, he will naturally want to be more generous.

But that's not all! The Churchman has a definite responsibility for supporting the whole program of the Church. Your parish pledge card has two sides to fill in. The black side is for the "work of my parish and for the diocesan assessment." The red side is for the "Church's work in the diocese, the nation, and the world." Don't neglect that red side, for it is tremendously important!

The Episcopal Church is at work all over the world. Its missionaries are to be found in Africa, in India, in China, in Latin America, and in the islands of the sea. It takes literally the command of Our Lord to "go into all the world and preach the Gospel"—yes and to teach, through its schools and colleges, and to heal the sick, through its hospitals and medical missionaries. The kind of world your children will live in depends largely upon the successful carrying on of this work.

The Episcopal Church also does a tremendous amount of missionary work in this country—among the Negroes, the Indians, and the mountain whites; in the great open spaces of the far West; in the remote mining camps of Alaska; among the migrants of California. And your own diocese has its own missionary work close at home—in the slums of great cities; in the hospitals, prisons, and homes for the aged; in the rural areas and small towns. The kind of America your children will live in is being determined largely by this work.

The war, too, has brought new problems. Some 3,500 missionaries who derived their support from the British Isles and continental Europe have had their lines of supply cut off. Our mother Church of England has called across to us, as a

grown daughter Church, to come to her aid and help maintain her missionary work in Canada, in the West Indies, in South America, and in the Orient. And the Church maintains contact with her young men in army camps and ships at sea, looking out for their spiritual welfare as zealously as in their home parishes.

The insidious Fifth Column finds ways and means of spreading its doctrine of hate in all of these places, near and far. Shall we not redouble our efforts to maintain and expand everywhere the First Column of Christianity?

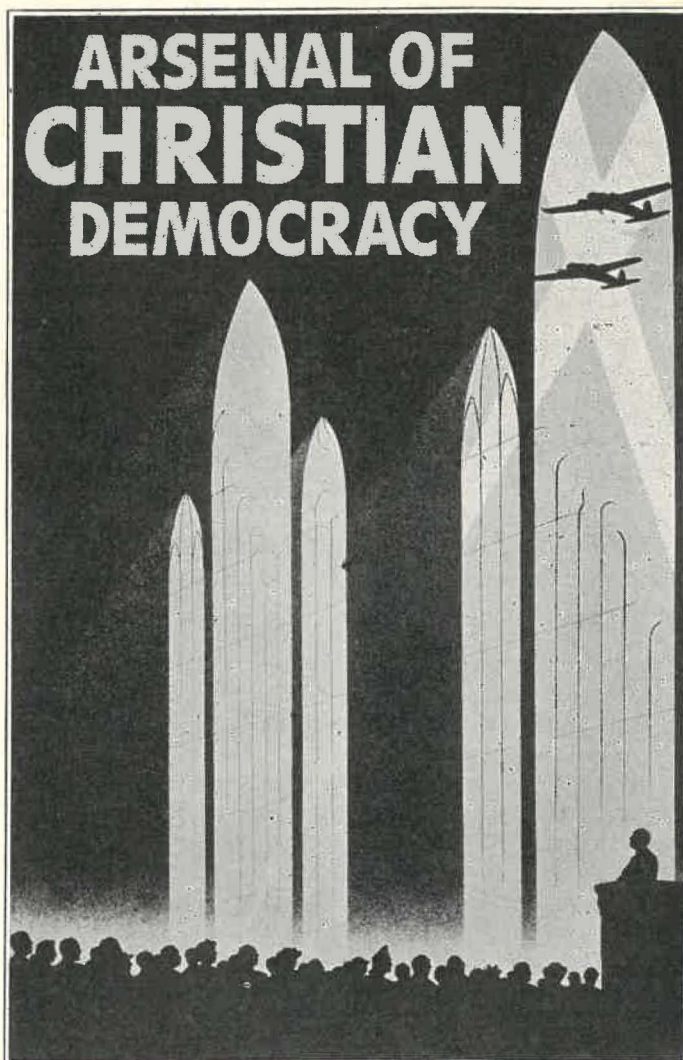
How much, then, for missions? Unless your parish and diocese have set some other proportion, say from 10 to 20% of your parish pledge. Ten to twenty cents on the "red side" of the pledge card for each dollar on the "black side": That's your fair share. You can give more if the Holy Spirit so moves you.

Christianity or chaos—when the canvasser places the pledge card before you, you have your chance to vote on this greatest question of the day.

Before you sign on the dotted line, say a silent prayer.

Ask God in your own words to show you the way, and give you the grace to follow it.

Then write in the amounts for parish and for the Church's missionary program that you honestly believe to be your fair share—and resolve to keep your pledge paid up throughout the coming year.



National Council Poster.

Russian Questions

BELIEVING that our readers will have use for an authoritative factual survey of the state of religion in Soviet Russia, we present in this issue an article, *Religious Freedom in Russia—Myth or Reality?* by the Rev. Henry Smith Leiper, foreign secretary of the Federal Council of Churches, describing conditions in Russia and in the lands which were recently under Soviet control.

It is obvious to everyone that the USSR and the United States do *not* follow similar policies with respect to religion; it is equally obvious that the President has been seeking to win over Soviet leaders to a greater toleration of religion. There are other elements in the situation which are not, at this writing, quite so obvious.

(1) What relation did the question of religion in Russia have to the visit to the Vatican of Churchman Myron C. Taylor, President Roosevelt's personal representative to the Pope? Was the President trying to lay the groundwork for a concordat between Rome and Moscow?

(2) What interpretation is to be placed on the statement of S. A. Lozovsky, the USSR's official spokesman, that "there is freedom of worship in the USSR; this means any Soviet citizen may adhere to any religion, which is a matter for the conscience of each citizen" and that freedom to conduct anti-religious propaganda is also guaranteed? The Russian Church has not been allowed to elect a Patriarch for a quarter of a century. Will it be permitted to do so now? Religious education has been forbidden. Will it be permitted now? The clergy have been disfranchised. Will their civil rights be restored?

(3) The Rev. Edmund A. Walsh, S.J., vice-president of Georgetown University, in a nationally circulated statement, declared that Commissar Lozovsky's declaration was a "contemptuous rejection" of overtures looking toward increased freedom for religion in Russia. Was he expressing an officially approved Roman Catholic attitude? And, if so, is the Roman Church actually disappointed with the immediate developments or merely marshalling public opinion to demand far-reaching concessions?

(4) And what is the significance of the "usually reliable" and "highly-placed official" rumors from the Vatican that Mr. Taylor's mission to the Vatican failed in its object—which, according to these sources was to seek a definite papal stand on the issues of the war?

At present no one can tell whether the diplomatic moves and counter-moves will result in a great change in the religious picture of the world or in complete failure. Certainly, it seems likely that the USSR will at least demand full freedom and equality of treatment for Communists in Britain and America as the price of freedom of education and propaganda for the Church in Russia. There is one point, however, which we feel should definitely be made at this time: it would be shameful to the last degree to give any privileges to the Roman Catholic Church in Russia which would not be shared by the persecuted Orthodox Church of the land.

Russian Orthodox clergy and laity have starved and even died in the cause of Christ, and have thrown their lot in with their own people in suffering and hardship.

The Russian Church, even in its worst days, was the Russian people's chief solace, and the only moderating force, the sole educative force, in a barbaric and corrupt regime. Through its "Babylonian captivity" from the time of Peter the Great until 1917 and through the persecution thereafter,

it has kept the Faith, ministered the Sacraments, and comforted the desolate and oppressed. In these days, when the Anglican and Orthodox communions are drawing ever closer together in recognition of each other's riches, it is peculiarly the function of Anglican Churchmen to hold a brotherly regard and jealousy for the welfare of the Russian Church.

Seminaricians Consider Malvern

AS A part of its entrance requirements for new students, Seabury-Western Theological Seminary required an essay on the significance of the Malvern Conference and its findings. We have had the privilege of looking over some of the papers submitted, and have been pleased to find them of a high order. It is good to know that Seabury-Western is thus encouraging its students at the very outset to consider world problems in their Christian aspect, and that the students themselves are rising to that leadership.

The problems that were considered at Malvern are among those with which the Church and the world of tomorrow, in which these young men will be priests and citizens, must cope; and it is well that they should familiarize themselves with what Christian leaders are doing to find a Christian solution to them.

Aid to Children

MEMBERS of THE LIVING CHURCH FAMILY who contributed last year to the fund for bringing British children to this country will be glad to know that the last of the contributions sent to The Living Church Relief Fund for that purpose have been put to good use.

When the plan was abandoned last year, we asked contributors to redesignate such of their contributions as were still in our hands. After that was done, there remained a little over \$1,000 which was left in our discretion as to redesignation. We have now sent \$500 of that amount through the British War Relief Society, to be used for establishment or maintenance of a refuge and clinic for bomb-shocked children; and the balance to the Save the Children Federation for relief work among British children. Thus the entire amount has now been used, if not for the original purpose, at least for a purpose very close to that of the donors, since it is for the welfare of the children who could not be brought to this country but who are being cared for in their own land.

RESPONSE

“**A**S GOD looks down upon our earth tonight,
 What does He see?” I wonder as I pray;
 And, on my knees, I visualize the sight
 He must behold from heaven far away:
 The earth spread out, a black expanse of sin
 Like the dark switchboard of the telephone,
 A million million lightless bulbs therein,
 But, here and there, a lit one like my own.

And I can see God looking eagerly
 For any life that might put in a call,
 Rejoicing over you and over me
 Who turn to Him as master of it all.
 Oh, yes, I'm sure that as we kneel in prayer
 God knows, "I'm wanted there . . . and there
 . . . and there!"

ALDYTH HAWGOOD.

WEST MISSOURI

Thieves Take Communion Silver Valued at \$2,500 From Cathedral

Communion silver valued at \$2,500 has been stolen from the sacristy of Grace and Holy Trinity Cathedral in Kansas City, Mo. Chalices and patens for general services and individual sets which had been given Dean Claude W. Sprouse, including a jeweled set, were taken.

Dean Sprouse offered a reward of \$250 and "no questions asked" for the return of the holy vessels. He pointed out that \$250 was more than the thieves could obtain by melting the patens and chalices down and selling them.

Bishop Spencer of the diocese quoted a passage in the Old Testament in commenting on the theft: "Will a man rob God?" It seems that he sometimes will, remarked the Bishop. A similar robbery some years ago at the cathedral was followed by the return of the stolen articles to the Bishop's office.

ARKANSAS

Oldest and Largest Parish of Diocese Opens New Church

The oldest and largest parish in the diocese of Arkansas, Christ Church, Little Rock, held the opening service of its new church building on September 28th.

The parish was founded by the Rt. Rev. Leonidas Polk, first Bishop of Arkansas, who visited the Churchpeople of Little Rock in 1839 and preached to them in the Presbyterian church, graciously loaned for the service. The Bishop himself selected the site for Christ Church and donated \$900 for the purchase of the lots.

In 1873, the first church was destroyed by fire resulting from lightning. A second

church, completed in 1887, was destroyed by fire on October 1, 1938, the day before the remodeled and redecorated building was to have been rededicated.

Addressing the congregation in the parish house, the rector of the church, the Rev. Dr. W. P. Witsell, gave as his text for his first sermon after the fire: "We know that all things work together for good to them that love God."

RENEWED COURAGE

The sermon put renewed faith and courage into the hearts of his people. Without loss of time, plans were made for a campaign to raise funds to rebuild; and in January, 1939, the goal of the campaign was reached. In October, 1940, the cornerstone was laid. Bishop Mitchell of the diocese delivered the address and pronounced the Blessing. Dean John Williamson of Trinity Cathedral also participated.

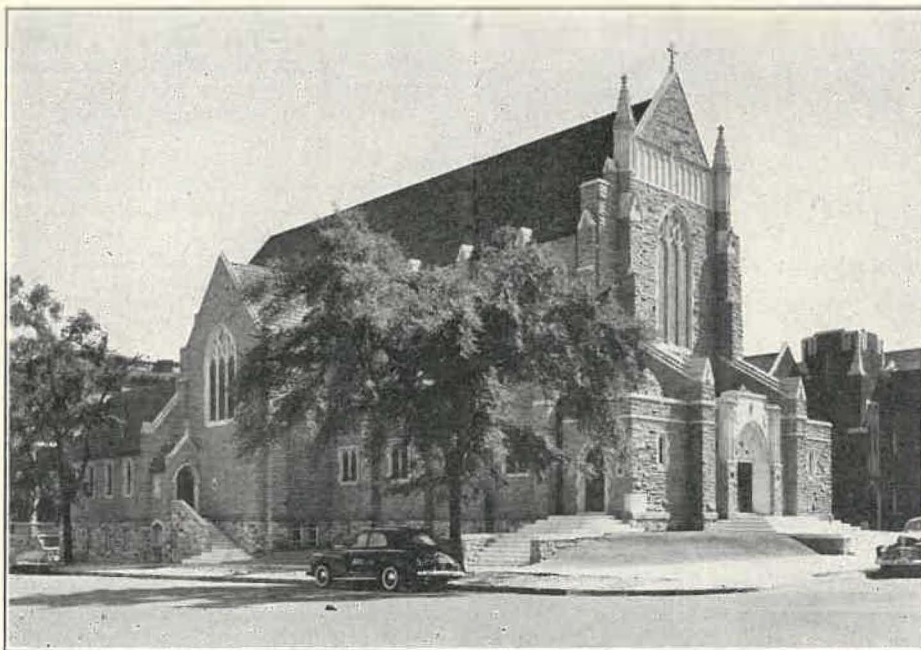
The building is of Gothic architecture, planned in a large measure after the Cathedral of Winchester, England, with some variations in the lower front suggested by the Chapel of the Intercession of New York. All pieces of furniture in the sanctuary and chancel were given as memorials. The windows were executed by Franz Mayer Studios, New York; and the furniture was made by the American Seating Company of Grand Rapids, Mich.

NEW YORK

School of Religion to Open

The Central School of Religion, under the joint auspices of the New York diocesan board of religious education and the General Theological Seminary, will open at the seminary on October 20th and continue for six Monday evenings, closing on November 24th.

The directors of the school are the Rev. Gerald F. Burrill, president of the diocesan board, and the Rev. Dr. Cuthbert A. Simp-



CHRIST CHURCH, LITTLE ROCK: *A product of faith and courage.*

**"Somebody's Knockin'
At Your Door"**

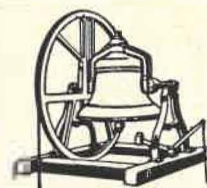
(An Old Negro Spiritual)

Funny how those words popped into our mind as we were scribbling some of these advertisements. We've been knocking at hundreds and hundreds of Episcopal Church doors for almost a decade now. Some doors have been opened to us on a crack, some hesitatingly half-way, while others, bless them, have opened them wide, have believed, tried us, and had proven to them that the most complete supply service The Episcopal Church has ever had offered to it, was available here, and that it functioned **as advertised.**

This advertisement is especially addressed to the Churches who haven't as yet let us sell them even a picture card, let alone a Pulpit, Altar, or other substantial equipment. And it is so comfortable, we should think, to be able to incorporate **all** your inquiries in just one letter, and to know that it would have prompt and intelligent attention. Then, to carry further the words of the old spiritual, when somebody's knocked at your door—"why don't yo' answer?"

Airmidon & Company

Horace L. Varian, President
31 S. Frederick St., Baltimore, Md.



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October 27th, 8 to 8:50 P.M., The Church in a World of Reconstruction, the Rev. Thomas J. Bigham jr. and the Rev. William Kernan; 9 to 9:50 P.M., The English Reformation, the Rev. John A. Richardson.

November 4th, 8 to 8:50 P.M., What Our Church Believes, the Rev. S. Tagart Steele jr.; 9 to 9:50 P.M., The Church and Our Civic Responsibility, the Rev. William E. Sprenger.

November 11th, 8 to 8:50 P.M., The Devotional Life, the Rev. Shirley C. Hughson, OHC; 9 to 9:50, The Eucharist and the Devotional Life, the Rev. Gordon B. Wadhams.

November 18th, 8 to 8:50 P.M., Youth Leaders' Workshop, Miss Martha Pray; 9 to 9:50 P.M., The Prayer Book, the Rev. Dr. Louis W. Pitt.

November 24th, 8 to 8:50 P.M., Church School Teaching, the Rev. Dr. Frederic Underwood; 9 to 9:50 P.M., Counselling with Young People, W. W. Naramore.

Registration for a parish is \$5.00; for an individual, \$1.00. Inquiries may be addressed to the Board of Religious Education, Old Synod House, Cathedral Heights, New York City.

HARRISBURG

Confirmations by Visiting Bishops

During the six months' leave of absence of the Bishop of Harrisburg, three large group confirmation services are to be held in the diocese, with the visiting bishops at each service confirming candidates from several churches in the neighborhood.

The first confirmation service will be held in St. Luke's Church, Altoona, Pa., on the evening of November 23d, with Bishop Ziegler of Wyoming officiating. The other services will be held at Christ Church, Williamsport, December 14th, and at St. Stephen's Cathedral, Harrisburg, February 8th.

IOWA

New Trinity Cathedral to Display Two Symbols of Unity

Formal rededication of Trinity Cathedral, Davenport, Ia., following the completion of a \$20,000 redeccorating and rehabilitation program, took place on September 21st. Bishop Longley of the diocese officiated and blessed the new organ and other fixtures. The sermon was preached by the Very Rev. Dr. Rowland F. Philbrook, dean of the cathedral.

Trinity Cathedral has been rehabilitated both on the interior and exterior during the past three months. Doors have been painted in traditional ecclesiastical scarlet, as they were colored on medieval cathedrals. This feature has attracted much

interest and comment according to Dean Philbrook.

The pulpit has been moved to the Gospel side of the chancel, while the bishop's throne and the lectern have been removed to the Epistle side to conform to the more general Anglican custom.

COAT OF ARMS

Interior decorations are colorful and striking. In the fan above the altar at the East end of the apse appear nine coats of arms revealing the history of the cathedral, the central one being a suggested coat of arms for the diocese of Iowa prepared by Dean Philbrook. This shows three crosses, representing the Church, between two flowing blue lines, representing the Mississippi and Missouri Rivers. There is also an ear of corn as identifying mark for the state.

A small piece of cut stone from the statemen's corner of Westminster Abbey was received from England and placed in the wall on the Epistle side. A similar piece is to be received from the bombed Coventry Cathedral, which will be placed on the Gospel side. These will serve as symbols of the unity of the Church in England and in the United States.

The new organ is a Wicks direct electric action pipe organ, with three manuals and 46 stops. It is the largest of this type ever installed in this area.

IDAHO

General Advance Reported

The convocation of the district of Idaho was held September 28th and 29th at Grace Church, Nampa, one of the two new churches built in Idaho during the past year.

Bishop Bartlett of Idaho was able to announce a general advance in all phases of the work in the district. Six years ago the northern part of the district was detached and added to the district of Spokane. Idaho's loss of almost 1,000 communicants at that time has since been almost entirely made up for, through the increase in communicants in the present district.

The Rev. Dr. George A. Wieland, National Council executive secretary for Domestic Missions, and Mrs. George Batte, provincial representative from the executive board of the Woman's Auxiliary, were visiting speakers at the convocation.

Elections: Mrs. Louise C. Jones, treasurer of the General Church Program fund. Council of Advice: the Rev. R. B. Echols to replace the Rev. Mortimer Chester.

S. W. VIRGINIA

New Venture in Diocesan Planning

The diocese of Southwestern Virginia this year adopted a new method of acquiring the vestries, especially of its larger churches, with the diocesan plans for the coming year.

The executive board of the diocese was divided into several teams of two persons each, who, during late September and early October, visited larger churches of the diocese for evening conferences with the

DIOCESAN

vestries. Well equipped with charts, statistics, and estimates, the representatives of the executive board discussed the work of the board, the income and expenditures of the diocese, and the various divisions of the diocesan missionary program for the coming year.

Under the new system, much uncertainty was done away with, and planning could proceed in an efficient manner.

OHIO

Mission for Deaf Moves to New Location in Cleveland

By arrangement with the department of missions of the diocese of Ohio, St. Agnes' mission for the deaf has traded its property on the West side of Cleveland for the property of St. Mark's parish, Cleveland. St. Mark's has moved to the West side; and Bishop Tucker of Ohio has dedicated the old St. Mark's Church for St. Agnes' mission, which is opening work in a more advantageous location.

For the last five years, the work at St. Agnes' has been cared for by the Rev. H. A. L. Grindon, rector of St. Philip's parish, Cleveland, who has taken an interest in perfecting himself in the use of the sign language and is now able to conduct the services in that language.

Work among deaf mutes has been carried on in the diocese for many years. Several hundred communicants of the Church belong to deaf mute missions throughout the diocese. Other deaf mute congregations, in Canton, Akron, and Youngstown, are under the leadership of the Rev. Richard Yocum, rector of St. James', Boardman.

SOUTHERN BRAZIL

Physical Evidence of Growth

A new church at Pereira Barreto, a parish house at Manga Larga, a parish house and rectory under construction at Sao Paulo, and two lots purchased, one at Guaymbe and one at Registro, are among the physical evidence of growth in Southern Brazil reported to the National Council by Bishop Thomas of the district.

Bishop Thomas recently completed a 2,700-mile tour of Brazilian and Japanese missions in the state of Sao Paulo, which included visits to 36 parishes and missions.

FLORIDA

Cornerstone Laid for Church at Ortega

Laying of the cornerstone of a new \$25,000 church for St. Mark's parish, Ortega, Fla., took place October 1st.

The Rev. Douglas B. Leatherbury, rector, has announced also that first services in the completed building will probably be held at Christmastide. Ground was broken for the new church on August 25th. In addition to the cost of the building, the parish expects to spend \$10,000 on furnishings, most of which will be memorial gifts.

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SEMINARIES

Berkeley Divinity School

There was one seat empty as Berkeley Divinity School gathered for its opening service this fall—a seat from which the late Dean William Palmer Ladd had for so many years watched new men entering upon their training to become priests in the service of God. But many of the students and faculty members felt that Dean Ladd was still quite near. His spirit, they felt, had become a part of Berkeley, for he had, in a sense, created its very atmosphere by his years of untiring effort.

The two bishops of the diocese of Connecticut have added to their many duties the responsibility of teaching at Berkeley this year. For 10 weeks Bishop Budlong of the diocese will lecture on pastoral theology. The second term of lectures will be taken over by Bishop Gray, his Suffragan.

Nashotah Begins 100th Year

Nashotah House opened for its 100th year on September 29th, the Feast of St. Michael and All Angels.

The preacher at the opening service was Dean E. J. M. Nutter of the seminary, who emphasized the supreme need of spiritual development in candidates for the priesthood, as contrasted with some secular virtues considered by many to be more important today.

Nashotah opens this year with a full school, 33 men in the seminary and 35 in the collegiate department. The latter will pursue their studies at Carroll College in Waukesha, where they will be taken each day by bus.

At the meeting of trustees the following day, Bishop Ivins of Milwaukee, president of the board, appointed a committee of alumni and trustees to arrange for celebration of the centenary at commencement next year. The committee is headed by Dean Nutter and the Rev. Killian A. Stimpson of Milwaukee.

The celebration will mark the centenary, not only of Nashotah House, but also of higher education in Wisconsin, since Nashotah is the oldest institution of higher learning in continuous existence in the state.

**Philadelphia Divinity School
Launches Maintenance Canvass**

The great mass of unchurched people in America constitutes the most serious menace to democracy in this country, the Hon. Owen J. Roberts, Chief Justice of the Supreme Court of the United States, told nearly 500 leaders of professional, business, social, and religious life at a gathering in Philadelphia on September 29th. Justice Roberts shared the platform and speaking honors with the Presiding Bishop. The occasion was the first annual dinner



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Throughout the book, the instructions are correlated with a plan of teaching the Questions and Answers to the Church Catechism and the entire scheme is also keyed to the Christian Year.

The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana and President of the Province of the Mid-West, in the Foreword, commends this book to the clergy "with confidence that they will find in it much that is helpful and stimulating in their weekly preparation for the opening services of the Church School."

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ever held by the 77-year-old Philadelphia Divinity School, on the eve of the school's maintenance canvass to raise \$50,000 for support of its program. The canvass opened October 1st and will continue to October 16th.

Other speakers at the dinner included 79-year-old Bishop Taitt of Pennsylvania,



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JUSTICE ROBERTS: Addressed Philadelphia Divinity School dinner.

business and industry have been permitted to lead away our best young men."

As a vestryman, Justice Roberts said, he was all too familiar with the difficulty of getting good men to fill vacant curacies and rectorships.

"It should be the cardinal desire of every parish," he declared, "always to have at least one of its outstanding young men in a theological seminary. This would work an amazing change in the attitude of young men toward the ministry and an equally amazing change in the ministry."

COLLEGES

"What are Real Fundamentals in Education?"

A capacity enrolment of 352 students—311 in the College of Arts and Sciences and 41 in the School of Theology—marked the opening of the 74th academic year of the University of the South on September 25th.

Dr. Alexander Guerry, beginning his fourth year as vice chancellor of the university, announced that Sewanee had completed its third year without a deficit and that a floating debt of \$180,000 had been wiped out within the three-year period.

Dr. Edwin Mims, professor of English at Vanderbilt University, spoke at the opening service, on Real Fundamentals in Education. He listed the fundamentals as mental discipline, open-mindedness, intellectual curiosity, intellectual freedom, discrimination, imagination, appreciation of beauty, and cultivation of a sense of mystery and wonder in the presence of the unknown. His conclusion was that religion alone gave point and purpose to the pursuit of knowledge and wisdom.

PUBLIC SCHOOLS

Missouri Official Rules Against "Released Time" Education

For 20 years children attending public grade schools in Kansas City, Mo., have been excused from classes one hour a week to receive religious training. Fifty-five Kansas City churches of all faiths, including the Jewish and Roman Catholic, have collaborated with the school system in providing this instruction. Now Attorney General Roy McKittrick of Missouri has ruled that "the holding of Mass or the giving of any religious instruction during the school day is prohibited"; and the time-tried system may be discontinued if his opinion is held valid.

Attorneys for the Kansas City board of education have held that the board may continue to operate as it has in the past. More than 50 protestors have appeared to urge that the religious instruction be continued.

"I think we have been fortunate in carrying on this plan for 20 years," Dean Claude W. Sprouse of Grace and Holy Trinity Cathedral declared. "The need is greater now. I feel that it is deeply essential."

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PARISH LIFE

LETTERS

Mr. and Mrs. Now N. Then

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Typical of the general tone of the letters was the message addressed to Mr. and Mrs. Seldom R. Seen:

"You and I are not so well acquainted," the letter read. "I hope you will not resent my addressing you on this intimate subject. It is about your Church affiliation. This is, of course, your private affair, but I would not be true to my calling if I did not try to reach you.

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C H A N G E S

Appointments Accepted

GOODREID, Rev. GEORGE H., formerly rector of St. Bartholomew's, Bemidji, Minn., is now rector of St. James' Church, Marshall, Minn., and priest in charge of St. Mark's mission, Tracy.

KANAGA, Rev. MILTON S., formerly rector of St. Alban's parish, Highland Park, Ill., is now rector of Trinity Church, Ceshocton, Ohio.

LEACH, Rev. DAVID L., formerly rector of St. Peter's, Dansville, W. Va., is now rector of Grace Church, Elkins, W. Va.

LUNDBERG, Rev. RICHARD M., formerly acting chaplain of Iolani School, Honolulu, and director of religious education of the Hawaiian Islands, is now rector of the Church of the Ascension, Westminster, Md. Address: 25 Court Street, Westminster, Md.

MARSTON, Rev. ELLIOTT D., formerly rector of St. Stephen's Church, Edina, Minneapolis, Minn., is now rector of St. Matthew's, Minneapolis, and priest in charge of St. John's, Hassan, Minn.

RUTTER, Rev. G. M., vicar of Holy Trinity, Hollidaysburg, and St. Peter's, Altoona, Pa., will be rector of Christ Church parish, Meadville, Pa., effective November 1st. Address: 868 Diamond Park, Meadville, Pa.

SCOTT, Rev. C. DALTON, formerly rector of Grace Church, Lyons, N. Y., is now rector of St. Peter's Church, Dansville, N. Y., and priest in charge of Trinity mission, Canaseraga. Address: 10 Seward Street, Dansville, N. Y.

TRASK, Rev. HOWARD R., formerly assistant priest of Rosebud mission, Mission, S. D., is now assistant priest of Pine Ridge Mission, Pine Ridge, S. D.

STOCKETT, Rev. NORMAN, JR., formerly a missionary in Salina, serving St. Elizabeth's, Russell; St. Andrew's, Hays; St. Bartholomew's, Ellis; St. Nicholas, Studley; and St. Martin's, Oakley; is now serving St. Andrew's, Farm Ridge, Ill. Address: Grand Ridge, Ill., R. D. 1.

URQUHART, Rev. KENNETH S., priest in charge of St. Mathias' mission, East Rochester, has also taken up work as priest in charge of St. Luke's mission, Fairport, N. Y. Address: 79 West Avenue, Fairport, N. Y.

VINCENT, Rev. Z. T., of Trinity Church, Lander, Wyo., will be rector of St. John's Church, Deadwood, and priest in charge of St. Thomas', Sturgis, S. D., effective November 1st.

WAGENSELLER, Rev. WAYNE M., formerly rector of St. John's, Portage, Wis., is now rector of St. Matthew's, Sunbury, Pa. Address: 133 Arch Street, Sunbury, Pa.

Military Service

BROOKS, Rev. ROELIF H., rector of St. Thomas' Church, New York, who has been serving as chaplain of the 207th Coast Artillery Regiment, with the rank of Lieutenant Colonel, is returning to his parish after finishing a five-month tour of duty.

PERKINS, Rev. KENNETH D., on leave from his position as vicar of Holy Apostles' Church, Hilo, Hawaii, will serve as chaplain at Pearl Harbor, Hawaii, 14th Naval District, in the U. S. Naval Reserve, with the rank of Lieutenant. Address: St. Andrew's Cathedral, Honolulu, Hawaii.

Resignations

CASH, Rev. WILLIAM A., formerly vicar of St. Luke's, Merced, Calif., has retired and is living at Santa Cruz, Calif.

JENKINS, Rev. JULIAN H., formerly vicar of St. Philip's mission, Coalinga, Calif., has resigned his position because of ill health.

JUDD, Rev. ARCHIBALD M., formerly vicar of St. Paul's, Manheim; Hope Church, Mount Hope; and Bangor Church, Churchtown, Pa.; is retiring.

SHERO, Rev. WILLIAM F., who recently celebrated the 50th anniversary of his ordination to the priesthood and the 25th anniversary of his rectorship of Christ Church, Greensburg, Pa. will resign his rectorship and retire, effective November 1st. Dr. and Mrs. Shero will reside in Swarthmore, Pa.

New Addresses

GILMAN, Rt. Rev. ALFRED A., Bishop of Hankow, may now be reached at 43 Tungting Road, Hankow, China.

TRAVIS, Rev. WILLIAM TURTON, rector of Grace Church, Chicago, has moved to 1450 Indiana Avenue, Chicago, Ill.

Ordinations

PRIESTS

KANSAS—The Rev. SAMUEL E. WEST JR. was ordained priest by Bishop Fenner for Kansas on September 29th at St. Timothy's Church, Iola, Kans. He was presented by the Rev. Dr. Harold L. Bowen, who also preached the sermon. The Rev. Mr. West will be priest in charge of St. Timothy's, Iola, and Calvary, Yates Center, Kans. The Rev. Samuel E. West sr. was to have presented his son, but was unable to do so because of illness.

MASSACHUSETTS—The Rev. MASSEY H. SHEPHERD JR., instructor in Church history at the Episcopal Theological School, was ordained priest by Bishop Sherrill of Massachusetts on September 17th in Christ Church, Cambridge. He was presented by Dean Angus Dun of the seminary; the Rev. Dr. Frederick C. Grant preached the sermon.

OLYMPIA—The Rev. DONALD PLATT was ordained priest by Bishop Bennett, Suffragan of Rhode Island, for the Bishop of Olympia, on September 29th at St. Stephen's Church, Providence, R. I. He was presented by the Rev. Charles Townsend; the Rev. Miles Yates preached the sermon. He will be curate of St. Stephen's Church, Providence.

SACRAMENTO—The Rev. WILLIAM T. HOLT JR. was ordained priest by Bishop Porter of Sacramento on September 29th at All Saints' Memorial Church, Sacramento, Calif. He was presented by the Rev. William T. Holt sr.; the sermon was preached by the Rev. E. B. Boshard. He will be in charge of All Saints', during the absence of the vicar for military service.

SOUTH DAKOTA—The Rev. HAROLD STEPHEN JONES was ordained priest by Bishop Roberts of South Dakota on September 18th at Holy Cross Church, Pine Ridge Agency. He was presented by the Rev. Frank M. Thorburn; the Rev. Dr. Nevill Joyner preached the sermon. He will be assistant on Pine Ridge Reservation. Address: Oglala, S. D.

WYOMING—The Rev. THOMAS E. LITTLE was ordained priest by Bishop Ziegler of Wyoming on September 30th at the Garden Church, Eden, Wyo. He was presented by the Rev. Alfred Lee Jones; the Rev. Harry M. Kellam preached the sermon. He will continue as vicar of the Eden church.

DEACONS

MONTANA—FRANK A. SQUIRES was ordained deacon by Bishop Daniels of Montana on October 2d at St. Mary's Church, Malta, Mont. He was presented by the Rev. Stanley Welsh; the Rev. Arthur Ward preached the sermon. The Rev. Mr. Squires will continue to be in charge of churches at Malta, Glasgow, and Poplar.

Diocesan Positions

CURTIS, the Hon. CHARLES M., chancellor of the diocese of Delaware since 1914 and former chancellor of the state of Delaware, has resigned his position in the diocese and moved to Granby, Mass.

Correction

BLACK, Rev. HARRISON H., of Colorado City, Tex., has added the Chapel of the Lord's Prayer at Baird, Tex., to the group of missions under his charge. THE LIVING CHURCH of September 3d erroneously listed the state as Colorado.

A. C. U. CYCLE OF PRAYER

October

19. Christ, Sturgeon Bay, Wis.
20. Grace, Ridgway, Pa.
21. St. Agnes', Washington.
22. St. Saviour's, Old Greenwich, Conn.
23. Holy Trinity, Hollidaysburg, Pa.
24. St. John's, Poultney, Vt.
25. St. Stephen's, Plainfield, N. J.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
Rev. A. J. DUBOIS, S.T.B., Rector

Sunday Masses: 7:30, 9:30, and 11 A.M.; 7:30 P.M. Evensong and Benediction.
Mass Daily: 7 A.M.; Holy Hour, Fri., 8 P.M.
Confessions: Sat., 4:30 and 7:30 P.M.

NEW YORK

St. Bartholomew's Church, New York

Park avenue and 51st street
Rev. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services
8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong, Special Music.
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James' Church, New York

Madison avenue at 71st street
THE Rev. H. W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays, 12 noon.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street
New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

St. Thomas' Church, New York

Fifth avenue and 53d street
Rev. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St.
New York

Rev. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

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. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

St. John's Church, Sharon

Rev. HAROLD J. WEAVER, Rector

Sunday Services: 8 A.M. Holy Communion, (11 A.M. Holy Communion Sermon 1st Sunday of month), 11 A.M. Morning Prayer and Sermon.
Wednesdays and Fridays: 7:30 A.M. Holy Communion; Thursdays, 9:30 A.M. Holy Communion.

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Communicants, 20 pages; 162 entries.
Baptisms, 32 pages; 135 entries.
Confirmations, 12 pages; 90 entries.
Burials, 12 pages; 90 entries.
Marriages, 36 pages; 35 entries.
Families, 36 pages; 630 entries.

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Burials, 20 pages; 360 entries.
Marriages, 64 pages; 126 entries.

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Marriages, 200 pages; 398 entries.

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Preliminary and Index, 42 pages.
Burials, 156 pages; 3080 entries.

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