

The Living Church

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

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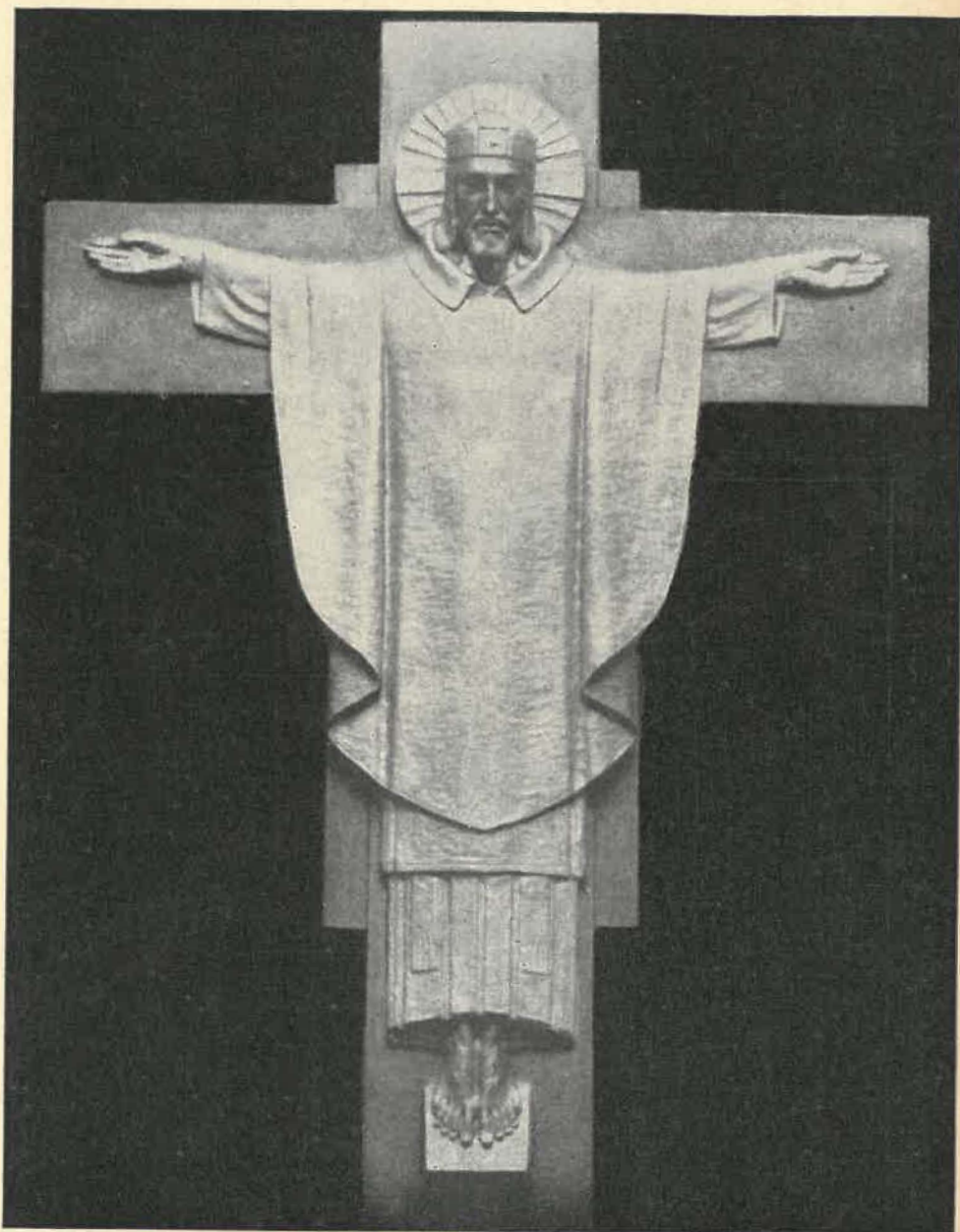
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LETTERS

Letters to Mrs. Luce

TO THE EDITOR: Your editorial "Interfaith Appreciation" is so good that, by contrast, it makes even more painful the shock of finding, on the very next page, the Rev. Joseph Wittkofski's sarcastic and bitter attack on the Roman communion. Permit me to request that you make public acknowledgment of my formal protest against your publication of material of this type.

C. I. CLAFLIN.

Buffalo, N. Y.

Letters to Mrs. Luce

TO THE EDITOR: As a reader of your excellent magazine, I want to protest against the publication of any more articles by Fr. Wittkofski. I cannot understand how the letter to Mrs. Luce was ever permitted to be published in a Church paper. If he had told her how her needs could have been supplied from the vast treasure of the Episcopal Church, or had deplored its inadequate educational facilities, valuable instruction could have been given and much good accomplished. Instead, he proceeded to indict an entire priesthood and people. He uses back-door methods of attack, and sends forth arrows barbed with sarcasm, hate, and personal bitterness.

At a time when Christians feel their backs against the wall, and when they are

striving to see each other's points of view so that together they may go forward against a pagan world, it seems too bad to rip open the wounds that are healing very slowly.

On the page preceding this destructive article, you are pleased to note that two Roman Catholic magazines have written favorably about Protestant missions and the possibility of coöperating with them in some way.

I now quote from your own editorial: "If Christians dissipate their energy in attacking one another, they will soon lose such moral force as they now possess. We should like to see the coöperative spirit of these two Roman Catholic periodicals more generally adopted by Christian periodicals of all Churches."

Could anything be more inconsistent?

(MRS. HARRY W.)

FANNY C. FAUNTLEROY.

Editor's Comment:

Fr. Wittkofski's articles will be reprinted in response to the demand from a sizeable number of readers, at a price to be announced.

In reply to those who object to the articles, may we say that one of the chief reasons for separation of other Christians from the see of Rome is the existence of abuses in that Church

which are so grave that they can obstruct the salvation of souls. Fr. Wittkofski knows of these abuses at first hand; and, while we all wish that they did not exist, they will never be eradicated unless they are openly and vigorously condemned.

Error Noted

TO THE EDITOR: My attention has been called to a very serious error in the volume *Christianity Today*, which appears under my editorship and the sponsorship of the American Committee for the World Council of Churches.

I refer to a quotation which appears on page 95 in the first edition. It has been omitted from later printings.

ERROR IN TRANSLATION

The writer of this chapter, through a most regrettable error in translation which he deplores, makes the late Cardinal Gibbons responsible for what is a statement made by Orts Gonzales to the cardinal. It is therefore without any significance as representing Roman Catholic views of the Church in Spain.

If you have used any review of the book and will call attention to this error, I would deeply appreciate having you do so.

(Rev.) HENRY SMITH LEIPER.

New York City.

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TWENTY-FIRST SUNDAY AFTER TRINITY

GENERAL

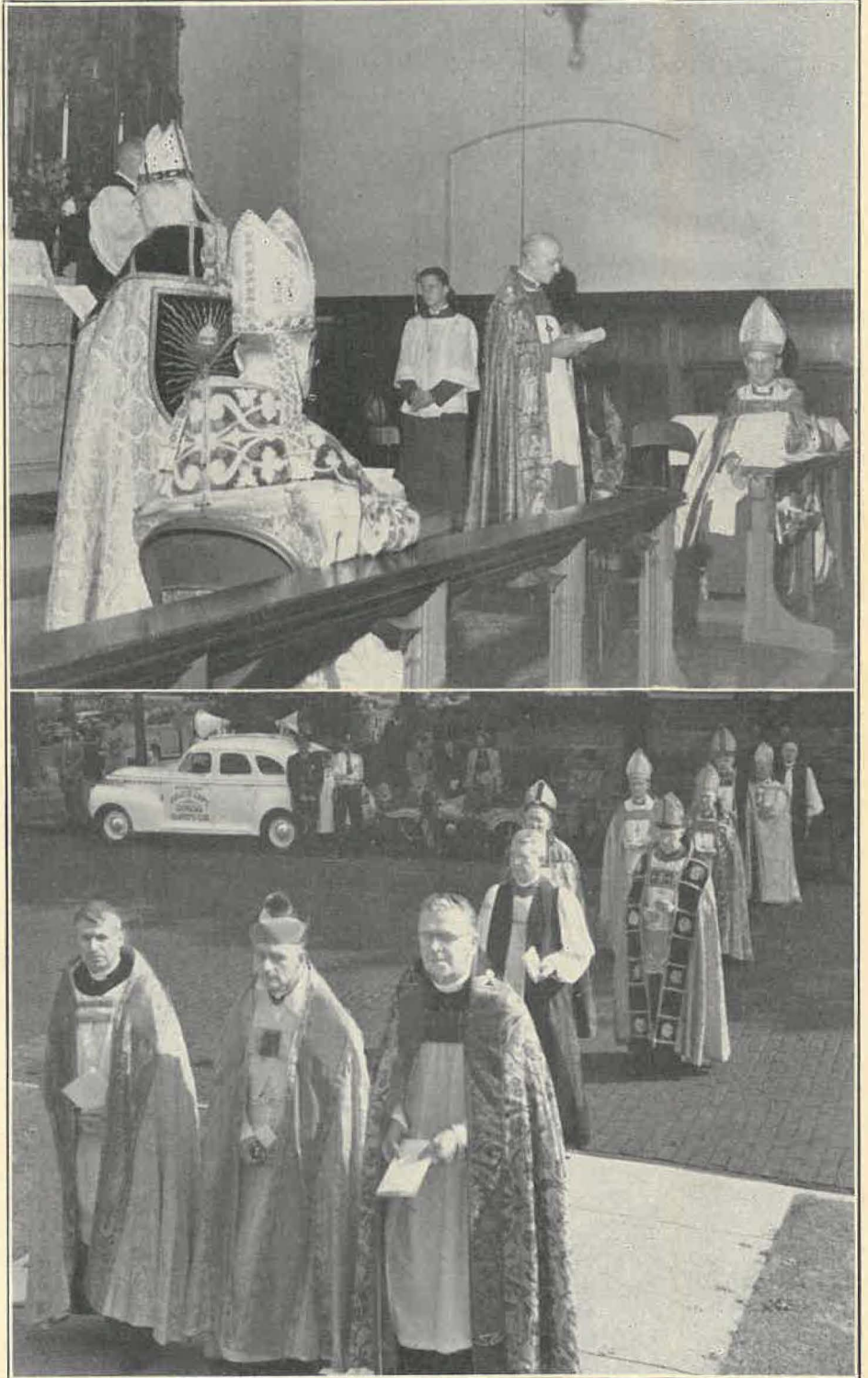
EPISCOPATE

Bishop Loring Consecrated

The Rt. Rev. Richard Tuttle Loring, Jr., was consecrated as Bishop of the diocese of Springfield on the Feast of St. Luke, October 18th, at St. Paul's Pro-Cathedral, Springfield, Ill., at 10:30 AM. The Presiding Bishop was the consecrator, with Bishop White, retired of Springfield, and Bishop Conkling of Chicago as co-consecrators. The Bishop-elect was presented by his brother, Bishop Loring of Maine, and the Rt. Rev. Spence Burton, SSJE, the Bishop of Nassau. Bishop Essex of Quincy was the epistoler and Bishop Mallett of Northern Indiana was the gospeler. The preacher was Bishop Powell of Maryland; the litanist, Bishop Ivins of Milwaukee. Bishop Scarlett of Missouri read the consents of the House of Bishops. The attending presbyters were the Ven. Frederick S. Arvedson and the Rev. Dr. Powel M. Dawley.*

There were three processions entering the pro-cathedral. The first was composed of a marshal, the chancellor of the diocese, the treasurer of the di-

* Others taking part in the service were the Rev. Frs. E. P. Sheppard, deputy registrar; Edmund Myers Ringland, evidences of election; F. H. O. Bowman, evidences of ordination; John H. Hauser, consents of the standing committees; the Very Rev. F. William Orrick, master of ceremonies; the Rev. William C. Cowles, director of music; and the Rev. Frs. John E. Gill and Reginald M. Harris, marshals.



The Living Church

Established 1878

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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ILLINOIS STATE REGISTER.
 LORING CONSECRATION: (bottom) the procession of the Bishop-elect, the attending presbyters and the participating Bishops at the consecration on October 18th. (Top) the reading of the Epistle by Bishop Essex of Quincy at the consecration Mass.

cese, the lay members of the standing committee, the trustees of the diocese, the lay members of the bishop and council, the wardens and vestrymen of Christ Church, Springfield, the wardens and vestrymen of the pro-cathedral, the wardens of St. John's and St. Luke's Churches, Springfield, the wardens and vestrymen of St. David's Church, Baltimore, Md. (Bishop Loring's former parish), the representatives of universities and colleges, and clergy of other Churches. The second procession was made up of a marshal, the postulants and candidates for Holy Orders from the diocese, the clergy of the Orthodox Churches, the clergy of other dioceses, and the clergy of the diocese of Springfield. The third procession included the master of ceremonies, the presenters of testimonials, the deputy registrar, the litanist, the visiting Bishops, the attending presbyters, the Bishop-elect, and the Bishops taking part in the consecration.*

The Presiding Bishop then proceeded with the Holy Eucharist. After the sermon by Bishop Powell, Fr. Loring was presented to the Presiding Bishop and the co-consecrators by Bishops Loring of Maine and Burton, with the sentence:

"Reverend Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop."

The various testimonials were read, and the Bishop-elect read the promise of conformity to the doctrine, discipline, and worship of the Church, saying:

"In the Name of God, Amen. I, Richard Tuttle Loring, Junior, chosen Bishop of the Protestant Episcopal Church in the diocese of Springfield, do promise conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, so help me God, through Jesus Christ."

After the laying on of hands, the new Bishop retired with his attending presbyters, and was vested in dalmatic and chasuble. The Holy Eucharist then proceeded without interruption.

When the Blessing was given by the Presiding Bishop, the new Bishop knelt before Bishop Ivins, who anointed his hands and blessed and presented him with the episcopal ring, pectoral cross, and mitre. During the recession, the newly consecrated Bishop blessed his people, and the procession halted on the steps of the pro-cathedral while he blessed the city and the diocese.

A luncheon was given for the new Bishop at the St. Nicholas Hotel, Springfield. Speakers included Bishop Ivins, toastmaster, Bishop Loring of Maine,



Illinois State Register.

LUNCHEON: (left to right) Bishops Con-
kling, Loring of Maine, and Loring.

the Presiding Bishop, and the Bishop of Springfield. The luncheon ended with a blessing by the new Bishop.

Gifts to the Bishop included anonymous gifts of a cope and mitre, the crozier from the clergy and people of the dioceses of Springfield, and the episcopal ring from St. David's Church, Baltimore. He will have three pectoral crosses: his personal one, the gift of Fr. Powell, SSJE; the cross of Bishop Osborne, the second Bishop of Springfield; and the cross given to the diocese by the Countess Cenci.

In the bulletin for the service, the consecration of a bishop was summarized in the following words:

"We have participated in the supreme act of Holy Church, the ordaining and consecrating of a Bishop in the Church of God. We have shared with the disciples of all time the honor of naming and commissioning a successor to the Apostles. We have offered the Holy Sacrifice of the

altar for his well-being and for the good estate of the Body of Christ in the diocese of Springfield.

"But, brethren, this service of ordination and consecration is not over; the final hymn, the Bishop's blessing, did not conclude this great act of Holy Church. This consecration in which we have had the honor to share has only begun. It will not end until far in the uncertain and hazardous future we gather together with sorrow-filled hearts and hear the solemn words, 'The Lord gave and the Lord hath taken away.' Then and only then will this service of consecration have come to an end.

"You see, brethren, in consecrating a bishop, not only have we seen a man set apart by God the Holy Ghost for the office and work of a bishop, but we ourselves have been consecrated to the task of sharing in that office and work. The consecration of ourselves, our time, our energy, our means, our abilities; the dedicating of all the people of this diocese to the task of creating an area in which the will and purpose of God will reign supreme, this is an integral part of a service of consecration, for without it the consecration of a bishop would be a fruitless gesture. The shepherd must have a flock to lead, and leadership, however courageous, however strong, however vigilant, must be followed or it ceases to be leadership. We have not been spectators, we have been participants in the consecration of a bishop and a diocese to the work of God in our time.

"Let us pray, brethren, that we will be worthy of our obligation which we have this day assumed, and by the grace of God fulfill the same to the building up of the whole Body of Christ."



Illinois State Register.

THE VENI CREATOR, SPIRITUS: The Bishop-elect kneels before his consecrators,
while Bishops and people invoke the Holy Spirit.

* Hymns sung during the Mass were "I bind unto myself today"; "Praise to the Lord, the Almighty"; "At the name of Jesus"; "God of the prophets"; and "Ye watchers and ye holy ones."

CONGRESSES

Washington ACU Congress Meets

By LEWIS T. BOYNTON

The Washington Catholic Congress of the American Church Union met on October 8th and 9th. Meetings were held in the Church of St. Stephen and the Incarnation, and the Solemn High Mass was held in the Cathedral of SS. Peter and Paul. Registrations for the congress exceeded expectations: 700 were enrolled, but many others attended the various sessions and the Mass.

The central and momentous event of the congress was the Solemn Mass held at the Cathedral of SS. Peter and Paul on the morning of October 9th. This service, enacted with all the beauty and ritual with which throughout the centuries the Church has surrounded the commemoration of the Holy Sacrifice, was not only a source of real inspiration to those more or less familiar with the complete ritual, but also taught others, taking part in such a service for the first time, how our Lord may be honored by using the best we have of beauty, splendor, and symbol, when bishops, priests, and laity join in such a celebration of the Holy Eucharist. The Mass was also notable in that it was the first time such a service had taken place in the cathedral.

By the time the string orchestra and organ began the musical prelude, all seats were occupied, many were standing, and others had been turned away. Three thousand worshippers had been drawn together to participate in this most sacred and holy liturgy of the Church. The number attending, the interest shown, and the deep religious impressions far exceeded the expectations of those responsible for planning the service. One Churchman who attended the Mass was heard to say: "For the first time in my life I have been to a religious service which took me back over the centuries making me feel that I had been in the presence of Jesus Christ Himself."

A detailed description of the processions and the service would require more space than is allotted to this account, but we can get some picture of it, although confessedly quite inadequate.

What appeals to us most as the three hundred and fifty clergy, religious and laity pass slowly and solemnly through the nave to their places in the great choir, the presbytery, chancel and sanctuary, is that the whole Church is passing in review: bishops in cope and mitre; the sacred ministers of the Mass in full eucharistic vestments; priests and deacons wearing cassock and surplice; nuns wearing the habit of their orders; monks in habits of black, brown, and white;

men and boys of the cathedral choir; acolytes; and laymen without vestments of any kind. Take all this and add to it the cross with its flanking torch bearers; the national colors with an armed military guard; the Church flag with its guard; the incense. Here certainly was a living, moving, inspiring symbol of the Holy Catholic Church — from the highest in the priesthood to the humble laymen — the men and women who are without orders and yet are integrated into the great democracy of the Church. This is the over-all picture of the procession and the inspiration and feelings engendered in the minds of the worshippers as a prelude to the solemn celebration of the Holy Eucharist.

With all the solemnity, reverence, and beauty which our ritual affords, the Mass proceeded — to many it was a new experience, but all followed it with perfect reverence and a new understanding of a ceremonial celebration of the Holy Communion.

When the last words of the Mass had been said, Bishop Campbell, OHC, arose from the Bishop's Chair in the sanctuary and pronounced the Benediction, whereupon the long procession slowly left the cathedral, while the hundreds of worshippers joined in singing the hymn, "For all the saints who from their labors rest."

The sermon was preached by the Rt.



PROCESSION TO THE CATHEDRAL: Shown above is part of the procession of Bishops, clergy, and acolytes to the Cathedral of SS. Peter and Paul for the Washington Catholic Congress Mass.

Rev. Harold M. Sawyer, Bishop of Erie:

"This world will be restored by just one thing — the Christian Faith, the whole Christian Faith, and nothing but the Christian Faith. For this faith is the force for carrying out God's work and plan for the world. The birth, life, death, resurrection and Heavenly Priesthood of Jesus Christ, acting in the Church today is the force of salvation. This faith alone can go into the remotest corners of the earth to bring blessing and health of mind, body and soul to sin-burdened, the sorrowful, the poor, and the oppressed.

"This is the faith that can get underneath society and raise it to become the Kingdom of God. God has done his part. He has revealed to us the great truths of our Faith and now by bringing the nations of the world closer together has given us easy access to the spread of that Faith. We as Christians must pray and resolve that the Faith shall be kept and confidence restored.

"This Faith starts from just one magnificent fact that in Jesus Christ we have an authoritative revelation of God — what Jesus Christ did was nothing less than the re-discovery of God — His life was the 'unveiling of deity'."

The Mass was celebrated in the presence of Bishop Campbell, OHC, retired of Liberia. The celebrant was the Rev. Albert J. DuBois, rector of St. Agnes Church, Washington, D. C., and assisting him were the Rev. Robert C. Kell, deacon; the Rev. W. Lloyd Goodrich,

sub-deacon; the Rev. Merrill Yoh, master of ceremonies; Fr. Granville Mercer Williams, Superior of the Society of St. John the Evangelist, assistant priest; the Rev. Alfred Q. Plank, deacon of honor; and Fr. Vern Adams, OHC, deacon of honor.

Meetings of the Congress were opened at the Church of St. Stephen and the Incarnation on the evening of October 8th. Fr. DuBois in welcoming the delegates and others to the congress mentioned that registrations had far exceeded expectations. He then introduced Mr. Spencer Ervin, president of the American Church Union, who spoke of the purposes and organization of the union and then introduced the speakers.

The first paper was read by the Rev. Dr. Leicester C. Lewis, vicar of St. Luke's Church, Trinity Parish, New York City, on "The Incarnation — Source and Center of Christian Life." After this a paper entitled "The Sacraments — Power for Daily Living," was read by the Rev. Paul Van K. Thompson, rector of St. Stephen's Church, Providence, R. I.

On the afternoon of October 9th two papers were read: one by the Hon. W. W. Grant, chancellor of the diocese of Colorado on "The Priesthood — Power for the Sacraments"; and the other by the Very Rev. Dr. Robert D. Crawford, dean of St. Paul's Cathedral, Fond du Lac, Wis., on "The Life of the

Incarnation through the Church."

A banquet at the Church of St. Stephen and the Incarnation was the closing feature of the congress. Approximately 500 reservations were made so that it became necessary to serve the meal in more than one room and to meet after the dinner in the church where the Hon. William R. Castle, former Undersecretary of State, presided.

It was announced that Metropolitan Gregory, Archbishop of Leningrad and Novgorod, and Archbishop Adam, Archbishop of New York, regretted their inability to attend the congress, both being detained in New York by court proceedings.

The speaker of the evening was Mr. Richardson Wright, editor of *House and Garden*. His theme was "the Layman as Evangelist."

The congress was closed by a benediction given by the Rev. Stuart F. Gast, rector of the Church of St. Stephen and the Incarnation.

RELIEF

Presiding Bishop's Fund Over the Top for 1947

The Presiding Bishop's Fund for World Relief has now reached the amount of \$1,006,571.81, or more than six thousand dollars more than the 1947



THE WASHINGTON CATHOLIC CONGRESS: (left) the Sacred Ministers of the Solemn High Mass: the Rev. Frs. Robert C. Kell, deacon; Albert J. duBois, celebrant; and W. Lloyd Goodrich, sub-deacon. (Right) front row, Bishops Campbell, OHC, Dun, and Wyatt-Brown; back row, Bishops Jenkins, Sawyer, and Littell.

quota. The Fund, which is to total one million dollars for 1947, 1948, and 1949, is allocated to the war-ravaged peoples of the world, without regard to race, nationality, or religion.

It was hoped to have the total amount in hand by the September meeting of the National Council, but some dioceses and districts had not sent in their contributions.

NATIONAL COUNCIL

Missionaries Appointed

Several new missionaries have been appointed by the Overseas Department of the National Council for the district of Puerto Rico.

The Rev. James W. Connor, rector of Trinity Church, Shepherdstown, W. Va., will be stationed at San Juan; Mr. Wilbur O. Fogg of Evanston, Ill., will go to Puerto Rico as soon as he has completed his studies at Seabury-Western Seminary; the Rev. Frederic J. Haskins, also of Evanston, will be chaplain of St. Luke's Hospital at Ponce; and the Rev. Max H. Rohn, assistant rector of St. Anne's Church, Annapolis, Md., will go to St. Paul's, Fredericksted, on the island of St. Croix.

CONFERENCES

National Guild of Churchmen to Sponsor Luncheon

The first annual service and luncheon sponsored by the National Guild of Churchmen will be held in New York City on Saturday, November 15th. The Very Rev. Dr. Lawrence Rose, dean of the General Theological Seminary, will preach the sermon at the High Mass, to be offered at the Church of St. Mary the Virgin, New York.

After the Mass, a luncheon will be held in the Florentine Room of the Park Central Hotel, New York. Mr. Edward T. Gushée of Detroit, the newly elected president of the guild, will preside at the luncheon, and other laymen will speak. Tickets for the luncheon are \$3, and may be secured through the Eastern Province Office of the guild, 145 W. 46th St., New York 19, N. Y.

In addition to the election of Mr. Gushée, the board of trustees has recently announced the election of the following officers: vice-presidents, Messrs. William R. Castle, Spencer Ervin, W. W. Grant, Bohun B. Kinloch, Edward N. Perkins, Clifford L. Terry; secretary, Mr. Victor D. Cronk; treasurer, Mr. Hall E. Shepherd; executive chairman, Mr. John Whiteley; executive committee, Messrs. John Kremer, Francis A. Parker, Jr., and Horace L. Varian.

The National Guild of Churchmen is an association of the laity organized to maintain, defend, and propagate the historic doctrine, practice, and teaching of the Anglican Communion as held by the Episcopal Church and contained in the Book of Common Prayer. The method pursued by the guild is direct mail, through which teaching tracts are sent directly into the homes of laity. More than 250,000 tracts and leaflets have been distributed in this manner during the past two years. Copies of the two most popular tracts are still available and will be mailed to anyone upon request: "Your Church Teaches" and "Nothing to Lose but Uncertainty." Membership in the guild, open to men and women communicants of the Episcopal Church, now represents every diocese in the country.

FEDERAL COUNCIL

Churchmen Elected Delegates

The Rev. Dr. Beverley Boyd, executive secretary of the Department of Christian Social Relations of the Federal Council, has been elected a fraternal delegate from the council to the annual meeting of the Canadian Council of Churches in Hamilton, Ontario, Canada, from October 21st to October 23d.

The Rev. Dr. Floyd W. Tomkins, of the Department on Faith and Order, of the World Council has been elected a delegate to the same meeting by the American Committee of the Council.

Both fraternal delegates are priests of the Episcopal Church.

PROVINCES

25th Synod of Mid-West Held

The 25th synod of the Province of the Mid-West was held in All Saints' Cathedral, Milwaukee, Wis., on October 1st and 2d, in connection with the centennial anniversary of the founding of the work of the Episcopal Church in the state of Wisconsin.

The synod was called to order in the parish hall of the cathedral, October 1st at 2:30 PM. There were 12 bishops present and representatives of all dioceses of the province. The entire synod was conducted by Bishop Ivins of Milwaukee.

A budget of \$5,450 was adopted by the synod, the largest for several years.

Two new departments were established by the synod, a department on Town and Country Work and a College Work department. The Rev. Sherman Keys was named head of the town and country department, and the Rev. Carroll E. Simcox was elected head of the college work department. Other depart-

ment heads are the Rev. Harry L. Nicholson, department of religious education; the Rev. Charles L. Street, department of social service; and Bishop Hobson of Southern Ohio, the department of field and promotion.

At a joint session of the synod and the Woman's Auxiliary, Bishop Randall, Suffragan of Chicago, reported on the work of the National Council, and Bishop Horstick of Eau Claire reported the survey made in his diocese.

The synod Corporate Communion was held in the cathedral on October 2d, with Bishop Ivins of Milwaukee as the celebrant.

Bishop Kirchoffer of Indianapolis extended an invitation to the synod to meet in Indianapolis for the synod next fall, and his invitation was accepted with thanks.

ELECTIONS: Synod Officers: Bishop Ivins of Milwaukee, president; the Rev. R. E. Carr, vice-president; the Rev. H. L. Miller, secretary; John A. Cooke, treasurer; and John C. Spaulding, chancellor.

Court of Review: Bishop Whittemore of Western Michigan, the Rev. Canon Vivan Peterson, the Very Rev. E. J. Bubb, the Rev. F. C. St. Clair, the Rev. John J. Weaver, Mr. Richard Inglis, and Mr. Fred. A. Foster.

Trustees for 1948: Bishop Whittemore of Western Michigan, the Rev. E. A. Powell, and Mr. Clifford C. Cowin.

Trustees for 1948-49: Bishop Page of Northern Michigan, the Very Rev. C. A. G. Heiligstedt, and Mr. John C. Spaulding.

Trustees for 1948-49-50: Bishop Emrich, Suffragan of Michigan, the Rev. H. L. Miller, and Mr. S. A. Cushman.

UNITY

Joint Commission to Meet

The committee in charge of arrangements for the open hearing to be held by the Joint Commission on "Approaches to Unity" at the College of Preachers, Washington, D. C., on October 28th, has recommended to the commission that those who desire to be heard at this open hearing appear in alphabetical order.

It was also recommended by the committee that each individual be limited to 30 minutes, but that this limit may be extended to not over one hour by vote of the commission by motion of any member of the commission.

The committee also asked that the open hearing be held from 10:30 AM to 1:00 PM; 2:00 to 5:00 PM; and from 7:30 PM to 9:00 PM.

PRESIDING BISHOP

Bishop Sherrill to Visit South

The Presiding Bishop will visit a number of cities in the South for meetings and conferences at the close of the meeting of the House of Bishops, November 7th. His tentative itinerary includes visits to Atlanta, Birmingham, Jacksonville, Savannah, Orlando, and Tampa.

Christ the King

By the Rev. Bernard Iddings Bell, D.D.

Consultant on education to the Bishop of Chicago

THE civilization in which we are to live out our days, spend our youth, come to maturity, work, play, love, marry, at length grow old and die, is a sick civilization, a distorted, perverted civilization, a cruel civilization, a civilization of confusion, a civilization in which class struggle destroys fraternity and in which war succeeds war, a civilization in which all sane men's hearts, including our young hearts, tremble at thought of what is coming on the earth. We are not afraid; we shall do what must be done; but we know how difficult it is going to be to live bravely, honestly, simply, courageously in this twentieth century. We are well aware that our time is as wild as an old wives' tale. Yes, we know that.

We also know why it is that the people of this modern time are mad, and bad, and sad. It is because men and women with rare exceptions have forgotten the end for which human beings exist. They have defied God's intention for man. They have sought to dethrone Christ the King and place His crown upon their own poor wilful heads. They have demanded to do as they please instead of been willing to do as God requires. They are rebellious subjects of an eternal, and in the long run irresistible monarch. But we at least, we who are in the Church today, we are not in rebellion against reality, neither we nor any other Christians who take their religion seriously. We are rebels, indeed, but rebels only against modern man's self-destruction mistake, pledged to a necessary resistance against the *mores*, against the social compulsions of a selfish and dying civilization. We are here to bear before one another, before a perishing world, before the throne of Heaven, our unchanging and unchangeable witness of entire loyalty to Jesus, God and King, King of the home, King of the nation, King of the world.

AUTHORITY AND POWER

Far too many of our fellows have forgotten the authentic majesty, the awe-striking authority and power of the eternal Jesus. Too many even of us Christians have forgotten it. We have looked on the human self-humiliation of Jesus and have seen only the humiliation, not the Deity who humbled Himself. Like Pilate, contemporary man has seen Jesus standing, brutally beaten, crowned with thorns, despised and rejected, and, unable to see that truly great greatness is not a thing commensurate with public

applause, has ignored His claim to be Lord of life and death. "Art thou a King, then?" Jesus said, "I am, and ye shall see Me sitting on the right hand of power, and coming in the clouds of Heaven."

We minimize the Kingship of Christ, we reduce the religion He founded to the level of a gentle and respectable piety, and so we miss the point of Christianity, we misunderstand what has made Jesus a moving force in history. For altogether too many people, Christianity has become only the placid admiration of a vaguely gentle Galilean who was good and kind and weak and sweet and sentimental. Such a Jesus as that could never have won the allegiance of great souls, made and unmade nations, transformed civilizations. Such a Jesus would not have made myriads of strong men and women gladly suffer and die with a sense that in martyrdom for Him lay fulfillment of man's highest destiny. The Christianity of the ages has been no thin and tepid gruel. To heroic Christians of times past, to them of today who understand, Christ stands in the midst triumphant, vibrant with strength, crowned with many crowns; his hands are marked with nail-wounds but they hold a sceptre. "Behold your God," He says to us, "behold Me your King. I so love that I was content to die on your behalf. I died and am alive, and against my Kingdom neither death nor Hell can prevail." So must we love and die for other than ourselves, for only so can we by pleasing Him fulfill our destiny. We must so love that we may reign with Him. The King requires greatness of us. King and Lover and Eternal God, He demands our adoration and our service. The challenge of such a Christ stirs those who face their challenge to the depth of their being. No lesser Christ has this appeal. No lesser Christ exists, save in the imagination of sentimentalists.

The Kingdom of Jesus Christ the King does not depend for its validity upon the degree of obedience men and women may give to Him. If every human being on the earth were to reject, deny, and forsake Him, He would still be King. "My Kingdom," says He, "is not of this world, is not dependent on human suffrage." He rules because He is God, not in proportion to the degree that mankind happens to love and approve of Him. When He stood before Pilate, it was as one wholly rejected but still King. If so be that the world of

men in this our day refuses to obey Him, so much the worse for that world. The King can weep for such a world. The King can give Himself in suffering for the poor, blind folk who make it up—for our era in which men and women who, having eyes, see not; having ears, hear not; having hearts wherewith to love, love not; whose understanding is darkened by ambition and desire, until they know not what they do. All nature, all created things but man, obey Him. Man disobeys, and thereby destroys himself; the King is not destroyed, only disobedient man.

CHRIST DEFEATED?

There are altogether too many people who persuade themselves that somehow Christ the King has been defeated, merely because our civilization will have none of Him, or next to none of Him. No important activity in this year 1947, these say, is Christianly controlled. "Look about you," they urge us. "Where is Christ obeyed today? In politics? In education? In matters of sex and marriage? In industry? In international affairs? If ever Christ was King, He is king no longer. The gates of hell have prevailed against Him and of His kingdom there has come an end. We must make us new gods, according to our own design, or else go godless all our days. The reign of Jesus is at an end."

But to assert that Christ the King no longer reigns, merely because man to his own hurt refuses to obey Him, is to exhibit a curious lack of intelligence. He who makes that assertion overestimates man's natural wisdom and exaggerates man's natural integrity. Such a statement assumes that man is competent to run his own affairs—an outlandish assumption to make in the light of human behavior, past or present.

Christianity is based upon a recognition that you and I and other human beings are not wise, not strong and reliable, not competent but immature, like pathetically blundering children: ignorant, clumsy, greedy, bossy, cruel—just as all children are by nature. Children, one must admit it however much one loves them, are little savages who must be made civilized or else they are intolerable. We are children of various ages, needing to be taught the elements of living. We cannot be left to bring up ourselves. We cannot handle our common affairs or our individual affairs without control from the King of Heaven and earth. The thought of parental

retribution hangs over every decent nursery, not as a black cloud but with a joyful radiancy. It assures justice and peace and progress in the nursery. The twins and Mary Louise and little Tommy behave themselves and grow into a sanity beyond their little wits to conceive, because there rests upon them all the *jus parentis*, the law of the parent. There is over all us children, of whatever age, the *jus Christi regis*, the law of Christ the King.

When we speak about the Divine Kingdom, we speak of a state of things where Christ makes the laws, not where His subjects make them according to their own whimsy; where Christ's will is done whether people are wise enough to desire it done or not. We have liberty, it is true, but only to decide whether or not Christ shall control us who are on earth in this our day, even as He rules all things in Heaven; we have not the freedom to decide whether or not He is any longer to reign over man. We can break none of the King's laws without paying a penalty for it.

SELF-SACRIFICE

It is decreed by the omnipotent Christ, King of Heaven, and earth, and revealed by Him to man through precept and even better by example, that human beings become great — and mutually safe — by way of fraternal self-sacrifice, but small — and mutually destructive — by way of greed and will to power. This is the law of the Kingdom, of reality, the law for man on earth and in Heaven. By that law men and society are even now being judged; according to that law it is determined whether earthly states shall rise or wane; by obedience to it or not, you and I as individuals are determining, with each passing day, each his or her eternal future. Rise above lust for wealth and power; else you shall surely perish. But whether we obey or not, the King reigns still — eternal, undefeatable.

“What a gloomy sort of religion,” someone says. “Obey and live; disobey and be self-damned. What a harsh, cruel, inexorable Christ you proclaim.”

Not at all. He seems gloomy, harsh, cruel only to those who have not set out to obey Him. When Christ the King sees us trying to heed His commands, trying to love, trying to sacrifice, trying to curb our desire to dominate, our grasp for wealth, then He begins to manifest to us His inmost meaning; and we discover that this stern Law-giver is kind, loving, sympathetic, compassionate. We learn that His law and His love are not contradictory terms.

He watches over us in pity, this King of ours, knowing that we must have our chance to disobey, to find out for ourselves the consequence of disobedience. He sees us dig pits for ourselves and fall into them. He sees us build an industrial

system based on negation of His teaching. He hears us extol the dominating classes or those (and they are no better) who wish to become the dominating classes, as though they were people truly great and honorable and trustworthy. He observes Christians, sometimes even priests, fawning for crumbs cast, to keep them quiet, by the exploiters or the would-be exploiters of the earth. He waits while we so abuse His stores of wealth that the few dwell in palaces while the many swarm in slums. He sees dictators, with glad acclaim from their people, asserting the right of this, that, or the other nation or group of nations to dominate, asserting it with the sword and threat of the sword, while other nations say nothing and do nothing about it, lest their own domination of subjected peoples be put in jeopardy. Through all this God keeps silence. Some wonder at the silence and ask, “Is the arm of the Lord powerless and are His eyes unseeing?” or say with the Psalmist, “I look on the ungodly in great prosperity while the righteous suf-

fer, and it is pain and grief to me. Then seek I to understand this and it is too much for me.” But, like that same Psalmist, if we go into the house of the Lord “then understand we the end of these men, how God sets their feet in slippery places.” For the inevitable consequence of a man-exploiting industrialism and of will to power for the clan, is the cry of the mob in the street, and riot, and ruin, and blood, and starvation, and great woe.

TO LIVE AND DIE FOR HIM

And do we understand? More than the mass of impercipient mankind, do we understand? We are persuaded that we do understand. That is why we adore Him, pledge fealty to Him, ask Him, most humbly, to be indeed King of the homes we build or hope to build, King of our country now so far removed from happiness for man, King of the nations, King of peace. We are His men and women and with His grace we shall live for Him, if need be die with Him that we may live.

ALL SAINTS' DAY

ROW upon row before the throne of God they stand,
 Even in their preëminence scarce lifting eyes.
 To look upon the unveiled Majesty;
 Yet in their hearts a song of joy triumphant:
 The martyr in his faith's bright armor,
 His lance of fearless love held high;
 The faithful bishop who through every priestly act
 Showed to his flock the love he bore his Master;
 The learned doctor who probed the depths of knowledge
 To prove to all his certainty of God's omnipotence;
 Great hearted matrons offering all their strength
 To help the helpless, their deep pity to company with grief;
 The lovely virgins who gave their lives
 That they might show their love in innocence.
 And then the unnumbered many who through patient, toiling days
 Lived lives of sweet serenity, unknown, unsung,
 The very silence of their humble lives,
 The very quiet of their deeds an act of adoration.
 Dear Lord, how beautiful they are!

Today we sing your praise O valiant souls,
 In splendid hymns we laud your names,
 The incense of our prayer soars high;
 But when our common worship's o'er and calm of night enfolds us,
 Then all alone we'll softly whisper — pray for us,
 Oh pray that we may glimpse your vision,
 Nor falter at the glorious summons — called to be saints.

ELSIE GERTRUDE DICKEY.

The Perils of Publishing

or The Price of Books Versus Lamb Chops

SOME weeks ago [*Saturday Review of Literature*, July 12, 1947], Bennett Cerf gave some significant figures on book publication, and made some interesting observations on the publishing industry — observations that have been confirmed by publishers, booksellers, and authors in subsequent issues (notably that of August 30th) of the same periodical.

Briefly, Mr. Cerf's conclusion was that the only way publishers can make money nowadays is by the sale of subsidiary rights — that is, book club, motion picture, radio rights, reprint royalties, and royalties for foreign editions. "The economics of the publishing business have a certain Alice-in-Wonderland quality under the best of circumstances," observed Mr. Cerf. "Five out of every six books published are certain losers from their inception, and their sponsors cheerfully have counted on one best-seller to make up the deficit. Today's occasional best-seller no longer can carry the load."

The break-even point for a publisher, says Mr. Cerf, was formerly 2,500 to 4,000 copies; today it is 10,000. He cites the actual example of a novel that barely paid its own way, without a cent of net profit to the publisher, in an edition of 10,000; and concludes, "I must add that most novels today do not sell ten thousand copies."

What Mr. Cerf says about the publication of fiction is doubly true of non-fiction, and particularly of religious books. While advertising and sales expenses of religious books are not as great, it costs just as much to manufacture them and the sales rarely come anywhere near 10,000. A sale of 5,000 or 6,000 copies of a new religious book (apart from book club sales) is considered remarkable; and the first printing of a religious book is rarely more than 3,000 copies.

Mr. Cerf has quoted figures for a \$3.00 novel in an edition of 10,000 as a typical example. Let us take actual figures for a \$1.50 religious book in an initial edition of 3,000, with a reprint of the same quantity. Manufacturing costs on this book were as follows:

First printing. Composition, paper, presswork, binding, jacket design, engraving, editorial expense, delivery expense	\$1,199.81
Second printing. Corrections and minor revision, paper, jackets, binding, delivery expense..	1,012.37
Total manufacturing cost, 6,000 copies	\$2,212.18

It should be noted that this book was printed from type; the making of plates would have increased the cost considerably. But the unit cost of

this book was just under 37 cents. The book was priced at \$1.50, because it ran to 144 pages and books of this type are normally priced at a little more than a cent a page. (It should be noted that the retail price of books has by no means increased in proportion to their cost. *Publishers' Weekly* recently noted that the average increase in retail prices since the war was about 20%, whereas publishers' payrolls alone have increased 60%.)

NOW it may be thought that the publisher is doing pretty well for himself if he sells a book that cost 37 cents for \$1.50. But let's look at the record a little more closely, and see what the publisher has to contend with in addition to his cost of manufacture. Here is the way it works out on the book in question:

Manufacturing cost	\$.37
Royalty, 10% of retail price15
Advertising, also 10%15
Overhead, 20%. (This includes the publisher's payroll, light, heat, rent, etc.)30
Total cost of book	\$.97

Now, if the publisher sold all of his books directly to the retail purchasers he would still have a nice margin of profit. But he does not. Some publishers sell entirely through retail bookstores, to which they allow discounts of 40% or more. (Mr. Cerf placed the average discount to jobbers and retailers at 43%.) This particular publisher is a little more fortunate. He sells a considerable part of his edition directly by mail, or through his own retail stores. But there is still a major part of the edition that he must sell at a discount, to bookstores, libraries, and various retail outlets. He figures his average discount as one-third of the retail price; in this case, 50 cents. Consequently he does not get \$1.50 for his book, but an average of \$1.00. Thus his net profit works out as follows:

Price received (\$1.50 less 33-1/3%)	\$1.00
Complete cost of book97
Profit, per copy	\$.03

On this basis, his complete profit on one of his best sellers, which has taken many man-hours of work on the part of his reader, editor, production manager, advertising manager, and sales manager, as well as their assistants, is \$180. At that, he is better off than the fiction publisher who broke even on 10,000 copies of his novel!

A little later this same publisher issued a \$5.00 book that was important enough to be selected by

one of the book clubs. In this instance, despite the importance of the book, he ventured only 2,000 copies of his own edition, plus 1,000 copies of an English edition. He figured that the sale of these 3,000 copies would meet his own expenses and he could rely, like the general publisher, on the sale of subsidiary rights for his profits.

But — again because of the high price — the book club edition was limited to 5,000 copies. On this edition, after payment for a special set of plates and other expenses, the publisher received net royalties amounting to only \$600, which was divided equally with the author. Thus the profit on the American, English, and book club editions combined, a total of 8,000 copies of a \$5.00 book, was only approximately \$300.00.

Incidentally, it should be noted that in each of the instances cited the royalties received by the author were considerably in excess of the profits made by the publisher, although the publisher paid all the costs and assumed all of the risks. Is it any wonder that Mr. Cerf speaks of the publishing industry as having "a certain Alice-in-Wonderland quality"?

TODAY the publisher is further handicapped by another uncertainty, the element of time. Production of a standard-sized book, from acceptance of the manuscript to delivery of first copies, usually takes from six to eight months, or even longer. (Before the war, it was about three months.) Thus the publisher has to work more than half a year ahead, and to be on the safe side he generally works a full year ahead. Thus books contracted for today must be scheduled for publication not earlier than the fall of 1948.

But who knows what business conditions, and especially the price of books, will be in the fall of 1948? The books must be manufactured under today's abnormally high costs. But will they have to be sold in a buyer's market, at a low price? If so, they are bound to lose money. With an eye to that risk, the cautious publisher — which means any publisher that wants to remain in business a few years longer — must be exceptionally careful to contract only for manuscripts that he is quite sure will pay their way; and not too many of those.

Unfortunately it is not always the best religious books that sell most readily. One of the publisher's greatest problems is that he is frequently confronted with a manuscript that he knows to be of genuine value and that ought to be published, but he also knows that its sale will be very limited because it will appeal only to the clergy or to some other limited group. In the case of the Episcopal Church, there are only about 6,000 clergymen, and if a book is directed primarily toward them, half of them must buy it if the minimum edition of 3,000 is to be sold. If the book appeals only to Anglo-Catholic clergymen, or to Liberal Evangelicals, the situation is even more acute.

Yet the book may be one that virtually demands publication.

What is the publisher to do in such a case? Sometimes he may be able to obtain a partial subsidy from some individual or organization; or the author may waive a part or all of the royalty. More often he swallows hard, signs the standard contract for 10% royalty to the author, prints 2,000 (which he knows are not enough to cover his costs) — and then perhaps finds after a couple of years that he has to throw away 500 or 600 copies, or sell them at half price as remainders.

THESE are the hard facts of life for religious book publishers in 1947. And we have not even touched upon the difficulty of obtaining paper, which is harder to get (except by black market operators at cut-throat prices) than it was during the war, when it was rationed. In the face of this situation, all publishers are thinking twice and three times before they accept a manuscript, and some have cut their new book production almost to the vanishing point. What keeps them in business, and solvent, is their backlog of standard titles, which sell steadily, year after year, with a minimum of promotional expense.

With all these difficulties, books are still among the cheapest commodities in today's market. Their price has gone up a little, but by no means in proportion to other commodities. Mr. Cerf tells a story to illustrate this. A textbook salesman was offering a book to a Midwestern grain merchant who was also the chairman of the library purchasing board. He objected violently to paying \$2.00 for "the self-same book you sold me three years ago at \$1.50." The salesman silenced him by his reply: "Three years ago it took the price of two full bushels of wheat to buy that book. Now you get it for three-quarters of a single bushel."

Publishers are not asking for sympathy or commiseration. They are still able to feed and clothe their children, even with eggs and butter pushing a dollar and meat completely out of sight. But next time you buy a religious book, bear in mind the fact that you are getting one of the few real bargains that can be bought today. You can get a dozen hours of C. S. Lewis, or a generous helping of B. I. Bell or Austin Pardue, for the price of a B-grade double feature or a dozen lamb chops.

And when you send your own manuscript hopefully to a publisher, don't expect too much; for many are read but few are published. It's sad, but true; and there seems to be little hope of improvement in the situation in the near future.

The National Church Center

A FEW weeks ago we had the privilege and pleasure of calling on the Presiding Bishop in his new home near Greenwich, Conn., and of inspecting the

Church's new national center. We were delighted with what we saw, and feel that this center has great potentialities for future use.

First, we should like to correct anyone's idea that this national center, of which Seabury House is the principal unit, constitutes a palatial residence for the Presiding Bishop. Nothing could be farther from the truth. The Presiding Bishop does not live in Seabury House at all, but in a modest four-bedroom house on the grounds, known as Dover Cottage, which is adequate but not in the least luxurious. Certainly it is a far cry from pre-war episcopal palaces in England, or from the elaborate bishops' residences in some of our own dioceses. But it is a cheerful, attractive suburban residence, well suited to the needs of Bishop Sherrill and adequate for any future Presiding Bishop who does not have a large family of young children.

On the same property are a couple of other houses and a large garage. One of these houses is to be occupied by the new head of the Department of Christian Education, the Rev. John Heuss, and his family. Another, suitable for summer occupancy only, was used during August by Mr. and Mrs. William Lee Richards, who have since left for his new missionary work in Puerto Rico. Quarters over the garage are occupied by the Rev. A. Ervine Swift, acting director of the Overseas Department, and his family. It is possible that in time other houses may be built on the property to accommodate National Council executive officers or other full-time national Church workers. This, it seems to us, would be highly desirable, since it is difficult and expensive for these people, often called to New York for service of only a few years, to find living accommodations in the metropolitan area for themselves and their families.

But the principal building of the center is Seabury House, now being put into shape for use as a conference center and missionary hostel. A well-qualified dietician is already in residence, and is preparing for future guests by canning and preserving the fruits and vegetables that grow on the property. There is much that must be done to get the building into readiness for use, but it is hoped that it will be ready in time for the November meeting of the National Council.

The Satterlee family, from whom the property was purchased, have generously contributed most of the furniture and furnishings that were in the house. This is a great help, as it would be difficult and expensive to furnish such a large place at this time of shortages and inflated prices. With a relatively small expenditure for additional beds and other basic furniture, some thirty guests can be accommodated in single and double rooms.

The Church has long needed a center of this kind. The Church Missions House is neither adequate nor well designed for meetings of the National

Council and other groups related to the national work of the Church, while the problem of hotel rooms in New York will probably long continue to be acute. Seabury House provides an ideal setting for such meetings, with living quarters under the same roof and with a quiet rural atmosphere that is conducive to thoughtful and prayerful work for the welfare of the Church. A chapel, which is to be a memorial to the late Bishop Lawrence of Massachusetts, will be the heart of the conference center.

All of this has come about through the vision of the present Presiding Bishop, the Most Rev. Henry Knox Sherrill, enthusiastically approved by General Convention and the National Council. All of the funds so far required have been quietly raised by Bishop Sherrill himself, through a word to a Churchman here and another there, without drawing upon National Council funds or resorting to a special appeal. We understand that about \$106,000 has been contributed in this way. But at least another \$100,000 is required for immediate needs and for the maintenance of the center for the first year, and funds for endowment or future construction would be most welcome. For example, \$6,000 will be required next spring to paint Seabury House, not only to improve its appearance but to preserve the wood. We hope that generous individuals, and also dioceses and parishes that want to have a share in this work, will make voluntary contributions, where they can do so without interfering with their giving for the Church's Program and for overseas relief and rehabilitation.

The Church may well be proud of its new national center. At present it is not open for inspection, but we hope that there will be a service of dedication, and that thereafter Churchmen may see this new center and catch something of the vision of Bishop Sherrill of its future usefulness as a sort of "American Lambeth," not for the use of its Presiding Bishop alone, but as a center of life and leadership for the whole Church.

Progress?

FROM Germany comes a letter from one of our pre-war subscribers, asking that a new subscription be entered in her name. She writes: "Between 1939 and 1941, when the war prevented receiving American periodicals, I had always to take my copy of THE LIVING CHURCH to the Gestapo. It was supposed to go to them unopened, and often they did not return it to me. But always first I slipped it out of the wrapper and read it before I took it to them. If they had known, I might have been jailed."

We'd like to send her THE LIVING CHURCH. Now that the war is over, there is no Gestapo to whom she must show her copies. But unfortunately we can't. She is in the Russian zone, and no American periodicals may be sent there at all.

Isn't the post-war world a great improvement?

Letters to Mrs. Luce—III.

By the Rev. Joseph Wittkofski

Priest in charge, St. Mary's Church, Charleroi, Pa.

My dear Mrs. Luce: In your third article detailing your conversion to the Roman Church, you paint a very dramatic picture of the darkness which you experienced in your hotel room. It was so bad that you could not sleep. I agree with you that you had plenty to worry about. You had nothing upon which to hold. Again I point out the results of your failure to learn the teachings of the Episcopal Church. You could have possessed the sturdy Catholic faith of George Washington and of the majority of the framers of our Declaration of Independence and of our American Constitution. Do not think about this, but you have become less an American by entering the Roman Church. The Church of Rome is a political state as well as it is an ecclesiastical organization. It may at times be an invisible empire, but it is always a kingdom of this world and it performs all of the functions of an earthly state. The pope sends and receives ambassadors; he has his secretary of state; he issues coins and postage stamps; and he performs all of the other functions of a civil ruler. History shows that the pope at times even took up arms against his enemies. Perhaps on that dark night, if sodium barbital would bring no sleep, you would have done better to look for a Book of Common Prayer.

Every Episcopalian who knows his religion will agree with you that the Catholic Church is the one true Church. You constantly confuse the Roman branch with the whole Catholic Church of Christ. We are sorry for you because you did not value the coin of gold which you possessed and you traded it for a less valuable silver coin. It may purchase eternal life for you but you will have much more difficulty. As a girl, you had the opportunity to possess an unalloyed form of Catholicism. You neglected that opportunity. Try to make the best of the second chance that has been given to you. Always remember the advice of St. Paul and endeavor to keep yourself from idols. These will surround you at all times. In the Roman Communion, countless man-made dogmas have been elevated to the shrine of Catholic truth. You now will be obliged to accept these mutations and modifications without question. I sincerely plead with you to study the historic faith of the Church and at the same time not to waste your efforts with strict Latinisms. This will require delicate action on your part, but your series of articles demonstrates that you are capable of such maneuvering.

Accentuate the Catholic truth and quietly eliminate the Roman modifications. By such action, you can to a measure persevere in the Catholic faith although you remain a member of the Roman Church.

You need not say anything about Pope Pius IX, who denounced freedom of conscience and of worship as "a most pernicious and insane opinion." His encyclical, *Quanta Cura*, has been a source of embarrassment for Roman Catholics since the time when it was written. According to that document, tolerance is totally foreign to Roman Catholicism. This is far more than a mere theory. In every nation in which the Roman Church has gained the upper hand freedom of conscience has vanished. Consider Spain and Argentina today. In the latter nation, the schools of non-Roman Churches are obliged to teach the Roman version of religion. You see, therefore, that you have entangled yourself with a form of Christianity which is foreign to our Anglo-Saxon institutions. You say that Joseph Stalin continues to keep his appointments on Vatican time. I may be wrong but I thought Greenwich had something to do with this. In spite of all that can be said to the contrary, our way of life arises from our Anglo-Saxon heritage. The Magna Charta proclaimed to the world that the Anglican Church was free. Our laws and our customs, on the whole, have come to us from the British Isles and from the Church of that nation. We have become a great nation because the fundamentals of our way of life are in accord with the highest aspirations of mankind. Our concept of individual dignity and democracy is absolutely foreign to Roman Catholicism. Never, in history, has there existed a true democratic government where the Roman Church has achieved domination. In this consists the tragedy of your conversion, that you now are engaged in

an endeavor to introduce a thought pattern that would destroy our democratic way of life. If you find peace in the Roman Church, try to be content with that. Do not become a professional propagandizer for a system which seeks the destruction of the American form of government. If you doubt this, then read the encyclical of December 8, 1864, and you will find that the pope clearly anathematizes some of the fundamentals of our American Constitution.

We will pray that you may have an increasing realization of the Catholic faith as it is taught by the Episcopal Church. Here is the well-spring of our democracy. In this Church no bishop has authority over another bishop, but all bishops are equally heirs of the Apostles. St. Gregory the Great, himself Bishop of Rome, wrote, "No one in the Church has yet sacrilegiously dared to usurp the name of Universal Bishop. Whosoever calls himself Universal Bishop is Anti-Christ." It is clear how the saint would regard him whom you and all other Roman Catholics must now venerate as the Universal Bishop.

We hope that you will pray for us. Sometime, when you say the Lord's Prayer, think about the source of the translation which you use. The version that you and all other English speaking Roman Catholics employ comes directly from the Book of Common Prayer. Here is strong evidence for the fact that at one time both Anglicans and Romans in the British Isles used the same Book of Common Prayer. In spite of what you hear to the contrary, remember that it was many years after the wicked Henry VIII, that the Roman group separated itself from the historic Church of England. If you keep an open mind, you may yet be able to assist many back to the household of the faith, wherein is the hope for the preservation of our American way of life.

THE ORATORY

BEFORE Our Lady's shrine a vase is set
Holding a rose with sprigs of mignonette —
Lilies, petunias soft as white moth's wing
Upon His altar sweetest praises sing —
One by one the quiet buds unfold —
The silence of this place is hallowed gold.

LUCY A. K. ADEE.



BOOKS



THE REV. CARROLL E. SIMCOX, EDITOR

The Liturgy Collectivized

THE ANAMNESIS OF THE BODY AND BLOOD OF OUR LORD JESUS CHRIST. Edited by F. Hastings Smyth, S.C.C. Oratory of St. Mary and St. Michael, Cambridge, Mass., 1947. Pp. 52. \$1.50.

This manual contains "the Liturgies of the Offertory, Consecration, and Holy Communion, according to the Use of the Catholic Commonwealth." It is helpful to be reminded of this on the cover, especially if your accustomed rite is that set forth in the Book of Common Prayer: a totally different rite, to put it mildly! Perhaps this liturgy of the S.C.C. might best be described as the Roman rite done into English but duly collectivized. The demons of individualism and subjectivism have been pretty thoroughly exorcized, even to the extent that the Nicene Creed begins "We believe . . ." A much needed essay of explanation is appended.

After a careful scrutiny of this document I find myself musing that strange things happen to the Catholic faith when anti-individualistic individualists undertake to re-formulate it for us.

CARROLL E. SIMCOX.

A Brother's Biography

LUCIEN LEE KINSOLVING. By Arthur B. Kinsolving. Copies obtainable from Dr. Kinsolving: 3303 N. Charles St., Baltimore, Md. Pp. 22. \$1.

Dr. Kinsolving always writes with restraint and yet with feeling. This is evidenced again in his little book which he calls a "Portrait Sketch" of his brother, Lucien Lee Kinsolving, the first missionary Bishop of Southern Brazil. The indirect picture which this book gives of the inner life and relationship of this great Church family is not the least part of its charm. It has to be inferred, but one senses that respect which existed between the brothers and the devotion to the father which, added to natural family affection, are among the fine graces of Christian family life at its best.

The book itself gives an engaging portrayal of Bishop Kinsolving and a clear-cut impression of his character emerges with a minimum amount of description. The account of his call reveals the power of the missionary motive when given full sway with a choice spirit. Any young man who reads this story will feel the age-long fascination of this motive. His feeling will not be diminished when he learns of the solid accomplishments of this young pioneer who was not dis-

obedient to the "heavenly vision." As he reads the last section of the book under the heading "Twilight and Evening Bell," with a brother's account of the Bishop's last days and a summary of his character, he will feel that impulse which has actuated so many fine spirits of all times to "go and do likewise."

For those who wish to have a short and factual history of our mission in Southern Brazil, the book gives just what is needed in outline form. It would give any teacher of missions material for a full and rich session.

Yet it remains preëminently a tribute from one brother who himself has had a distinguished career in the church, to another. It is what it claims to be—a "Portrait" of a man who was both missionary and statesman, preacher and pastor, pioneer and educator, and above all, a Christian gentleman in a land which needed his witness and his ministrations.

One cannot read the book without being grateful for a Church which produces such men.

LEWIS BLISS WHITTEMORE.

The Book of the Faith

SCRIPTURE AND THE FAITH. By A. G. Hebert, S.S.M. London: Centenary Press, 1947. Pp. 95.

A book by Fr. Hebert of Kelham needs little commendation to Anglican readers, but it is important to stress the fact that this small volume, of under one hundred pages, is a significant and illuminating contribution to our current theological literature. The place and function of the Bible in the history of Israel is traced, and the fulfilment of the Hebrew Revelation in the New Testament Church is studied. Thence the story proceeds to consider the Bible in history, in teaching, in the liturgy, and in the Church of today. The central thesis of the book is succinctly put by the author: "Thus the Bible is the Book of the Faith. No one can rightly understand the Old Testament unless he reads it in the light of the Faith which Israel believed; and no one can rightly understand the Bible as a whole, unless he sees it in the light of the Creed, which is the summary of the Faith of Israel as it has been fulfilled in Christ, and of the Sacraments whereby the Salvation which God has provided for mankind is converged to the Church of every time and place" (p. 6f).

Amidst the almost incredible ignorance of many Anglican utterances, it is refreshing and stimulating to hear this

sober and closely argued booklet, thoroughly grounded in scholarship and shot through with Catholic devotion.

LEICESTER C. LEWIS.

On Revelation

THE LORD REIGNETH. By Adam W. Burnet. New York: Charles Scribner's Sons, 1947. Pp. 134. \$2.

Here is a "brief and popular explanation of the Book of Revelation" which lives up to its advertising. Dr. Burnet is one of the great preachers of Scotland, and after building on a sound historical foundation he goes on to make Revelation relevant to our times. Introductory chapters on apocalyptic literature and the historical situation precede a succinct commentary on the book itself. The many laymen (and clergy) who find Revelation difficult or incomprehensible ought to place *The Lord Reigneth* in their libraries—and read it. It is an excellent example of the revival of Biblical preaching in our day. I have noticed one error: the accent is misplaced on the Greek word for "apocalypse" (p. 18); the accent on "Caesar" is also wrong (p. 42).

ROBERT M. GRANT.

In Brief

OUR LADY OF FATIMA. By William Thomas Walsh. New York: The Macmillan Company, 1947. \$2.75.

One of the curiosities of Christianity among Latin peoples is the recurrence of visions among unlettered children of poor, but pious, parents. *Our Lady of Fatima* is the story of the visit of the Virgin to three Portuguese children in 1917 in which she offered the world the choice of obeying her wishes or of being overcome by Communism. It is a sign of the times we live in that a reputable firm such as Macmillan would publish such a book.

N. W. R.

RETREAT FOR PRIESTS By Ronald Knox. New York: Sheed and Ward, 1946. Pp. 186.

These meditations, based on Old Testament stories, and written in Msgr. Knox's well-known, bright style, must have proved very valuable to the particular group to which they were addressed, namely English priests of the Roman obedience. Others will find them less helpful. The fundamentalist attitude, the unfamiliarity of the translation (though Msgr. Knox betrays his Anglican past when he quotes from the Psalter, for the version is usually that of the Book of Common Prayer), and above all the sneers at the Church of England will prove jarring notes to the non-Roman reader.

W. F. W.

RELIGION IN ART

By DR. WALTER L. NATHAN



CHRIST IN MAJESTY: Page from manuscript, English, first half of the thirteenth century. Photograph Courtesy of the Cleveland Museum of Art.

BEFORE Gutenberg perfected the art of printing with movable type, books had to be written by hand. The patient monks who labored over these manuscripts often adorned them with half or full-page illustrations called miniatures from the Latin *minium*, vermilion, a color frequently used for the borders of the pages. Such book-paintings belong to the most highly treasured works of art from the Middle Ages.

The Cleveland Museum of Art recently acquired a beautiful miniature painted about seven hundred years ago in an English monastery. The well-balanced composition of Christ in Majesty surrounded by the symbols of the evangelists has the slender elegance of the early Gothic style with its emphasis on the vertical. The aureole, in earlier times

usually almond-shaped, branches out into the curves and pointed arcs of a quatrefoil, a motive common to window-tracery and ornamental design. The whole leaf looks almost like a panel from a stained glass window, even more so in the original, thanks to the resplendent colors. Christ, in a blue garment lined with red and a white robe, is seated on a rainbow against a golden background. The aureole and the semicircles in the corners are white and red, and the whole is on a blue ground.

The medieval artist wished to lead through the visible to the invisible, to reveal deeper realities beyond the world of appearances. Thus the serene figure of Christ is not meant as a portrait, however idealized, but as a symbol of the King of Glory, of justice, mercy, and love everlasting.

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Book News

(In our last M-G Book News column, L. C., Aug. 31, we wrote about three new English books, namely "The Claims of the Church of England" by Garbett, \$5.00; "Religion in the England of Tomorrow" by Dark, \$3.00; "Catholicity" by Dix and thirteen other authors, 85 cents. In this column we are concerned with three new M-G publications.)

MORNING, NOON, AND NIGHT by Frederick Ward Kates, \$1.25, is a selection of singularly beautiful devotional meditations "for the man or woman who would share the author's secrets for living a happy day." This is a book for the pocket, prayer desk, or bedside—a little treasury of practical spiritual counsel of enduring value. The author is rector of Christ Church, Oswego, New York and was a journalist before entering the priesthood. *A Perfect Christmas Gift!*

PILGRIMAGE TO AMSTERDAM by H. G. G. Herklots and Henry Smith Leiper, \$1.00, is concerned with a forthcoming religious convocation of world importance: The First World Assembly of the World Council of Churches at Amsterdam in 1948. H. G. G. Herklots is a Canon of the Church of England; Henry Smith Leiper is our very good friend and editor of *Christianity Today* which, by the way, is being read and studied by clergy and laity of all faiths in this country and abroad.

LAMBETH AND UNITY by Louis A. Haselmayer, \$2.75, is a study of Christian unity. It has been prepared under the editorship of the Joint Committee on Doctrine of the American Church Union and the Clerical Union for the Maintenance and Defense of Catholic Principles. This volume, of interest to Episcopalians in particular and to all Christian groups generally, is divided into three parts: Part I, History of the Chicago-Lambeth Quadrilateral; Part II, Anglican Formularies; Part III, The Lambeth Quadrilateral and the Faith and Order of the Church.

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— Wm. H. Veale (National Federation of Men's Bible Classes) in the *New Haven Register*.

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— John O'Connor in his "Literary Cavalcade" column.

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(This review, in the September 28th issue, speaks for itself)

The Fathers Translated

THE FATHERS OF THE CHURCH: A
NEW TRANSLATION. Vol. I, *The
Apostolic Fathers*. Ludwig Schopp,
editorial director; translators of
this volume Francis X. Glimm,
Joseph M. F. Marique, S.J., and
Gerald P. Walsh, S.J., New York:
Cima Publishing Co., 1947. Pp.
401. \$4.

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ect, and it is in order here to say
something about the general plan
and prospect.

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olic project. But from my examina-
tion of the first volume I can assure
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tinctly and emphatically critical, not
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thorities like Harnack and Kirsopp
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literature are freely acknowledged
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pleted turns out to be valuable prop-
aganda for Rome by enhancing the
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tyrdom of St. Polycarp, the Didache,
the Letter of Barnabas, the Shepherd
of Hermas, the Letter to Diognetus,
and the Fragments of Papias. The
translation is noteworthy at once
for its fidelity to the Greek and for
the clear, natural, "modern" English
of the finished work. If this volume
is typical of what is to come, the
series is going to be a monumental
achievement.

I feel moved to say one more thing:
there is a general assumption that
the Patristic writings are for schol-
ars and specialists only, and valuable
for purposes of learned controversy
only. This assumption is fantastically
false and incalculably harmful. The
"Fathers" wrote different things for
different purposes, of course; but the
Patristic literature by and large was
popular literature at the time of its

appearance. There is no intrinsic rea-
son at all why it should not be so
today. Anglicans ought to have a spe-
cial interest in this project. The "ap-
peal to antiquity" is the traditional
basis of the case for Anglicanism. It
is still as much so as it was in the
days of Hooker or Newman. But
American Episcopalians as a rule
are scandalously ignorant of the
Fathers. We shall have less excuse
for this ignorance now that our
Roman brethren are putting this
work in our hands.

Take my word for it: you will find
the Fathers as presented in this edi-
tion as readable and enjoyable as any
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C. E. S.

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Dr. Donegan Conducts Quiet Day

The Rev. Dr. Horace W. B. Donegan, Suffragan Bishop-elect of New York, conducted the annual quiet day for the convocation of Dutchess in Grace Church, Millbrook, N. Y., on October 7th.

The Rev. H. Ross Greer, rector of Grace Church, was the celebrant at the Holy Eucharist. The quiet day had the largest attendance of any in the history of the convocation.

Centenary of First Services In Intercession Chapel

The Chapel of the Intercession, Trinity Parish, New York City, observed the 100th anniversary of the first services held by the earliest congregation, the celebration taking the form of an informal reception in the Parish Hall from 7 to 10 on Friday evening, September 26th, with a Service of Thanksgiving in the chapel at 9 P.M. An interesting exhibit of historical documents and other articles was on display.

Speakers at either the reception or the service included Bishop Gilbert of New York, the Rev. Dr. Horace W. B. Donegan, Suffragan Bishop-elect; Bishop Gardner of New Jersey, a former vicar of the Intercession; the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish; and Dr. Stephen F. Bayne, senior warden of Trinity Church and father of Bishop Bayne of Olympia. The vicar of the chapel, the Rev. Joseph S. Minnis, presided.

The parish of the Church of the Intercession was founded in 1846, the first building being at 154th Street and Amsterdam Avenue. In June 1908, it became a chapel of Trinity Parish. The present building, designed by Bertram G. Goodhue, was declared by Ralph Adams Cram to be the most beautiful parish church in the whole of the Anglican communion.

Man Shot Trying to Enter Church

The night watchman at Trinity Church, New York City, heard someone at the doors of the church early in the morning of October 15th. Upon investigation, the watchman found a young man who said he wanted to enter the church, and when denied entrance, the man ran around the building, picked up an ash can and smashed a window of the church. The watchman called for help and the man was caught hiding behind a tombstone. He was taken into the watchman's office in the church while the police were called, but broke away and



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ran to the east end of the church where he hid beneath the pews. He was again surrounded and shot three times. The man was taken to the hospital by the police and his condition was said to be serious.

The wounded man was charged with burglary, but he carried no weapon and the police doubted that he had intended robbery.

The Rev. Donald H. Morse, assistant at Trinity Church, expressed the incident as unfortunate, and called upon the congregation, at the noon-day service the next day, to pray for the man.

Church Club to Honor Dr. Donegan

The Church Club of New York will honor the Rev. Dr. Horace W. B. Donegan with a dinner at the Hotel Plaza on October 28th, after his consecration as Suffragan Bishop of New York. The dinner will be preceded by a reception at which Bishop Gilbert of New York, Dr. Donegan, and Robert Marsh, president of the Church Club, will receive the guests.

Among the guests of honor will be all the bishops who took part in the consecration, and the speakers at the dinner will be Bishop Gilbert and Dr. Donegan.

SOUTH FLORIDA

Laymen Honor Bishop Wing

Bishop Wing of South Florida was recently honored by the laymen of his diocese with the gift of a check for \$3,500 on the eve of his 22d anniversary of his consecration. The presentation was made at the Bishop's home in Winter Park, and the gift was intended to enable Bishop and Mrs. Wing to attend the Lambeth Conference in London, England, next year.

OKLAHOMA

Bishop Casady Celebrates 20th Anniversary

Bishop Casady of Oklahoma celebrated the 20th anniversary of his consecration on October 5th. In commemoration of the event, the parishes and missions throughout the diocese held special services on that day to give thanks for the blessings bestowed upon the diocese during the double decade.

Ten years ago, at the General Convention in Cincinnati, the missionary district of Oklahoma was given the status of a diocese. This made Bishop Casady the first diocesan, and marked the beginning of complete self-support for the area. During the past 20 years, the communicant strength has grown from 3,000 to 8,500. While the net increase is only 5,500 in 20 years, almost 9,000

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persons have been confirmed, and several thousand more have been received by transfer from various other dioceses.

During this 20-year period, the people of the diocese have not only released all aid from the National Council (at one time amounting to \$62,000 per year), but have raised an endowment fund of \$115,000 and paid off \$500,000 in debts. Twenty-five new churches have been built, several parish houses and rectories have been built or purchased, all Church property has been put in better repair, and a house for the Bishop has been built and paid for at a cost of \$37,500. Casady Hall, the new diocesan school, has recently been opened, and it is hoped soon to have two boarding schools, one for girls and one for boys, which will maintain the high standards of the secondary Church schools in other parts of the country.

SALINA

St. Francis Boys' Home to Have New Unit

St. Francis Boys' Home, Ellsworth, Kans., the Episcopal home for boys who have been called before the police, has recently purchased the former Salina County Old People's Home and its surrounding 40 acres near Salina, Kans.

The first unit of the home at Ellsworth, Kans., continues to operate in the former old people's home of Ellsworth County, about 30 miles from the new property, and it is hoped that the two units may be centered in Salina in the next few years.

PENNSYLVANIA

Conferences on Evangelism Attended by 1000

The field department of the diocese of Pennsylvania recently sponsored six meetings for clergy and vestrymen to further the program of Evangelism. The meetings were held between September 24th and October 3d, and were attended by more than 1,000 people.

The principles of evangelism were considered and discussed at each of these meetings, and the general theme was "What the layman can do for his Church and his bishop."

At the first conference, Bishop Hart of Pennsylvania indicated four fundamental ways in which the laymen may help in the work of the Church:

(1) Earnest prayer, prompted by a realization that the opportunity is so great as to merit an outpouring of the Divine Spirit.

(2) The work must be based on strong conviction that the Church should and can become the radiating center of

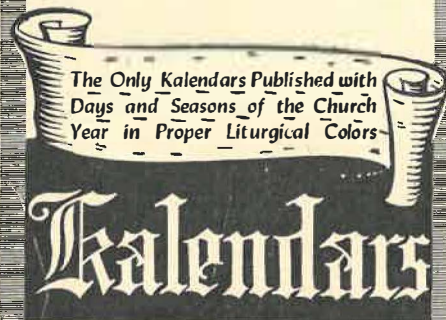
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DIOCESAN

Christ's work in the redemption of the world. Without such conviction there will be no real sacrifice of time and effort.

(3) We must think more highly of the necessity for this work within the definite fellowship of the Church, through which God can best be served.

(4) Avoid the attitude that this is a single, sporadic effort to be "put through" and then forgotten. It must become the continuing normal function of all parish life.

Justice Owen J. Roberts, president of the House of Deputies, criticized the laymen for the fact that the Church does not wield a greater power in the world.

Justice Roberts said:

"Many parishes of the Episcopal Church are considered 'class parishes.' This is due, not to the failure of the clergy in their teaching, but to the feeling that the laity do not welcome humble people into the fellowship of the Church.

"Continual effort must be made to recruit for the Sunday school, bring candidates to Confirmation instruction or to baptisms. Be on the lookout for a suitable man to enter the ministry, and give him thorough-going encouragement."

EASTERN OREGON

Bishop Plans Fall Schedule

Bishop Barton of Eastern Oregon has planned his autumn schedule so that he may visit every parish and mission in the district in connection with the Every Member Canvass. The general aim throughout the district is to increase the budgets for the current year. Plans have also been drawn up for the building of a new church at Madras, Oreg., and the new mission of St. John's, Hermiston, Oreg.

KANSAS

Clergy Conference Held

The annual conference for the clergy of the diocese of Kansas was held at the conference center of the diocese, Wolfe Hall, Bethany Place, Topeka, Kans., September 22d-25th. The conference was conducted by the Rev. Dr. Leicester C. Lewis, vicar of St. Luke's Chapel, Trinity Parish, New York City.

The general theme of the conference was the teaching of the Prayer Book, in preparation for the 400th anniversary of the Prayer Book in English to be celebrated in 1949.

Dr. Lewis conducted four sessions: "Authority and Freedom"; "the Church Year"; "the Meaning of Symbols"; and "Eucharistic Worship."

While at the conference, Dr. Lewis was the guest of Bishop Fenner.

October 26, 1947

All Saints' Day

Don't get the idea that we are using this space each week to pick Episcopalians to pieces, so to speak. If you all knew us personally, you'd know that we set a stiffer standard for ourselves than we do for the other fellow. So, in quite a good spirit, we set out now to tell ALL Episcopalians of whatever stamp or label they use, that All Saints' Day is a Day of Obligation. That means, in good church parlance, that you are OBLIGATED to be in church that day at some time which can best be fitted into your scheme of life. Too frequently, however, we let our scheme of life utterly run us, instead of us running it. In most churches, you can make your communion if you REALLY WANT TO, but be that as it may, if you are well enough, you be in church that day, or else just start realizing that you have fallen short of the mark in your religious profession.

Now, why is All Saints' Day so im-

portant a Feast? Well, simply because it honors ALL those Saints, known and unknown, who are with God in His ultimate Heaven. Your honoring may include loved ones from your families, and, of course, all the known Saints are to be lifted in your devotions, and all those other unknown and perhaps unpredictable saints will be included in the Festival. It should be a day fraught with deep feeling, honoring that vast multitude whose ranks we ourselves some day hope to join. There's just a veil between them and us,—just a veil.

The Sanctus in The Mass, and its Preface, should have very rich meaning to all really thinking and worshipping Episcopalians on All Saints' Day. We hardly see how any of us can possibly dream of not being there then.

Let's BE an Episcopalian—not just CALL ourselves one.

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SEMINARIES

GTS Begins Michaelmas Term
With 105 Students

The General Theological Seminary began its Michaelmas term on Wednesday, September 24th, with 105 students. Forty-eight of these were new; the other 57 were men already matriculated.

The new men come from 26 dioceses and missionary districts: Albany, Connecticut, Easton, Erie, Fond du Lac, Kentucky, Long Island, Los Angeles, Maryland, Massachusetts, Michigan, Newark, New Hampshire, New Jersey, New York, Olympia, Pittsburgh, Rochester, San Joaquin, South Florida, Springfield, Texas, Vermont, Western Massachusetts, West Missouri, and Western New York. They are graduates of 31 colleges and universities: Amherst, Atlanta, Brown, Buffalo, California, Cambridge (England), Carleton, Cologne, Columbia, Dillard, Florida, Frederic William, Hamilton, Harvard, Hobart, Johns-Hopkins, Kenyon, Lehigh, Middlebury, Morningside, New Hampshire, New York University, Oregon, St. Anselm's, University of the South, Texas, Trinity, Tufts, Washington, Wayne, and Williams.

The new dean, the Very Rev. Lawrence Rose, entered upon his work with no changes in the faculty. There were appointed as fellows and tutors, the Rev. Robert E. Terwilliger and the Rev. Shunji F. Nishi. Fr. Nishi has also been appointed acting chaplain at Columbia University.

Virginia Seminary Opens

The Virginia Theological Seminary, Alexandria, Va., opened September 22d with a quiet afternoon and meditation for the new students. On September 23d, the Rev. E. A. de Bordenave, executive assistant to Bishop Goodwin of Virginia, addressed the entire student body on the vocation of the ministry and the traditions of the seminary.

This year, the seminary has a record enrolment of 116 students, representing 42 dioceses.

PRIMARY

Church of the Ascension Founds
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An elementary day school for boys and girls from the first to the fourth grades, with training for Christian citizenship its emphasis, has been founded this autumn by the Church of the Ascension Parish, Sierra Madre, Calif.

The school provides instruction in the fundamental secular subjects and the

basic Christian concepts of the Bible and Christian faith and practice, and the teachers have been chosen both for their religious training and their scholarship.

Children who are not members of the Episcopal Church are permitted to attend the school, but all students are required to participate in the religious training program.

The first half hour of each day will be given to religious instruction, with two days of Bible study, two days of worship at the Holy Eucharist, and one day of catechism.

The Rev. Harley G. Smith, rector of the Church of the Ascension, is the school director, and Mrs. Robert D. Elliott, a member of the third order of the Sisters of St. Anne, Denver, Colo., is the principal.

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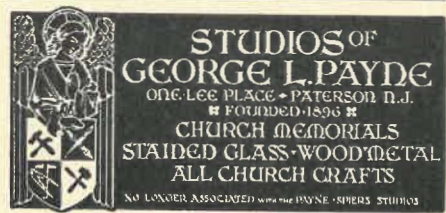


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DEATHS

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

Charles W. Forster, Priest

The Rev. Charles William Forster, retired rector of Christ Church, New Brighton, Staten Island, N. Y., died on September 29th at his home in Brandon, Vermont.

He was born in Dorchester, New Brunswick, November 11, 1880. He was ordained to the diaconate in 1904 and to the priesthood in 1906. Fr. Forster was rector of St. James', Providence, R. I., Emmanuel Church, Newport, R. I., and Christ Church, New Brighton, Staten Island, N. Y. He retired in 1940 because of ill health.

Josephine Cole

Mrs. Josephine Cole, 87, died suddenly on August 12th after an illness of several years. The Burial Office was read by the Rev. Leicester C. Lewis in St. Luke's Chapel, New York City, on August 15th. The Requiem Mass was sung by Fr. Joseph, OSF, and the liturgical choir consisted of members of the chapel clergy and friars from Little Portion. Interment was at Woodlawn Cemetery.

Mrs. Cole was the granddaughter of

the Rt. Rev. Charles Pettit McIlvaine, Bishop of Ohio from 1832 to 1873, and often had occasion to travel abroad with him during the later years of his life. In Oxford she became acquainted with the second generation of leaders in the Oxford Movement.

Mrs. Cole was active for many years in Trinity Parish, New York City.

She is survived by a step-daughter, Mrs. Lucy May Cole Russell, and two nieces, Mrs. W. Bertrand Stevens of Los Angeles, Calif., and Mrs. Edith Lawrence of that city.

Henry N. Ogden

Henry N. Ogden, professor emeritus of sanitary engineering at Cornell University, and for 47 years a member of the faculty, died September 29th at his home in Ithaca, N. Y.

Funeral services were held on October 1st in St. John's Church, Ithaca, with the Rev. R. E. Charles officiating. Interment was in Lake View Cemetery.

Professor Ogden was a member of St. John's and served as a vestryman for more than 42 years, and was six times elected a deputy to General Convention.

He was born in 1863 and was graduated from Cornell University in 1889 with the degree of civil engineer. He was an instructor of civil engineering for several years and in 1898 was named assistant professor. In 1903, Professor Ogden became assistant professor of sanitary engineering and was placed in charge of that department.

He was a member of the American Society of Civil Engineers, the American Public Health Association, and the Royal Sanitary Institute of Great Britain.

Professor Ogden is survived by his wife, three daughters, and two sons.

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ACU CYCLE OF PRAYER

October

26. St. George's, Philadelphia
27. Grace and St. Peter's, Baltimore
28. St. Barnabas', Troy, N. Y.
29. St. Peter's, Westchester, New York City
30. Mount Calvary, Baltimore
31. St. Edward the Martyr, New York City

November

1. St. James', Cleveland, Ohio
2. St. John's, Pleasantville, N. Y.

CHURCH CALENDAR

October

26. 21st Sunday after Trinity; (Feast of Christ the King)
28. St. Simon and St. Jude
31. Friday

November

1. All Saints' Day (Saturday)
2. 22d Sunday after Trinity

CHANGES

Appointments Accepted

The Rev. Philip Broburg, formerly rector of St. Bartholomew's, Wissinoming, Philadelphia, Pa., is now rector of St. Ansgarius', Providence, R. I., and may be addressed there.

The Rev. Richmond A. Burge, formerly rector of St. Martin's, Fairmont, Minn., will become curate of Christ Church, Waukegan, Ill., on November 1st. Address: 400 Grand Ave., Waukegan, Ill.

The Rev. R. Richard P. Coombs, formerly assistant at St. Paul's, Burlingame, Calif., will be on the staff of the Church of the Heavenly Rest, New York City, on November 15th. Address: 2 E. 90th St., New York 28, N. Y.

The Rev. Allen Evans, formerly dean of the Philadelphia Divinity School, is now rector of St. Peter's, Philadelphia, Pa. Address: Haverford, Pa.

The Rev. James L. Grant, formerly vicar of the Chapel of the Incarnation, New York City, will become rector of Christ Church, Canaan, Conn., on November 1st. Address: Christ Church Rectory, Canaan, Conn.

The Rev. George H. Harris, formerly rector of St. Paul's, Bennettsville, S. C., will become priest in charge of Trinity Church, Winchester, Tenn., on December 1st, and may be addressed there.

The Rev. Armen D. Jorjorian, formerly chaplain at St. Christopher's School, Dobbs Ferry, N. Y., is now chaplain at the City Penitentiary,

Rikers Island, New York City, and may be addressed there.

The Rev. N. Frederick Lang, formerly curate of Grace Church, New Bedford, Mass., is now vicar of the Church of Our Saviour, Milton, Mass. Address: 49 Brook Hill Rd., Milton 87, Mass.

The Rev. Leon N. Laylor, formerly canon of Trinity Cathedral, Newark, N. J., will become chaplain to Episcopal students at the University of Arizona, Tucson, Ariz., on January 1st. Address: 1136 E. Fourth St., Tucson, Ariz.

The Rev. Gerald H. Lewis, formerly rector of St. Andrew's, Kokomo, Ind., is now rector of St. Paul's, Gas City, Ind. Address: 218 E. South A St., Gas City, Ind.

The Rev. Stanley W. Plattenburg, formerly rector of Trinity Church, Utica, N. Y., will become rector of Zion Church, Rome, N. Y., on November 9th, and may be addressed there.

The Rev. Walter W. B. Schroeder, formerly a missionary of the diocese of Minnesota, will become rector of Trinity Church, Pierre, S. Dak., on November 1st, and may be addressed there.

Changes of Address

The Rev. Charles T. Bridgeman, formerly addressed at 4941 Arlington Ave., Riverdale, N. Y., should now be addressed at 40 E. 10th St., New York 3, N. Y.

The Rev. Thomas R. Harris, formerly addressed at 4426 Leeland Ave., Houston, Texas, should now be addressed at 4415 Dallas Ave., in that city.

The Rev. W. A. Simms, formerly addressed at 129 Capital Ave., N. E., Battle Creek, Mich.,

should now be addressed at 286 Capital Ave., N. E., in that city.

The Rev. Hubert G. Wrinch, formerly addressed at Route 1, Box 24-E, Phoenix, Ariz., should now be addressed at 2601 N. 25th Place, in that city.

Resignations

The Rev. Frank S. Morehouse, formerly rector of St. James', New London, Conn., has retired. Address: South Kent, Conn.

The Rev. Robert H. Tabb, formerly rector of the Church of the Crucifixion, Philadelphia, Pa., has retired. Address: 109 N. 54th St., Philadelphia 39, Pa.

Ordinations

Priests

Missouri: The Rev. William Chave McCracken was ordained to the priesthood by Bishop Scarlett of Missouri on October 11th at Emmanuel Church, Webster Groves, Mo. He was presented by the Rev. James M. Lichliter and the Very Rev. Dr. Charles L. Taylor preached the sermon. Mr. McCracken will continue as assistant at Emmanuel Church. Address: 125 Orchard Ave., Webster Groves 19, Mo.

Deacons

Sacramento: Norman Gore was ordained to the diaconate on October 10th by Bishop Porter of Sacramento at Trinity Church, Sacramento, Calif. He was presented by the Rev. C. Aaron King and the Rev. Dr. Arch M. Sidders preached the sermon. Mr. Gore will continue his graduate studies.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren
Sun 7:45 Mat; 8, 9, HC; 10 CH S; 11 Sol Mass & Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30 HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service of Help and Healing; C: Sat 5-6 & 7-8 by appt

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 9:30, Confessions: Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchinson Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

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INCARNATION Rev. Clark L. Attridge, D.D.
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Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
7:30 Low Mass, 10:40 MP, 11 Sung Eu; 9:30 Low Mass Wed & HD

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

Key—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; Ep, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY

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Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8, (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

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INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street

Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 by appt

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

NEW YORK CITY (Cont.)

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thurs 10

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11—Sung Masses Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. Richmond A. Burge, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30