

The Living Church

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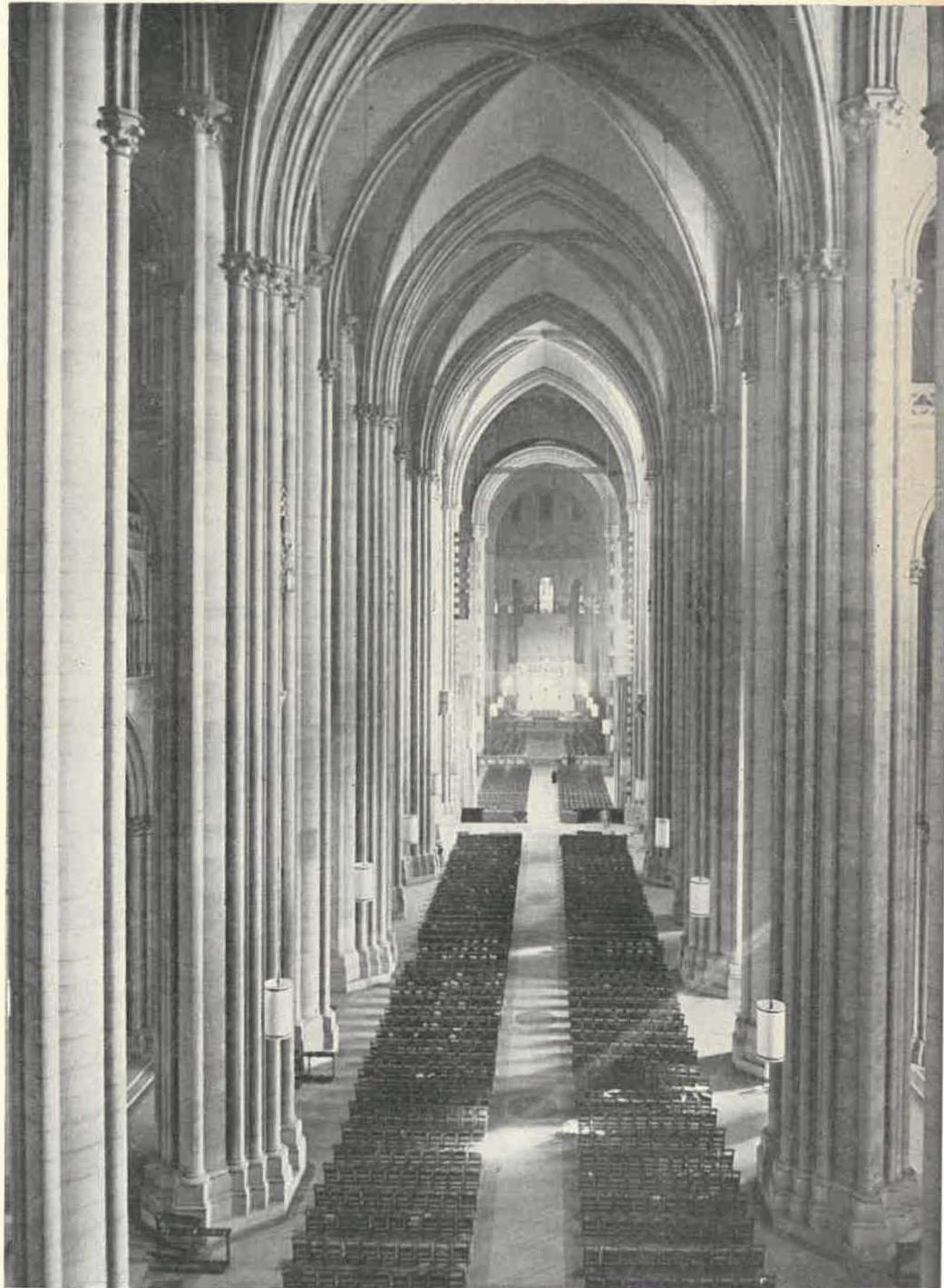
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ST. JOHN THE DIVINE

The height of the woman standing in the aisle gives some impression of the loftiness and grandeur of the New York Cathedral. This picture was taken two days before the opening service at which the completed nave and chancel of the cathedral were revealed to the public. (Pages 8-10 and 14)





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LETTERS

"The Tired Missionary"

TO THE EDITOR: In THE LIVING CHURCH of November 19th you published a poem by Elizabeth Eckel entitled The Tired Missionary. I firmly believe there is not a poet living who would not be proud to have written those exquisitely beautiful lines. I am sure that all your readers will be as grateful to Miss Eckel, and to you, as I am.

(Rt. Rev.) ROBERT NELSON SPENCER,
Bishop of West Missouri.
Kansas City, Mo.

The City Solitary

TO THE EDITOR: Let me thank you for Mr. Patch's article [L. C., November 26th]. Courage of a high kind is in both the writing and the printing of it. So much the worse for those in authority, if they decline to face facts! For Mr. Patch has expressed the thoughts of a good many of us who are fast getting to the point where, unless something be done, we shall, in simple honesty, be compelled to look elsewhere for spiritual nourishment. The comfortable sacrament of the most blessed Body and Blood is hardly comforting in the light of the frequent commentary in the church porch: "Wasn't it a nice service!" That, for a sacrifice whose agony was bloody sweat, when the Son of God was left so terribly alone!

May I add a few footnotes to Mr. Patch's article and raise a few questions?

Footnote 1. The case of a college student who came to me only a few days ago. He was concerned, deeply concerned with his position about war, anxious to make a conscientious decision, to be certain he was thinking right about pacifism. But it simply had not occurred to him that God and God's Will should, at least, supplement his thinking. It had not occurred to him that the Christian way meant allowing God a part in the decision, giving God opportunity to speak in the sacrament of the Holy Eucharist. Whose, and where, the fault?

Footnote 2. The case of a Presbyterian friend. She had been attending, occasionally, an Episcopal church. The priest invited her to come, some Sunday, to the communion. "For," said he, "you will find that is an especially beautiful service." When the woman asked if she might receive, this same priest was, of course, profuse, if somewhat less than facile, with excuses.

Now the questions.

Question 1. Much is made of an Every Member Canvass once a year; much labor

goes into the production of specious reasons for giving, and for giving more. When are rectors and vestries going to dare to shake off smugness and placidity long enough to ask, "What is the Church doing, what is the Church giving its communicants which justifies not merely a request for increase in pledges, but even so much as a request for any pledge at all?" I have yet to hear that question raised in a vestry meeting. But I have heard a good deal about how we can get more money this year.

Question 2. When is the Church going to begin being responsible to college students? In them, very likely, is the future of the Church. Good fellowship and social life—extra-curricular activities—are never going to win them. They demand high seriousness and simple honesty. What a lot of hard dirty stones are handed out to them, when they need and want the bread of life. I accuse the Church of feeding them, for the most part, with pap. And then the Church proceeds to blame them for indifference. The fault is her own, for she has done nothing, or next to nothing, to satisfy in candor and simple honesty the searchings of keen, trained, skeptic minds which will not be put off with generalities and the mouthing of dusty pieties.

Question 3. When is the Church going to dethrone man, that God may once more be throned upon her altar? When, for a man-centered Church, are we to have a God-centered Church standing for a God-centered world? Browning's words, put in the mouth of his Pope—perhaps that last is significant—are apposite:

"Correct the portrait by the living face,
Man's God, by God's God in the mind of man!"

Question 4. When is the Church going to begin again to believe, really to believe what she says in her services? At present, as Mr. Patch suggests, many of her hymns are balderdash. And far too many people recite her ritual as words and words only. Ask any average Churchman what he means by such things as "Lord God of Sabaoth," or "the beauty of holiness," or "whose service is perfect freedom," or "comfortable words," or any of a hundred other elemental things, and see how far you get!

One of my strongest convictions today—and I suppose both footnotes and questions reduce to this—is of the present need for the Episcopal Church to become, on the highest possible intellectual level, a teaching Church. Where straight thinking is, there meaningful, vital worship is likely to follow. The sacrifice of the heart must, I think, be offered with the convinced, consenting mind. I'm sure the desolate widowhood of the Church comes, in no small measure, from her unreasoning neglect of the mind of man.

EARL DANIELS.

Hamilton, N. Y.

TO THE EDITOR: . . . Please send me six copies of your issue of November 26th. The article on The City Solitary is a triumph.

JOSEPH G. HUBBELL.

Chicago.

TO THE EDITOR: I find the article in your current issue by Professor Patch profoundly disturbing and your attitude in printing it even more so. After reading the article, I returned to your editorial about it and the large "boxed" footnote by the author and again asked myself: "why all the fanfare?" The whole article still seemed to me shallow, unscientific, carping, and lacking in all constructive value as well as terribly lacking in charity.

I know of no one who has as much opportunity to see and deal with the most

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

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discouraging side of the life and work of our Church as I do in my particular field. Week after week I minister in the smallest missions with the most unattractive buildings and often the most parochially minded groups.

Yet—for every one of the instances on which your author has based his bitter generalizations, I can give others of a completely contrary nature. Last Sunday I happened to be in a place where the congregation was 25—11 were men, young, middle-aged, and elderly. Normally all we can give this place is a lay reader three Sundays a month and this has been the case for years. On my desk in today's mail is a report from another place of 80 communicants where I know there is an active committee of nine earnest men who give weekly time, energy, and money to the advancement of their growing mission. Yesterday, a mission priest told me: "When I got to X last Sunday the men had a surprise for me—during the week they had entirely repainted the large hall of the parish house." And so on, and so on.

"General exodus of brilliant, able men"? Let the writer go to Trinity Church, Princeton, and look over the roster of men of that parish and then reiterate his words if he dare. During each fall our Bishop calls together the clergy and vestrymen of each of our convocational areas of the diocese of New Jersey and addresses them. The gatherings have ranged this year from 70 to 180, or a total of nearly 500 men who are willing and anxious to give up an evening and travel some distance to hear their Bishop speak to them of their spiritual responsibilities and opportunities; his are not financial pep-talks, but real spiritual meat.

Time, space and, I fear patience, fail. My judgment is that Professor Patch's conclusions rest fallaciously on a few instances in which he has found exactly what he was looking for and he has thereupon presumed to print a jeremiad against a large constituency of devoted and loyal people.

The usual polemic against Matins of course appeared and I hold no brief to defend that much-abused service. Still, I find myself less and less concerned with the precise form in which a priest leads his people in worship, and more and more with the inner conviction and consecration with which he gives his life to the ministry. If at some time or by some process, he has experienced that conversion by which self and self-interest are displaced from the center of his life and our Lord has taken His rightful place, then he can teach and lead his people wherever he wants and they will follow with eagerness. If not, he can make even the Blessed Sacrament of the Eucharist a stone of stumbling and a rock of offense. It's very simple—and very hard.

I repeat, I see plenty to discourage and cast down. I have had to recommend the closing of several once promising stations and constantly must seek to repair the ravages of human error, prejudice, and passion in unfortunate missions. But I see so much of devotion and reality and hope that I revolt with my whole soul at the publication of such an article as that of Professor Patch. Whatever truth there may be in his few facts, that is not the way to handle nor present them. (Ven.) R. B. GRIBBON.

Trenton, N. J.

TO THE EDITOR: The article by Prof. Howard R. Patch, is to my way of thinking the very best effusion that has appeared in your paper in many a year. I am wondering if you could find it at all possible to have a reprint of this article done in some sort of pamphlet at a price that would ensure its general distribution among our people.

Mr. Patch was a student at Hobart College during my later years there and ever since he began to write for the Church papers I have read all of his articles that came my way and have always felt that he has a very right slant on the Church and its treasures and also on its failures. What this Church needs more than most anything else is to be jarred into a knowledge of the fact that it is a Catholic Church and therefore can have no dealings with the Protestants except as they come home to the home fold from which they have all strayed.

Moravia, N. Y. (Rev.) W. S. STEVENS.

Editor's Comment:

The foregoing letters are typical of the comments that we have received on the article by Professor Patch. Most of these letters praised the article, many of them citing similar experiences; a few criticized it adversely. Several requested reprints, which will be made available, if there is sufficient demand for them, at \$3.00 a hundred. We feel that we need hardly add that our motive in publishing the article was not to be destructive, but to subject our beloved Church to that searching and fearless criticism which, on its human side, it ought to have from its devoted clergy and laity.

Church and State

TO THE EDITOR: With the announcement that the federal government established a tax of 10% on all admission tickets including those sold for church, charitable, or educational functions, the Christian Church in the free land of the "separation of Church and State" faces the first move toward an increasing pressure upon itself to become subject to the State.

The question of what the tax is for is entirely beside the point, and any attempt to drag in the religious significance of our current national policy as a basis upon which taxation can be justified is to draw a red herring across the path. The simple fact is that the Church is assumed to be an organization operating under the State and is therefore being taxed in a country that maintains as its policy the separation of Church and State.

There are, however, other considerations which must be borne in mind. Speaking in terms of taxation, there is a very, very small distance between taxing admission tickets for church affairs and taxing the contributions to Church support. Should we accept the one,

we can hardly quarrel if the second is forced upon us. Anyone who has a knowledge of Church-State relationships in history or more particularly today knows that once a precedent of dominance is established in this relationship, that dominance grows hour by hour until it becomes unbearable.

The rumor that the inclusion of churches in the taxable category was unintentional is encouraging and, we believe, likely true; but the fact is the law has been passed and stands until repealed or amended. Further than the above is the consideration that practically every charitable institution, private or church school or college, and private or church hospital operates on a deficit in its effort to render non-profit service to the nation.

Some instances may be known where abuses have sprung up; but the way to cure abuse is not to tax all churches, schools, hospitals, and charities. Taxation won't cure the abuses; it will simply impose upon the State a greater burden, for in many instances a 10% tax spells the difference between keeping open doors and closing them. Should the doors close on private or Church institutions, the public at large must carry the burden of increased service through public schools, hospitals, etc.

We know this is the aim of totalitarian groups. We know their techniques through history; and we raise the warning that to allow the present tax law to go unchallenged is to encourage and abet their plans.

(Rev.) C. AVERY MASON.

West New Brighton, New York.

Ministering to Soldiers

TO THE EDITOR: Our Presiding Bishop has stated that ministering to our men in the United States Army and Navy is one of the most vital responsibilities resting upon the Church at this time. According to the plan of registering followed by the army and navy, it is not possible to know what men are members of the Episcopal Church and it becomes increasingly difficult to get this information from other sources.

In only a few cases are there a sufficient number of Episcopal chaplains to reach all our men in any given camp, and therefore the responsibility of ministering to these men falls upon the near-by rectors and their parishes. Trinity Church, Columbus, Ga., is the only parish sufficiently near Ft. Benning to render this service; and while we are happy to have this opportunity, we have come to realize the many difficulties to be overcome if we are to do the work efficiently. I think I can speak for others of the clergy situated as I am in saying that we are anxious to minister to our men but that under present conditions it is almost impossible because we do not know who they are.

I would like to request that every rector in the Church send a list of the men from his parish, giving complete military address, to his diocesan army and navy commission and in case there is no such commission to send those names to the rector of near-by parishes. This will permit us to make contacts and render services that are now almost impossible because of the very difficult task of getting such information.

(Rev.) HARRY G. WALKER.

Columbus, Ga.

Correction

There are 66,000 native-born Japanese in the state of California, not 666,000, as we erroneously stated in Where East Meets West by Reynold E. Blight [L. C. November 26th].

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VOL.
CIII

AND THE LAYMAN'S MAGAZINE

NO.
42

GENERAL

PUBLIC AFFAIRS

Clergy, Businessmen, and Labor Leaders Hold American "Malvern"

Endorsement of five of the eight peace aims proclaimed by President Roosevelt and Prime Minister Churchill in the "Atlantic Charter" was unanimously voted at the close of a three-day conference at the Washington College of Preachers, November 21st to 23d, in which clergymen and Churchmen representing both capital and labor participated. The conference was held under the auspices of the General Convention's Commission to Keep Informed of the Work of the Archbishop of York, now renamed the Commission on Social Reconstruction. On a small scale, it partook somewhat of the nature of an American "Malvern," with the Presiding Bishop exercising a benevolent leadership and Spencer Miller jr., consultant on industrial relations of the National Council, presiding at most of the general sessions.

The conference was notable both for those who were there and also for those who were not. Among distinguished Churchmen, American and British, who had been invited and expected to attend, but who did not turn up, were Wendell L. Willkie, John P. Frey, president of the metal trades division of the AFL, Sir Frederick Leggett, and Prof. R. H. Tawney, distinguished economist and author of *Religion and Capitalism*, now attached to the British Embassy in Washington. But an active part in the discussions was taken by Charles P. Taft, assistant director of defense health and welfare services of the Federal Security Agency; Donaldson Brown, vice-president of General Motors; Harvey S. Firestone; Fred Hewitt, editor of *Machinists' Monthly*; and Robert Watt, international representative of the AFL. No CIO officials or leaders were present.

INTERNATIONAL RELATIONS

The conference was divided into three sections, and most of the discussions were held in these sections, or committees. Most important was the committee on international relations, of which the Most Rev. Henry St. George Tucker, Presiding Bishop, was chairman. His brother, the Rt. Rev. Beverley D. Tucker, Bishop of Ohio, served as chairman of the committee on the social order, while the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama, headed the committee on the function of the Church. Reports of these latter two committees were not made public but will receive further study by a continuing body.

The report of the committee on international relations was adopted unanimously



BISHOP LITTELL: He has presented his resignation as Bishop of Honolulu to the Presiding Bishop, for action at the meeting of the House of Bishops in February. Bishop Littell, who is 68 years old, has asked that the resignation take effect on February 27th, the 12th anniversary of his consecration.

by all present at the close of the sessions, only Dr. W. Russell Bowie and Mr. Donaldson Brown being absent when the vote was taken. This report follows:

"The committee concerned itself first with the spirit in which any pronouncement by a group of American Churchmen in the field of international relations should be made. It was felt that this must inevitably be a spirit of penitence with full realization of the fact that the present troubled condition of the world reveals a divine judgment upon sin in which all nations are involved and that all share in the responsibility for what has happened. Specifically American Christians must feel concern for the failure of our country to cooperate wholeheartedly in making effective the instrumentalities of peace at the conclusion of the first world war.

FAMILY OF NATIONS

"The metaphor of the family is one deeply rooted in Christian thought. Christianity cannot think of national life except under this metaphor. Neither can it, when true to itself, think of international polity except as of a family of nations. The type of isolationism which denies such a concept of world interrelationship must be judged to be contrary to the Christian Gospel.

"After the war responsibility for peace

may involve ethical use of force in behalf of law and right quite as much as in the case of a struggle for victory in war. No nation can escape this responsibility for the restraint of evil within its borders nor for coercion in the use of force in a wider sphere when it accepts a role within a family of nations. As the Christian faces the reign of sin in the world he must view his vocation in the light of these realistic facts.

"American coöperation in post-war world reconstruction accordingly must mean not only penitence for selfish withdrawal from world community in the past, but also resolve to shoulder the burden of responsibility in the future. Coöperation for peace may require a frank recognition that the concept of the family of nations logically involves a sovereignty corresponding to this larger whole. Creation of this wider sovereignty means for each participating nation limitations which will have to be accepted. To prepare for the acceptance in the interests of a larger good should be a proper duty of the Church.

"Internationalism of the kind envisaged does not mean destroying the values of nationalism any more than does the existence of the family destroy the values of the individuals who compose it, but rather fulfills them in a wider sphere. The Church itself, being supernational, is an instance of this and it has never lost sight of the vision of a society of nations—Christendom—in which will be fulfilled the promise that the kingdoms of this world will become the Kingdom of our Lord and of His Christ.

ATLANTIC CHARTER

"In accordance with this principle there are peace objectives which Christians have a special obligation to support. Among these are the following from the Atlantic Charter enunciated by President Roosevelt and the Prime Minister, Mr. Churchill:

"1. To seek no aggrandizement, territorial or other.

"2. That territorial changes should be made dependent upon the freely expressed wishes of those concerned.

"3. That all peoples should have the right to choose the form of government under which they will live.

"4. The endeavor to further the enjoyment by all states, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of this world which are needed for their economic prosperity.

"5. The fullest collaboration between all nations in the economic field with the object of securing for all improved labor standards, economic advancement, and social security.

"It is evident that in order to realize these plans international institutions must be created or recast to insure the loyal and

faithful execution of international agreements.' (This is one of the Foundations of Peace agreed upon by the Archbishops of Canterbury and York, the Cardinal Archbishop of Westminster and the Moderator of the Evangelical Free Church Council.)

"The exponents of a philosophy which is utterly inconsistent not only with the treasured traditions of our American life, but with the ideals and teachings of our Christian faith, have nearly conquered Europe and are seeking to dominate the entire world. In the face of such a challenge it is our national duty to take every step necessary to accomplish the complete defeat of those aims; it is equally our national and our Christian duty to hold as our major objective a just and durable peace for all nations."

PARTICIPANTS

The full list of those participating in the conference follows:

From the National Council: The Presiding Bishop; the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations; Spencer Miller jr., consultant on industrial relations.

Members of the Commission: Bishops Scarlett of Missouri, chairman; Carpenter of Alabama; Tucker of Ohio; the Rev. Messrs. Howard H. Hassinger of Geneva, N. Y.; Edwin H. Eckel jr., of Tulsa, Okla.; the Rev. Francis J. Bloodgood of Madison, Wis.

Bishops Freeman of Washington; Gardner of New Jersey; Gilbert, Suffragan of New York; Hall of Victoria, Hongkong; Penick of North Carolina; Sterrett of Bethlehem.

Priests: The Rev. Messrs. W. Russell Bowie, of New York City; Richard S. M. Emrich, Episcopal Theological School, Cambridge, Mass.; Don Frank Fenn of Baltimore; Harold F. Hohly, Bronxville, N. Y.; J. Howard Melish, Brooklyn, N. Y.; A. T. Mollegen, Virginia Theological Seminary, Alexandria, Va.; William H. Nes, New Orleans, La.; Howard C. Robbins, General Theological Seminary, New York; Dudley Stark, Chicago, Ill.; Sidney E. Sweet, St. Louis, Mo.; Alexander C. Zabriskie, Virginia Theological Seminary, Alexandria, Va.

Laymen: Donaldson Brown, vice-president, General Motors Corp., New York; E. C. Davidson, secretary-treasurer, International Association of Machinists, Washington; Harvey S. Firestone jr., Akron, Ohio; Fred Hewitt, editor, *Machinists Monthly*, Washington; Frank Morrison, secretary-treasurer emeritus, American Federation of Labor, Washington; Charles P. Taft, assistant director, Defense Health and Welfare Services, Federal Security Agency, Washington; R. B. Tucker, Pittsburgh Plate Glass Co., Pittsburgh; William B. Turpin jr., Turpin & Lane, Macon, Ga.; Robert Watt, international representative of American Federation of Labor, Washington; J. Peter Williams, Koppers Co., Pittsburgh; W. S. Symington, president, American Electric Co., St. Louis, Mo.

Editor's Comment:

We discuss some of the implications of this important conference in an editorial on p. 13 of this issue.

Gallup Poll Finds Americans

Against War Discussion from Pulpit

The majority of Americans, both Church members and non-members, believe that the question of American participation in the war should not be discussed from the pulpit, according to a nationwide poll conducted by the Gallup organization.

The poll was conducted among men and women representing all Churches in proportion to their membership.

In answer to the question, "Do you think preachers and priests should discuss from

the pulpit the question of American participation in the War?", 55 per cent of those polled answered in the negative; 34 per cent in the affirmative; and 11 per cent voiced no opinion.

In commenting on the survey, the Gallup organization stated the primary reason for the majority point of view—that the pulpit is no place for discussing the war—is that "the church is a place for spiritual escape, a place for peace and comfort, and not a place for controversy; people don't want to hear about war on Sunday when they have been reading about it all week in the papers."

Approximately one American in every three believes that interest in religion has increased since the war began, according to the survey.

A much larger proportion of city dwellers are of this opinion than are residents of rural areas. The same poll revealed that young people today are less interested in religion than young people were 10 years ago.

THE ORTHODOX

Two Bishops Consecrated in U. S.

Two bishops for the Greek archdiocese of North and South America, one to carry on the work of the Greek Orthodox Church in Chicago and the other in San Francisco, were consecrated recently on successive Sundays in Holy Trinity Cathedral, New York. They were the Rt. Rev. Irenæus Tsourounakis, elevated to the episcopate on November 23d, and the Rt. Rev. Germanos Polizoïdes, D.D., on November 30th. Archbishop Athenagoras officiated at both services, assisted by other bishops.

In the congregation of 3,000 at the consecration of Bishop Germanos were representatives of the Episcopal Church. The new Bishop spoke briefly in Greek, paying special tribute to Bishop Manning of New York.

In a statement about the event, the Rev. Dr. Floyd W. Tomkins, counselor of the Episcopal Church's Council on Ecclesiastical Relations, said:

"The elevation to the episcopate of these priests, well known to many of our own bishops and clergy who will cordially approve their selection for this dignity, brings

Leon Palmer Convalescent

The Rev. Leon C. Palmer, priest in charge of Grace Church, Woodlawn, Birmingham, Ala., and editor of the Christian Living series of textbooks, is recovering after a critical illness due to toxic poisoning, and now expects to resume his duties by Christmas. He was discharged from hospital on November 29th. Commenting on his convalescence, Mrs. Palmer said: "He is recovering, after four doctors had said there was no hope. A leading physician of the South said that the only explanation of his coming out of a three-day coma is that God did it. We are all deeply grateful for the prayers of the Church."

the number of bishops serving under Archbishop Athenagoras to five. The others are Bishop Athenagoras of Boston, Bishop Bohdan of the Ukrainian diocese, and Bishop Orestes of the Carpatho-Russian diocese. Bishop Callistos of Chicago died a year ago.

"Archbishop Athenagoras represents the Ecumenical Patriarch in this country."

Bishop Germanos was born in Greece in 1897, and received his early education there, going on to the Theological School of Halki, Constantinople.

After his graduation he was sent by the then Metropolitan of Athens, Meletios Metaxakis, to the United States, where from 1920 to 1924 he was secretary of the Greek archdiocese. He took graduate studies in 1925 and 1926 at New York University, and from 1927 to the present has been pastor of the Greek community of Long Island City and editor of the *Orthodox Observer*.

He has written a number of books in English and in Greek; one of them, *The Eastern Orthodox Church*, is widely used by English-speaking Orthodox and by Sunday schools.

He has been active on many committees on relations between the Orthodox and the Episcopal Churches. For a time he was acting principal of the Orthodox Theological School at Pomfret, Conn. He has been to the Holy Land three times, and has traveled widely. His title is Bishop of Nyssa.

Bishop Irenæus, whose title is Bishop of San Francisco, is a native of Cyprus. He was formerly on the staff of the cathedral, and recently has been pastor of the Church of the Annunciation on the west side of New York City.

ROMAN CATHOLICS

Magazine Urges Canonization For Cardinal Newman

A movement to promote the canonization of Cardinal Newman as a saint of the Roman Catholic Church has been launched by the Jesuit weekly, *America*. In a recent issue, the magazine, through a letter written by the Very Rev. Charles J. Callan, a Dominican, calls for American prayers and devotion to the Cardinal and for letters endorsing the move.

Cardinal Newman was born in England in 1801 and died at 89. The Catholic Encyclopedia calls him the "most illustrious of English converts" from Anglicanism. He was noted as a preacher, writer, poet and theologian. He entered the Roman Church at 45 after having been a principal leader in the Oxford Movement.

FEDERAL COUNCIL

Daily Minute of Prayer

Cognizant of the increasing number of ministerial associations and church councils throughout the country which have adopted special periods of daily prayer, the Federal Council of the Churches of Christ in America, through its Department of Evangelism, will launch a nation-

wide Daily Minute of Prayer beginning on New Year's Day, 1942.

Approved at a meeting of the Council's Executive Committee in New York, the special period of prayer will be observed every day at 6 p.m.

Churches will be asked to ring their bells or chimes at the stated period and it is hoped by the Council that network broadcasting facilities can be secured to promote the daily observance.

Nationwide Series of Preaching Missions to be Held in 50 Cities

A nationwide series of evangelistic preaching missions will be conducted in 50 American cities during January and February of 1942 by the Department of Evangelism of the Federal Council of the Churches of Christ in America.

The enterprise, a resumption of the National Christian Mission, will enlist the services of 2,500 clergymen and laymen, serving as local committeemen and more than 200 speakers. The 50 cities on the mission itinerary will all fall within a 25,000-100,000 population range. Last year a similar mission was conducted in 22 larger cities.

Among the principal speakers scheduled to participate are: Dr. Maude Royden, Dr. Stanley Jones, Dr. Daniel Poling, Dr. Albert E. Day, Bishop Paul Kern, Dr. Allan Knight Chalmers, and Dr. Roy Smith.

The first mission will be held in Paducah, Ky., January 4th to 9th, and the last in Lima, Ohio, February 2d to 27th. Some of the intervening cities on the itinerary are South Bend, Ind.; Ponca City, Okla.; El Paso, Tex.; Utica, N. Y.; Decatur, Ill.; Lansing Mich.; Asheville, N. C.; Madison, Wis.; Duluth, Minn.

ARMY CAMPS

A series of Christian missions in army camps will also be launched by the Federal Council's Department of Evangelism beginning in December. The first such mission will be held at Fort Belvoir, near Washington, D. C., during the week of December 7th to 12th. The camp missions will be held in the recently constructed army chapels.

ARMED FORCES

Army and Navy Commission Sets Budget Goal

A goal of \$385,000 has been set by the Army and Navy Commission, to provide for its fast-growing work among the nation's armed forces. Bishop McKinstry of Delaware, chairman of the special committee which will raise the Commission's budget, states that demands for the services the Commission can render are increasing daily, and that already much work is being done in equipping chaplains, supplying discretionary funds, caring for pension premiums, distributing thousands of Bibles, Prayer Books and other religious literature. The need for all these services,

Bishop McKinstry says, will continue to increase for the duration of the present emergency.

All parishes of the Church are asked, Bishop McKinstry says, to undertake efforts on behalf of the Commission's work culminating on March 8, 1942. Mr. Ernest N. May, assistant treasurer of the DuPont Company, is serving as the Commission's treasurer, and an office has been opened at 20 Exchange Place, New York City. This office announces the formation of a speakers' bureau, which will supply competent people to tell of the Commission's work wherever such service can be used. Bishop



MR. MAY: Treasurer of Army and Navy Commission.

Sherrill of Massachusetts, Chairman of the Army and Navy Commission, will himself make a coast-to-coast speaking tour, starting early in January, and Bishop McKinstry will make a similar trip in the south.

SPONSORING COMMITTEE

A sponsoring committee to cooperate in the securing of the Commission's budget is headed by Dr. Endicott Peabody, retired headmaster of Groton School. This committee includes: Mrs. Franklin D. Roosevelt; the Hon. Raymond H. Baldwin, Stratford, Conn.; Bishop Conkling, of Chicago; G. Maurice Congdon, Providence, R. I.; William W. Crocker, San Francisco; John Stewart Bryan, president of William and Mary College, Williamsburg, Va.; Bishop Freeman of Washington; Edward B. Greene, Cleveland, Ohio; Samuel F. Houston, Philadelphia; Mrs. H. P. Davison, Locust Valley, N. Y.; Bishop Manning of New York; Frank A. McNamee, Albany, N. Y.; the Hon. Frank Polk, New York; Bishop Quin of Texas; Z. C. Patten, Chattanooga, Tenn.; Mrs. Harper Sibley, Rochester, N. Y.; Bishop Stevens of Los Angeles.

11,640,000 Soldiers Attend Army Religious Services

There was an attendance of nearly 11,640,000 soldiers at religious services at posts, camps, and stations during the fiscal year ended June 30, 1941, according to a report to the War Department by Chaplain William R. Arnold, chief of chaplains. The average attendance at each service was 97.8 persons. The preceding year the average attendance was only 68.9.

The popularity of religious instruction at camp is also shown by figures for Bible class attendance. During the 1941 fiscal year, 14,483 classes were held as against 888 the year before.

A chaplain has been placed with each unit of 1,200 or more men. In larger camps there is an army chaplain for approximately each 1,200 men. The total number of chaplains was 1,330.

THE BIBLE

Three Recommendations for Bible Sunday

The American Bible Society, sponsoring Bible Week, December 8th to 14th, and Bible Sunday, December 14th, has suggested three ways in which to observe Bible Sunday.

It is asking every American to attend the church of his choosing on that day, to read at least one entire book of the Bible, and to supply at least one enlisted man with a copy of the Scriptures.

PI ALPHA

First Colored Chapter

The first Colored chapter of Pi Alpha Fraternity in the United States was recently installed in St. Mark's Church, Bridgeport, Conn. Taking part in the ceremony were the Rev. Frederic Witmer, member of the Supreme Council and national treasurer of the fraternity and Addison M. Metcalf, Connecticut lay representative of the Supreme Council. Present at the installation were chapters with their rectors from South Norwalk, Newton, and Bridgeport.

RADIO

Dean DeWolfe to Speak on Church of the Air

The next speaker on the Episcopal Church of the Air will be the Very Rev. Dr. James P. DeWolfe, dean of the cathedral of St. John the Divine, New York, according to announcement from the National Council.

The address will be made at Columbia Broadcasting System's station WABC, 10 to 10:30 A.M., EST, December 28th, and will be carried widely by Columbia stations.

This is Dean DeWolfe's first appearance as a Church of the Air speaker.

CATHEDRAL OPENING Thousands Take Part in Historic Service

By ELIZABETH McCracken

The Cathedral of St. John the Divine was filled to capacity an hour and a half before the hour of service, 10,000 persons being present by actual count, on November 30th, when the whole length of the cathedral was opened for the first time with one of the most magnificent services ever held in the history of the American Church. Some of those who arrived early left while the service was in progress and others in the crowd standing outside took their places. Police estimated that in all 16,000 were present. For more than two hours and a half, the service moved on its stately way.

The long procession formed in the crypt and proceeded up the great nave to the high altar, a distance of a tenth of a mile. In the procession were the cathedral clergy, other clergy of the diocese of New York, vestrymen from every parish in the diocese, the dean and faculty of the General Theological Seminary, the president of Columbia University and members of the faculty, members of the National Council, Major-General Irving L. Phillipson, representing the U. S. Army; Rear Admiral Adolphus Andrews, representing the U. S. Navy; Governor Lehmann of the state of New York, Mayor LaGuardia of New York City,* and Ralph Adams Cram, the architect of the cathedral, with other architects associated with him. Bishop Mikell of Atlanta, Bishop McKinstry of Delaware, Bishop Gray, suffragan of Connecticut; and Mar Shimun, Patriarch of the Assyrian Church preceded Bishop Gilbert, suffragan of New York, and Bishop Manning.

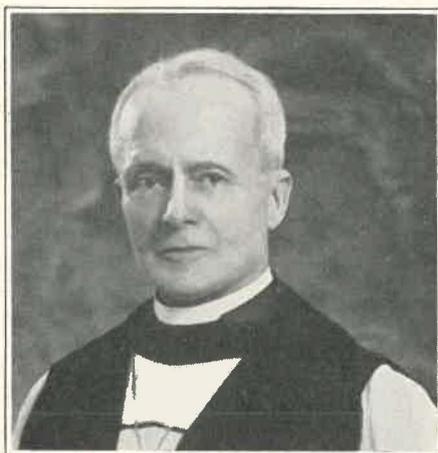
"NOW THANK WE ALL OUR GOD"

The procession made three impressive pauses. The first pause was in the narthex, at the great west doors. Here Bishop Manning offered prayer and the Very Rev. Dr. James P. DeWolfe, dean of the cathedral, read appropriate sentences. Again, in the midst of the great nave, the procession halted and again the Bishop said a prayer and the dean read other sentences. The third pause was before the great curtains, shutting off the nave from the crossing. Here, while the congregation on both sides of the curtains waited in thrilled expectancy, Bishop Manning once more offered prayer. Then, the curtains were drawn, and the glorious vista, from the rose window at the West end to the High Altar at the East, was revealed in all its majestic beauty. At once choir and people sang "Now thank we all our God." In the midst of the crossing there was another pause. Then, to the accompaniment of the organ and trumpets, the assembly sang "Rise, crowned with light."

*Churchmen who recalled the bitter political quarrel only a month ago, in which Governor Lehmann and Mayor LaGuardia tried to outdo one another in name-calling, were pleased to see them march arm in arm at the service's close.

A Sung Eucharist was then celebrated. The celebrant was the dean. The Rev. Frank B. Gifford, rector of St. Thomas' Church, Mamaroneck, read the Epistle, and the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, New York City, the Gospel. The servers were the Rev. W. D. F. Hughes, formerly precentor of the Cathedral; and the Rev. George W. Wickersham, II, rector of Christ Church, Warwick, N. Y.

Before the sermon, Bishop Gilbert, suffragan of New York, read letters and telegrams from a memorable company. Among them were President Roosevelt, who is a trustee of the cathedral; the Pre-



Pach Bros.

BISHOP MANNING: "We are here to give thanks. . . ."

siding Bishop, the Archbishops of Canterbury and York, and the Archbishops of other branches of the Anglican communion throughout the world.

OTHER SERVICES

The cathedral was crowded again for a service of Evening Prayer at 4:00 P.M. and later in the evening the whole city seemed thrilled and moved by a service of prayer for oppressed nations, called the Service of Many Witnesses. Representatives of Austria, Czechoslovakia, Poland, Great Britain, France, Denmark, Norway, Holland, Belgium, Greece, Yugoslavia, Russia, Ethiopia, and China took part in the service, followed by a massing of the colors of the many lands.

HISTORY

The beginnings of the cathedral go back to 1828, when John Henry Hobart was Bishop of New York, and Philip Hone, a Churchman, the mayor. In 1872 the project was presented to the diocesan convention by Bishop Horatio Potter. The next year a charter was granted. In 1886 Bishop Potter began the collection of funds. In 1891 the Leake and Watts Orphan Asylum building (now called "Old Synod House" and still fully in use) was bought. The next year the first cathedral service was held in that building. Before the end of the year the cornerstone of the cathedral was laid.

It was not until 1899 that the crypt

chapel was ready and a service held there. In 1911 there was a splendid service in the choir and crossing, which continued in regular use until 1939 when the first services were held in the nave. The foundation stone for the nave was laid in 1925, after Bishop Manning's historic campaign for funds.

More than \$15,000,000 has been given for the building of the cathedral since Bishop Manning's consecration in 1921. Much of this came in small gifts. The most recent funds were contributed in order that the choir and sanctuary might be brought into harmony with the nave, the great work of Mr. Cram's genius. This work has been in process since March, 1939. During that period, services have been held in the nave, a temporary sanctuary having been erected at the east end of the nave, and curtains hung to shut off the nave from the crossing and the sight of the work in process in choir and sanctuary.

November 30, 1941, was a red-letter day in the history of the diocese of New York and in Bishop Manning's life and Mr. Cram's life. A day as great will be that when the entire Cathedral is completed, as cited by the Bishop in his sermon. There is much to be done, but Mr. Cram's plans are ready. All that is needed is the necessary amount of money. Were that to come soon, the American Church would have, also soon, a Cathedral as complete and of as matchless beauty as Chartres or Amiens or Canterbury.

Bishop Manning's Sermon

¶ *A high note of joy and thanksgiving was sounded by Bishop Manning in his sermon at the cathedral opening service, on the text, "Alleluia: for the Lord omnipotent reigneth." The sermon follows, in full:*

"Alleluia: for the Lord God Omnipotent Reigneth."

Those words are from the Revelation of St. John the Divine, whose name this Cathedral bears, and they express the faith and the feeling that is in our hearts as we are gathered here this morning.

We are here to give thanks for a great and notable step forward in the erection of this cathedral.

That great vision of this cathedral which Bishop Potter and Bishop Greer and others saw, and for which they so greatly labored, is advancing toward its fulfilment.

We give thanks today for their faith and vision which made this Cathedral possible, and for all that was accomplished by their labor and effort.

We give thanks for the inspiration of the architects whose genius brought forth this incomparable design. The late Dr. Alfred D. Hamlin, professor of architecture in Columbia University, in a carefully prepared professional judgment which he was requested to write, declared Mr. Cram's design to be "a stupendous and inspiring monument of our faith and a triumphant vindication alike of American religion and American art." "Nothing comparable to this superb design," Professor

Hamlin wrote, "has ever been erected in America, and the cathedrals of Europe may fairly be challenged to surpass or even to equal it." And we see, today, that Professor Hamlin did not exaggerate.

We give thanks for the skill of the artists and craftsmen which we see in the glorious windows, in the sculptures, in the great bronze doors, and in the other adornments.

We give thanks for the deep personal interest of the contractors, builders, and workmen and for the spirit which they have shown in all their work on this Cathedral.

And we give thanks for the help of all those who by their interest, their prayers, their work, and their gifts, have had their part, and some of them a very large part, in this noble undertaking.

The entire length of this building, America's greatest cathedral, the largest Gothic cathedral in the world, now stands open for the worship of God and for the blessing and inspiration of men. At this service, for the first time, we worship in the whole length of this mighty edifice and see the vista from the west doors to the high altar, a vista unsurpassed, and perhaps unequalled, in any cathedral anywhere. This is indeed an event of high importance not only to our own diocese and our own Church but to the whole cause of religion in our land and in all lands.

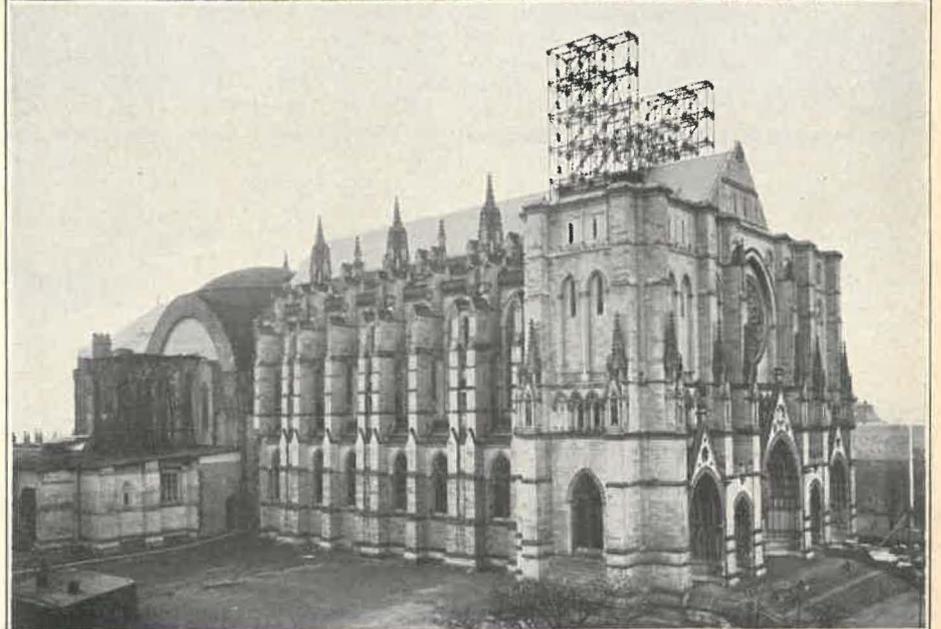
TWO-THIRDS BUILT

This vast edifice stands now about two-thirds built. At this service, we have asked God's blessing upon the great distinct units which are included in the immense length of the cathedral, the majestic west front with its five portals, the spacious and beautiful narthex, the glorious nave, the crossing in its unfinished state crying out for further progress of this work, all leading up to the completed interior of the great choir and sanctuary which are surrounded by the seven ambulatory chapels and the beautiful baptistry.

We have much reason for thanksgiving, but much still remains to be done. The two towers of the west front need to be carried up to their full height, the temporary dome over this crossing is to give place to the magnificent central tower, the transepts are still wanting, though the north transept is more than one-third built, and the great arch at the junction of the choir and the crossing remains unfinished because there were not funds enough to do the work on it and bring it into harmony with the rest of the choir and sanctuary.

I wish greatly that it might be possible, in the time that may yet be left for me

NEW YORK CATHEDRAL: (top) as it was in 1921, when Bishop Manning was consecrated; (middle) as it is now; (bottom) as it will appear when completed. The metal-work in the middle picture is scaffolding, which will later be removed. The cathedral will be solely of stone construction throughout, like the medieval cathedrals.



to serve as Bishop of this diocese, for the work on that arch to be done and also for the work to be carried forward on the beautiful, partly built, north transept, which is being built especially by the gifts of women and is to be dedicated to the Blessed Mother of our Lord.

But we give thanks today that a large part of this cathedral is erected, and for the fact that, in spite of the difficult times through which we have been passing, the work of construction has never ceased since we took it up afresh in 1924.

WITNESS OF OUR FAITH

It is a most significant and a most moving fact that at this time when we see in this world an outbreak of almost incredible evil, a return to sheer barbarism and to unbelievable cruelties, an assault upon the very principles of Christian and civilized life, we are building, here in this metropolis of America, one of the greatest cathedrals ever erected as a witness of our faith in God and of our certainty that the cause of justice, right, and freedom, will be upheld.

The historic cathedrals and churches of Great Britain stand in daily peril. Many of them are injured or destroyed, among these St. Paul's Cathedral and Westminster Abbey. But so much the more the witness of this great Sister Cathedral here in our land is called for.

From this cathedral in New York we send the message to our brethren in Great Britain, and to all those who are struggling against brutal tyranny and aggression, that America is with them, that although, like other nations, we have been slow to believe that such evil could be real, we are now acting, we are now taking our place, and we shall give our whole strength in this day of crisis for the World, for our own land, and for humanity.

This mighty cathedral here in New York is a witness for God which none can overlook or fail to see. It speaks a language which all can understand. It proclaims to all men, near and far, that God reigns, that He is over all of us, that His Law is supreme and inescapable, that, as individuals or as nations, if we defy Him we perish.

This cathedral proclaims the sovereignty of Almighty God as He has revealed Himself to us and to all the world in Jesus Christ His Eternal Son. Fully and fearlessly it stands for faith in Jesus Christ both God and Man as He is declared to us by the New Testament, and by His Holy Catholic and Apostolic Church through all its life, from the day when He rose from the dead and gave to His Church His great command and promise, "Go ye into all the world and preach the Gospel to every creature . . . and Lo, I am with you alway, even unto the end of the world."

This cathedral proclaims, as all Christian Churches do, that the one power that is great enough to bring in the day of justice and peace and brotherhood, the one power which can change the hearts and lives of men, the one power which can make this a better and a happier world, is the power of Jesus Christ the Son of God; and so this cathedral stands with its

doors open to all, offering its welcome to all, speaking to all of the help and blessing offered by Him who died for all, and is the Friend of all.

"CHRIST REIGNS!"

And, in common with the whole Christian Church throughout the world, this cathedral proclaims that, in spite of all the wickedness and evil and wrong that we see in this world, Jesus Christ reigns. In spite of all the evil that men do, His Kingdom will come here on earth as it is in Heaven. Nothing can stop it, or prevent it. Even now, in this disordered world, His Light

is shining, and is the one Hope and Guide for men. His love, and power, and truth will triumph. His grace and glory shall be made known. All men shall see and rejoice in His salvation. All the Nations shall bow before Him—because He is the Son of God, and He alone can make this a world of peace, and brotherhood, and love.

This is the message which this cathedral gives today, and will give from generation to generation.

"Jesus shall reign where'er the sun
Doth his successive journeys run."

"Alleluia: for the Lord God omnipotent reigneth."

FOREIGN

ENGLAND

New Church Constructed From Historic Material

Erected from historic bits and pieces of nearly a dozen London churches destroyed in air raids, St. Peter's, Grange Park, was consecrated by the Bishop of London on All Saints' Day.

The bell, dated 1785, originally hung in St. John's, Drury Lane; the roof timbers came from St. Stephen's, Bow; St. Mary's, Islington; St. Paul's, Edgware Road; and St. Paul's, Bethnal-green. The pews and pulpit came from St. Etheldreda's, Fulham Palace-road. The East End churches of St. Stephen and All Hallows provided the choir stalls and altar. The font and altar rails were originally part of the Wren church of St. Catherine Coleman; the lectern was formerly in the private chapel of Prebendary Austin Thompson, who was killed by a bomb outside the West End Church of St. Peter.

Requiem for Greeks

The Greek Orthodox Church of St. Sophia, London, was crowded on November 2d at a solemn Requiem for the Greek soldiers and civilians who have given their lives for Greece and the cause of the equal brotherhood and liberty of mankind.

In his sermon the Orthodox Archbishop Germanos of Thyateira declared that the Greek nation would be worthy of its martyrs and would never flinch or yield until victory came.

Attending the services were the Lord Mayor of London, members of parliament, British and Allied generals, soldiers and sailors, and men and women of distinction in many ranks of life.

Board to Decide Fate Of Church Railings

Because of the uncertainty among the English clergy as to the procedure in connection with the requisitioning of Church railings, the Press Bureau of the Church of England has issued the following statement:

"The incumbents and archdeacons concerned will be informed either by the local

authorities or by the Ministry of Supply if church railings are included in the schedules prepared by the local authorities of railings which should be requisitioned. If the incumbent and archdeacon agree that the railings should not be removed on the grounds either of their artistic or historic value, or that they are necessary for safety or protection, an appeal should be made at once to the assistant director of emergency work (salvage). He will refer the appeal to a specially appointed panel, who will advise the ministry, whose decision will be final. It is hoped that this procedure will protect sufficiently railings which on the above grounds ought not to be removed."

Intercession Service for Russians

Gathered together on the eve of All Souls' Day in an East End London church was a group attending a service of intercession on behalf of the Russian people. Leading the service was the Bishop of Chelmsford, Dr. Henry Albert Wilson.

Prayers were conducted from a rostrum draped with the Union Jack and the Hammer and Sickle. The proceedings closed with the singing of the *Internationale*, followed by *God Save the King*.

JAPAN

United Church of Christ Officially Recognized

The Japanese Ministry of Education has officially recognized the United Church of Christ in Japan, according to a cable received by Dr. A. L. Warnshuis, secretary of the International Missionary Council. The Roman Catholic Church has already been officially recognized.

The United Church represents the merger of more than 40 Protestant denominations. The merger was effected in 1940 following legislation adopted by the Japanese Parliament which barred foreigners from occupying executive positions in the United Church and cut off all financial help to churches from abroad.

According to the cable received by Dr. Warnshuis, the constitution of the United Church was officially approved by the government with "minor revisions."

Christian Education for Christian Educators

By the Rev. Thomas J. Bigham, Jr.

Fellow at the General Theological Seminary

THE thoughtful citizen of today is perhaps not so much appalled that once more a great world war is upon us, as he is appalled at the type of war that it is. He is not surprised by the fact that the struggle for power in Europe has suddenly at last upset the balance of power, for observers have long been remarking that it was a precarious balance. Rather he is astounded to discover that the conflict can be waged in such open terms, that one side can openly espouse a new morality which is based, not on the relationship of God to His world, but on the belief in the blood of a race, and which finds might right. Truly many Christians in Germany—or more likely, from Germany—find in this the anti-Christ, a veritable outburst of diabolic fury.

SECULARISM

When the thoughtful citizen awakes to this astounding fact, he begins to look for its cause that he may find its cure. He soon discovers secularism looming large among the causes—a whole system of life that tries to make sense of the world without taking into account the God who is the Meaning and the Mover of all life. He is confronted with "the world" in the New Testament sense of that word, life organized apart from God.

Among other reasons for the rise of this secularism he sees an organized neglect of the teaching of Christian Faith and Christian morals in almost all education, both abroad and here at home in this country. To be sure, there is here, even as there was for a long time in Germany, a great deference to Christian morals even though many intellectual leaders did not think very highly of Christian belief. Nietzsche long ago pointed out to his contemporaries that their attitude just meant, "God is dead, but you don't know it." And George Eliot was speaking for much of the thought of her age when she said that Christian belief meant nothing to her although Christian duty meant much.

But now the rise of this new morality, or perhaps more accurately, this new immorality in Nazi belief and practice shows how small chance there is of maintaining Christian duty without Christian belief. The heirs of Nietzsche believe not only that God is dead, but indeed that they have taken the place of God. Thus, as in the story of the fall of Lucifer from the status of a great and good angel to the status of the Evil Angel, self-exaltation and the pride that pretends man to have God's central place in the universe turn good people and good nations into forces of evil.

The thoughtful citizen is then compelled to ask himself whether this pattern of the rise of paganism abroad may not, must not be the pattern for the future of modern life even here in America. Christian morals are vaguely expected but not taught, Christian belief is not expected; indeed it is rig-

orously excluded from the great American system of public education. What other result here can be expected, the thoughtful citizen asks, than this same paganism which menacingly confronts us?

THE ANTIDOTE

Realization of this situation has led to the establishment in many cities, including New York City, of a new departure for American public education. This is the allowance that is now made for religious education under the auspices of church groups during the school-day one day a week. Such "released time," as it is called, for religion is a major rebuttal of the notion now inculcated by the ordinary exclusion of religious teaching from the public school curriculum—the notion that religion is a sort of play-time activity to be taken up, if you like, after the serious work of the day is over, or on a day when there is no study or work recognized as important by the government. It is also a plan that avoids a major objection to private or parochial schools for everyone. This is the objection frequently brought against the Roman Catholic parochial schools: that their segregation of their own children from other children results in a major division in loyalty to the country by the lack of sympathy for other children and the lack of knowledge of other children which it automatically engenders. The released-time program still preserves the unity of the educational system as a great and important civic enterprise; it thus makes real allowance for knowledge of other children as citizens of the same country, and yet faces the fact that these citizens of the one country do differ in one basic respect—their religious loyalties.

THE NEW YORK PLAN

The minimum requirements established by the board of education in New York are that the teaching be under the auspices of a recognized religious group, that the teaching be organized as a regular curriculum, and that the teachers meet the requirements set up by the board for its teachers in the public schools. The New York diocesan board of religious education has seen in this new departure in public education a serious challenge and a magnificent opportunity. To meet the challenge seriously and to make the most of the opportunity, the board has set up a further requirement over those of the public school board. It requires that the teachers in its accredited schools, which it is establishing throughout the diocese as opportunity occurs, be persons who have completed a course in Christian Faith and life. In consultation with the board the General Theological Seminary has prepared and is now offering such a course. This work of the seminary is in one sense a continuation of the extension courses which it has been offering during the past

five years for the laity of the city and surrounding parts, and a continuation of the work in the School of Religion conducted jointly by the board and the seminary. But in another sense this is a new work of the seminary, for it may be taken only by persons who have met the teaching requirements of the public school Board and is conducted with the definite aim of preparing teachers for the work of the released-time schools, for which it will certify them upon completion of the course.

The diocesan board and the seminary regard this course as of utmost importance for the genuine success of the new released-time schools. The value of the teaching always in the last resort rests with the teacher, rather than with equipment or situation or curriculum or materials. An informed and able teacher, one who knows both how to teach and what to teach, is the essential element in education. The teachers who are undertaking the course at the seminary (last year there were 50 registered for the preliminary course) are already recognized and certified by the New York board of public education. They are already able teachers, acquainted with principles and methods of pedagogy. But they cannot well turn their abilities to good use in a new field of learning, unless they are also familiar with that field of learning. They could not be content, either for their own peace of mind or for the real progress of their pupils, merely to try to keep one lesson ahead of the class or even a whole course ahead of the class. What they want is some introduction to the whole range of Christian thought and life, so that they can introduce their pupils to that thought and life. Their purpose is not to impart factual information but to educate for the formation of Christian character that absorbs and makes use of facts of Christian belief and conduct.

THE SEMINARY'S COURSE

To meet this situation the seminary is offering a two year course of lectures which are given two hours a week in the evenings. This two-year course is divided into six terms. The lectures given by the teaching staff of the seminary will deal, each for a term, with the Old Testament, the New Testament, Church history, Christian doctrine, the Prayer Book and Christian worship, and Christian ethics. The lectures with their required readings and examinations will provide real acquaintance with the major problems of Christian life today and the major principles of Christian doctrine, Christian discipline, and Christian devotion.

The whole project is designed specifically to take advantage of the recent recognition by civic leaders of the dangers in which civilization without religion stands. It also is a mission to the new paganism which comes from abroad and to the old secularism which we have long had here at home.

A Greater Anglicanism

THE Anglican communion is rather like Topsy — it “jest growed.” When Samuel Seabury was consecrated as the first bishop for a see outside the British Isles, when Charles Inglis was sent to Canada as the first missionary bishop, when William Jones Boone became the first missionary bishop in the Orient, there was no conscious following of a plan to evolve a world-wide fellowship of Churches united only by the bonds of a common heritage and ministry, a common liturgy and faith. Each step in that process was taken in response to a particular need at a particular time — and sometimes it was not taken until it was long overdue. But today, next to the Orthodox communion, Anglicanism is the greatest fellowship of more or less self-governing Churches in Christendom.

Bishop Hall of Hongkong, our distinguished overseas guest, believes that the time has come for Anglicanism to recognize that it has grown into what he terms the “world-wide Episcopal Church,” and to plan accordingly. In his Hale Sermon [L. C. November 26th] he made extensive proposals for integrating Anglicanism, borrowing from the experiences of the Roman Catholic Church and of the Ecumenical Movement to formulate a “new Episcopal Church order” suitable for this day and age. His proposal is, in effect, an Anglican “Union Now” proposition, combining national or provincial autonomy with “cross-fertilization” and a strong central government.

Bishop Hall reminds us that already the Anglican communion (or, as he terms it, the world-wide Episcopal Church) has actually grown far beyond our customary concepts. “The chief sin of omission of our generation,” he says, “is that we have failed to realize what God has been doing in the development of the Episcopal Church throughout the world. We have found it easier to let Dr. John R. Mott and Dr. J. H. Oldham and Dr. William Paton do our thinking for us.” We have thought too much in terms of nationalism on the one hand, and interdenominationalism on the other. We have regarded the younger Churches of the Anglican communion with a possessiveness that, Bishop Hall believes, is positively sinful. For example, our own Church still calls three strong dioceses in the center of the Church in China “missionary districts of the Protestant Episcopal Church of the United States of America.” As an illustration of the anomaly of this, he cites his own experience:

“My first sharing in the consecration of another bishop was in Shanghai, when Bishop Nichols was consecrated as assistant bishop of the diocese of Shanghai. Bishop Norris, the Presiding Bishop of our Church in China, duly elected as such in General Synod in accordance with our canons, vested with all the traditional authority of the Church, was presiding at the consecration. The time came for the oath of allegiance to be taken. I can still feel the shock of surprise I felt when I heard the words of allegiance given, not to the Presiding Bishop of the Church in China, but to the Presiding Bishop of the Protestant Episcopal Church of the United States of America. Equally anachronistic, two years ago, was a consecration in the diocese of Anking of the diocesan bishop and his assistant. A bishop of American nationality presided at the first ceremony, when the diocesan bishop was consecrated. He then

handed over to the Presiding Bishop of the Chinese Church for the consecration of the assistant, who was of the Chinese race.”

By contrast, Bishop Hall cited the recent consecration at Hongkong of the Bishop of Singapore, in which for the first time a bishop of American nationality was the consecrator of a bishop of English nationality. “There are in fact,” he adds, “no British bishops, no American bishops, no Chinese bishops. There are only plain ‘bishops in the Church of God.’”

We fully agree with Bishop Hall in this observation. Under the stress of circumstances, the Church in Japan has achieved a real national unity and has severed the ties of Church government binding it to the “home Churches.” We believe that the same thing ought to be done in China, and perhaps in the West Indies. Why should not the loyal Church people of these areas be permitted to elect their own bishops and organize their Church life into truly autonomous Churches or provinces? In the case of the West Indies, why should the Church in Haiti, for example, be a missionary district of the American Church, incorporated in the province of New York and New Jersey (with which it has little in common), while the Church in the nearby island of Jamaica is a diocese of the Church in the province of the West Indies, choosing its own bishop who owes allegiance to the Archbishop of that Church? Can’t we get beyond national lines in the government of our part of the Holy Catholic Church?

BUT the autonomy of indigenous Churches is only a part of Bishop Hall’s plan. To make this a unifying rather than a divisive factor, he would balance it with three agencies designed to draw Anglicanism closer together. (1) He would set up an “interprovincial council of coöperation,” composed of bishops, priests, and lay representatives from all parts of the Anglican communion, to meet at least once in five years to consider matters of common interest. (2) He would draw from Rome the idea of a central educational center, by the establishment at some fixed point of a “central staff college” — a place where there would be gathered from every corner of the Anglican world from fifty to a hundred young but mature priests, to study together and develop “a real coöperation in thought and study, in knowledge and friendship, of those who are to share responsibility for leadership in the future.” (3) And from the Ecumenical Movement, he would borrow the idea of a permanent traveling secretariat, which would attend national synods and conventions, and “should handle questions of the interavailability of personnel and money, and the control of the central staff college, and should have power to call special conferences for special purposes.”

All of these suggestions have real merit, though the third one would require safeguards to prevent the growing up of a super-bureaucracy that might come to dominate the Church. On a national scale, we already have the germs of a “central staff college” in the College of Preachers at Washington. But what would be needed would be a graduate institution with a larger permanent faculty, to which priests could come for a year or two, after they had spent perhaps five years in the ministry, for more intensive training. And there would have to be something parallel to the Rhodes scholarships to provide

for bringing men to this center from all parts of the world. Here is surely a project to capture the imagination! It would be a great thing for the Church.

With so many problems of Church order does Bishop Hall deal that it is impossible to do justice to all of them in a single editorial. When the sermon is available in published form we shall hope to comment on other phases of it, notably on what he has to say about the relationship of Anglicanism to the Ecumenical Movement. But there is one other proposal that we should like to touch upon at this time, because it is along lines that we have previously discussed editorially. We refer to his reference to the democratization and decentralization of what we have known as the Lambeth Conference. He says:

"I would also like to say a word about the Decennial Conferences of Bishops. I have deliberately not till now called these Lambeth Conferences, because I believe that it is an open question as to whether it is right that these conferences should continue to be held always in the same place. You will notice that the International Missionary Council has copied from us the idea of decennial conferences (Jerusalem, 1928, was followed by Madras, 1938), but they have deliberately placed these conferences in different parts of the world, and have not established, as they might well have done, the tradition of holding the Conference always at Jerusalem. It is possible that the Decennial Conference of Bishops should also travel. It is possible that the Episcopal Church in America should invite the consultative committee of the Lambeth Conference to hold the next Decennial Conference in Washington. Ten years later it might go to Cape Town, ten years later to Calcutta, and so to Toronto, Sydney, Peking, Edinburgh, back again to London or Tokyo—but I have already gone beyond a whole century in the life of the Church, and to do so is unreal thinking.

"It is important that in thinking about the world-wide Episcopal Church Order we should realize the differences as well as the similarities between say the Lambeth Conferences, the great conferences at Madras, Jerusalem, etc., and the international Eucharistic Congresses held by the Roman Church. The Lambeth Conferences and the Ecumenical Conferences are similar; they meet for consultation on faith and order. But the Eucharistic Congresses of the Roman Church are for the deepening of faith and life in a certain locality. It is for a similar reason, the desire to make a spiritual impression on a local church situation, that Jerusalem, 1928, was not followed by Jerusalem, 1938, but rather by Madras, 1938. In other words, though the Ecumenical Conferences were primarily for consultation, and in that they were like the Lambeth Conferences, they combined with such conferring together some of the principles of the Roman Catholic Eucharistic Congresses. The Missionary Council of the Church of England had planned to use the Lambeth Conference of 1940, to make a similar 'spiritual dint' on the churches of Great Britain.

"In considering therefore whether or not the Decennial Conferences of Bishops should travel, the importance of this spiritual dint upon a local situation would have to be weighed very carefully side by side with the importance, for example, of Rome as a center in the international system of the Roman Catholic Church, and of the fact that an essential principle of Episcopal Church dogma is the historic fact of the Incarnation and a general view of the Church and history which requires, as Rome does, a local center for its full sacramental expression."

WE SHOULD like to see this broadening of the Lambeth idea. It is going to be difficult, even after the war, to hold such a conference in England in the near future. Lambeth Palace itself has, we understand, been severely damaged. Normal life in the British Isles has been disrupted, and will not be easily resumed the day after an armistice is signed. Would it not be a gracious thing for the Church in America to invite the bishops of all the Anglican communion to meet in this country as soon as possible after the war? We believe that the bishops of the Church of England would welcome such an invitation, extended, of course, after proper consultation with the Archbishop of Canterbury. And a "Lambeth-in-America" would be of inestimable value in strengthening the life of the Church in the United States, and throughout the Western hemisphere. It is not too soon to begin to look forward to such a possibility, and to begin to plan for it.

Certainly Bishop Hall has given us many things to think about. His Hale Sermon was a statesmanlike document, and one that should have thorough study and consideration. We hope that it will stimulate constructive thought in many quarters, both official and unofficial.

A Significant Conference

THE conference of clergymen and business and industrial leaders, held in Washington November 21st to 23d and reported in our columns this week, is one of the most significant of the meetings held in this country under religious auspices to consider the fundamental questions of Christian peace aims and post-war reconstruction.

For one thing, the conference at the College of Preachers was probably the most representative of the many that have been held following more or less the Malvern pattern. It is unfortunate that Mr. Willkie and Professor Tawney were unable to be present, as they would undoubtedly have contributed valuable elements to the discussion. It might have been well also not to confine the labor representation to the American Federation of Labor, but to include also representatives of the generally more radical Congress of Industrial Organizations, if a true cross-section of industry was desired. But the conference was intentionally kept small, so that real progress could be made. And progress was made, considerably beyond that indicated in the only report made public. This was partly because, in the discussion of such controversial matters as the post-war social order, men spoke freely knowing that the discussions would not be reported beyond the agreed-upon release; but it is regrettable that they did not feel that they could publish their findings on this subject as well as on that of international relations.

In the report that was released, it was not the specific group of "peace aims" that was of primary importance, but rather the spirit in which the subject was approached. At the very outset was recognized the fact that a Christian approach to the tangled problems of international relations must be in "a spirit of penitence, with full realization of the fact that the present troubled condition of the world reveals a divine judgment upon sin in which all nations are involved, and that all share in the responsibility for what has happened." Coupled with this is a recognition that this time, in the post-war reconstruction, America must "resolve to shoulder the burden of responsibility." And the concept of a political League of Nations is replaced by the Christian concept of the family of nations. If, in the providence of God, this approach to the peace settlement shall govern the hearts of the statesmen who ultimately will have to wrestle with the problem, there is

hope that the unhappy story of 1919 to 1939 may not be repeated, and the cycle of recurring wars which some regard as inevitable may be brought to a permanent close.

As to specific peace objectives, the conference offered nothing new. It specifically endorsed five of the principles of the "Atlantic Charter"—omitting, perhaps significantly, the provision for unilateral disarmament of the Axis nations. In this the conference differed from the Federal Council's Commission on a Just and Durable Peace, which felt the Roosevelt-Churchill declaration to be highly inadequate from a Christian viewpoint. And the conference recognized, with the English Church leaders, that "international institutions must be created or recast to insure the loyal and faithful execution of international agreements"; but no suggestion was made as to the way in which such institutions should be changed. Finally, the conference called for the "complete defeat" of the aims of "the exponents of a philosophy which is utterly inconsistent not only with the treasured traditions of our American life, but with the ideals and teachings of our Christian faith"—*i.e.*, the Nazis, and their Italian and Japanese allies.

As a beginning, this conference is significant and valuable. It did not probe as deeply nor advance as far as the Malvern Conference. It could not, for Washington started from "scratch," while Malvern had behind it years of study and preparation. If the Washington conference is followed up, both by the same group and by similar groups in other parts of the country, it may go far toward the shaping of a sound Christian public opinion. But if it is not followed up, it will soon be forgotten and will make little or no lasting impression. The Church looks to its Commission on Social Reconstruction for leadership in this all-important followup.

A Witness to the World

WE HAD the privilege of attending the great service on Advent Sunday when the Cathedral of St. John the Divine was opened for its entire length. It was a thrilling moment when the huge grey curtain was drawn back, and the procession marched through to the sanctuary, there to begin the celebration of the Holy Communion before perhaps the largest throng of people who have ever worshiped inside a cathedral in this country. And it was a reverent throng, not gathered out of idle curiosity to witness a spectacle (though that they did), but drawn from far and near to unite in the worship of Almighty God and to rejoice in the setting apart of this holy place in His Name.

A few weeks ago we attended another great service, in Washington Cathedral, when Bishop Tucker was solemnly enthroned in the official seat which is hereafter to be the *cathedra* of the Presiding Bishop of this Church. That, too, was a reverent, dignified, and impressive service of worship and of witness.

These two significant events, in New York and in Washington, are evidence of the value of having in this country, as in the Old World, great cathedral churches in the principal centers of population. There is something about a great cathedral that testifies to the permanence, the strength, and the serenity of the Catholic Faith as nothing else can do.

Sometimes people lament the fact that money is spent on cathedrals that might have been used for missionary purposes, or for some other worthy object. Such criticism, it has always seemed to us, is shallow and unthinking. If, as we believe, our Faith is the central fact of life, if it is to permeate the whole of life, then its temples should bear witness to that centrality, to that universality. Even the tiniest missionary chapel should

be made as beautiful, as dignified as loving care can make it. Ornamentation and ceremonial, whether simple or elaborate, should be the best of its kind, and should reflect the desire of the priest and the congregation to worship the Lord in the beauty of holiness. Similarly in a great diocese, with its center in a metropolitan area, it is fitting that the religious life of the community be summed up in a great cathedral, worthy to serve as a house of prayer for all people, and to stand as a witness before the world that the Kingdom of God is near at hand.

What will be the future of New York, and of our nation? It was only yesterday, as history goes, that the Dutch first bought Manhattan from the Indians for a few trinkets, and later traded it to the English for the land in South America that has so recently been in the headlines. Today skyscrapers cover the island, and subways burrow through it, while peaceful transport planes fly above it. Tomorrow? Who can say? But it is reasonable to believe that hundreds of years from now, when the Chrysler Building and the Empire State Building shall have long since disappeared, the Cathedral of St. John the Divine will yet bear witness to the Faith of the Holy Catholic Church.

President Roosevelt sounded the true note when he wrote to Bishop Manning: "The opening of the whole interior of this noble fabric will bear witness to all the world that in this country we still place our faith in the eternal truths of religion." Such a witness is particularly timely in the present national emergency. And it will continue to be a valuable reminder, both to ourselves and to the whole world, in the difficult years that lie ahead of us.

Brethren in Christ

WITH political relations between the United States and Japan more critical than ever before in the history of the two nations, it is worth while to call attention to the ties that still bind Japanese and American Churchmen together, and which we hope will never be severed.

On November 30th the Brotherhood of St. Andrew in Japan celebrated its tenth anniversary, and the annual Advent Sunday corporate Communion was observed by men and boys throughout the Nippon Sei Kokwei. The official standing of this observance is indicated by word just received that the Brotherhood has been accepted as an official agency of the Holy Catholic Church of Japan, with Paul Rusch, only remaining American missionary, as its adviser. A cable from Mr. Rusch reports that a tenth anniversary service was held in the chapel of St. Luke's Hospital, Tokyo, and asks the prayers of the whole Church for the Japanese Brotherhood.

On the same day, hundreds of parishes of the American Episcopal Church also observed the annual corporate Communion of men and boys, thus uniting their prayers with those of the Japanese Churchmen for the same purposes, in the fellowship of the same faith. In many of the army camps having priests of this Church as chaplains, this observance was held.

Thus is demonstrated anew the fact that in Christ all men are brethren, regardless of race or nationality. May we never let any "national emergency" cause us to forget this cardinal precept of our Christian faith.

VERY OFTEN people who denounce Communism do nothing to promote the only antidote for it, the cultivation of justice, truth, mercy, and love.
—*The Desert Churchman.*

Correspondence

I WANT to take part of our page this issue to discuss matters which have been raised by a good many kind correspondents. (Let me say parenthetically how grateful I am for the many letters, from the clergy and laity as well as professional craftsmen, which have come in during the past month. I am delighted; I think that is what a page of this kind is for; and I hope there will be time for me to answer all correspondence personally.)

Several letters raised important questions about the character of altars. I stated a principle, in the last issue—"That we must see the purpose clearly"—and illustrated it by speaking of the purpose of an altar, describing it as "a block and a table and a grave and a mount." Sometime soon I want to devote a whole page to altars. I'm sure that then one would want to say a good deal more about an altar than the four-fold description given. But an altar must be at least that; and I should think it ought to be clearly that—a block of sacrifice, a table of fellowship, a grave out of which life comes, and a mount of Law and Transfiguration and of the enthronement of a Victim.

The objection one feels, I think, to altars which are decorated with bumps in the middle, and shelves all around, and minarets aloft, is that they don't stand for anything in themselves, but seem to exist only as a place to put beautiful and even sacred vessels and ornaments. This is the sideboard theory of altars. It arises from our familiarity—perhaps over-familiarity—with altars in our churches. We are too sophisticated or too secondary. We don't

often enough contemplate the grand, bitter, costly simplicities of our religion. When we do come face to face with the elemental things—sacrifice, communion, and death and life—then we want something that speaks of them far more surely and far more uncompromisingly than a good many of our theatrical altars do. That's the only point I was making.

New Materials

Several other letters raised the general question of how far we ought to go in the use of new materials and new designs. I don't know that there is any peculiar "ought" applying to ecclesiastical things that would not apply equally well elsewhere. I would say, I think, that the proper use of any material is determined by what it is in itself and what it is supposed to do in the total picture. An enthusiastic friend of mine who is interested in plastics has great visions of churches which will be made largely of plastics and filled with ornaments of plastic material. I should doubt very much that we would ever come to any extensive use of plastic material in churches. There is no peculiar fault in that sort of material, any more than there is in magnesium or white pine or neon lights. But there are materials which express more clearly the value we put on what we want to do and which are more worthy of the purposes we intend than these, generally speaking.

Much the same comments would apply to questions of design. I questioned, last month, the use of interior neon lighting in an enameled bronze altar cross. There is, I think, nothing wrong with neon lights. But I do not see what purpose is served by

lighting a cross on an altar, as if it were an advertisement. This may be pure prejudice; but it is not prejudice against the use of the material as such, but against what I would think of as unclear or misunderstood purpose.

Christmas Presents

I want to say a little, this issue, about the business of Christmas presents and the arts and crafts of the Church. Every time I go into a store or look at a catalog dealing in the minor crafts, I wonder why it is that more churchpeople don't give their friends "religious articles" (as I think they are termed) for presents. I know very few homes which have too many pictures, crucifixes, prie-Dieux . . . and I am sure that most friends would a lot rather have crosses than cocktail-shakers, or the equivalent.

There is, of course, an enormous amount of trash sold under the category of "religious articles." But we are not bound to buy it; and we can go to responsible dealers and find well-designed and handsome gifts which are truly welcome in many homes. How eager we ought to be to surround ourselves with the symbols of our religion, not for ostentation, but for the continual reminder of our profession! And how timid we are when we go to buy our presents and are roared at by the advertisements for secular things!

Another year I hope I can fill a page with representative pictures of this sort of Christmas present. But catalogs can be had for the asking; and a visit to a Church store is possible for many of us. May there be many who will take this lead, especially this year.



← STATUE OF OUR LORD: for a tryptych in Christ Church, Houston, Tex., designed and carved in the studios of the Ossit Church Furniture Co. The figure seems to convey, through rather striking design, exactly the sense of majesty and tender mediation and blessing which such a statue should teach. The eternal priesthood of God is what even a child would learn from kneeling and looking at this.

PULPIT: Designed and executed by the J. and R. Lamb Studios, this pulpit and a chancel parapet (not shown) for St. Stephen's Church, Richmond, Va., are excellent examples of free and intelligent use of traditional Gothic detail and clear symbolic teaching. St. Peter and St. Stephen are to be seen in the picture, and St. Paul and St. John appear on the other two sides. The pulpit and rail are given in memory of Thomas Williamson Purcell by his widow. →



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What Is Death?

II. "As the Tree Falls"

By the Rev. Desmond Morse-Boycott

HOW does mankind die? Generally, as it has lived. The habits of a lifetime are never stronger, it would seem to me, than when a man lies waiting for the imperious summons of Death the Reaper. Lacordaire loved God with all his heart and all his soul and all his mind. Thus, when he came to die, "Mass was said in his room daily, and he liked every day to have some part of Bossuet's *Preparation à la Mort*, or the *Acte d'Abandon à Dieu* read to him; but the thought of death was long familiar to him. In his extreme weakness he said, pointing to the crucifix, "I cannot pray, but I can look at Him." Every day he had some part of the Bible read to him, selected especially from the Acts of the Apostles, the Gospel of St. John, and some of St. Paul's Epistles."

As a tree falls, so shall it lie. Why should the Church of the ages lay such emphasis upon the necessity of holy living and holy dying if, as some affirm, this life is but one of a series of incarnations, or the first of a series of probation, begun here and continued in the after life? Because she believes that the way we use our opportunities here, according to the

light we are given, determines our future in the world beyond. Even if you do not agree that our probation is limited to one life here on earth, you must at least confess that, in the light of our actual knowledge, it is unwise to gamble on a further chance.

Do our last terrified moments redeem a misspent past, so that, having had our fling in this world, we can creep into the abode of the Blessed by a timely reversal of attitude and a formal acknowledgement of wrong-doing? My own experience as a priest is that such an insincere intention, kept in view occasionally as a kind of vague insurance against final calamity, must be not only worthless in God's sight but is not put into effect when the time comes.

Nearly everyone has witnessed death in the domestic circle—once, twice, perhaps thrice. Multitudes see death on a wholesale scale during war—the outcome of a frenzy which bears no resemblance to normal life. But does war turn the heart towards God, so that it prepares to meet Him? Does it necessarily produce a religious-minded nation? You know the answer as well as I do.

As a priest I have seen what I will call

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"domestic death" on a large scale. Mine is the lot, too, of the doctor and the nurse, and, in a less grim degree, of the undertaker, who arrives after the event. This is what I have observed: Despite the fear that people have for death when it comes toward them, the idea of death-bed repentance is a myth.

HABITUAL SIN

There are, of course, glorious exceptions—"Between the stirrup and the ground, repentance sought, repentance found." It can be found if it is sought, but it is seldom sought, because the habits of a lifetime—casual disregard for God, self-love, self-deceit, self-excusing—are too strong at a time of crisis, when strength of mind and body are all too pitifully weak to make a deliberate change.

Time and again I have stood by deathbeds, in environment desolate or luxurious, in the squalor of slums, the spotlessness of mansions, or the white cleanliness of the hospital. I have touched the weak hands and whispered into the ears of men and women, who must, by all the laws of probability, have fallen into grave sin over and over again. Entreatingly, softly, I have said: "You won't be here much longer. Won't you make your confession?"

Behind the privacy of the screens I have sat by the bedside and held a crucifix up to the closing eyes, and repeated my entreaty. But the reply has been monotonously the same.

"I haven't done anything wrong."

"I have always been a good wife [or husband]."

"I have brought up my children well."

"No, thank you. I haven't got anything to confess."

"Well," I have continued, "make at least one act of sorrow for forgotten sins."

Then I have put the crucifix to their lips and gone away with a sorrowful hope that the affective act of kissing the crucifix may have aroused in the tired mind some consciousness of sin, some hope of Heaven.

LEARNING REPENTANCE

Blessed are they who, in the days of their childhood, are taught the reality of sin, the meaning of penitence, the joy of absolution.

There comes to my mind at this moment, the vision, its crystal clarity undimmed by

the passage of the years, so that it might be happening now, so clearly do I see it, of a little boy who, commissioned to hold his mortar-board at the Church door after a service of song, was tempted to put a sixpence into his pocket and succumbed to the temptation. He was not himself for a week or two. I noticed with disquiet, the poverty of his class-work—he was a bright youngster who took the keenest interest in his work and did it well—the general tendency of a restless spirit to kick over traces without being really naughty, and a sudden loss of interest in his person—untidy hands, unbrushed hair, a slovenly wearing of uniform. As a schoolmaster I rampaged, as a priest I waited.

For three weeks in succession he let the weekly hour of confession pass by. But now, at last, he is kneeling of his own accord before the crucifix, and accusing himself: "I took a sixpence in church and spent it on sweets." There is a pause, and I can see that he is trembling, not being quite sure in his little mind whether the priest or the schoolmaster will operate.

"That was a pity," I mildly observe, "because it was God's sixpence. Do you think you could pay it back?"

"I'm broke now, Father, but I will."

Then his eye rests on the figure of his wounded Master, and his eyes fill with tears, and great big drops fall down on to the prayer-book. He finishes his confession, and admits that the misery of heart and mind he has felt over the sixpence made him go to pieces. But now remorse is transmuted into penitence. No longer is the sin related selfward, but Godward.

Absolution heals him, and sends him away with tears undried, for still he weeps in the quiet, thronged solitude of the chapel, murmurous with the songs and sighs of boyhood glimpsing immortality. But they are tears of quiet joy, the joy of knowing forgiveness and the peace that passeth understanding. He had sorrowed to repentance, and what carefulness it wrought in him, yea what clearing of himself, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! And not satisfied with confessing to God and to me, he, unnecessarily, but with superb courage, of his own accord accuses himself in the hearing of the whole school, and is given—the hat

OBLATION

TO THEE I offer, Lord, Life's little day,
Spring dawn, the sunlight, and the birds' sweet strain;
My silent peaceful way;
September skies and fields of waving grain
Swept by winds from the boundless unseen main
Or islands far away:
To Thee I offer, Lord, Life's splendid day,
Ecstasy, triumph, unremitting pain;
Fragrance of May;
The bloom of summer and the falling rain;
Then the still longing for Thine arms again
And autumn's fading ray.

HELEN HAWLEY.

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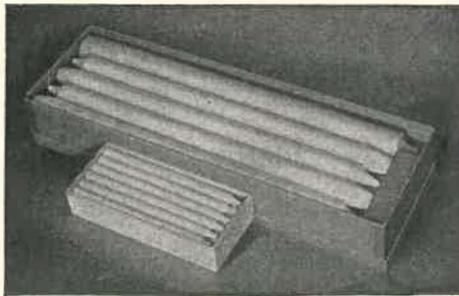
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But educated consciences are not made in a moment, least of all in the moment of dying. A lifetime of stress and struggle, of failure and courageous effort to rise on stepping stones of our dead selves to higher things, is all too short to make an educated conscience.

"GOD'S LAST CHANCE"

I would not have you suppose, however, that I have never heard deathbed first confessions, when the soul has discharged its pent-up horror of sin committed and been filled with the peace that passeth understanding. Yet these occasions have been few and far between, and thus stand out on the horizon of my bygone ministry as mountains above the dead plain of inertia and ignorance. Too often has the sluggish soul let things slide in life to be able to get a grip on itself in the last hours.

One may reasonably assume, as many spiritual writers do, that the operations of grace are peculiarly energetic at death, as if God would seize His last chance of arousing His child to an acknowledgement of His Sovereignty, ere faith be lost in sight, but they have been powerful, also, in life, and thwarted. That God can fail is but a consequence of His gift of freedom to each created soul, the inalienable birthright which He does not take away or overcome except by pleading. He is powerful to help us only when we make an effort to cooperate with grace, raise a cry for help, however inarticulate. Here is an example:

Frequently an elderly man, a waiter in a London hotel, used to write me anguished letters deploring his sins and begging for my help. He would, he said, make his confession if I would give him a time that suited his work. Each time I would suitably arrange, and then wait in church in vain. The next day there would come a profound apology for cowardice and a plea for yet another chance.

But one day, at long last, I saw him enter the church, look toward me in my confessional and hurry quickly out. Then there came another letter.

At last, however, the day of triumph dawned, and he knelt mutely, evidently afraid to approach my confessional. So I went down the church and led him to it. Sweat poured down his face as he stumblingly made his first Confession—and his last. There were moments when he could not go on, and I had to help him.

But at last it was all over, and in trembling silence he heard the absolving word, and wept like a little child who, having committed an apparently unpardonable offense, finds himself all at once forgiven, and enfolded in the arms of love. With the light step of a child he walked out of church, though his tread had been heavy with care when he entered, out of that precious fragment of time into the realms of eternity, for he died soon afterwards.

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WESTERN NEBRASKA

**St. Mark's Pro-Cathedral
Consecrated**

On Sunday, November 30th, St. Andrew's Day, St. Mark's Pro-Cathedral, Hastings, Nebraska, was consecrated. The consecration service was held at 8 P.M., with Bishop Beecher of Western Nebraska, as the consecrator. Bishop Brinker of Nebraska (the mother diocese) preached the consecration sermon. The Very Rev. George L. Whitmeyer is dean and rector of St. Mark's.

Bishop Beecher was dean of Trinity Cathedral, Omaha, from 1904 to 1910, when he was consecrated Bishop of Western Nebraska in a very impressive service at Trinity Cathedral on November 30th. This service, therefore, marked the 31st anniversary of his consecration. Because of this and his deanship at Trinity Cathedral, a number of Omaha people were present at this consecration service at Hastings.

Bishop Beecher is vice president of the board of directors of Clarkson Hospital and vice president of the board of trustees of Brownell Hall. He has been very active in connection with prisons and juvenile court. He is a charter member of the American Association of Criminal Law and Criminology. He has served many Church and secular organizations and is contributing much as president of the Pine Ridge Historical Association. The consecration of St. Mark's Pro-Cathedral, Hastings, and the 31st anniversary of his consecration as Bishop of Western Nebraska, mark a high point in his many years of fine service in the missionary district of Western Nebraska.

NEW YORK

St. Anne's Centennial

St. Anne's Church of Morrisania, commonly called the Church of the Patriots, has been celebrating its centennial this year. The property on which it stands, two city blocks which are part of the original

farm of Jonas Bronck in the present-day Bronx, has been in use as a place of burial for 127 years, and the church building itself has been a place of worship since 1841.

In the crypt of St. Ann's lies the body of Lewis Morris, signer of the Declaration of Independence, from the City of New York. He was also Commander-in-Chief of the Westchester Militia during the American Revolution. With him are buried Mary Walton Morris, his wife, Judge Lewis Morris, first governor of the state of New Jersey, (1672) and first native born chief justice of the state of New York; Judge Robert Morris, mayor of the City of New York (1885), and a host of other patriots.

At the entrance to the church, in a private vault, lie the remains of Gouverneur Morris, "penman" of the Constitution of the United States, Washington's Minister to Paris during the French Revolution, and author of the clause in the New York constitution providing religious freedom. The Morrisania district in the South Bronx is named after the Manor of Morrisania, and St. Ann's Church after Ann Carey Randolph of Virginia, seventh in line from the Princess Pocahontas, wife of Gouverneur Morris, who built the church. Her remains rest in the crypt of St. Ann's.

St. Ann's today is a virile parish, ministering to the people of the district and providing not only many parochial activities but also community projects, such as the American Bluejackets (an organization for American boys), the South Bronx Community Club, and various other organizations. The rector is the Rev. Dr. Charles Edward Russell.

WASHINGTON

**Dr. Z. T. Phillips Installed
As Dean of Washington Cathedral**

The Very Rev. ZeBarney Thorne Phillips, D.D., was installed as Dean of Washington Cathedral with impressive ceremonies on November 26th.

The ceremony of induction, arranged by Rt. Rev. James E. Freeman, D.D., Bishop of Washington, for the occasion, attracted a congregation numbering close to a thousand and represented many different Christian bodies. Also represented were the U. S. Senate, of which the new Dean is the chaplain; the U. S. House of Representatives, the Supreme Court of the United States, and other organizations.

Presenting Dr. Phillips were Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor of Maryland and the predecessor of Dr. Phillips, and Rev. Anson Phelps Stokes, of Lenox, Massachusetts, formerly actively connected with the Cathedral staff.

Among the distinguished guests were: The Vice-President and Mrs. Henry A. Wallace, Associate Justice Stanley F. Reed and Mrs. Reed, Associate Justice James F. Byrnes and Mrs. Byrnes; Senator and Mrs. Carter Glass; Senator and Mrs. Gerald P. Nye; Senator and Mrs. Joseph C. O'Mahoney; Senator and Mrs.



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Guest clergy in the procession included the Rev. Albert Joseph McCartney, minister of the Covenant-First Presbyterian Church; the Rev. Dr. Seth R. Brooks, minister of the Universalist National Memorial Church; the Rev. Dr. James Shera Montgomery, Chaplain of the House of Representatives; and Rabbi Norman Gerstenfeld of the Washington Hebrew Congregation.

Also present were: Msgr. William Richard Arnold, Chief of Chaplains, U. S. Army; Rev. Dr. Edmund Hughes Pruden, pastor of the First Baptist Church of Washington; and Rev. Dr. Robert Stewart McClenahan, former dean of the American University in Cairo.

WEST MISSOURI

Valuable Communion Silver Returned

Communion silver valued at \$2,500, stolen in September from the sacristy of Grace and Holy Trinity Cathedral in Kansas City, has been returned.

A voice informed Bishop Robert Nelson Spencer over the telephone that the stolen chalices, ciboria, and patens could be found in the basement of an empty house two blocks south of the cathedral. The same information was telephoned to police headquarters. Diamonds and other jewels had been pried from some of the holy vessels which were the private property of Dean Claude W. Sprouse for use in conducting Communion services in private homes.

LONG ISLAND

Army-Navy Commission Appointed for Diocese

An Army and Navy commission has been appointed in the diocese consisting of the Ven. Ernest Sinfield, the Rev. William H. Melish and the Rev. John H. S. Putnam. Among the things they hope to accomplish are the sending of a personal letter at Christmastime and other occasions throughout the year to every young man in the service from this diocese: and to contact the men from outside the diocese who are stationed in Long Island's camps.

Arrangements are being made for celebrations of the Holy Communion in all of the bases of the army, navy and air force in Long Island during the Christmas season, as an assistance to the chaplains who are stationed here.

DEATHS

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

Charles L. Barnes, Priest

The Rev. Dr. Charles L. Barnes, rector emeritus of St. Paul's Church, San Diego, Calif., died at his home in that city on November 24th. He was 77 years of age.

Dr. Barnes was born in Waukesha, Wis., April 13, 1864. After graduation from Lawrence College in 1887 he spent several years in business. He was ordained deacon in 1894 and priest in 1895, both by Bishop Nicholson of Milwaukee. In his long ministry he served only three parishes. He was rector of Trinity Church, River Falls, Wis., from 1894 to 1896, and rector of Trinity Church, Baraboo, Wis., from 1896 to 1902. On January 1, 1903, he became rector of St. Paul's Church, San Diego, serving as such for 33 years. During his rectorship the church was twice enlarged, a rectory built, a large site secured for a new church plant, and a massive parish house erected. Lawrence College gave him the honorary degree of Doctor of Divinity in 1934.

When the convocation of San Diego was organized in 1908 Dr. Barnes was elected as rural dean, and held that post until he declined further election in 1940. As such he served for many years as an ex-officio member of the diocesan executive council and its department of missions. He also served as a deputy to the General Conventions of 1913, 1916, 1919, and 1922.

Dr. Barnes was twice widowed. In 1890 he married Miss Janet Rankin, of Manitowoc, Wis., who died in 1901. The next year he married Miss Martha Baker, of Madison, Wis., who died last June. He is survived by three sons, Canon C. Ran-

kin Barnes, who succeeded him as rector of St. Paul's in 1936, and Stanley N. Barnes and Walthew Barnes, both of Los Angeles.

The requiem for members of the family was celebrated by Canon Barnes at St. Paul's Church on November 27th. The burial service was conducted later in the day by Bishop Stevens of Los Angeles, assisted by Suffragan Bishop Gooden. Interment was at Greenwood Cemetery.

Gardiner C. Tucker, Priest

The Rev. Gardiner C. Tucker, D.D., for 56 years rector of St. John's Church, Mobile, Ala., died November 10th. He is believed to have been the oldest active clergyman in the Anglican communion—90 years—at the time of his death.

The funeral service was held at St.

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EDUCATIONAL

COLLEGES

New Chaplain for Columbia

The Rev. Stephen Bayne, rector of St. John's, Northampton, Mass., has accepted the chaplaincy of Columbia University, effective July 1st. He succeeds the Rev. Raymond Knox who is to retire from the post in June.

SECONDARY SCHOOLS

Bishop Oldham Installs

Fr. Wood at Hoosac

Bishop Oldham of Albany instituted the Rev. Meredith B. Wood as rector of Hoosac School, Hoosick, N. Y., on November 15th in All Saints' Church, Hoosick.

The Rev. Granville Mercer Williams, superior SSJE, preached the sermon. Both Bishop Oldham and Fr. Williams are trustees of the school. The Rev. James L. Whitcomb, St. Barnabas' Church, Troy, N. Y., former headmaster of Hoosac, read the psalm.

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DEATHS

John's on Armistice Day. Bishops Carpenter of Alabama and Kirchoffer of Indiana, as well as many other clergymen, took part in the service. Roman Catholic, Protestant, and Jewish leaders paid tribute to the patriarchal priest whose long service in Mobile had endeared him to the hearts of people of all faiths and races.

Editor's Comment:

It would be impossible to give an adequate account of Dr. Tucker's life in the usual limits of an obituary item; in the next issue of *THE LIVING CHURCH* we plan to publish an article about him by his son, the Rev. Irwin St. John Tucker.

Deaconess Susan T. Knapp

Deaconess Susan T. Knapp, for 20 years an evangelistic missionary in Japan, died in Los Angeles, November 21st, after a long illness. The funeral was from the Church of St. Mary of the Angels, November 25th, with the Rev. Neal Dodd, rector, and the Rt. Rev. Charles S. Reifsnider, formerly Bishop of North Kwanto, Japan, officiating. They were assisted by the Rev. John M. Yamazaki of St. Mary's Japanese Church and the Rev. Charles H. Evans.

Deaconess Knapp was the head of New York's first training school for deaconesses, started in a building on east 10th Street some 40 years ago. When the present New York Training School for Deaconesses (St. Faith's) was built on West 110th Street near the Cathedral of St. John the Divine, she continued to head the school at its new location.

After 20 years at St. Faith's, Deaconess Knapp went to Japan, not as an appointed missionary, but to do evangelistic work with Korean students at St. Paul's University. She built a small cottage on the campus, and there conducted large Bible classes, and did personal work with students, cooperating always with the evangelistic work of the university and the mission.

For the past ten years her health has been impaired, and it had been her hope to end her life in Japan, among the people with whom she worked and to whom she was deeply devoted. The necessity of evacuating missionaries from Japan resulted in her removing to this country early in 1941.

Melissa Foxtan Renison

Melissa Foxtan Renison, widow of the Rev. Robert Renison, died at the Good Samaritan Hospital, Los Angeles, October 31st.

The burial service was held in her home

church, St. Luke's-in-the Mountains, La Crescenta, Calif., by the Rev. Wesley Havermale, assisted by her nephew, the Rev. Samuel H. Sayre of St. Barnabas' Church, Eagle Rock. Interment was on a hillside in Forest Lawn Cemetery.

Mrs. Renison was born near Brockville, Ontario, Canada, in 1855. She married Robert Renison in 1895 when he was rector of the Cathedral at Sault Ste. Marie. They came to Los Angeles in 1908 where Fr. Renison became general missionary of the diocese of Los Angeles. He established 20 missions and was appointed a canon of St. Paul's Cathedral, Los Angeles, for his distinguished services.

Surviving Mrs. Renison are five step-children: the Rev. William T. Renison, Saugerties, N. Y.; the Rev. George Renison, retired, La Crescenta, Calif.; the Rt. Rev. Robert John Renison, St. Paul's Church, Toronto; Mrs. Herbert C. Montgomery, Fairfax, Calif.; Mrs. Julia Musser, San Francisco; and her own daughter, Mrs. Armstead Leigh, Jr., Los Angeles.

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CHURCH CALENDAR

December

14. Third Sunday in Advent.
- 17, 19, 20. Ember Days.
21. Fourth Sunday in Advent.
22. S. Thomas. (Monday.)†
25. Christmas Day. (Thursday.)
26. S. Stephen. (Friday.)
27. S. John Evangelist. (Saturday.)
28. Holy Innocents. First Sunday after Christmas.
31. (Wednesday.)

†Tr. from December 21st.

CLASSIFIED

ANNOUNCEMENTS

Appeals

SMALL MISSION CHURCH desires to purchase second-hand pews, reading desk, prayer desk. MR. TENANT HANE, Gaffney, S. C.

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CHANGES

Appointments Accepted

HULL, Rev. PHILIP W., rector of St. John's Church, Worthington, Ohio, will become rector of St. Paul's Church, Greenville, Ohio, January 1, 1942. Address: 111 East Water St., Greenville, Ohio.

MUSSELMAN, Rev. G. PAUL, of Calvary Mission, New York City, has accepted a call as rector of St. Alban's, Highland Park, Mich., effective December 7th.

SCHROCK, Rev. ALBERT LINNELL, formerly locum tenens in charge of Trinity parish, Pierre, S. D., is to be vicar of St. Mary's Church, Medford; St. Margaret's, Park Falls; St. Clement's, Mellen; and Our Saviour's, Lugerville, Wis. Address: Hotel Fayette, Medford, Wis.

SPINNER, Rev. RALPH J., formerly vicar of St. John's, Sparta, St. Mary's, Tomah, and St. John's, Mauston, Wis.; will be priest in charge, after December 15th, of St. Michael's, Hays, Kans., and St. Andrew's, Silverdale (rural). Address: Hays, Kans.

WHEELER, Rev. TEMPLE G., priest in charge of Ascension, Hinton, W. Va., has accepted a call to St. Stephen's, and associate missions, Romney, W. Va., effective December 15th.

Resignations

MAPES, Rev. E. G., rector of Christ Church, Shaker Heights, Cleveland, Ohio, has resigned and is now living at 15911 Fernway Road, Shaker Heights.

Ordinations

PRIESTS

ATLANTA—CYRIL BEST was ordained priest on November 2d by Bishop Mikell in All Saints' Church, Atlanta. The candidate was presented by the Rev. Theodore S. Will and the sermon was preached by the Rev. Floyd E. Bernard. The Rev. Mr. Best will continue his work as curate of All Saints' Church.

EAST CAROLINA—The Rev. EDWARD B. FERGUSON was ordained to the priesthood by Bishop Darst, November 27th, at St. Paul's Church, Clinton, N. C. He was presented by the Rev. E. W. Halleck, rector of St. John's, Wilmington. The Rev. W. Tate Young preached the sermon. The Rev. Walter R. Noe, executive secretary of the diocese, read the epistle and the Rev. B. F. Huske, rector of Trinity Church, Lumberton, read the gospel. The ordination Litany was read by the Rev. John S. Armfield, rector of St. Paul's, Greenville. The Bishop was assisted by the Rev. Charles E. Williams.

MASSACHUSETTS—The Rev. EDWIN K. PACKARD was ordained priest on July 9th at Christ Church, Cambridge, Mass., by Bishop Heron, Suffragan Bishop of Massachusetts. The sermon was preached by the Rev. I. G. Rouillard of Saratoga Springs, N. Y. He was presented by the Rev. G. M. Day.

MICHIGAN—The Rev. GEORGE WIDDIFIELD was ordained to the priesthood in St. Paul's Memorial Church, Detroit, November 25th, with Bishop Creighton of Michigan officiating. Mr. Widdifield was presented by his father, the Rev. James G. Widdifield, rector of St. Paul's Memorial Church, Detroit. The Rev. I. C. Johnson, rector of St. John's Church, Detroit, preached the ordination sermon; the Rev. Allan L. Ramsay, rector of St. Mary's, Detroit, read the Epistle; and the Rev. C. Ronald Garmey, rector of St. Paul's Church, Columbus, Ohio, read the Litany.

NEW JERSEY—The Rev. WILBUR E. HOGG JR., was advanced to the priesthood by Bishop Gardner in Trinity Cathedral. The Rev. William L. Phillips, rector of St. Stephen's, Plainfield, N. J., presented him and preached the sermon. The Rev. John T. Ward, rector of St. Mary's, Burlington read the Litany.

A.C.U. CYCLE OF PRAYER

December

- 8-14. Order of St. Francis, Little Portion, Mt. Sinai, N. Y.
15-21. Society of St. John the Evangelist, Cambridge, Mass.

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RETREATS AND QUIET DAYS

QUIET DAY FOR WOMEN, St. Mary's Home, 2822 W. Jackson Blvd., Chicago, December 12th. Mass 9:30 A.M. Closing Meditation and Benediction 3:15 P.M. Conductor, the Rev. F. L. BARRY. Notify the SISTERS OF ST. MARY, Telephone Nevada 9061.

COMMUNITY OF ST. JOHN BAPTIST—A day's retreat for women will be held at the Convent of St. John Baptist, Ralston, New Jersey, on Saturday, December 13th. Conductor, the Reverend Robert C. Smith, S.S.J.E. Apply to the REVEREND MOTHER SUPERIOR, Convent S. John Baptist, Ralston, Morris Co., N. J.

THE THOUGHT OF ST. PAUL

In the Light of the Modern World

by

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