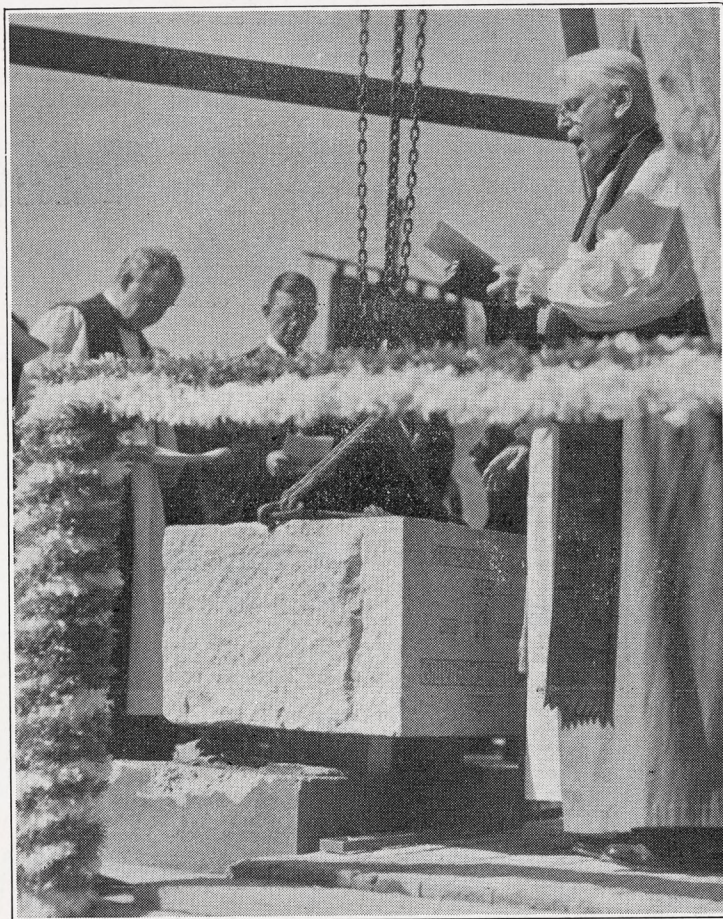


The **WITNESS**

CHICAGO, ILL., DECEMBER 5, 1935



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CLERGY NOTES

ASHETON-MARTIN, P. H., West Englewood, N. J., is in charge of St. John's, Ramsay, N. J.

BARNETT, Wm. J., is curate at Christ Church, Binghamton, N. Y. Address: 5 Mather St.

BELL, Theodore, resigned as rector of All Souls Church, Berkeley, Calif., to become rector of St. Johns Chapel, Del Monte, Calif.

BENNETT, F. P., formerly curate at St. Pauls, Syracuse, N. Y., has accepted the rectorship of the parish.

BLACKWELL, D. W., is at 1920 Broadview Ct., S. W., Cleveland, Ohio.

BREWSTER, Harold, formerly dean of cathedral at Fargo, N. D., to be rector of St. James Church, San Francisco.

BROCK, Raymond E., has resigned as rector of Christ Church, Bronx, New York City, effective June 30, 1936.

CHILLSON, A. F., is to be the vicar of Christ Church, Pompton Lakes, in addition to rector of St. Bartholomew's, Hohnkus, N. J.

CRAIGHILL, F. H., Jr, formerly rector of Grace Church, Camden, S. C., to be assistant at St. Bartholomew's, New York.

DANZOLL, F. S., is senior assistant at St. Michael's, New York. Address: 225 W. 99th St.

ELMENDORF, Augustine, rector emeritus of Christ Church, Hackensack, N. J., died November 25.

EVANS, Theodore H., rector of Christ Church, Tuscaloosa, Ala., has been called to the rectorship of Trinity Church, New Haven, Conn.

EWAN, H. L., formerly at 522 S. Branson St., now at 520 S. Gallatin St., Marion, Ind.

GAVIN, Frank, professor at the General, is temporarily in charge of Holy Innocents', West Orange, N. J.

LITTLE, Paul, from St. John's, Chico, Calif., to be rector of All Saints, San Francisco.

MADDOX, Chas. D., formerly vicar of St. Jude's, Tiskilwa, Ill., now rector of St. Thomas', Plymouth, Ind.

MASTERSON, Harris, Jr., until recently rector of All Saints Chapel, Austin, Texas, died November 7th, after a year's illness.

NICHOLS, F. A., has resigned as rector of St. Luke's, Bartlesville, Okla.

NICHOLS, L. F., is in charge of Grace Chapel, East Rutherford, in addition to the Ascension, Bloomfield, N. J.

OLTON, Robert, resigned the Advent, Bloomfield, N. J., to accept the rectorship of St. Johns', Dover, N. J.

PALMER, Paul R., formerly rector of St. Mark's, Lake City, Minn., is vicar of St. John's, Oklahoma City, Okla.

PARKER, Clarence, has resigned as rector of Christ Church, Adrian, Mich.

PETERSEN, R. O., formerly vicar of St. Matthew's, Toledo, Ohio, is rector of Christ Church, Lima, Ohio. Address: 824 W. N St.

PRATT, Schuyler, is in charge of St. Peter's, Redwood City, Calif.

RANGE, Carl E., formerly curate at St. Mark's, Evanston, Ill., is rector of Christ Church, Ottawa, Ill.

RICHARDSON, Wm. P., formerly at 890 Culver Rd., now at 566 Winton Rd., N., Rochester, N. Y.

UNDERWOOD, B. E., formerly of Trinity Church, Hightstown, N. J., now at 4180 Opal St., Oakland, Calif.

WERLEIN, Phillip P., formerly rector of the Redeemer, Houston, Tex., now rector of St. James', Baton Rouge, La. Address: 425 Convention St.

WESTON, W. T., is locum tenens of the Advent, Bloomfield, N. J.

WOESSNER, John W., has resigned as rector of Christ Church, Sherburne, N. Y. Address: 205 Smith St., Manlius, N. Y.

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JAMES P. DEWOLFE
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MAINTAINING OUR CIVILIZATION

By HOWARD L. SEAMAN

Chairman on Lay Activities of the Forward Movement

AS WE use it today "Civilization" is a most difficult word to define. We may think that we know quite well what it means to be civilized but when we come to condensing it into a definite statement it is quite another matter. In order that there may be no misunderstanding of what I mean by "an advancing civilization" let me give you my definition. I realize that it is not a complete one but it covers those aspects in which we are now concerned.

To me "Civilization" means the art of adjustment of the individual to an ever changing environment to the end that mankind may live together in peace and harmony and all share in the benefits which result from their corporate efforts. Such a civilization is ever changing, either advancing or retreating. It cannot be static or stable until it has reached its ultimate perfection, the establishment of the Kingdom of God upon Earth. Its advance or retreat is measured by the number of individuals who have attained to, and are progressing in, the ability to order their "thoughts, words and deeds" for the common good; to pattern their lives after the example of Jesus Christ.

If you accept with me such a definition of civilization the responsibility of the Church toward it is self evident. If the Church is, in reality, the fellowship of all those who have surrendered themselves to God and accepted Christ as their personal saviour, friend and guide, then their duty is quite clearly to make His Gospel known and accepted by an ever increasing number of individuals throughout the world. I do not see how there can be any doubt that it has not been discharging this duty as it should since there are so many of the nations of the world apparently renouncing Christianity and resorting to systems of brutality and force to attain the common good.

The seriousness of this challenge to the Church might not have been so apparent to us in America, whose system of government is predicated upon those principles of individual liberty and responsibility enunciated by Christ, if it were not that so many among us, and some in positions of leadership in our Christian bodies, are advocating the abandonment of these principles for what they are pleased to call a "Planned Economy" which is merely a polite way of saying a "Bureaucratic Dictatorship". They base their arguments upon the assertion that our system of individual initiative, industry and reward has failed to

produce the "good things of life" and their equitable distribution.

While I am not so presumptuous as to claim that there is, in fact, an equitable distribution of the world's wealth and income, I do maintain that whatever disparity there may be is due, not so much to any failure of the system, as it is to the character of the individuals who administer it.

It is hard for me to understand how any intelligent person can honestly believe many of the ridiculous statements and distortions of fact the proponents of "Planned Economy" put forth. It is common knowledge that the people of these United States, who constitute but one-sixteenth of the world's population and occupy but one-sixteenth of the land area of the globe, possess about one-third of the railroad mileage, three-fourths of the automobiles, over half of the telephones, nearly one-third of the coal, copper, iron and steel, three-fifths of the petroleum and its products, over half the corn, and three-fifths of the cotton in the world. They have more public schools, colleges and universities; more public libraries, hospitals and free clinics; more asylums and institutions for the care of defectives and destitute than any other people. There is more generally distributed among them the conveniences for comfortable living, considered luxuries by many other nations, such as electric fans, irons, lights, refrigerators, vacuum-cleaners, washing machines, and hundreds of other household aids; bathrooms, domestic heating plants, pianos, radios and telephones; and you can add to the list ad-infinitum. Whatever else may be said of the so-called American Capitalistic System; or if you would rather call it the Enterprise System, system of Individual Initiative, or system of Laissez-Faire; it must be admitted that it has brought more material progress; and by that I mean "the constantly increasing share of more and more people in more and more of the good things of life"; than has come to any other people at any time in the world's history.

AND yet we all will admit that there is something seriously wrong somewhere, that there are injustices in the possession and control of the world's wealth, and that it has resulted in permitting starvation and dread in the midst of plenty. Nevertheless, should we, who profess to be followers of Christ, take the easy way and blame it on the failures of a system

of government or economic philosophy rather than honestly face the facts and assume whatever part of the blame they may place upon us.

I am not so much concerned about the number of individuals that our system has permitted to become possessed of a disproportionate share of the material wealth and power of the world as I am about the sort of character they have attained and how they administer the responsibility the possession of great wealth and power places upon them. There is nothing that I can find in Nature, in the Bible, or any where else that indicates that the mere fact that a human being exists, irrespective of his ability and industry, gives him a right to a somewhat equal share of the world's possessions. To the contrary there is no such equality in Nature. Some beasts, due to their God given strength and cunning, live in comparative ease and safety while others fall victims of circumstances over which they have no control. Jesus spoke many parables which presuppose an unequal distribution of material possessions, talents and responsibilities. He did say, however, that each individual should use the talents with which God had endowed him to the fullest extent toward the fulfillment of God's purposes and he showed the way to do so.

For my part, I believe, that Christ was given to the world for just one purpose, to show mankind the kind of life which God wished that it should live and the power to attain it. It certainly was not a life of luxury and of ease, neither was it safe and stable, from the point of view of the modern social theorist, and above all else it placed the least importance upon its material possessions. St. Paul did not rail against the failures of the system that caused him to endure the grossest injustices but rather did he glory in the opportunities which they afforded him to demonstrate the power which he had received through the surrender of himself to his Lord and Master, Jesus Christ.

In my humble judgment there is just one fundamental task of the Church. It is to so touch the hearts and minds of an ever increasing number of persons that they will so order their lives to; as St. Paul wrote to the Ephesians; "give up living like pagans, lay aside falsehood, never let the sun set on their exasperation, steal no more, let no bad word pass their lips, drop all bitter feeling, passion and anger, be generous to each other, in short, to act like sensible men making the most of their time for the days are evil."

All of the acts and practices of the Church, to me, have their justification in the accomplishment of this end, in the recruiting of an ever increasing galaxy of persons whose lives are dominated by an unselfish love of others and a complete surrender to God's will as revealed in Jesus Christ. The human organization of Christ's Body, the Church, has become so involved, so divided, by questions of doctrine, dogma and creed that the primary missionary enterprise of education and encouragement has been neglected.

WE OF the laity cannot lay all of the blame for this condition upon the clergy. Too often these men, who have given themselves to the call of Christ,

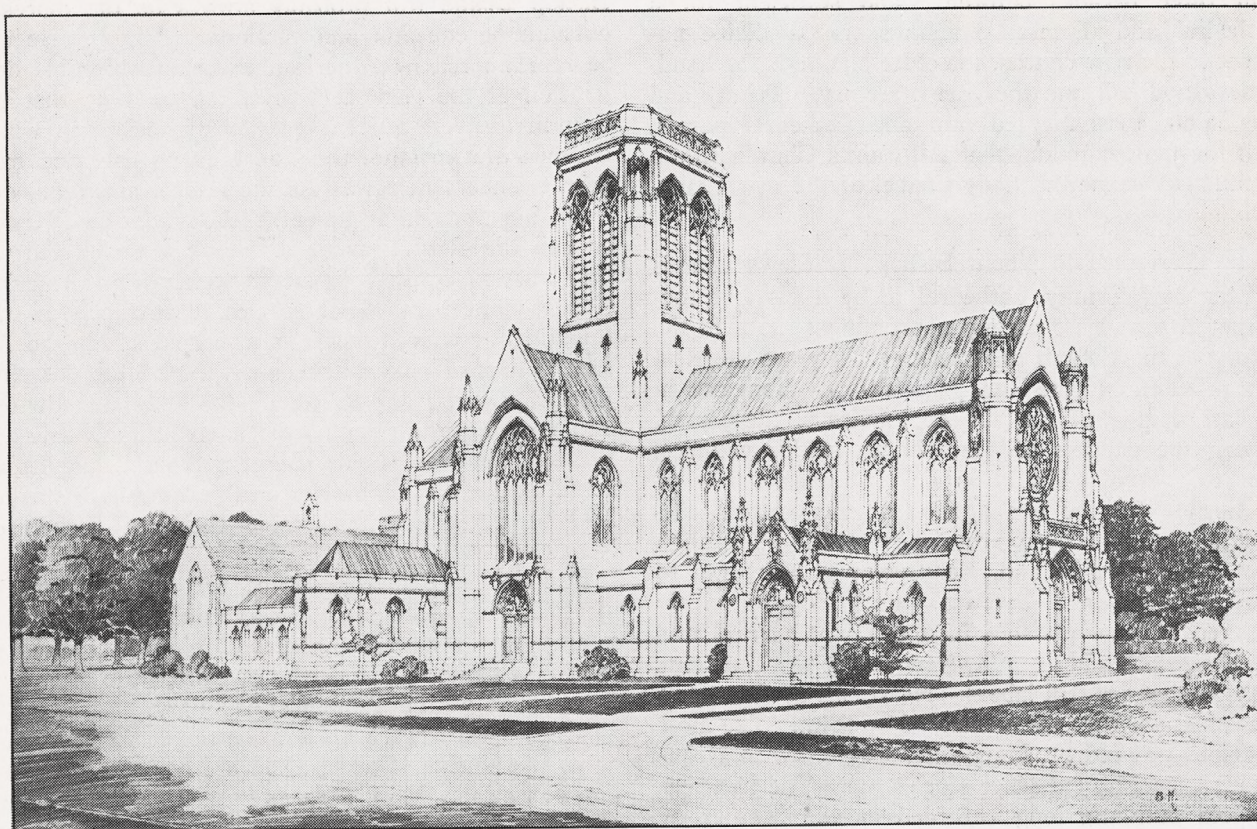
have had no intimate knowledge, as was St. Paul's good fortune, of the problems of business or government administration. Their training in our Seminaries of recent years has often neglected the technique of a sympathetic understanding of human nature and exaggerated the importance of subjects of theological controversy. But there is also a "Ministry of the Laity" which has too generally neglected to discharge its responsibility to spread the Gospel in the one most effective way, by the impact of personality, from man to man, woman to woman, youth to youth, the product of experience which is the essence of education. St. Paul and the Apostles wrote and preached to the struggling congregations to encourage and instruct them but the converts were brought in, one by one, as the result of the contact of one personality with another, as Andrew brought his brother to Jesus.

If the Church is to do more than "look forward" and really "move forward" it must fearlessly face the implications of an honest consideration of the facts. There is too much at stake for it to become distracted by the successes or failures of systems of government or economic philosophies. Let it put its full energy, its complete resources, to the task of conversion, to bring more and more people to a real acceptance of the Gospel of Jesus Christ, to a more perfect surrender to the will of God and an all-prevailing love of Him and of all mankind. With a world full of enough of such human beings we need not worry about systems of government, philosophies, or theologies. Without them even the best system has no chance to succeed.

Studdart-Kennedy has summed this all up into as terse a sentence as I have seen when he said "that the only thing that can bring lasting peace to the world is a '*Public Opinion*' (and by that I take it he meant the honest conviction of a vast majority of the people) that would bet its life, its liberty and its bottom dollar (which means every bit of its material possessions) that Christ is the Way, the Truth, and the Life." The only way that I can imagine such a *Public Opinion* can ever become a reality is for the Church to forget its petty differences and distractions and to set itself to the task of making more real Christians, or as our clerical brothers are wont to say, winning more souls for Christ.

The first step for each one of us in this task is to strengthen our resolve to make this a real turning point in our lives, to determine to show forth our witness daily to Christ and His power in our lives through our acts of loyalty and of love. If we fail to meet this challenge the world will continue to interpret Christianity in the light of the unchristian practices of the *nominal* Christian and revert to the pagan systems of brutality and force, inspired by greed, distrust and fear, and another period like that of the "Dark Ages" will be upon us. Stand up Christians and press forward so that; as was spoken by the prophet Isaiah; the world may "see with its eyes, and hear with its ears, and understand with its heart and turn to Christ and be healed."

Another side to this important question will be presented in our next issue when Bishop Edward L. Parsons will write on "The Christian Demand for a New Order".



NEW JERSEY'S NEW CATHEDRAL

By

ELMA LAWSON JOHNSTON

MORE than a quarter of a century ago, the Rt. Rev. John Scarborough, then bishop of the diocese of New Jersey, launched a movement for a Bishop's Church, or Cathedral, which would be the centre of all diocesan activities. With the laying of the corner stone of the new Trinity Cathedral in the presence of high dignitaries of the Church and distinguished laymen, this cherished plan is at last coming toward fulfillment, but on a more impressive scale than Bishop Scarborough ever anticipated. For when finished, a century hence perhaps, Trinity Cathedral will be the Bishop's Church, a permanent and fitting memorial to the spiritual heads of the diocese since its establishment in 1785 and to its two great colonial missionaries, the Rev. George Keith and the Rev. John Talbot who laid deeply the foundations upon which the diocese has been erected.

Before his plans for the Cathedral had matured, death closed the long and fruitful career of Bishop Scarborough. But the movement he got underway was never abandoned and the Rt. Rev. Paul Matthews coming shortly into the diocese accepted and expanded the Cathedral idea. After 20 years of patient endeavor, he saw last spring the completion of the synod hall, in July the beginning of construction on the Cathedral crypt and now the laying of the corner stone of the Cathedral edifice.

At the first diocesan convention after his consecra-

tion on St. Paul's Day, 1915, Bishop Matthews requested the appointment of trustees to the Cathedral Foundation. Christ Church, adjoining the present diocesan house on Greenwood Avenue was chosen as the Pro-Cathedral, Bishop Matthews was elected its rector and the late Canon William H. Moor was appointed vicar.

Through the period of the World War and the unsettled years that followed, little progress was made with the Cathedral project. However in 1930 when the late Dr. Hamilton Schuyler retired after 30 years as rector of Trinity Church, that beautiful and recently remodeled church was accepted by Bishop Matthews and the Cathedral Foundation as the Cathedral of the diocese.

The passing years have confirmed what was realized five years ago, that Trinity Church could serve the diocese as its Cathedral for only a limited time. A down-town church in a section rapidly changing from a residential to a business community, the Cathedral edifice was too small nor could it be enlarged and property acquired for diocesan purposes except at unreasonable cost.

In the western end of the city, in a residential neighborhood was All Saints parish, already owning extensive property at the end of a large city block, on a portion of which it had recently completed a small but lovely 15th century Gothic church to replace the one

built three decades before. Land sufficient for a Cathedral and diocesan buildings was available adjacent to the new church, the older one, now the handsome synod hall and the parish rectory. Trinity and All Saints were merged into one Cathedral parish, with the understanding that All Saints Church would eventually become the Lady Chapel of the new Cathedral.

OF THE men to whom Bishop Matthews intends the new Trinity Cathedral to be a glorious memorial, two at least occupy a prominent place in the history of the Church in America. They are the Rev. George Keith and the Rev. John Talbot. Long ago in the last decade of the sixteen hundreds, these men, braving the dangers of the sparsely settled colonies, came to the New World as the first missionaries of the Society for the Propagation of the Gospel. Although they journeyed from New England through New York, Long Island, Pennsylvania, Maryland to Virginia and North Carolina, ministering to widely scattered colonial parishes in a day when travel was both dangerous and difficult, New Jersey was the scene of their most fruitful labors. Nearly all of the state's 20 colonial parishes were founded by them. The most important was old St. Mary's, Burlington, with a continuous corporate existence since 1702. The two-century old building, long regarded as the Mother of Churches in New Jersey, still stands, a shrine for communicants of the Episcopal Church and a venerable landmark in the church and political history of America, with which it was inseparably associated.

It was in Burlington too that Talbot purchased Burlington House, "a great and stately palace, with fine gardens" for the Suffragan Bishop who never came, despite the Rev. Mr. Talbot's many and ardent appeals to the Bishop of London for such a spiritual head for the colonies. His pleas were never answered and according to tradition, John Talbot in 1720, when 75 years old, journeyed to England to be consecrated by Ralph Taylor and Robert Welton, non-juror Bishops.

Nearly a century later, in 1815, the Rev. John Croes was elected the first Bishop of New Jersey. Shortly before he had been elected Bishop of Connecticut, but he preferred to remain in New Jersey, where he was then rector of the famous Christ Church, New Brunswick, and a teacher in the classical school of Queen's College, at the time when that was all of the college that survived the American Revolution. As an educator, he was responsible for the reestablishment of Queen's, now Rutgers University.

As Bishop, in the face of tremendous difficulties, including the poverty of his people and the prejudices against the Church engendered by the Revolution, he welded together the diocese, inaugurated the system of episcopal visitations, often making his trips by horseback over nearly impassable roads, formulated a program of missionary work and labored earnestly on behalf of the General Theological Seminary.

Upon his death, 17 years later, he was succeeded by the Rev. George Washington Doane, in whose native city of Trenton, Trinity Cathedral is to be erected.

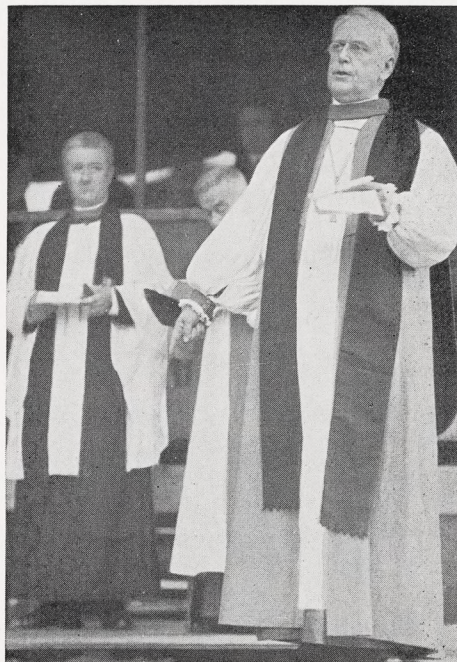
Bishop Doane will probably always be the diocese's outstanding educator and missionary Bishop. He will be remembered by American churchmen for his declaration at the General Convention of 1835 that the Church itself is a great missionary society in which Bishops are apostles, the clergy evangelists and baptized members helpers. At the same convention, due to his impassioned argument, the Rev. Jackson Kemper and the Rev. Francis L. Hawk were elected the first missionary Bishops of the Church in America.

The pioneer in social service, particularly in the founding of church hospitals and homes was the Rt. Rev. William Henry Odenheimer, third bishop of New Jersey. During his episcopate the state was divided into two dioceses, the northern counties of Sussex, Warren, Morris, Passaic, Bergen, Hudson and Essex becoming the diocese of Newark. Choosing this as his field of endeavor, he became the first Bishop of Newark.

Beside being the founder of the Cathedral movement, Bishop Scarborough was another ardent missionary who revised the diocese's missionary work to meet new conditions and who organized the New Jersey Branch of the Woman's Auxiliary.

Bishop Matthews, who is to be the Cathedral builder is, like Bishop Doane, a sincere believer in Christian education. With Mrs. Matthews he is the donor of the William Alexander Proctor Foundation for work among students of Princeton University. This Foundation supports a student chaplain at the University. The Bishop is also the donor of the large Harriet Proctor Matthews Fund at St. Mary's Hall, Burlington, the income to be used for scholarships.

OF STONE inside and out, the Cathedral will be cruciform in shape, having north and south transepts, north and south aisles and an ambulatory surrounding the chancel and sanctuary. This will con-



BISHOP PAUL MATTHEWS
At the Cathedral Corner Stone Laying

nect with the two chapels projecting from the chancel end of the Cathedral on the State Street side, and also with the present All Saints Church, which is to become the Lady Chapel. This parish church erected about six years ago, is in Gothic style and will harmonize perfectly with the architectural design of the Cathedral.

Over the intersection of the transepts and nave which are to form the crossing of the Cathedral, will rise a tall tower. At the west end of the Cathedral will be the narthex, with gallery above. Breaking out from the north aisle toward the west end of the structure will be the north porch, one of the main entrances to the edifice. Directly opposite, from the south aisle, will be a beautiful stone vaulted octagonal baptistry.

Leading from the ambulatory and connecting with the synod hall will be a cloister that is to give access to the vesting rooms, choir rooms, the chapter house and the new diocesan house that is to face on Berkeley Avenue.

The present Bishop's garden, facing South Overbrook Avenue, will be retained and enlarged to form a garden setting for the chapter house and synod hall. Gardens are also to be laid out on the westerly side of the cloister between the Cathedral and the diocesan house. Adjacent to the garden there will be developed a large parking area opening into a new road that is to extend across the Cathedral grounds, from West State Street to Berkeley Avenue.

Incorporated in the large Cathedral property now are the extensive holdings of All Saints parish, on which stand All Saints Church, the synod hall and rectory. There are also on the tract residences for the Cathedral clergy.

It is planned to bring together at the Cathedral the widely scattered diocesan offices and to erect eventually a bishop's residence and residences for the dean of the Cathedral and the canons.

Work on the crypt of the Cathedral was begun this summer and will be completed before Christmas. The crypt will be Norman in style, its massive quality enhanced by great pillars supporting the arcades. There will be a vaulted masonry ceiling over which a temporary roof will be placed that will be removed when the floor of the Cathedral is laid.

Into the crypt will go many of the handsome memorials that today make the downtown Trinity Cathedral one of the handsomest churches in the city. This building, located in a crowded business district is not large enough for Cathedral purpose nor can additional ground be acquired except at tremendous cost, and it will be abandoned after the crypt is finished.

Plans for the Cathedral and crypt have been drawn by Samuel E. Mountford, churchman, of the P. L. Fowler Company of Trenton. Karno-Smith Company of Trenton is the general contractors, and as much of the work has been placed with local firms as possible, including Philip S. Slack Co. for the plumbing and heating; Flanagan Electric Co. for the electrical work and Wilson & Stokes Co. for the lumber. The ceiling vaults are by the Republic Fireproofing Co. of

New York and the stained glass is the work of Valentine F. d'Ogries of New Hope, Pa.

The crypt is to be dedicated and opened for services on December 15th. There will then be presented a report of the newly-formed Guild of Cathedral Builders, the members of which help not only in the building of the Cathedral, but also by their fellowship and prayers develop that sense of corporate unity of the diocese which it is the function of the Cathedral to foster. Bishop Matthews is the honorary president, the president is Mrs. F. W. Roebling, wife of the donor of the synod hall and the crypt, now to be dedicated, Mr. J. J. Thomas of Trenton is the treasurer and Canon R. B. Gribbon is the secretary.

The photographs, with this article and on the cover, are by Frederick T. Bebbington.

Talking It Over

By

WILLIAM B. SPOFFORD

THE WORLD ALLIANCE for International Friendship through the Churches has issued a statement calling for international cooperation. It praises the President for making our position of neutrality in regard to the Italian-Ethiopian dispute known at once to all peoples; calls upon business men to forego war profits which, the statements points out, would doubtless eventually bring us into the conflict; deplores our "navy second to none" policy declaring it to be inconsistent with our statements on war and peace; says that there can be world peace only if there is economic justice, lacking today the world over, and likewise denounces the injustices and wrongs practiced by the white nations against the black, the brown and the yellow races of the world.

UNEMPLOYED MEN are being used as mules to pull wagons of gravel by relief authorities of Carter County, Kentucky, according to Arnold Johnson, Union Seminary graduate, who is the secretary of the National Unemployed League. He has taken the matter up with federal relief director Harry Hopkins, enclosing an affidavit of one of the workers. This worker, incidentally, gets paid \$2 a week for acting as a mule, which, he swears, "means slow starvation to my family of six." . . . There are not many altars or stained glass windows in Episcopal churches that are memorials to honest-to-goodness laboring men. St. George's, Chicago, has a beautiful altar which is a memorial to Christopher Clarke who earned his living with his hands. . . . Seabury-Western Seminary in Evanston has the finest plant of any of our theological seminaries. It is composed of brand new buildings, an academic variety of Tudor Gothic, and every stone is paid for. Not a man was hired or a stone bought until there was money in the bank to pay for them. The plant was constructed between 1928 and 1931, with the chapel, a memorial to Bishop Anderson, the dominating building. There are forty students there this year. The Rev. Frederick C. Grant, as you doubtless know, is the dean.

ATTITUDE CHANGE REVEALED IN NEW BROCKMAN BOOK

By GARDINER M. DAY

I Discover the Orient is the title of a delightfully readable volume by Dr. Fletcher S. Brockman, who has been for twenty-five years a missionary in China, giving us some of the conclusions wrought out of his experience in the Orient (Harper \$2). As one lays down the book, he cannot but feel that even though nothing else has changed for the good during the past half century surely the change in the Christian attitude toward the whole missionary enterprise has been both enormous and magnificent. Dr. Brockman says that he was brought up with the "Georgia swamp theory of missionary work" and it is hard to realize now that the attitude toward other religions which was taught him in local church and student Volunteer Conventions actually could have existed. This first part of the book which pictures the author's twelve years of militant preparation, his experience during the Boxer uprisings, the looting of North China by the armies of the so-called Christian nations, and his contacts with Chinese intellectuals makes fascinating reading.

Going to China indoctrinated with the belief that Confucianists, Buddhists, Taoists, and Mohammedans were the enemies of Christians, he relates the experiences that led him to the realization that members of these "other religions" were really the allies of the Christian. He learned that Confucianists not only might be interested in Christian work, but that they would go even further than some Christians and contribute generously to Christian work. This and many other illuminating facts were proved in his experience.

What Religion Is and Does is the name which Prof. Horace T. Houf has given to a constructive philosophy of the Christian religion. (Harper \$3). The book is prepared for use as a text book in courses introducing students to religion, but it is well fitted to give anyone a comprehensive survey of the philosophy of religion or in aiding anyone in the building of a religious philosophy equipped to cope with modern thought. After a consideration of the currents of modern thought, the bulk of the first section of the book is devoted to establishing a modern workable concept of God. Dr. Houf's method commends itself to the reviewer in that he does not try to synthesize the best that has been thought and said about the Deity by all previous philosophers (as is sometimes done; possibly because it gives the reader an unforget-

table impression of the author's erudition), but paints his own portrait, and then adds a section in which other views are briefly outlined. The second portion of the book is devoted to the Hebrew-Christian religion including a splendidly modern chapter on "Religion and Social Morality."

Chapters on "Industrial and Commercial Life" and "Social Life" in Stephen Foot's *Life Began Yesterday*, the latest contribution of the Oxford Group Movement to the religious book shelf, show an increasing concern for the social and economic aspect of religion. Otherwise the book is characteristic of previous CGM books. (Harper \$1.50). *The Wood Carver of Tyrol* (Harper \$1) is a beautiful little phantasy by Father Edmund A. Walsh S. J. *Horse Shoe Bottoms* is a novel by Tom Tipsett giving a realistic picture of the kind of life in the mines of our country which awakened the miner to the realization that his sole hope for better conditions was in fighting for it through unionization. The descriptive writing of the book is faithful and vivid, but as a novel it is not powerful (Harper \$2.50). *Shining Moment* is the lovely title of a small volume of verse by Virginia E. Huntington, wife of Bishop Huntington, (Morehouse \$1.75) dedicated to Vida Scudder. The range of subject matter is wide and particularly lovely are a group of poems in Chinese mood. *Reminiscences of a Parish Priest* is the life story of Father Archibald Campbell Knowles of Philadelphia and makes very happy reading especially for those interested in things ecclesiastical and architectural. (Morehouse \$2.50). Morehouse has recently published several books for Church Schools: A First Primary Course, Learning about God and a First Junior Course, Citizens of the Kingdom of God, with pupils leaflets with colored illustrations to accompany each lesson, by Leon and Lala Palmer. (Teacher Manual for year, .75; pupil, .25 per quarter.) Those who have grown to like the Christian Living Series will welcome these additions to the family. *Privileges of the Christian Sacraments* is course three in the Pastoral Series by the late Dr. Chalmers and is in the same style as its companion volumes (cloth, \$1.35; paper \$1.10). Morehouse has recently published a second edition of *The Life and Work of Jesus Christ Our Lord* by Dr. T. W. Harris, a volume which has proved very popular as a textbook on the life of Christ for the middle teen ages (cloth \$1.75; paper \$1.25).

Finally we want to call attention to *The Desk Calendar with Lectionary for 1936* which Morehouse publishes for .25 and which now may be

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Bradford B. Locke, executive vice president of the Church Pension Fund, was elected president for the ensuing year of the Church Pensions Conference at its meeting in New York, November 19 and 20. Over 50 delegates representing 25 denominations, the Y. M. C. A. and Y. W. C. A. were present. The conference is an informal group of denominational pension systems established about a decade ago, and meets periodically for discussions on financial and related topics. Of the total resources of \$185,306,799 represented at the Conference, those of our Church Pension Fund alone were over \$32,000,000, and its benefits are on the highest scale of any group. The Church Pension Fund's assets are exceeded only by those of the board of pensions of the Presbyterian Church, U. S. A., amounting to over \$33,000,000. Mr. Locke said in his address at the conference that the fund has paid out approximately \$12,700,000 in pensions to aged and infirm clergy and widows, and minor orphans, and is at present paying pensions at the rate of \$1,195,000 a year. The average age allowance at this time is just short of \$1,000 a year, but this will gradually increase until eventually, in normal cases, each clergyman will receive an age allowance of approximately one-half the average salary received by him during his active ministry. Mr. Locke said that the ecclesiastical organizations have had a great sense of responsibility in paying the pension assessment, so that 99½ per cent of the total payable has been paid. The Presbyterian fund is the oldest, but the Church Pension Fund was the first system of the group to be established scientifically on a reserve basis, and its policies and accomplishments are watched with interest by the conference, as it is regarded as the pioneer among church pension organizations.

* * *

National Council Meets Next Week

The National Council will meet again next week, on December 10, 11, and 12, at the Church Missions House in New York. As determined at the last meeting, two major subjects for discussion will be the relation of the Church's young people to the Council, especially in regard to the Church's mission, and second some plans and suggestions for promoting the Church's work which the Council asked the Rev. B. H. Rein-

heimer, executive secretary of the field department, to present. A committee consisting of Bishop Juhan, Miss Eva D. Corey, Rev. Ernest E. Piper, Rev. W. Brooke Stabler, and Mr. Charles Wood has been studying the matter of the young people's relationship to the council.

* * *

Bishop Stires Marks Tenth Year

Bishop Ernest M. Stires' tenth anniversary as bishop of Long Island was observed at a service at the Cathedral of the Incarnation in Garden City, Long Island, on November 24th. The service was attended by many parishioners of St. Thomas', New York, where the bishop was rector before his consecration.

* * *

Forward Movement Conference in Philadelphia

Bishop Taitt of Pennsylvania has called a conference of more than 300 clergy of his diocese to meet December 11th to discuss the Forward Movement. The leaders are to be Bishop Hobson, chairman of the F.M. commission, and Bishop Cook, president of the National Council.

* * *

Bishop Rowe Is Honored

A book of remembrance containing the signatures of the missionaries in Alaska, and a pectoral cross on a chain made of nuggets of Alaska gold, were presented to Bishop Rowe of Alaska by Bishop Manning at a service held at the cathedral in New York on December 1st. On Saturday, November 30th, St. Andrew's Day, Bishop Rowe celebrated the 40th anniversary of his consecration at St. George's Church, New York, the same church in which he was consecrated.

* * *

McGregor Lectures in Philadelphia

The Rev. D. A. McGregor, head of the department of religious education of the National Council, is lecturing on "The Church's Answer to the Modern Confusion" on Sunday evenings this month at the school of religion of the associated churches of St. James's and St. Luke and the Epiphany, Philadelphia.

* * *

Forward Movement Group Plans Literature

The special committee which met at the College of Preachers in Washington recently at the call of Bishop Hobson made definite plans and arrangements for Forward Movement literature in the coming year. Three sub-committees were formed, each dealing with a section of the movement literature. The sub-committee on "Forward day by day,"

the movement's manual of Bible readings, endorsed the commission's schedule of six booklets for the year and tentatively selected authors and themes. Members of this sub-committee are the Rev. Messrs. W. R. Bowie, Charles Clingman, James P. DeWolfe, W. H. Dunphy, Joseph Fletcher, W. Appleton Lawrence, Smythe H. Lindsay, Harry S. Longley, Jr., and Gilbert P. Symons, chairman. The sub-committee on guides, formerly known as tracts, made plans for a non-controversial book of devotions to be known as "A Guide for Churchmen", and six guides to be ready by Lent. Members of this group are the Rev. Messrs. Victor Hoag, Fleming James, D. A. McGregor, A. M. Sherman, Theodore S. Will, and William M. V. Hoffman, Jr., chairman. The third sub-committee, on cooperation with the clergy, prepared a manuscript for a booklet entitled "Leaders of Disciples—a Handbook for the Clergy with Suggested Aids for Cooperation with the Forward Movement". It also recommended a series of simple and inexpensive theological handbooks for the clergy and others, the first entitled "The Christian Idea of God," which the conference approved. This sub-committee consists of the Rev. Messrs. Thayer Addison, Horace W. B. Donegan, Conrad Gesner, Paul Roberts, R. K. Yerkes, A. C. Zabriskie, and Malcolm Taylor, chairman.

* * *

Illinois Church Has Anniversary

St. Paul's, Alton, Illinois, celebrated its 100th anniversary November 17th-24th. The church is the oldest in the city, with the congregation still worshipping in the church which was completed in 1833. Bishop Spencer of West Missouri was the speaker at the banquet. On the 17th the sermon was by the rector, the Rev. R. H. Atchison, and on the 24th by the Rev. Frederick D. Butler of Madison, Wisconsin, a former rector.

* * *

Burial of Bishop Sumner

Bishop Sumner of Oregon was buried on November 22 in Manchester, N. H., his boyhood home, the service being read by Bishop Jenkins of Nevada. The funeral service was held the day before at the old cathedral in Chicago where he served for many years.

* * *

Loyalty Day at Roanoke

Loyalty Day was observed at Christ Church, Roanoke, Va., on November 17th, when the Rev. J. F. W. Feild presented a class of 29 for confirmation, the second class to be presented

this year. Following the service there was a reunion of the 121 persons who have been confirmed during the two and a half years that Mr. Feild has served as rector.

* * *

Religion in the Modern World

The Mary Fitch Page lectures at the Berkeley Divinity School are being delivered this year by the Rev. G. W. Butterworth of England, the special lecturer this year at the school. The subject is "Religion in the Modern World."

* * *

Bishop Freeman at Detroit Cathedral

Bishop Freeman of Washington was the preacher at St. Paul's Cathedral, Detroit, on December 1st.

* * *

Mission in Royal Oak

The Rev. B. S. Levering of Detroit is conducting a mission this week at St. John's, Royal Oak, Mich., assisted by the rector, the Rev. Charles C. Jatho.

* * *

Layman's Leagues Meet in West Virginia

Seven Laymen's Leagues of West Virginia met in conference recently at Williamson, with Bishop Strider as the headliner.

* * *

The Correction Department

Two corrections: under the picture last week of the Rev. B. H. Reinheimer it should have read, "Elected Bishop of Rochester" and not Central New York. . . . The lectures to be delivered by the Rev. George A. Barton in Philadelphia are the Bohlen lectures, not the Barton lectures.

* * *

Williamstown Church Left \$50,000

St. John's Church, Williamstown, Mass., has received a bequest of \$50,000 from the late Mrs. M. T. B. Hopkins, of Boston. Mrs. Hopkins also left two funds of \$100,000 each to the diocese of Massachusetts, the income from one to be used for general diocesan purposes, the other for the assistance of clergymen and their widows in illness and other needs. Mrs. Hopkins was for many years a summer resident of Williamstown.

* * *

Preaching Mission in Englewood

The Rev. John M. McGann conducted an eight day preaching mission at St. Paul's, Englewood, N. J. recently, with a series of open discussions for groups of varying character in the parish and community one of the features. Thus social workers, doctors, nurses attended

when Christianity and social work was discussed, while young married couples attended the session on Christianity and married life. The Rev. James A. Mitchell is the rector.

* * *

Thanksgiving for Liberty and Peace

Returning prosperity, freedom from war and religious liberty are three things we have to be especially thankful for declared Bishop Oldham of Albany, preaching at a union service in Albany on Thanksgiving. Eternal vigilance is the only safeguard of liberty, he declared.

* * *

Bishops Address New York Women

Bishops Manning, Cook and Howden and Bishop-elect Reinheimer addressed the Auxiliary of New York at their annual meeting at the Cathedral of St. John the Divine on December 3rd.—The Archbishop of York is to arrive today, Dec. 5th, leaving New York at once for Washington for his first engagements.—The Rev. F. S. Fleming, rector of Trinity, New York, is delivering a series of noonday Advent talks on the Bible.—The Rev. H. Ross Greer of Millbrook, New York, is the noonday preacher this week at St. Thomas, New York.

* * *

Bishop Hobson Urges Use of Radio

In one of a series of letters Bishop Henry W. Hobson is sending to the clergy he urges wider use of the radio on the part of clergymen. He points out that early in the morning there is a good deal of "canned" or recorded music sent out by radio stations. He believes that if local clergymen urge the radio stations to give them the time it will be possible to use it for the broadcast of medita-

tions and other services. A large number of clergymen are now doing it, often using the Forward Movement manuals, which they distribute freely to the listeners. If free time cannot be secured the congregations are often interested enough to pay for it. Bishop Hobson points out that if only sixteen clergymen, in strategic locations over the United States, were able to make daily broadcasts, our Church would have a daily national broadcast.

* * *

Historic Church Abandoned

Bishop H. J. Mikell of Atlanta read the unconsecration service recently for historic old St. Philip's, in Atlanta, Georgia, the work of which has been transferred to the new pro-cathedral. The building was completed in 1881, and was used by the congregation until 1933 when the cathedral work was transferred.

* * *

Council to Conduct Wide Preaching Mission

As a united effort to bring about a deepening of Christian faith and life throughout America a "National Preaching Mission" has been launched by the Federal Council of the Churches, to be held for three months during the fall of 1936. A group of at least twelve of the most convincing interpreters of the Gospel in Christendom will be assembled, who will go together to more than a score of the major cities of the

nation. They will remain for four days in each city, bringing their message not only to popular mass meetings but also to a wide range of other groups and utilizing every available channel for making a pronounced impact upon the spiritual

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life of the community. The period which has been set aside for the National Preaching Mission covers the weeks between September 13 and December 9 of next year.

* * *

Bishop Cook to Speak in Oklahoma

Bishop Philip Cook of Delaware, president of the National Council, will be the guest of the convocation of the missionary district of Oklahoma in January. He will make a special address to the convocation, and will also speak to the house of Church women.

* * *

Church Congress Group Meets

At the call of the Rev. Geo. Paull T. Sargent, rector of St. Bartholomew's, New York, a meeting was held recently in New York to consider the possibility of a meeting of the Church Congress next year centered on and led by youth. Members of the group invited by Dean Sargent included the Very Rev. Arthur B. Kinsolving II, dean of the Cathedral of the Incarnation, Garden City, Long Island; Rev. Donald B. Aldrich; Rev. W. B. Spofford; Rev. George A. Trowbridge; Rev. E. Felix Kloman; Rev. Theodore P. Ferris; Rev. Worcester Perkins; Rev. L. Bradford Young; and the Rev. E. Clowes Chorley. They were the luncheon guests of Dean Sargent.

* * *

Washington Prayer Action Dismissed

The Appellate Division of the Supreme Court on November 22 dismissed the action brought against Trinity Church, New York, by the Freethinkers of America because of the distribution in St. Paul's Chapel of a card containing what has been called Washington's prayer. The Freethinkers sued for damages on the ground that the prayer was not genuine. They also demanded removal of a brass tablet containing the prayer from the wall above the Washington pew in St. Paul's. This is the second time the suit has been dismissed by the courts.

* * *

Bishop Mikell at Warm Springs

Bishop H. J. Mikell of Atlanta gave the prayer of thanks at the presidential dinner on Thanksgiving Day at Warm Springs, Georgia, for the "polio" patients, as they call themselves, and the guests of President Franklin D. Roosevelt at the "Little White House". The president was in the congregation on the evening of November 24th when the bishop preached at Warm Springs. Bishop Mikell, accompanied by the Rev. J. D. Wilson, annually visits the Church of Mt. Zion in Talbotton

in November, and then holds a service at Warm Springs for the patients who live there.

* * *

Church Has Social Service Program

The Church of the Transfiguration, Buffalo, has begun an experiment along the lines of social service in making their parish house serve six days in the week in educational and cultural activities. The effort has proved a success. Courses are given in psychology of personality, child psychology, leathercraft and linoleum block work, handicraft, sewing, recreation. Any person 17 or over may enroll, no fee being charged save for material in some of the courses. The work is in charge of trained instructors.

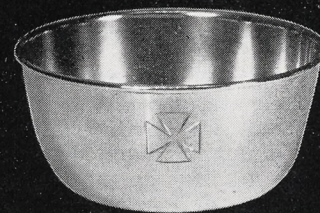
* * *

Berkeley Trustees Resign

In THE WITNESS for last week we carried a news item about the election of five new trustees to the Berkeley Divinity School, New Haven. We now receive a communication from Bishop Budlong of Connecticut, president of the board of trustees, requesting that "in fairness to those who have rendered loyal service for many years, and who resigned because of certain conscientious convictions regarding certain policies which were approved by the other trustees, that there should be included with the notice of the election of the new trustees, a statement to the effect that resignations were presented and accepted at the meeting held on November

20th." Those to resign after long and faithful services were the Rev. Theodore Sedgwick, the Rev. John N. Lewis, the Rev. William A. Beardsley, secretary of the board,

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* * *

General Seminary Has Day of Devotion

The Rev. Charles L. Gomph, rector of Grace Church, Newark, conducted the annual day of devotion for the students of the General Theological Seminary, New York, on December 2-4.

* * *

Church Disagreement Peacefully Settled

The continued disagreement between the vestry and a large number of the members of Grace and St. Peter's Church, Baltimore, has been agreeably settled by arrangement with Bishop Helfenstein of Maryland. The vestry authorized the bishop to call a meeting of the congregation, over which he was to preside, and at which it was to be decided whether the vestry represented the congregation or not in their administration. At the meeting the bishop said that the meeting was not official but was held merely to clarify the situation and to bring harmony. There was a vote as to whether the congregation approved of the administration or desired a change. The vote was against the vestry. According to the agreement with the bishop, he is to nominate new members of the vestry two by two to take the place of the retiring members. These are to be chosen from the entire congregation without regard to factional divisions, for the purpose of providing a vestry which will carry on until the annual Easter election. A promise was given by all that this vestry will be loyally supported by the congregation.

* * *

Indiana Rector Observes Event

The Rev. C. Russell Moodey, rector of Grace Church, Muncie, Indiana, observed his tenth anniversary as

rector recently. Bishop Joseph M. Francis of Indianapolis spoke and confirmed. Later an anniversary dinner was held at which the vestry presented Mr. Moodey with a token in appreciation of his service to the parish in the past ten years, during which it has become one of the strongest in Indiana.

* * *

Commemoration Service for Fr. Huntington

A commemoration service for the late James O. S. Huntington, O. H. C., will be held December 8 at the Cathedral of St. John the Divine, New York. The service will be a rededication to the social principles to which he devoted his life, and is sponsored by the Church Mission of Help, which owes its inception to his vision. The service will be at 4 o'clock, and Bishop William T. Manning will speak, the Rev. Shirley C. Hughson, superior of the Order of the Holy Cross, being the preacher.

* * *

Church Army Eight Years Old

The Church Army will observe its eighth anniversary at a special service to be held at the Church of the Incarnation, New York, on December 8. The Rev. John Gass, who was recently instituted as rector of the parish, will be the preacher. During the past year the army's most outstanding work has been in the south, particularly in Alabama. Captain C. L. Conder has been appointed director of the work centering in the House of Happiness near Scottsboro, Alabama, and his work has been very fruitful. A preaching tent is needed for his work. The Church Army ex-

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pects to send five more workers into the Tennessee Valley, and continues to call for recruits.

* * *

To Give Lecture on Holy Land

A lecture will be given at the Church of the Heavenly Rest, New York, on the romance of the Holy Land, by Mark Haight, on December 8. The lecture, which is being given under the auspices of the parish and the Seamen's Church Institute of New York, will be told with color and motion pictures, with symphonic accompaniment. Mr. Haight has gone beyond the limits of the ordinary traveler, into the camps of the Bedouin Arab, nomads of the desert, into the valleys of the shepherds, into the sacred mosques of the Moslem, and the synagogues, and has seen the many Christian monuments seldom visited by Christians. Admission to the lecture is free. A silver collection will be taken for the benefit of unemployed seamen.

* * *

Lewis Franklin Continues Orient Trip

Lewis B. Franklin, treasurer of the National Council, now in the Orient on business connected with financial difficulties affecting the China mission, writing from Shanghai, reports a good trip so far. He had a day in Tokyo and found that St. Luke's Hospital surpassed even his expectations. From Shanghai he was able to visit Zangzok, Wusih and Soochow, places that interested him immensely as centers of real Chinese life, less affected by foreign influence than the port cities. Leaving Shanghai he was going on to Peiping, Hankow, Kuling, Anking, Wuhu, and Nanking. Everyone has been extremely cordial and his chief difficulty is to find enough sleep. By his present schedule he left China for Manila November 19, left Man-

ila December 4, returning to Japan; arrives in Kobe December 12, leaves from Yokohama January 3, arrives in Honolulu the 10th, leaves the 20th and arrives in New York January 29, in time to prepare his official report on the financial problems for the National Council's meeting in February.

* * *

Mission at Los Angeles Cathedral

A four day mission was conducted at the Cathedral Church of St. Paul, Los Angeles, beginning November 24, by the Rev. Eric Bloy of La Jolla, one of the younger clergy of the diocese. The dean of the cathedral, the Very Rev. Harry Beal, exchanged with Mr. Bloy, conducting a mission at La Jolla.

* * *

Bishop Mitchell in West Texas

Bishop Walter Mitchell of Arizona was a special speaker at the regional conference conducted by the field

department of the diocese of West Texas at Alice, Texas, recently. Congregations at Alice, Corpus Christi and Kingsville participated in the conference, the eighth of a series in

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the diocese under the direction of the Rev. Arthur R. McKinstry, chairman of the field department. Bishop Mitchell spoke on the missionary work of the Church, and the personal responsibility of the Christian to meet the opportunities for extending Christ's Kingdom.

* * *

Organist Resigns After 10 Years

R. A. A. Chase, for 10 years organist and choirmaster at St. James', Cloves, New Mexico, has resigned. A boy choir, the first in the state, was established there as a result of his work.

* * *

Church Gets Gift of Rectory

All Saints' Church, Riverside, California has received a handsome and commodious rectory as a gift from a parishioner, Leonard G. Strater and his wife, who are moving to Pasadena. A reception in the new rectory is planned for December 10th by the rector, the Rev. Henry Clark Smith.

* * *

Bethlehem Forward Committee Appointed

Bishop Frank W. Sterrett of Bethlehem, Pennsylvania, has appointed a diocesan committee on the Forward Movement. It consists of Dean Walter H. Gray of the Pro-Cathedral Church of the Nativity, Bethlehem, the Rev. J. Lyon Hatfield, St. Mark's, Dunmore, and the Rev. Alan H. Tongue, St. John's Church, Mauch Chunk, Pa.

* * *

Texas Youth Hear Bishop Perry

Bishop James DeWolf Perry, Bishop Stewart of Chicago, and Bishop Moore of Dallas spoke at the annual dinner of young people held recent-

ly in Dallas, Texas. The dinner was held in conjunction with the diocesan young people's conference. A corporate communion for the delegates to the conference was celebrated by Bishop Perry in the Church of the Incarnation.

* * *

Bishop Stewart in Texas

Bishop George Craig Stewart of Chicago was the principal speaker at the recent annual dinner of the diocese of Dallas, Texas, held at the Dallas Country Club. Adherence to the principles of Christianity by all churchmen was urged by Bishop Stewart, who discussed the materialistic influences which he felt are opposing the Church today. He asked that all churchmen cooperate and let nothing prevent their carrying the message of the Church to all, at home and abroad. The dinner was attended by 600 persons, representing half of the parishes and missions in the diocese, Bishop Harry T. Moore of Dallas acting as toastmaster.

* * *

Church School Mission Held

A novel mission devoted to the interests of the church school was conducted during five days in November by St. John's Church, Wytheville, Va., of which the Rev. Devall L. Gwathmey is rector. The particular purpose of the mission was to reach the parents and sponsors of the young people of the parish, and to deepen their sense of responsibility. There was a different speaker each day, and other activities

were held in connection with the mission.

* * *

Notes from Mississippi

Bishop Theodore DuB. Bratton, confirmed a class of 13 of the Bolton field of the diocese of Mississippi recently and dedicated an altar at St. Mary's, Bolton. . . The Rev. Val. H. Sessions, rector of the Bolton field, conducted two missions in the field recently, in one of them celebrating his 22nd anniversary of service there as postulant, candidate, deacon and priest. . . On November 14th Bishop Hobson spoke at a diocesan gathering in St. Andrew's Church, Jackson. . . With unusual

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interest the three convocations were held this fall with varied programs. The coast convocation met at Trinity, Pass Christian, with a special service dedicating Parker memorial parish house. Bishop William Mercer Green led the laymen and Mrs. R. W. Emerson the women. The northern convocation met at Indianola, and emphasized the Forward Movement. The southern convocation met at St. Mary's, Bolton, Bishop Green preaching the first night. . . . The tour of the Okolona singers, under the leadership of the Rev. Cyril Bentley, to familiarize Church people with the work of the Okolona Industrial School for Negroes, was very successful. Visits were made to Meridian, Lurel, Jackson, Vicksburg, Indianola.

* * *

Banquet Closes Training School

The seventh annual training school for lay readers held in St. Paul's Cathedral, Detroit, closed with a banquet on the evening of November 25 at St. Andrew's, Detroit. The school has been held for five consecutive Thursdays under the direction of the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, with the assistance of Edward C. Douglas. Bishop Herman Page spoke at the service following the banquet.

* * *

Fountain at Old St. Paul's

A drinking fountain was dedicated on November 20th in the ancient churchyard of St. Paul's Chapel, Trinity Parish, New York. The fountain, of Tennessee marble, follows a classic design, in keeping with the colonial style of the old church. The Rev. Joseph P. McComas, the vicar, officiated at the ceremony.

* * *

Northern N. Y. Church Marks 75 Years

Christ Church, Rouses Point, N. Y., in the diocese of Albany, celebrated the 75th anniversary of its consecration on November 24, with a choral celebration of the Holy

Communion. The celebrant was the Ven. Guy H. Purdy, archdeacon of the diocese, who also preached at the evening service. The present rector of Christ Church is the Rev. Robert Heron, who also is in charge of St. John's, Champlain, and St. Peter's, Ellenburg.

* * *

Baltimore Chapel Consecrated

St. Paul Chapel and Guild House, Baltimore, part of the parish of St. Paul's, was consecrated recently, the group of buildings having been freed from debt. The guild house was erected in 1917.

ATTITUDE CHANGE REVEALED IN NEW BROCKMAN BOOK

(Continued from page 8)

secured in a corrected second edition. The Lectionary is one which has been put out by the Liturgical Commission for experimental use. Bishop Parsons, Chairman of the Commission, says in the introduction to the Lectionary: "No one is under obligation to use it, but we hope that many will. The Church intends and the Commission desires criticism. Comment should deal with the underlying plan and principles, as well as with the details."

Hymnals and Prayer Books for Christmas

With the approach of Christmas each parish should make provision for an ample supply of Hymnals and Prayer Books. A gift of a number of copies might be made by some generous parishioner or by groups within the parish.

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