

The **WITNESS**

CHICAGO, ILL., DECEMBER 12, 1935

Christian Principles

by

WILLIAM TEMPLE

Archbishop of York

THE Christian principles of the sanctity of personality, the reality of fellowship, the duty of service, the power of sacrifice all have application in the economic field. The Church, as such, is not concerned to say what action is required by them in any particular set of circumstances; but it is very much concerned to say to those who are at grips with the circumstances that they must pay heed to those principles. Christianity is not a civilization or an ethic; it is first and foremost a divine revelation. But where it is fully alive, this response pervades all life and produces a distinctive civilization. Only so far as this is in fact occurring can Christendom be a living reality.

Message of the Week

\$433,435.26

To be collected by the Dioceses in December for the work of the general Church

Relying on pledges of members of the Church the Dioceses notified the National Council to expect during 1935.....	\$1,381,500.00
Up to December first the dioceses had remitted	<u>948,064.74</u>
<i>Balance to be collected in December.....</i>	<i>\$ 433,435.26</i>

¶ The National Council has appropriated every dollar of this money and confidently depends on you, the loyal members of the Church, to make good on your pledges.

¶ Collections to December 1st this year are \$106,950.36 greater than during the same period last year; however they are only 68% of the amount pledged for the whole year.

SPECIAL NOTE

¶ Several dioceses have found that the amount reported last January as their "Expectation" did not represent their ability and willingness to share the missionary task of the Church and have already overpaid the expected amount. It is hoped that many other dioceses will make the same discovery and do more than they expected.

THE NATIONAL COUNCIL

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD
Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

Vol. XX. No. 13.

DECEMBER 12, 1935

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: Tribune Building, New York City.

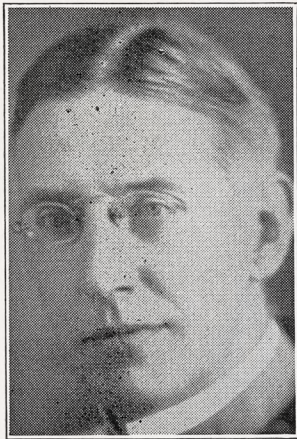
CHRIST'S DEMAND FOR A NEW ORDER

By

EDWARD L. PARSONS

The Bishop of California

SAID the Bishops in their Pastoral two years ago: "No mere reestablishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain."



BISHOP PARSONS

The reason for the *demand* of our Master is clear. Look out into the world and ask whether the social and economic order under which we live is a Christian order. Is it Christian for nations to submit disputes to the horrid arbitrament of war? Is it Christian for them to fight one another for foreign markets, for new colonies, for prestige and power? Is ruthless competition which exalts the strong and drives the weak to the wall Christian? Is a country in which millions live on the verge of starvation, live at all only on the charity of communities or the government a Christian country? What of the plenty which enables some to live in luxury while others starve? Is such maldistribution in harmony with the spirit of Christ?

There is much Christianity in the world. The mere fact that we will not let the unemployed and the weak starve is a witness to the presence of Christ. The hospitals, the schools, the homes, the welfare work, the vast sums given to relieve misery, the loving help of neighbors, the saved souls, all are evidence that Christ did not die in vain.

These things are greatly right. What is wrong is the social order which expresses not the spirit of Christ as these do, but the selfishness and blindness of the human heart, a social order which makes most Christians deny daily the essential meaning of their faith (does not many a business man, for example, find he must hide his finest ideals or fail?), a social order which puts the emphasis upon wealth and power and consecrates the sin of avarice.

In the glare of light from Christ's ideal of the Kingdom of God, how this world kingdom withers and grows mean and contemptible! The Kingdom of God means a commonwealth of love, of cooperation, of mutual service, of respect for personality, the ordered life of the great family of God. When we pray "Thy Kingdom come, Thy will be done on earth as it is in heaven" we cannot satisfy our Christian consciences with the faith (true though it is) that God's will is done or will be done in heaven. Our Lord brings us down to earth. He is bidding us pray for a heavenly Kingdom; but a heavenly Kingdom on earth. Nor can we retreat into a complacent faith that God will bring this to being without the help of men. Some Christians have believed (as certainly the early Christians did) that the Kingdom is to come miraculously from heaven. Some still believe it, but I am sure that every reader of THE WITNESS knows better. Whatever God may do in His vast wisdom and power, He does not work that way in the world. A Kingdom of love can exist only where love is. Goodwill cannot be compelled. Compulsory love or goodwill is neither love nor goodwill. We have our part to do.

AND our part in bringing in the Kingdom is not only to be merciful and kind and pure and honest ourselves; but to help make the conditions of life such that all men may have an opportunity to make it rich and abundant.

There is small chance to nourish a true Christian life for those ground under the wheel of modern industrialism, or for those who must go out to slaughter other children of God in order to open markets, or save investments or increase the material power and prestige

of a nation. There is small chance for a true Christian life for those who hold wealth without responsibility or for those who see in the present unrest only a menace to privilege. The form which the social order takes must be one which helps rather than hinders the good life.

This commonwealth of love is a long way off. It is a goal for which we Christians may have to strive till the end of earthly time. But it is our goal. It is our vision. It is our ideal. It is that which makes us radical. It is that which makes us full of a living discontent with things as they are. It is that that compels us because of our love for our Master and our obedience to God's purposes to turn with devotion to the task of discovering how or where we may help men to take a step, perhaps a very short one, but a step towards the Kingdom.

The Social Security legislation may be full of errors but its aim is right. A more equitable distribution of the vast wealth of the world may be difficult to obtain and many experiments may fail, but its aim is right. Obviously under the present order we can exalt the principle of service, but it is equally clear that business today must be conducted for profit. The only way out is an economic order which increasingly eliminates the profit motive. There are many hateful and unchristian things in Russian communism but there is at least something wholesome in a society in which youth is brought up to serve the community rather than to seek success in the form in which we commonly think of it in America today.

A NEW order is coming whether we like it or not. We are living in the twilight of the gods of capitalism. We cannot help the coming night, but we can do our part in trying to make the new order, whose dawn a not far distant generation will welcome, one which approximates more closely the commonwealth of love. Its goal must be that commonwealth. The dedication of its citizens must be to the common good. Freedom must be a reality in order that men may really grow toward the measure of Christ, and indeed that there may be any kind of free fellowship at all. Not the least vivid illustration that the social order is a responsibility of Christians is that in the dictatorships of the present day the Church of Christ has no freedom at all. The concern of the Forward Movement with all this is now obvious. That Movement exists only to help the Church and its people to go forward with more complete devotion to the mission of making the whole world Christian. Its appeal for a thorough-going discipleship is no new appeal. It is but the re-emphasis of the age long appeal of Christ. It asks us to think again and yet again what our discipleship means and then to go out and live as the new realization of God and Christ demands. The appeal is to honesty and purity and self-control—yes—but it is also to love and service; and love and service will not be satisfied until the Kingdom of God, the cooperative commonwealth, has come among us.

The next article in the series on Phases of the Forward Movement will be "Consecrated Money" by Bishop Washburn of Newark. This will be followed by "Why I am for the Church" by Mr. Charles P. Taft.

THE IDAHO EPISODE

By
BISHOP JOHNSON

IT IS interesting to be a member of the House of Bishops because whatever it does is wrong. For example *The Living Church* starts a crusade for fewer bishops in the Church, and then when the House declines to elect a new bishop for Idaho, we are told that we acted in a mysterious way. (From the tone of the article "mysterious" is a synonym for "stupid.") When the General Convention sponsored a plan for the recession of missionary districts to their former dioceses and the House of Bishops attempts to carry out that decree, we become incomprehensible.

It is true that the Idaho-North Dakota matter was an incompleting pass due to interference, but we ought not to be penalized for our failure to complete it. We are entitled to another play. It would seem fair before passing drastic criticism upon the action of the House (which is composed of those who once were intelligent rectors) to ask those responsible for the action just what was done and why it was done as it was done.

The first question that came before the House was one in line with the two sanctions above referred to. Some of us felt that a reduction in the number of missionary bishops could be effected in the case of Idaho by doing three things. First: to fill the vacancy by

translation of a missionary bishop. Second: to rearrange the lines of missionary districts and so to make it possible to have one less bishop. Third: to realign Eastern Oregon and Idaho in such fashion as to add to a reduced Idaho, territory which was adjacent to it.

The reader should know that Idaho is divided by the Salmon River chasm into two parts, so that to go from southern Idaho to northern Idaho by rail one has to pass through the districts of Eastern Oregon and Spokane. It was thought that southern Idaho and Eastern Oregon could be more easily administered in this way and cover the field without necessitating an Episcopal election.

It is true that the Province of the Pacific had a different idea and was committed to the election of a new bishop of Idaho. As it was, the House felt that the field could be adequately covered by the bishops already consecrated. Unfortunately the effort was blocked. The obvious process to accomplish this result was to unite southern Idaho and eastern Oregon and to cede northern Idaho to Spokane. The House would have been willing to combine southern Idaho and Eastern Oregon under the bishop of Eastern Oregon, but we were told that such action was not desirable.

So far we were in the confines of the province of the Pacific, and if they did not think it best, we could scarcely insist upon it. Still we were not bound by it. We then started the program which seemed best to a majority of the House. First: to divide Idaho, which was done without any great opposition. We were told by the spokesman for the Pacific Province that there was no objection to this, as Spokane and not Boise was the metropolis of Northern Idaho.

Second: we then looked about for some missionary bishop who could be transferred to Idaho, and selected Bishop Bartlett, whose double duty as bishop and executive secretary of the domestic mission field was such as to suggest a smaller district than North Dakota and a district more accessible to the whole domestic field. This was done with the hope that another bishop could be transferred to North Dakota, and eastern Oregon could be assigned by the Presiding Bishop to either the bishop of Idaho or the bishop-elect of Oregon. This failed of accomplishment. We were then obliged either to rescind our former action, or to leave the matter as it was. We decided on the latter course.

Why? Because the plan of ceding missionary districts to their former dioceses and thus reduce the number of bishops and the plan of realigning the missionary districts cannot be achieved in a single meeting of the House but requires time for readjustment. Either we have to abandon the whole plan of retrenchment and merger, or else, because of the personal changes involved, we must do it step by step. The truth of the matter is that we must procede in some such fashion or else abandon the plan of General Convention.

THERE are too many little missionary districts with a paucity of clergy and communicants, but these districts now have bishops. The canons give the House of Bishops the right to transfer missionary bishops from one see to another, but unless these bishops resign or pass away at convenient moments, we are unable to accomplish the task. It involves the vacancy of a district from time to time and the readjustment when it is possible to make such changes. In short, we must either adhere to the principle involved or be governed by personal reactions in the districts or provinces. For no district and no province wants to suffer in order to achieve the result.

THIS action did not originate in "281," as my worthy colleague of THE WITNESS implied in the issue of November 21st but was because of the conviction that if the plan of General Convention is carried out and the number of missionary bishops and districts reduced, somebody has to be temporarily injured in the process. There are no less than four missionary districts that ought to be merged. They all have bishops who are transferable only when there is an empty district. The only way in which this result can possibly be achieved is by not electing new bishops for the domestic field, and making transfers when the recession or merger takes place, or as soon after as possible.

Shall we carry out the principle laid down by General Convention, or shall we report that it cannot be

carried out without hurting somebody's feelings? For unless we can create vacancies and until we can get the consent of a diocese to take the districts back, the commission for achieving this result did all their work in vain. It certainly cannot be achieved in a single session of the House.

I know that the province of the Pacific felt aggrieved because the House of Bishops refused to elect a new bishop, but that was because the House of Bishops differed from their policy. It was a question as to whether the plans of the province or those of the General Convention should be carried out. I agree that it is going to hurt if we are to go on with this program which from its nature involves temporary injury to other districts than North Dakota, or else we are loaded down with fields that do not justify their existence. It is going to take several years to bring about the result and it is going to be hard on certain fields in the meantime. Certainly the districts which are immediately affected are not going to like it. Instead of being a stupid blunder, it is an honest effort to do exactly the thing that *The Living Church* advocated and now blames us for. If this action is revised, the whole plan of General Convention must be scrapped because there will always be somebody injured in carrying it out.

If any one is to be penalized for blocking, you must decide whether it is the Pacific Province of the House of Bishops. Only remember that if the House of Bishops recedes now we will in the future have to get along indefinitely with at least four missionary bishops for whom there is no grave necessity, and it cannot be done without hurting somebody along the line.

Second Thoughts

A place for the opinions of readers. Because of limited space we reserve the right to abstract communications and to reject those we consider unsuitable.

THE following communication is received from Bishop William T. Manning of New York: "In the name of Bishop Mann, Bishop Ward and myself I am asking you and the other Church papers to publish the enclosed letter which we have sent to the Presiding Bishop. As this matter is of concern to the whole Church we ask you kindly to publish this letter at once." The letter, signed by Bishop Mann of Pittsburgh, Bishop Ward of Erie and Bishop Manning of New York, follows:

"We, the undersigned bishops of the Church, desire to present to you our respectful protest concerning the service which was held in the cathedral church of the diocese of Eau Claire on Sunday, November 17th. At that service, according to the editorial in *The Living Church*, issue of November 23rd, the Rt. Reverend Dr. John Torok was formally received as 'a bishop in the American Episcopal Church.' In a news article of the same issue we are informed that 'by this ceremony Bishop Torok gained regular status as a bishop in this Church in good standing, but without seat or vote in the House of Bishops. He has been appointed assistant to the bishop of Eau Claire.'"

"This is to us an amazing statement. You will, of course, recall that the report of the special committee, which was appointed by you to investigate the matter of Dr. Torok's consecration, and which reported at the meeting of the House of Bishops in Houston that in their judgment the consecration was valid, though irregular, was not even received by the House. In other words, the House took no action whatever regarding the validity of the consecration. The Bishop of Eau Claire was present and is cognisant of all this.

"Furthermore, the bishops present at Houston are aware that other serious matters concerning Dr. Torok were laid before the House, matters which apparently have been quite ignored by the bishop of Eau Claire in the service in his cathedral in which he received Dr. Torok as a bishop of the Episcopal Church 'in good standing,' and proceeded to appoint him as his assistant in the diocese of Eau Claire. It appears to us that this procedure on the part of the bishop of Eau Claire is in clear defiance of the action of the House of Bishops at Houston and is calculated to bring discredit upon the whole Church. For this reason we feel bound to lay before you our respectful protest." (See THE WITNESS, page 7, November 28, for original story).

MRS. OLIVER C. COX of New Smyrna, Florida, believes that the Church needs to give more attention to children in praising the article on Children by Dr. Adelaide T. Case that appeared in a recent issue. "Our Church papers speak glowingly of this bishop or that clergyman or layman, travelling here, there and yonder preaching on the Forward Movement. But the gatherings all seem to be for adults. I heard a bishop preach on the Forward Movement only a few evenings ago but there were but few children there. In the Advent-Christmas booklet of the Forward Movement, speaking of a Christmas service, is the statement, 'Children remember these services all their lives.' Surely, but why can we not have such an interest for the children all the year around, and every year, and not merely at Christmas. Do the Church leaders fully realize that we older ones are not the future Church militant? Our Church must wake up to its little children if this present Forward Movement is not to end as did all our other spasmodic bubbles."

Talking It Over

By

WILLIAM B. SPOFFORD

EVERYONE SEEMS to be writing about bishops these days. Mr. Morehouse of *The Living Church* started it by suggesting that we have too many. Bishop Wilson then said, "Taint so." He was followed by Bishop Johnson who rather agreed with Mr. Morehouse, but pointed out that as long as the election of bishops is the outstanding sporting event of the Church we would doubtless continue to indulge in the pastime. He feels however that it might help to choose men much younger than is now the custom, pointing out that

in the past many of our great bishops were elevated to the Episcopate when in their thirties.

The Episcopate has come to be a sort of senior honorary society, much like Skull and Bones at Yale, calling for an annual tap day. Let a vacancy occur and the available candidates are lined up on the fence with one of them given a clap on the back, signifying that he is it.

At the last General Convention a report was presented by a commission on diocesan and missionary boundaries. Their recommendation was that there be certain mergers when opportunities came along. The recent death of Bishop Sumner made possible the merger of Oregon and eastern Oregon, but personalities and churchmanship got in the way. The House of Bishops did carve up Idaho at their recent meeting, causing loud squawks from the province of the Pacific. The kicks were due, as I got it, to the methods employed rather than to the accomplishments, if any. Incidentally, and purely as an aside, I am prepared to stand by my comments in the issue of November 21st. I knew of the plans of the bigwigs for Idaho weeks before the bishops met, a statement which I can easily back up if called upon to do so.

I'VE BEEN RUNNING ABOUT the country for the past six weeks, meeting with Church folks here and yon, and I have about made up my mind that the commission is right as far as it goes, but that it doesn't go far enough. The great northwest, for instance, has an abundance of distance, but as far as the Church is concerned, it seems to be lacking in many other things, including communicants. There are dioceses and missionary districts covering vast areas that have fewer communicants than some eastern parishes. Rectors, with rare exceptions, are woefully underpaid—underpaid, that is, if they are capable men, and if they are not they shouldn't be there for they are in parishes that ought to be strong centers of Church life in a growing and expanding part of the United States. In one large northwestern city the rector of the largest parish receives a salary of less than \$1800 a year, and he has been so uncertain of receiving that regularly that most of his thoughts are on how he can get out of there. In another city the rector of the second largest parish receives a salary of \$150 a month, and the vestrymen were so afraid that they were getting stuck even at that price that they made the poor man hand in an undated resignation when they called him, so they can bounce him any time they see fit. I do not mean to judge the fellow, but it does seem to me that any clergyman who will allow a vestry to pull off anything like that is hardly the man to be the rector of one of the largest parishes in a city of close to a half million people.

Situations like these are rather common in the far west. Yet we have taken this vast area and carved it into dioceses and missionary districts, imposing on each a bishop when the people either can't or won't even support their rectors. These bishops are Fathers in God to parsons who are licked before they start and the bishops are apt to develop the same defeatist attitude themselves, unless they are fortunate enough to

have gifts which create a demand for their services outside their jurisdictions.

If I were running the show I wouldn't be a piker on this merger. I'd have one bishop for Oregon, eastern Oregon, Olympia, Spokane and Idaho, providing him with an airplane and pilot so he could hop around visiting his small but widely scattered flock. Airplanes are needed out there more than bishops. Then, with the money saved on bishops, I'd see that the parsons were decently paid and that for their money they either did a vigorous job or got out so someone else could.

MIND, THE NORTHWEST is no worse than other areas—it merely happens that I have just been there. There are places in the southwest too that might well be dealt with the same day. And in the east also—Vermont might be merged with New Hampshire. The only thing, geographically, that separates these two small states is the Connecticut River, which a fifteen-year-old boy could swim at its widest point, carrying the Bishop on his back if necessary. The diocese of Easton, I understand, came into being because the water separating the eastern Shore from Baltimore City necessitated travel of a hundred miles or so—too tough on the Bishop. Whatever the cause one would suppose it to be good sense to merge Maryland and Easton. Likewise with the Carolinas, where there are so many dioceses that editors have to carry about copies of the Living Church Annual for ready reference. What divides them all I do not know, but I should hope the obstacles to union not insurmountable. And so one might go on covering pretty much the whole map. Kansas, with two cities no further from each other than tea-time to dinner, is about to add a third bishop, even though the two they now have are inadequately supported. New York has five dioceses and eleven bishops; California has four dioceses and probably ought to have two; Long Island has three bishops, with a considerable bill to pay annually for the luxury.

It's an expensive sport, these Episcopal elections. I'm strong for the bishops. I've followed them thru several General Conventions and I think it is fair to say that most of the progressive action that gets through conventions originates with them. So I do not advocate Bigger Bishops but rather fewer of them—fewer bishops, supervising clergymen sufficiently well paid to enable them to keep their minds on their jobs rather than on whether or not their families are going to eat. I'm for giving the Presiding Bishop dictatorial powers to such a platform, since it would doubtless take a dictator to put it over.

Let's Know

By
BISHOP WILSON
MARRIAGE SERVICE

ONE of our readers asks two questions both connected with the office for the Solemnization of Holy Matrimony in the Prayer Book. "What is the origin of the sentence 'Who giveth this woman to be married to this man?'" and "in making the pronounce-

ment that they are 'Man and Wife'—why the word 'Man' is used instead of 'Husband'?"

In answer to the first question, it must be remembered that in earlier days a woman was always supposed to be under some sort of male guardianship. No doubt it was necessary back in the rough-and-tumble days of the Middle Ages and before that. In those times law and order were a bit vague, a man had to be prepared to defend his home and family, and physical strength was an exceedingly valuable asset. Women had to be protected and men had to be responsible for them. Hence every woman had a guardian, either her father or some male relative, who was not only responsible for her safety but also for her behavior. His consent was required on the occasion of her marriage and it was signified by "giving the bride away." Fortunately the same necessity does not prevail today but it is still true that the marriage contract depends upon the free consent of the man and woman in the presence of witnesses. The retention of this part of the marriage service insures the presence of witnesses by the actual participation of one of them in the service itself.

As to the second question, I must profess ignorance. It is evidently a survival of an old Anglo-Saxon usage to speak of "Man and Wife" and is rather more euphonious when spoken in a public service. Certainly it means the same thing as "Husband and Wife" and seems to me to offer no serious objection.

After all, a man and a woman marry each other and the Church blesses the union. That is why the Prayer Book is careful to describe the marriage service as the "Solemnization of Holy Matrimony". Very early in Christian history it was accepted as the proper thing for Christian people to enter on the married state under the auspices of the Church. At first it was the old secular rite to which was added the Holy Eucharist. Gradually a Christian form evolved, the first description of which comes to us out of the ninth century. The ceremonies contained most of the old traditional customs but were always concluded by the reception of Holy Communion. At that time and for long thereafter, the ceremony was divided into two distinct parts—the Espousals and the Nuptials. The first corresponded to what we now call an "Engagement", a preliminary service when public consent was given to both parties, a ring was bestowed on the bride, and papers connected with the dowry were formally signed. The marriage itself (the Nuptials) came at a later day consisting of the Holy Eucharist (a Nuptial Mass) with appropriate prayers and the Church's blessing.

In our present service a combination has been effected, the Espousals and the Nuptials being joined in one service. In a church wedding the first part (the Espousals) is usually said at the chancel steps and then the bridal party mount to the altar for the Marriage proper, including the blessing. Provision is made in the Prayer Book for a special Collect, Epistle, and Gospel for the Holy Eucharist which may follow. In recent times the sectarianism which has raised so many questions about the Holy Communion has obscured this sacramental conclusion to the Marriage Service—but the privilege it offers seems to be gaining in favor.

HERE ARE BOOKS TO GIVE FRIENDS THIS CHRISTMAS

By GARDINER M. DAY

If there is a rector who has a fund sufficiently large to enable him to keep up with the best that is thought and said along the lines of the religious life and work, I have yet to meet him. Hence, may I say to any layman reading this column: If you desire to give your rector a token of your Christmas feeling, a much appreciated gift would be a good substantial volume in the realm of Christian thought which he himself has not felt he could afford. Or if you wish to stimulate your own thinking about religion, drop the detective stories for a few weeks and you'll be surprised to find how interesting most any of the below mentioned books are! Books come off the press today in such mass production, that we could make THE WITNESS look like a new Christmas edition of the telephone directory, only with books' titles instead of names of people!

If we were to choose the one outstanding book of the past year which we would find the most fruitful and stimulating and could be read and reread, profitably, our choice would be *Nature, Man and God* which contains the Gifford Lectures of Archbishop Temple of York and is published by Macmillan. Unfortunately the price is \$6, but it is worth a couple of most any two of the other books on the list.

Harpers has published two volumes which we commend as highly stimulating, *An Interpretation of Christian Ethics* by Prof. Reinhold Niebuhr \$2, and *Man, The Unknown* by Dr. Alexis Carrell \$3.50.

Morehouse has just published a history of our Church for which there has been a real need for a long time. It is more exhaustive than any of its predecessors and will undoubtedly become an essential in a rector's library. Its title is: *A History of the American Episcopal Church* by The Rev. William W. Manross, fellow and tutor of the General Theological Seminary, \$2.75. Two other splendid publications by Morehouse are *A History of Religion* by Dr. Herbert H. Gowen, \$3.50 and *Anglicanism* by Dr. Paul Elmer More and the Rev. Frank L. Cross, \$5. The former is explained by the title, the latter is an anthology of Anglican literature of the 17th century. Both are books for real study.

The Abingdon Press offers two extremely worthwhile volumes of very different nature: *Christ's Alternative to Communism* by Dr. Stanley Jones, \$2 (thought provoking and suggestive) and *The Story of the Bible* by Dr. W. Russell Bowie \$3 (a retelling for adults as



CHARLES T. WEBB
Writes on The Kingdom Within

well as children, thought modern, language beautiful).

Scribners presents the two best books of the year which consider the relation of religion and the church to our changing social order from a distinctly religious point of view: *Social Salvation* by Prof. John Bennett, \$2 and *God In These Times* by Dean Henry P. VanDusen, \$2.

These we triple star as our first choices. Space only allows us to list our second double-starred choices. Before turning to them, however, let us remark that for anyone looking for books about Christmas, its customs, history, legends, etc., Macmillan offers some excellently readable books: *The Story of Christmas* by Canon R. J. Campbell, \$3, *Christmas Traditions*, \$1.75 and *Christmas Tidings*, \$1.50 both by Dr. William Muir Auld.

Our double-starred list, with comment only when the title is ambiguous, follows:

Harpers publications:
I Discover the Orient by Fletcher S. Brockman, \$2.

Autobiography of Missionary to China.

John White of Mashonaland by C. F. Andrews, \$1.50.

Biography of missionary hero.

The Power to See It Through by Harry Emerson Fosdick, \$1.50.

Recent Sermons by noted preacher.

Henry Van Dyke by Tertius van Dyke, \$3.50.

Biography of poet, preacher, and diplomat by his son.

History and Interpretation in the Gospels by R. H. Lightfoot, \$3.

Bampton Lectures giving latest New Testament scholarship findings.

The Victory of Faith by Bishop Stewart of Chicago, \$1.

Sermons.

Chaos in Mexico by Dr. C. S. MacFarland, \$2.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

At the recent church congress of the Church of England, at Bournemouth, pacifism was well represented, as well as support of sanctions and the League. George Lansbury, former leader of the British Labor Party, who resigned recently because he could not conscientiously support the government in its application of sanctions against Italy, made a vigorous plea for the pacifist position. "After nearly four centuries of struggle, the powers of this world," he said, "took our great religion to their bosom, and crushed spiritual values out of it.... Christians of all denominations are organized to carry out mass murder. The most accursed disregard of human life is sanctified and blessed by those who speak to us in the name of our Master Who is the Prince of Peace." He criticized the support given by the prelates of the Church to armaments and sanctions. "All Christian nations," he continued, "must give up this senseless nationalism which creates bitterness and war, and in its stead we must be willing to join in a great international effort to rebuild the world on the basis of cooperative service. We who are powerful and great must become servants and be willing to put all our gifts, material and moral, into the common pool.... Both civilization and our religion are worth saving, and will be saved if we who call ourselves Christians become more sincere and faithful.... Our business is to keep Christ's Church militant here on earth, and to make the world safe for a civilization based on that religion."

Canon H. R. L. Sheppard made an equally strong plea for pacifism. "My pacifism," he said, "begins and ends with the overwhelming conviction that the law of Christ cannot, in any circumstances and for any reason, permit me to kill my brother. I renounce war and all its ways, now and always, and I will never take part, directly or indirectly, in another, God being my Helper."

* * *

Parishes Report Pence Plan Success

The pence bank plan has proved very successful in a number of parishes in the diocese of New York. The Rev. Johnstone Beech, rector of the Church of the Advocate, New York, reports that the pence program was adopted in his parish the first of January, this year. Seventeen teams were organized. Each family in the parish was asked to place the bank on the table, to say grace at each meal, and have two of the family drop in a

penny at each meal. At the end of the quarter the banks are gathered in, and a parish party held. With the third quarter included this parish has obtained a yield of \$1,035, an average of \$115 for each of the nine months. It has been of great help in carrying the parish along in these times. The most notable results with the pence bank plan in the New York diocese have been attained at St. Andrew's Church, Yonkers, of which the Rev. William C. Hicks is rector. Over \$3,000 was received through the banks in the first year of their use. The individual banks returned from as little as 43 cents to the largest single amount of \$28.50. There the vestry has voted for the plan as a permanent parish policy. Mr. Hicks states emphatically that the use of the banks has actually increased the regular giving and has been a marked factor in the spiritual life of the parish. Success of the pence banks is dependent upon constant supervision and careful attention to a definite procedure. The banks used at St. Andrew's have specially attractive labels, with the legend "God's Pence with my Thanksgiving," and are made by the Universal Pence Bank Co., 11 West 42nd St., New York.

* * *

Bishop Johnson Preaches Mission

Bishop Johnson of Colorado preached a week's mission last month at St. James Church, Atlantic City, N. J. The mission was widely attended. Bishop Johnson pleaded for a world-wide militant revival of Christianity.

* * *

Rector to Act in Moving Picture

The Rev. Neal Dodd, rector of the Church of St. Mary of the Angels in Hollywood, Calif., has been engaged by a movie concern for the role of clergyman in the picture "The Indestructible Mrs. Talbot."

* * *

B. H. Reinheimer Accepts Rochester Election

The Rev. Bartel H. Reinheimer, who was recently elected bishop coadjutor of the diocese of Rochester at a special diocesan convention, has announced his acceptance of the election.

* * *

Philadelphia Group Gets House

The Church Mission of Help of the diocese of Pennsylvania has received the gift of a large centrally located residence in Philadelphia for use as headquarters. The gift was made by a member of its board of managers, who remains anonymous, and who also gave a nucleus of an endowment fund. Steps are being taken to prepare the house for the use of the organization. It will in-



S. PARKES CADMAN
Author of Adventure for Happiness

clude a chapel and quarters for girls, the latter for temporary shelter when needed for further study.

* * *

Wilkesburg Clergy Exchange Pulpits

The Wilkesburg, Pa., council of churches, comprising 22 churches, carried out its twelfth annual exchange of pulpits on December 8th. The Rev. William Porkess, rector of St. Stephen's, initiated this plan in 1923.

* * *

Providence Cathedral Clears Debt

The Rev. Canon Arthur H. Beatty, minister of St. John's Cathedral, Providence, has announced that the cathedral expects to be entirely free of debt in the spring. A mortgage of about \$23,000 on some of the cathedral property has been removed by a bequest to the cathedral, and the floating debt has been reduced by \$1,000 to about \$1,500.

* * *

Clergy of Two Dioceses Confer

The clergy of the diocese of Delaware united with those of Pennsylvania in a conference on the Forward Movement in Philadelphia on December 11th. It was an all day conference, held at the Church of the Holy Trinity, conducted by Bishop Henry W. Hobson and Bishop Francis W. Taft. It was succeeded at night by a dinner and conference attended by laymen from all parts of the diocese.

* * *

Young People's Meeting Held

The Young People's Fellowship of the diocese of Albany held a conference at Ilion, N. Y., from November 29 to December 1, in St. Augustine's Church. Among the leaders were the Rev. L. R. Benson, rector of St.

Augustine's, Ilion, the Rev. A. W. Brown of Richfield Springs, Rev. Wm. J. Gage of Mowhawk, and the Rev. T. T. Butler of Utica.

* * *

Mrs. Stetson's Will Aids Church Groups

Several Church institutions benefit by the will of the late Mrs. Caleb R. Stetson, widow of the late rector of Trinity Church, New York. Bequests of \$5,000 each go to Trinity Chapel Home for Aged Church Women, St. Luke's Home for Aged Women, and the Trinity Church Association, all in New York; and to St. Mark's Church and the Washington Cathedral, both in Washington, D. C. The General Theological Seminary in New York and the University of the South will also benefit from the residuary estate.

* * *

Officers' Wives Give Offerings

New contributions now come to the United Thank Offering through its service committee, representing wives of officers in the army, navy, marine corps and other government services. The U. T. O. custodian for the service committee is Mrs. Boswell Blair, Long Beach, California. The offerings sent to her are from women who are not already giving through a parish.

* * *

Church Gets New Bible

The Church of the Heavenly Rest, New York, observed Bible Sunday by

CHRISTMAS GIFTS

THERE is enclosed with each number of THE WITNESS these weeks immediately before Christmas, cards to use in ordering annual subscriptions as Christmas gifts. We are offering a special reduced rate, hoping that a great many of you will respond. First, we believe that the gift of THE WITNESS is a most acceptable one to any Church family. Also it is a convenient gift for you to make, especially so since we will send to each recipient an attractive Christian Christmas card announcing the years subscription as a gift from you. It is also our opinion that an outstanding need today is that more of our Church families be informed of the life and work of the Church. By sending THE WITNESS into one or more homes you are therefore making a gift to the Church as well as to your friends. May we urge you to act on this suggestion? Be one of a thousand to subscribe for a friend or two this Christmas. Help make it possible for us to announce such a result immediately after the new year.

beginning the use of a beautiful new Oxford Bible, the gift of Percy L. Hance, a vestryman. The Bible is one of an edition of 200 copies. It will be used in the Chapel of the Beloved Disciple. The rector, the Rev. Henry Darlington, preached on the Bible, and the Rev. Gilbert Darlington, senior secretary of the American Bible Society, read the lesson from the new Bible.

* * *

F. L. Flinchbaugh Retires

The Rev. Frederick L. Flinchbaugh, for 12 years rector of St. Stephen's Church, Wilkes-Barre, Pa., has resigned, effective January 1. He has been elected rector emeritus. Mr. Flinchbaugh took the action on the advice of physicians that he restrict his physical activity. He will take up permanent residence at Bryn Mawr, Pa. The Rev. J. Phillip Anshutz has been made acting rector until Mr. Flinchbaugh's successor is chosen.

* * *

Baltimore Men Have Dinner

The men of St. Paul's Chapel, Baltimore, 260 in number, held their twentieth annual men's dinner in the chapel's guild house on December 4. The men's organization has been built up under the leadership of the Rev. Frank H. Staples, vicar of St. Paul's. The Rev. Arthur B. Kinsolving, rector of St. Paul's parish, acted as toastmaster. Judge William C. Coleman addressed the men on Benjamin Franklin, and the Rev. ZeBarney T. Phillips spoke of his observations made during a recent visit to several countries in Europe. The men's glee club furnished music.

* * *

Roosevelt Answers Bishop Oldham

Replying to the letter recently sent to him by Bishop Oldham of Albany, President Roosevelt said last week that he felt that the only way for the United States to keep out of war is to have no war anywhere. He agreed with the bishop that the United States cannot stand aloof from world conflicts, and said that "far from standing aloof, we have, in the various steps we have taken to date, done our share toward the restoration of peace and in a number of respects have gone beyond the actions so far taken by other nations."

* * *

Leaders to Address Student Convention

More than forty men and women from Canada, the United States, Great Britain, Japan, Korea, China, Mexico and other countries will speak

at the twelfth quadrennial convention of the Student Volunteer Movement, at Indianapolis, December 28th to January 1st. Of these only two, T. Z. Koo and Archbishop Temple, are Churchmen. Others among the outstanding leaders at the convention will be Kagawa, Richard Roberts and John Mackay. An extensive program has been laid out for the 5 days of the convention. The student convention will be preceded immediately by the fifth national conference of theological students, meeting at Butler University in Indianapolis. Archbishop Temple will also address this conference, of which our own Gardiner M. Day is chairman. The archbishop's topic will be "Dogmatic Faith and Human Freedom." The conference is sponsored by the deans of 20 divinity schools, including Dean Henry B. Washburn of the Episcopal Theological School, Cambridge, Mass., and Dean Hughell E. W. Fosbroke of the General Theological Seminary, New York.

* * *

Race Relations Sunday Observed

Race relations Sunday will be observed for the fourteenth year on February 9, 1936. Preparations have been made by the department of race relations of the Federal Council of Churches, including material for programs and speakers. Dorothy May Fischer, director of young people's work for the National Council, is among those who have prepared this material.

* * *

Protestant Leaders Support Embargo

The official heads of 25 of the major denominations of the country have sent a letter to President Roosevelt supporting his government's efforts to keep the United States out of war by discouraging trade in war materials with belligerent nations. In the letter, which they signed as individuals, they express the belief that if the present neutrality legislation does not prohibit the export of such materials to the warring nations American citizens should voluntarily relinquish their right to engage in such transactions. They also hold that mere neutrality legislation should not be regarded "as a substitute for international cooperation by the United States with other nations for the establishment and maintenance of world justice and peace." The Protestant leaders conclude the letter with an expression of hope that when the present neutrality law expires, legislation will be enacted providing for the placing of an embargo on munitions of war, loans, credits, and basic raw materials, other than food, to nations engaging in military conflict.

The Episcopal Church was not represented among the signers.

* * *

Anglican Society Holds Special Service

The Anglican Society held a special service of the Holy Communion in the Chapel of St. Ambrose in the Cathedral of St. John the Divine, New York, recently. The rite and ceremonial used were those of the Anglican use

Youth and Education

This is the theme of Forward Movement literature for Epiphany — Pre-Lent.

The general subject of the manual, "FORWARD—day by day," is Growth and Training in Home and Church. Price fifty copies for \$1.00.

Special Booklets

The Forward Movement Commission is publishing special material prepared by the Department of Religious Education, National Council, for use during this season. It includes: "Youth and Education," a booklet giving a parish program for this period, to be used by leaders, teachers, parent-teacher groups, etc. Price 10 cents per copy.

"Your Parish and Its Young People," a smaller booklet dealing with youth activities. Price 5 cents per copy.

Place your orders for the manual and the booklets NOW before the rush of the Christmas holidays. Don't take a chance on forgetting.

You will also save the Commission much time and money if you will make your remittances with your orders.

Send your orders TODAY to:

**The
Forward Movement**
223 W. Seventh St.
Cincinnati, Ohio



Make Your Christmas Selection From

Morehouse 1935 Publications



A HISTORY OF THE AMERICAN EPISCOPAL CHURCH

By the Rev. William W. Manross

A new history of the Church in America from the earliest days to the present time vividly told. Printed on fine white book paper, with beautiful, legible modern type. Marginal headings for easy reference; complete Index and Bibliography; thirty-three illustrations and two end papers. The volume is durably bound in handsome waterproof green vellum.

\$2.75

ANGLICANISM: The Thought and Practice of the Church in England

Illustrated from the Religious Literature of the Seventeenth Century

By Paul Elmer More and Frank Leslie Cross

"Indispensable to clergy and students of theology."—*The Teaching Church Review*.

\$5.00

REMINISCENCES OF A PARISH PRIEST

By the Reverend Archibald Campbell Knowles

"The style is characteristically American, very breezy and anecdotal."—*Church Times* (London).

\$2.50

THE CHILDREN'S EUCHARIST

By the Rev. Frank C. Leeming

"If one wants to make the most of the Children's Eucharist we know no better hand book for the purpose."—*Episcopal Church Sunday School Magazine*.

\$2.00

CHRISTIANS, AWAKE!

By Rosamond Crompton

"Her sincerity is manifest; and likewise the fact of her first-hand knowledge of that whereof she writes."—*The Living Church*.

\$2.50

AN OUTLINE OF THE NEW TESTAMENT

By the Rt. Rev. Frank E. Wilson, D.D.,
Bishop of Eau Claire

"An excellent introduction to the New Testament for the average reader of the Bible."—*Union Seminary Review*.

25 cts.

THE ORTHODOX CHURCH

By the Rev. Sergius Bulgakov

Translated by Elizabeth Carrington Cram

Preface by Donald A. Lowrie

"A work on the theology of the Eastern Church by so distinguished a representative theologian as Professor Bulgakov is bound to be important. . . . It consists of a series of expositions on the Church and tradition, on dogma and the Sacraments, on the Virgin and the Saints, on the Eastern Liturgy, and the relation of Orthodox doctrine to the State."—*Church Times*.

\$3.50

LETTERS TO LAYMEN

By the Most Rev. Charles P. Anderson, D.D.,
Late Presiding Bishop and Bishop of Chicago

"In these letters there is not only common sense and humor, but an appeal to high courage and devotion among the laymen of the Church."—*Bishop Dallas in the Introduction*.

15 cts.

THE FATE OF MAN IN THE MODERN WORLD

By Nicholas Berdyaev

Translated by Donald A. Lowrie

"This is in truth a great book."—*The Expositor and Homiletic Review*.

\$1.25

OUTFITTING FOR SPIRITUAL MARRIAGE

By the Rev. Floyd Van Keuren, D.D.

"The world's matrimonial sea is so strewn with wrecks that books of this nature are fully justified."—*Rock Island (Ill.) Argus*.

\$1.75

THE GROUPS MOVEMENT

By the Most Rev. John A. Richardson, D.D.,
Archbishop of Fredericton

"Unless the groups movement considers itself above criticism it will profit from this frank and searching criticism."—*The Christian Century*.

75 cts.

SHINING MOMENT

By Virginia E. Huntington

A book of sensitive impressions. It reflects the valiant spirit of the missionary, expressed in the beauty and simplicity of the true poet.

\$1.75

Postage Additional

14 E. 41st St.,
New York City

MOREHOUSE PUBLISHING CO.

1801 W. Fond du Lac Ave.,
Milwaukee, Wis.

in strict accordance with the Prayer Book. The purpose of the service was to demonstrate the ceremonial accompaniments of a simple celebration of the Holy Communion loyal to the Prayer Book and traditions of the Anglican communion. After the service a joint meeting of the executive committee and the committee on extension was held in the dean's office, Bishop G. Ashton Oldham of Albany, president of the society, presiding. Plans were discussed for the publication of a booklet of "Notes on a simple celebration of the Holy Communion" and later a booklet of "Directions for the celebration of the Holy Communion by the three sacred ministers."

* * *

Select Heroes of Church

The department of religious education of the diocese of Chicago has worked out a new program for the church schools of the diocese. It includes the selection of modern "heroes" for the children in the work of the diocese itself. Three of these "heroes" are present-day workers in the diocese: Rev. A. E. Johnstone, member of the City Missions staff and chaplain of Lawrence Hall; Deaconess Helen M. Fuller, director of Chase House, and Deaconess Edith Adams, director of the Town and Country correspondence school work. The other two are Sister Frances founder of St. Marys Home for Children, and Mrs. W. H. Benton, director of the infant class at St. Pauls Church, which was responsible for the founding of the House of Happiness. These social service institutions are objects of the advent offering for the children. Another unusual feature of the advent program is a special hymn, composed by Dr. Leo Sowerby, noted composer and organist at St. James' Church, Chicago.

* * *

Reception for New Rector

A reception was given recently for the Rev. Malcolm W. Lockhart, the new rector of the Church of the Good Shepherd, Jacksonville, Florida, arranged by the Woman's Guild and St. Helena's Guild. Bishop Frank A. Juhan of Florida, and Mrs. Juhan, and others were in the receiving line, in addition to Mr. and Mrs. Lockhart. The parish hall was beautifully decorated

with floral arrangements. Ample refreshments were provided for the hundreds of parishioners and friends who took advantage of the occasion to meet the new rector and his wife.

* * *

Parish Motion Pictures Shown

Motion pictures of the various activities and organizations of Trinity Church, Columbia, S. C., were shown at a recent meeting of the men's organization of the parish. The pictures were taken by the rector, the Rev. Henry D. Phillips, to enable the parishioners to get a full view of the extensive work done by the parish and its organizations. The pictures were taken while the various organizations were engaged in work, and were not staged.

* * *

Canon Prichard Speaks on Birth Control

The Rev. H. Adye Prichard, canon of the Cathedral of St. John the Divine, spoke on December 2 at a meeting held in Carnegie Hall, New York, under the auspices of the American Birth Control League. A resolution was passed unanimously by the 2,500 people present demanding "that all agencies administering family relief inform mothers on relief where they may secure medical advice as to family limitation by methods in accord with their religious convictions." Canon Prichard said in his address that he did not see how birth control

can be opposed on religious or moral grounds. "I stand here as a minister of the Protestant Episcopal Church," he said, "but my Church won't back me up—very strongly." "Jesus Christ

THE PENCE BANK



CAN GET YOUR PARISH OUT OF THE RED

Thousands of Churches are safeguarding their incomes with this simple and unique plan. A dignified and direct method of giving.

Gold lacquered top and bottom and lithographed labels, ready for distribution.

Seven Cents per Unit (\$7.00 per Hundred)

Universal Pence Bank Co.
11 West 42nd Street
New York City

CHURCH CALENDARS, specialties for the Episcopal Church. Sample Free. Benjamin Morgan, Norwich, Conn.

CENTER FOR ORAL ARTS

Founder: M. E. DeWitt

Saturday meetings weekly: Prose & Verse speaking choir, 10 A.M. A few scholarships are available. Open theatre problems conference at 11:15. First Sat. of each month, open General Conference at 2 P.M.

Miss M. E. DeWitt, Oral Art Center,
c/o Historic Arts Galleries,
Barbizon-Plaza Hotel New York City

FINE IRISH LINEN

specialty selected for Church use. 36" to 54" wide, cut any length. Samples of 17 qualities on request. Mary Fawcett Co., 812 Berkeley Avenue, Trenton, N. J.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume).

Pew Size

Apply to Rev. W. Arthur Warner, D. D., Secretary, S. W. Cor. 5th & Arch Streets, Philadelphia, Pa.

SAINT AUGUSTINE, FLORIDA: Guest House of Sisters of The Resurrection: sunny, cheerful rooms, home atmosphere, comfortable beds, good meals, modern building on pleasant residence street. Charges reasonable. Those seeking spiritual strengthening, or merely rest and quiet; convalescents not needing special attendance, will find Resthaven helpful. Neither hospital nor mental cases received. References asked from strangers. Apply to Sister-in-Charge, House of The Nazarene, Resthaven, Saint Augustine Florida.

PULPIT WANTED, SECOND HAND, FOR church in New York Metropolitan area. Give particulars and price. Box K., WITNESS, Tribune Bldg., Nassau St., N. Y. C.

ALTAR BREADS—Orders promptly filled Saint Mary's Convent, Kenosha, Wis.

CATHEDRAL STUDIO, CHURCH EMBROIDERIES. Altar and pulpit hangings, etc. Stoles from \$6.50. Burse, veil \$10 up. Surplices \$8 up. Exquisite Altar linens. Damask cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guide Handbook 50c. L. V. Mackrille 11 W. Kirke St., Chevy Chase, Washington, D. C.

When CHILDREN Need a LAXATIVE



When children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so that they do not romp and play as usual, a dose or two of SYRUP OF BLACK-DRAUGHT can be relied on to relieve constipation and thereby assist in prompt recovery.

Purely vegetable, pleasant-tasting—children really like it. Syrup of Black-Draught is sold at most drug stores. If unobtainable at your drug store, The Chattanooga Medicine Co., Chattanooga, Tennessee, will send you a 50-cent bottle on receipt of price.

VESTMENTS

Cassocks, Surplices, Stoles, Silks,
Embroideries, Cloths, Fringes.

CLERICAL SUITS

Priest Cloaks, Rabats, Collars
Church Vestment Specialists
for over half a century

COX SONS & VINING, INC.
133 EAST 23RD STREET, NEW YORK, N.Y.

said that man must cleave to his wife," the canon said. "Man leaves his parents to cleave to his wife. Is he supposed to do that only to produce children? I don't believe it. God blesses children if they come, but they aren't and never can be the only reason for the marriage act. I can find nothing in religion contradictory to birth control. I believe Jesus would indorse it and that Jesus understood than man and woman must live together in the most intimate way possible." Birth control, he felt, is a purely personal matter, and is not like murder, theft, and, in his opinion, divorce, which tend to wreck society and therefore moral issues. Nor could birth control be likened to murder, he said, because "no personality is destroyed, no person has been conceived or born, no life is involved in this world or the next." Mrs. Thomas N. Hepburn, legislative chairman of the National Committee on Federal Legislation for Birth Control, and mother of Katharine Hepburn, actress, was among the other speakers.

* * *

Church School Uses TVA Power

Okolona Industrial School in Mississippi now has Tennessee Valley Authority power and low rates for electricity. The Tennessee Valley Authority is the organization of the federal government set up to develop and distribute the water power resources of the Tennessee Valley. With some help on the first payment the school has been able to install an electric refrigerator and will pay the balance from the saving in the cost of ice. This is one of the American Church Institute schools for Negroes. The school farm supplies the meat and dairy products for the students, so refrigeration cost is a practical problem.

* * *

Full Program for Bishop Temple

Archbishop Temple, who arrived on our shores December 8th, is at present at the College of Preachers in Washington. Here he conducts a clergy conference December 9-13. On December 13 he goes to Trenton, N. J., and is the guest of Bishop Matthews at Princeton where

he attends a conference with representatives of ecumenical movements, a convocation of Princeton University, and a dinner in his honor. The morning of December 14 is scheduled for "rest" and in the afternoon the archbishop drives to New York where he will be Bishop Manning's guest. While in New York he will follow the schedule reported here on November 7. On December 17 the archbishop will spend four hours at Yale, arriving in Boston in the evening where he will be the guest of Dean Sperry of Harvard until the 21st and of Bishop Sherrill the 21st and 22nd. He lectures twice at Harvard, visits the Harvard Divinity and the Episcopal Theological Schools, attends a luncheon given by President Conant of Harvard, a dinner of the English-speaking Union, and a Ford Hall Forum. On Sunday, the 22nd, he preaches in the morning at Trinity Church, Boston, and in the evening at the cathedral. On the 23rd the archbishop goes to Providence as the guest of Bishop Perry. He will be the celebrant at an early service for the clergy of the diocese on Tuesday, December 24.

Directly after Christmas day the archbishop leaves for Indianapolis where a national conference of theo-

logical students on December 27 precedes the Quadriennial Convention of the Student Volunteer Movement, December 28-January 1. A visit to Cincinnati is to follow here if pos-

Wilbur Herbert Burnham

*Designer and Master
Craftsman*

Stained and Leaded Glass

**Studios 1126 Boylston Street
Boston, Massachusetts**



MENEELY BELL CO.
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY
BELLS

ST. HILDA GUILD, Inc.

147 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with references to the adornment
of Churches.

Telephone EL-dorado 5-1058

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

—o—

STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

—o—

CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

Stained Glass Windows and Mosaics

**Franz Mayer of Munich,
Inc.**

1616 Woolworth Building
New York, N. Y.



R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS



J. & R. LAMB
STUDIO
NO. 325 SIXTH AVENUE, NEW YORK
STAINED GLASS · MURALS
MOSAIC · MARBLE · STONE
CARVED WOOD · METAL

CHURCH VESTMENTS
WOODWORK
SILVER AND BRASS
J. M. HALL Inc.
AMERICAN
DISTRIBUTOR for
A. R. MOWBRAY & Co.
Ltd.
LONDON-ENGLAND

VESTMENTS
For Clergy and Choir
Materials by the yard
TAILORING
Write for
samples
and prices
J. M. HALL Inc.
392 Fifth Avenue
(at 36th St.)
NEW YORK

STAINED GLASS
WINDOWS
J. M. HALL Inc.
AMERICAN
DISTRIBUTOR
for
JAMES POWELL & SONS
(Whitefriars) Ltd.
LONDON-ENGLAND



sible before the archbishop goes to Chicago as the guest of Bishop Stewart. Details of the Chicago visit are not yet complete but they include the Moody lectures at the University of Chicago on January 7, 8, and 9 and other appointments made through Bishop Stewart.

The archbishop returns on January 10 to New York where after a dinner with the Pilgrims he sails at midnight for England.

The archbishop's title is the Most Reverend and Right Honorable William Temple, D.Litt., D.D., Archbishop of York and Primate of England. Formerly Bishop of Manchester, he became Archbishop of York in 1929, succeeding Archbishop Lang who became Archbishop of Canterbury. His rare personal qualities and extraordinary abilities have resulted in a brilliant career. He was born October 15, 1881. Rugby and Balliol College, Oxford, preceded his ordination in 1909. He was president of the Workers Educational Association from 1908-1924; a Fellow of Queen's College, Oxford, 1904-10; Headmaster of Repton School, 1910-14; Rector of St. James Church, Piccadilly, 1914-1918; Canon of Westminster, 1919-1921; Bishop of Manchester, 1921-29. His offices, however, do not reflect his varied activities, whether as diocesan administrator, member of numerous boards and committees, correspondent, leader of Quiet Days at the Ember seasons, speaker, counsellor and author. In the United States he is best known by his books, especially "Christ the Truth," published in 1924 and "Nature, Man and God" in 1934. Who's Who states that his favorite recreation is "walking."

* * *

Color and Big Type Urged for Bible

The Rev. James Moffatt, professor of church history at Union Theological Seminary, New York, urged that the bible be bound in gay colors and printed in large type, in an address before the English-Speaking Union in New York on December 1. Mr. Moffatt eleven years ago wrote a modernized translation of the Bible. "God

bound nature in all the brightness and exuberance of the reds and purples and greens we see about us," he explained. "Why, then, do we dress the Bible in a drab coat of black? It is high time we broke away from some of our conventional fetishes in this regard. The type used in our present Bibles is so small that it would spell immediate failure for any modern novel so published, regardless of the beauty of the story." He said

he had been trying to get a publisher to put out an edition with illustrations, large type, and with all chapter and psalm numbers stricken out. He added that it would also be a good idea to get rid of the side references.

* * *

New Rector Instituted

The Rev. J. Harry Price was instituted recently as rector of the Church of St. James the Less, Scarsdale, N.

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 8, 9, 10, 11.
Vespers and Benediction, 8 p. m.
Week-day Masses, 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M.
Daily: 12:20 to 12:40.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.

9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Choral Evensong and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street
New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A. M., 11 A. M., and 4 P. M.
Daily Services: 8:30 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A. M., Holy Communion.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address.
Daily Services in the Chapel.

St. Paul's

Church-in-the-City-of-Albany

Near the Capitol on Lancaster Street

8 a. m. Holy Communion.
9:45 a. m. Church School and Adult Bible Classes.
11 a. m. Morning Prayer.
6 p. m. Y. P. F.
7:30 p. m. Evening Prayer.
8:30 p. m. Fellowship Hour.
All Welcome
Rev. George A. Taylor, Rector.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m. Holy Communion.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.

Rev. Don Frank Fenn, D.D.

Rev. H. P. Knudsen, B.D.

Rev. R. C. Kell, M.A., B.D.

Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

St. Bartholomew's, Chicago

6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector
Sundays: 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

KNIGHTS OF STS: JOHN



Let the Boys have this Fraternity and you will have the boys in Church. Provides worthwhile things to do. Endorsed by leading

Bishops and Clergy. Ritual of Initiations \$1.00. Headquarters: 3012 West Coulter Street, Philadelphia, Pa.

Y., succeeding the Rev. Alan R. Chalmers, who has become associate rector. The service of institution was conducted by Bishop William T. Manning, who also preached the sermon.

* * *

Seven Bishops Observe 25th Year in 1936

Presiding Bishop Perry observes the 25th anniversary of his consecration on the Feast of the Epiphany, 1936. Others who were consecrated in 1911 are Bishops Atwood, Thurston, Sanford, Winchester, Davies, and Rhinelander. The Archbishop of Canterbury has his 35th anniversary in 1936; he was consecrated Bishop of Stepney in 1901.

* * *

Chinese Revolution Anniversary Marked

The twenty-fourth anniversary of the founding of the Chinese Republic, following the overthrow of Manchu rule, was observed in special religious ceremonies recently in the cathedral at Honolulu. Prior to the service there was educational and social recognition of the event at the Iolani Church School for boys, where the observance centered around the late Dr. Sun Yat Sen, the Chinese revolutionary leader. The ceremony at the school was opened by Sally Sun, daughter of Dr. Sun, who read his will, in which he gave instructions to his fellow workers, based, as he said, on the "40 years I have labored unceasingly for the cause of my countrymen's revolution, the aim of which is to secure liberty and equality in China." The service at the cathedral, conducted by Bishop S. Harrington Littell, was attended by representatives of Chinese organizations, officials of the territorial government, and army and navy officers. Bishop Littell also gave an address of welcome.

* * *

Phillips Brooks' Birth Marked

The one hundredth anniversary of the birth of Phillips Brooks will be commemorated at a special service to be conducted on December 13th, at 3 o'clock, at the Hall of Fame, New

York University. Bishop William T. Manning will conduct the service, and Bishop Brooks' universally known hymn "O Little Town of Bethlehem" will be sung. Harry Woodburn Chase, chancellor of New York University, will make an address, as well as Bishop Manning. Arrangements for the service have been made by Robert Underwood Johnson, former ambassador to Italy, and director of the Hall of Fame.

* * *

Honolulu Financed by Sale of Bonds

The missionary district of Honolulu is raising \$75,000 to carry on its work through the sale of bonds. The district has put out a bond issue of \$75,000, bearing 4% interest, which is the direct obligation of the "Protestant Episcopal Church in the Hawaiian Island." Nearly all the bonds have been sold, with the board of directors now pushing the sale of the small amount left unsold. The bonds are dated 1934 and become due in 1954, and are redeemable on and after January 2, 1939.

* * *

New York Chapel Has Exhibit

A bazaar and exhibit of the arts and crafts made in the classes at Grace Chapel, New York, is being held December 11th and 12th, for the benefit of the work of the chapel. The chapel, in Grace Church parish, conducts a program of education, recreation, and social activities for all age groups. Under the auspices of the WPA a nursery school for pre-kindergarten children two to four years of age has just been opened. A well balanced lunch is served daily. The first service of ordination ever held in this neighborhood center and house of worship for the community took place on December 7 when the Rev. William B. Sperry, who has been vicar since May, was ordained to the priesthood by Bishop Arthur S.

Lloyd, senior suffragan bishop of New York. The Rev. H. Russell Bowie, rector of Grace Church, preached the sermon, and his assistant, the Rev. E. Felix Kloman, presented Mr. Sperry for ordination. Mr. Sperry was in business before studying for the ministry, and has a distinguished war record.

* * *

New Mission of Help Secretary

The Rev. Almon R. Pepper has accepted the office of executive secretary of the National Council Church Mission of Help and begins his new work January 1. He was a member of the staff of the New York City Mission Society from 1924 to 1929, executive secretary of the Ohio diocesan social service department from 1930 to 1932, and for the last two years canon of Trinity Cathedral, Cleveland, and rector of Grace Church, South Cleveland. He has studied at the New York School of Social Work, and has been active in social workers societies. He is 35 years of age.

* * *

Pennsylvania Forward Commission Appointed

Bishop Francis M. Tait of Pennsylvania has appointed the following clergymen members of the Forward Movement commission in the diocese of Pennsylvania: The Rev. Messrs. Wallace E. Conkling, James M. Niblo, Granville Taylor, Howard Weir, and Stanley V. Wilcox, chairman.

BOOKS WORTH GIVING FOR CHRISTMAS

The beautiful and moving romance of the Virgin Mary and Joseph, her husband. Faithful to the Bible text in every way, Miss Hart nevertheless offers a new approach—the husband's view of the miracle that enabled his wife to bring Jesus into our world. Only \$1.

THE HUSBAND OF MARY

By Elizabeth Hart

The beloved author whose novels have enriched and guided the lives of people in thousands of Christian homes now presents her latest book—the romance of John Saxon who loved and left, but remained true just the same. \$2.

THE STRANGE PROPOSAL

By Grace Livingston Hill

NOW ON SALE AT ALL BOOKSTORES
Published by Lippincott, Phila.

DECORATION MURALS
ALTARS STAINED GLASS
LIGHTING FIXTURES
STATIONS ART METAL

RAMBUSCH

Designers Decorators and Craftsmen

2 West 45th St New York City

Edwin S. Gorham
Inc.

ESTABLISHED 1900

Publishers, Booksellers and distributors of Religious Literature and Art. Also Religious and General Christmas Cards, Bibles, Prayer Books, Hymnals, Altar and Devotional books. Prompt attention given to mail orders. Catalogues on request.

18 West 45th Street, N.Y.

Macmillan Christmas Gift Books

THE STORY OF CHRISTMAS

Canon R. J. Campbell retells the great story in both its ancient and its modern setting. Here are old Christmas customs and their quaint survivals in many lands; modern Christmas stories; carols, plays, and Christmas verse. The beautiful illustrations are reproductions of famous old masters.

\$3.00

FOLK-LORE OF THE HOLY LAND

Dr. J. E. Hanauer, Honorary Canon of St. George's Cathedral, Jerusalem, has collected these fascinating tales from the Moslem, Christian, and Jewish lore of Palestine.

\$3.50

TOWARD BELIEF

Professor Hoxie Neale Fairchild tells the story of how he was led toward belief, and why he found the Episcopal Church to be the most beautiful and inclusive form of that faith.

\$1.75

ADVENTURE FOR HAPPINESS

Dr. S. Parkes Cadman, whose talks over the radio have become an important part of our American life, sets out to discover the sources of happiness, and shows how we may benefit from them in our daily lives. A book full of sound wisdom that makes the road to happiness accessible to us all.

\$1.90

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY

Dr. Ernest M. Ligon reveals the teachings of Jesus as a special source of power to produce mental health, to create superior character and personality.

\$3.00

CHRIST THE VICTORIOUS

Mr. Geoffrey Allen, the author of *Tell John*, and *He That Cometh*, has written this new book which carries a message of encouragement for the *individual*, among the conflicting loyalties of our times.

\$1.90

Auld:
**CHRISTMAS
TRADITIONS**
\$1.75

**CHRISTMAS
TIDINGS**
\$1.50

Newton:
**ALTAR
STAIRS**
\$2.00

*A Pleasure to Own
--- The Perfect Gift!*

CAMBRIDGE BIBLES

Beautifully bound . . Printed in the Most
Readable Types . . In a Wide Variety of
Styles . . Priced to Meet Your Requirements
\$1.25 to \$9.50

At all Bookstores, or write for a Catalogue

THE MACMILLAN CO. • 60 Fifth Ave., New York

Gilkey:
**YOU CAN
MASTER
LIFE**
\$1.75

Dalman:
**SACRED
SITES
AND WAYS**
\$3.50