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The **WITNESS**

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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XIX. No. 42.

JULY 4, 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.

A CALL FOR LIBERTY

By

BISHOP WILLIAM LAWRENCE

From an address before the Massachusetts Diocesan Convention

I WAS brought up in the midst of New England idealism and individualism: I knew the later leaders as a boy knows and worships heroes. They and their forbears, back to the days of the Magna Carta, were the result of a process of experience, education and testing the worth of individualism: in life and literature they were the exponents of personal liberty, which, however, they checked and limited as occasion arose; their dominant note was personal liberty. Then in the adoption of the Constitution, in the Civil War and industrial development, the power and rights of society were more and more realized and adjusted to. During the first eight years of my ministry, being in a mill city and among mill hands, I caught an insight into the coming power of the masses, the difficulties of the individualists and those accustomed to the old days to realize and meet the situation, and the great obstacles to the striking of a wise balance in administration and legislative action from year to year.

Meanwhile millions on millions of people from all parts of the world, who had had little or no education and experience in civic liberty or constitutional government poured in and became voters, legislators and officers of state and city government. They came to this country seeking liberty with very limited knowledge and experience in the significance and responsibilities which come with liberty; and one must say that from the first our public school and collegiate educational systems have been slow in adjusting themselves to the national needs. How many of us really know and act upon the principles of representative government upon which this nation and our states were founded?

These past two years have been for the people of this nation years of heart searching and of wonderful education. We have, at least I have, learned more of many things than in any two years of my life. A readjustment of social and economic conditions, call it "New Deal" or what you will, was needed, and has in many ways justified itself.

NOW, however, there comes a time of balancing and nice adjustment requiring patience and wisdom. Industrial experience has led us to think that a strong executive is efficient: and it often is. Our great corporations have given us examples of success, and also of disaster. Our idealism leads many of us to think that a national central organization, perfectly set up, and net-worked over the whole country, may give a unity and power to the nation unsurpassed. The officers chosen and constantly overseen by the people can be trusted to be able, honest and public spirited.

Careful steps along these lines may be advisable, but I have seen nothing to encourage us to expect human nature to change otherwise than slowly, and the American people have lots of human nature, and I question whether by immediate wholesale action we may look for better results from an immense organization and bureaucracy of hundreds of thousands of paid officials centering in Washington than we have had on a smaller scale before. I have the feeling that this nation grew in greatness and leadership when one and another state worked out problems and experiments for the benefit of all.

I am speaking in terms not of money, but of the character of the whole people, when I say that a wider distribution of opportunity wherein the citizen may be educated in more definite responsibility, in initiative and leadership, will create a greater people.

We assume that the days of the early pioneers have passed and that by the growth of industrialism the individual may count for less than he did: but surely that is no reason for the individual to throw up the sponge and cry that he is down and out. If this country is going the way of some other great countries, which having lived their mediaeval or autocratic conditions have never known what civic or individual liberty really is, then we may say "Goodbye" to American liberty. Of course this country is not going that way; but my plea is for such thought, patience and courage as will in striking the balance now, put the

weight on the worth of the individual, upon his right to live, to work, to speak his convictions, to vote as he will. While the atmosphere is filled, as in these days, with the consciousness of the power of minorities and blocs, of majorities and political pressure, we tend to become timid, and to assume that each man or woman is of slight importance, and not worth a contest; it is easier to conform. But no truth is truer than that forced conformity results in time in reaction and disloyalty. Neither liberty nor patriotism can be regimented.

In the reorganization of our national interests and the movement for greater efficiency and a wider distribution of wealth, all praiseworthy, let us with patience and wisdom study and legislate in such a way as to keep the balance, and develop the individual citizen in self esteem, personal responsibility and force of character. With these, the people of a nation gain in preparation for fuller liberty.

WHEN in the daily Morning Prayer we join in the words, "O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom," what do we mean? Is it not that we pray that we may so enter into the knowledge and spirit of God, so make His will our will, His character our character, that our life will be His life, and thus our service will be to us "perfect freedom." That is the Christian life and ideally the life of each and every member of the Church. The trouble throughout the centuries has been that the supposed followers of Christ and members of His Church have not had patience, courage or loyalty to make His will their will, and have through the short

cuts of compulsion, discipline, dogmatism and ecclesiasticism, compelled men and women to conform by word or creed to the Faith. Hence we find that the over emphasis of the language of the Creed and the authority of the Church is a symptom of a lack of true religion, and not of loyalty of the spirit. The disciples started at this in the very beginning. They wanted Jesus to command fire from heaven upon those who refused to receive Him. You recall His answer, "Ye know not what manner of Spirit ye are of. The Son of Man is not come to destroy men's lives but to save them." "Let me walk through the country," we seem to hear Him say, "and speak and heal; aye, let me meet heretics, sinners and Pharisees, and if need be let me die, but give the spirit free way, and let those who come after me be free." "Whose service is perfect freedom." Since Christ's day Churches have risen, creeds have been written, and millions of devoted Christians have found in them perfect freedom; but whenever the spirit and the will to live in God and with God have slackened, and the Churches in building up defences for the protection of the Faith have depended on state, wealth or orthodoxy, and have lost the consciousness of brotherhood, they have prepared the way for their ruin. While the destruction of great National Churches in the last fifty years has been accompanied by much that was selfish and cruel, I believe that on the whole it has been for the health of the Faith and the salvation of men; it has proclaimed to the world that Christ's religion is that of the spirit, and that as Christ is the ever revealing expression of Truth, so where his children are full of faith and loyalty to the Truth, there is perfect freedom.

COUNTRY CARE FOR THE CITY WORN

By

L. ERNEST SUNDERLAND

Superintendent of New York City Mission Society

AMONG its varied activities, the New York City Mission Society has a country care program of unusual scope and effectiveness. With facilities for caring for babies, for boys and for girls, and for mothers with small children, the Society can solve many a family problem.

Proper nourishment and a brief respite from care are essential for many children as well as adults this year if they are to be kept on an even keel mentally and spiritually, and if their physical strength is to be replenished after several years of precarious rations.

Even little children are carrying heavy burdens nowadays. In the cramped living quarters to which many once prosperous families have been reduced, children hear and share in the family plans for keeping body and soul together. To families weakened by prolonged

hunger, difficulties real enough in themselves take on overwhelming proportions, even in the face of patient courage and faith and hope. There has been no money for preventive or remedial medicine and vitality is at a dangerously low ebb.

Country care in many cases is the only solution. A brief period of rest with fresh air and sunshine and freedom from gruelling worry, at least as to where the *very next* meal is coming from, in many cases tides a mother or a child over a crisis that means a chance at life itself.

Tired mothers weighed down with worries and weak from self-denial can go to Schermerhorn House up in Milford, Connecticut on the Sound, with several children. Here they see the youngsters often enough to be reassured as to their welfare, but still they are re-

lieved of caring for them at meal times and at rest and recreation periods throughout the day.

The children and mothers alike can experience the benefits of bathing in invigorating salt water on a safe clean beach; and their rest hours are attended by the



BOYS AT WILTWYCK CAMP

sound of swishing surf and rustling trees instead of elevated trains, hawkers, and back-firing, grinding trucks. And, as one woman pointed out, they can "sit down to a stew with real meat in it" without having to wonder how much it cost or what they will have to do without the next day to make up for it.

Even small babies are cared for at Schermerhorn House. Their diets are determined individually and supervised by competent professional baby nurses. Camp girls from about ten to fourteen are pressed into service as "little mothers" to care for the infants while their real mothers have "time off." The girls like it—it gives them experience if they haven't already had it at home—and the babies love it. Whatever the bond is that exists amongst youngsters, the play hours with the "little mothers" are hilarious for all concerned.

Over at Rethmore Home in Tenafly, New Jersey, still another group of children receive vitally needed care. They range from about three to ten years and are not accompanied by their mothers. They are carefully chosen from amongst the hundreds of dangerously undernourished children coming to the City Mission Society nowadays. They get plenty of fresh vegetables and milk; they play in the sunshine and roll about on cool sweet lawns under great shade trees; they paddle in the brook (with official sanction); and they go to bed early—one child per bed—in open-air dormitories.

Just now all this means more than the children

themselves realize. It means strength for the battle of keeping alive—a sort of refueling process to fortify them against the lean winter days to come, and against contagious diseases which might make them a menace to the community.

Just about the most active of the City Mission Society's fresh air centers, as might be expected, is the boys' camp on the Wiltwyck estate at West Park. It is also one of the most gratifying phases of the country care work, for it seems to be so easy for a city boy to "go native". Just put boy and country together and the boy does the rest. He was born for it, and it doesn't take him long to prove it as a rule. He fits into the community life with other boys, and plays and works and competes with them cooperatively.

The swimming hole, of course, looms large amongst the camp activities. The boys take to it naturally and casually on the whole—it never seems to occur to them that they are anything but amphibious creatures.

The thing about camp that seems to amaze them and about which they inform their incredulous friends when they return to the city, is that they get *three* meals a day. "Yessir, three squares!"

This Camp Wanasquetta at Wiltwyck also plays a vital part in developing the boys for good citizenship. Around the glamorous campfire just before taps they consider together with their maturer but sympathetic counsellors, some of the "deep stuff" of life. And on Sundays there are out-of-door chapel services in "God's own temple" where less squirming is reported than at the usual church services at which young boys constitute the congregation.

Last year the City Mission Society cared for over two thousand children and mothers; and the Society feels that this is the very minimum that they should do this year. They have the facilities and they have the worthy and hopeful applicants—more of them and more needy than ever before. It is just a matter of financing, for which the Society is looking with faith to the loyal and sympathetic friends of little city-worn children.



AT PLAY AT SCHERMERHORN HOUSE

Let's Know

By
BISHOP WILSON

SOME STATISTICS

THE religious census of 1926 showed a total of 212 religious bodies in the United States. We all did a good deal of mourning over the fearful sectarianism prevailing in our country and we certainly had something to mourn about. But like any statistics, these also require some explanation before we take them at their face value. The cold figures are correct but they do not really indicate the extent of division that a quick glance might suggest.

I have just been giving a belated once-over to the last Year Book of American Churches published by the Federal Council. The tables show the fifty religious bodies with memberships of 50,000 or more include 97.3 per cent of all members in the country while the remaining 162 bodies take in only 2.7 per cent. This means that nearly all of the people connected with any church are divided only fifty different ways. In those fifty bodies there are 59,300,000 members while the remaining 162 fragments run to a total membership of only 1,500,000. For instance there are the Primitive Friends with only 25 members and the Free Will Baptists (Bullockites) with only 36. There are such strange organizations as the Church of Daniel's Band with 129 members, the Temple Society with 155 members, the Two-Seed-in-the-Spirit Predestinarian Baptists with 350 members, the Fellowship of the Universal Design of Life with 578 members, and United Zion's Children with 899 members. So they go on, page after page, many of them but adding little to the religious life of the land.

In the list of the fifty larger bodies the Episcopal Church ranks seventh in membership. There is a curious irregularity in the number of church buildings in relation to total membership. For instance, the Methodists have the largest number of churches (24,700 of them) with an average of less than two hundred members per church. The Colored Baptists have 22,000 churches but they average less than 150 members per church. On the other hand the Roman Catholics have 18,000 churches with a little more than a thousand members for each on the average. The Episcopal Church has 7,400 churches with an average membership of something over 250 per congregation. The Christian Scientists report two thousand churches and the average membership is about an even hundred. The Church of the Nazarene has nearly two thousand churches with a little more than fifty members for each on the average.

The grand total of membership for all bodies is 60,812,874, being an increase of nearly six million since the religious census of 1926 or about 2.2 per cent growth every year. In the first fifty all show gains except the Universalists and the Quakers, both of whom report losses. The Roman Catholics report nine hun-

dred less churches than in 1926, the Methodists have fourteen hundred less, and the Southern Methodists report a loss of two thousand churches in the same period.

One could play an interesting game with such statistics, always allowing for qualifications. For instance, it is reported that Roger Babson conducted a survey of church attendance over five years, making a count on every Sunday morning in one thousand selected churches. He found an attendance of one-third of the membership. But nothing is said of evening services, children's services, early Communion, or week-day services. On a visitation last Sunday I found almost as many out at 7:30 as at 10:45, and they were both good congregations.

Realism

By
GILBERT SYMONS

THE book of Acts is a straight-forward account of how the first Church plunged right into its work. Its work was to follow on after the Living Christ in the power of the Spirit. The book shows how the Church marched on from an Upper Room through Jerusalem, Judea, Samaria, Syria out to the whole Roman world.

When Jesus began His work He announced His program in these words:

"The Spirit of the Lord is upon me,
For He has consecrated me to proclaim good news to the poor;
He has sent me to heal the broken hearted,
To proclaim release for captives,
And recovering of sight for the blind;
To set free the oppressed,
To proclaim that this is the Lord's favorable year.
Today this plan of God goes into effect."

This utterance we find in St. Luke's other book at chapter 4, and in the chapters which follow we read how the Master pressed straight to the mark.

Easter was a period of illumination. Ascension-tide one of preparation, Pentecost one of empowerment. And then the march began.

Apostles and disciples carried out the Master's plan. Study the Acts. Note in this forthright document how dead in earnest the Church was. Not a trace of the innocuous, the futile, the luke-warm, the complacent. No half measures, no compromising with self or the world. Questions to solve? Yes. Possessions to share? Yes. Suffering and persecution? Yes. But with it all power, simplicity, warm friendship and gladness of heart.

That Church did its work. It turned the world right side up. It followed on.

Again has come the favorable year of the Lord. The old order maintained by greed, competition, and war is breaking down before our eyes. Now is the Church's chance to repudiate anti-Christ. For a century our

true prophets were smitten for telling what today is come true.

Will the Church take heed? Will the Church dare in the Living Christ's Name to go to the disinherited—the socially, politically, physically, morally, spiritually disinherited—and bring them their due? Shall we let Communism steal the Church's crown? We have all they have and more. We have the God of Love, the Living Christ, the Spirit of Power. But not in a jewelled casket!

Only in vibrant, converted lives, full of daring faith within, rich in Christlike action without, can the Kingdom of God beat the Atheistic Mass to the goal.

Forward Movement cries, Awake! Put the personal and corporate House in order. Prepare for heavy sacrifice. Strip off every handicap, every wrong with its clinging folds. The terrible, joyful time is come for Realism in religion.

The Prayer Book

By
EDWIN G. WHITE

Rector at Ionia, Michigan

THOSE of us who listen-in to radio broadcasts from England are delighted to hear the familiar words of the Book of Common Prayer, often exquisitely rendered, and making us conscious of a bond bridging the Atlantic and the separation of more than 150 years. It is true that the same may be said of the words and phrases of the Authorized Version of the Bible, but to Churchmen those in the Prayer Book are even more intimate. They touch chords which vibrate and echo in our being, because they are associated with early memories and tender moments in our lives. Such thoughts cause us to take stock of this priceless possession, the Book of Common Prayer.

The use of written or precomposed forms of prayer is very ancient and widespread. Its advantages are many. It permits congregational worship in which all may participate. It avoids the embarrassments due to lack of memory, lack of fluency, idiosyncrasies and varying moods of the officiating minister. The collects and prayers are so prepared that they meet both general and particular needs, yet do not degenerate into sermons. They are a heritage from past ages, and contain some of the finest gems of devotion in the English tongue. Yet they are ever new, and it is a satisfaction to American Churchmen to realize that the familiar words of the Book of Common Prayer were used daily from the beginning in the life of the first permanent settlement in Virginia. Thus, during our whole history the Book has been in constant use.

The use of the Book of Common Prayer is an important factor in the integration of the individual member and the institution. By the constant repetition of its phrases a person is saved from individualistic interpretations, and provided with a means of expression making for uniformity and avoiding disorder. At the same time there is produced a sense of vital connection between the book and the institution. Some years

ago a Congregational minister in Saskatchewan offered his services to a group of Anglicans, stating that he would willingly wear a surplice and use the Prayer Book, but he was told kindly and firmly that this would not satisfy. They wanted to worship in accordance with the Prayer Book and this necessitated an apostolic ministry. It was undoubtedly a result of the continued use of the Prayer Book in the American colonies that the episcopate was finally obtained in this country.

The use of the Prayer Book has kept alive the ideal of regular Sunday worship. Attendance at the services of non-liturgical Protestants makes it very clear that with them worship has been reduced to a minimum. No one using the Prayer Book can fail to perform some act of worship. Such worship will not be individualistic, for it requires the presence of others, and serves to turn all together towards God.

The use of the Prayer Book meets the deepest needs of life. Birth, youth, marriage, sickness, death, are all taken into account, besides the common occurrences in daily life. It is thus prepared to assist personality in its crises as well as at ordinary times. Its use is appropriate when extemporary utterances might be objectionable. A lady who had never before attended a funeral service conducted by a clergyman of the Episcopal Church, said: "I dreaded coming very much because I never sleep at night after going to a funeral, but this was the most helpful and comforting service I ever attended."

How splendid it would be if all Church people made full use of the Prayer Book! What a privilege to bring such a treasure to the notice of people who are ignorant of its many values!

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WITNESS BOOKS

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NEW MOREHOUSE BOOK RECEIVES LOFTY PRAISE

By GARDINER M. DAY

Some books cannot be reviewed in the usual sense of the word because any comments of the reviewer would be too pathetically trivial in contrast to the high quality of the book itself. Such a volume is *Anglicanism* which has been compiled and edited by Dr. Paul Elmer More of Princeton and Dr. Frank Leslie Cross and produced by the Morehouse Publishing Company (\$5.) *Anglicanism* cannot be reviewed; it can only be applauded. It is an anthology of prose writing concerning the thought and practice of the Church of England illustrated from the religious literature of the Seventeenth century, or more exactly from 1594 when Hooker brought out the first of his four books on Ecclesiastical Polity to 1691 when, with the schismatic activity of the Non-Jurors, a notable break took place in English ecclesiastical history. This book enables clergyman and layman to become acquainted with a significant and beautiful part of his heritage in literature and theology which was practically impossible for him before owing to the difficulty in securing the material in any convenient form. The large 700 page anthology is prefaced by two orientating essays by Dr. More and by Dr. Felix R. Arnott of Keble College, Oxford. Let me quote the closing sentences of Dr. Arnott: "It was not the purpose of the Seventeenth Century divines to imitate in a slavish spirit the doctrine or the ceremonial of other Churches. Their ideal of the Catholic Church was of a body universal, which could yet contain within her fold divers independent churches with peculiar national characteristics of faith and worship. The Caroline divines would almost unanimously have agreed to Mr. Inglesant's verdict: 'I am not blind to the peculiar dangers that beset the English Church. Nevertheless, as a Church it is unique; if suffered to drop out of existence, nothing like it can ever take its place'."

Returning to 1935, The National Council has just issued a 160 page volume by Dr. G. R. Fenner intitled *The Episcopal Church in Town and Country* (paper .50; cloth \$1). As a rural rector I hasten to say that a reading of it leaves no doubt in one's mind of Dr. Fenner's very real knowledge of his subject. He knows his field thoroughly and he gives a deal of helpful advice and suggestion, I found little in the book that I did not heartily agree with, although many things that lend themselves to a vigorous discussion. For

example, the author notes as one of the most harmful factors in the rural pastorate is the rapid change of ministers and the priest's own anxiety about a change. What a discussion this would evoke in any group of rural pastors? How much are the Seminary days to blame for this desire for the city? How much is due to normal desire for a larger field of service. How much is due to the fact that on the whole the city rectors control and dominate the Episcopal Church? Perhaps that is as it should be? Dr. Richard Cabot says that no one feels so badly as when he is in a room where everyone is playing a game except himself. I wonder in how many dioceses not a few rural rectors at the diocesan convention feel like the man left out of the game. I do not refer to selfish ambition, but I refer to the fact that as a rule the same city men, clergy and laymen alike are elected to the Standing Committee, the General Convention, and almost all other important offices until the rural rector soon feels he just isn't wanted in the game and he is forced into a greater parochialism. And now I should like to contend with Dr. Fenner that Church School teachers must be "born and not made" to the extent that they must have as a prerequisite a certain indefinable flare for communicating their religion that I do not believe is man made! If I were to make any suggestion it would be that more definite blue prints such as appear in the chapter on *Rural Church Extension* in the early chapters would be a distinct asset to this book.

Dr. Floyd Van Keuren, New York social service executive secretary, has made himself a kind of an ecclesiastical Columbus in sailing out into the field of sex and marriage with a small book entitled, *Outfitting for Spiritual Marriage* (Morehouse \$1.75). The sub-title reads: "A handbook on getting and staying married through applied psychology, sociology and religion." For years the young people of our country have had to turn largely to the Y. M. and Y. W. C. A.'s for help in this most important phase of the life of youth. In town and country, in school and college, the Y. M. secretary has always had at hand books he could put into the hands of questioning youth and these same organizations have usually had persons in their employ who were made expert in the school of experience in helping people with premarital and marital problems. Hence we would like to extend our congratulations to Dr. Van Keuren for preparing this helpful little book and thereby showing that the Church is not only concerned over divorce but also about spiritual marriage.

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

"Our work continues for that most under-privileged member of the community, the ricksha coolie," writes the Rev. E. L. Souder from St. John the Baptist's Church, Hankow. The parish runs a shelter for the coolies. "Through the kind volunteer service of Nurse Ling of our primary school, a clinic for sick coolies is held at specified times, those found to require hospitalization being sent to one of the mission hospitals, where they receive free treatment made possible by a special fund raised in Hankow for this purpose.

"No one can listen to the stories of these men without being moved by their often desperate condition. One man, for instance, recovering in the hospital after an operation, and still unable to move, said he could not rest peacefully because when he left home, after having already been sick for several days, there was not cash in the house to buy food or fuel for his wife and children, and he did not know what was happening to them. The family were looked up and given temporary treatment until the breadwinner returned home.

"It would seem as though one practical way of expressing the spirit of Christian charity is, when we ride in rickshas, to pay these poor men a little more than the least possible amount which, due to desperate competition, it is possible to beat them down to. If anyone protests that such generous fares make it difficult for others who ride in rickshas, the reply might well be that it ought to be made not only difficult but impossible for people to get rickshas at all for the miserable pittance these men are now forced to accept or starve.

"There is no Christian answer to the challenge of Communism except a deeper concern for the welfare of the proletariat than the Reds can show!"

* * *

Church Conference for Constitution Change

The Church Conference for Social Work, consisting of 200 leaders and workers in the American social field met this year in Montreal. In its annual message it dealt with social security, the statement addressing both Canada and the United States. The message holds that "with all our wealth of natural resources and highly developed technical skills there is no adequate reason for any delay in effecting a readjustment of

our social and economic order in harmony with fundamental human rights to decent subsistence." The most striking part of the message is its insistence that social security is a goal so important as to justify amending the Constitution and the British North America Act: "We recognize that before such security is attained, it may be necessary in both the United States and Canada to make drastic modifications in the federal constitutions. Surely, however, the fathers who revolted in 1776 did not expect their children to acquiesce permanently in social injustice, nor did those who postulated the inalienable right of men to life, liberty and the pursuit of happiness, expect that the great republic should have freed itself from one tyranny in the eighteenth century only to succumb in the twentieth century to tyranny of a man-made constitution. This constitution and the British North America Act have served worthy purposes, and should never be hastily amended, but the eternal laws of God are greater than any constitution, and the exigencies of our national and international life demand a prompt and thorough rethinking of the fundamental structure of our two Commonwealths. We serve a living God."

* * *

Sewanee University Honors Churchmen

The University of the South at Sewanee, Tenn., awarded honorary doctorate degrees to a number of churchmen, for distinguished service to the church, among them the following: Bishop Coadjutor M. S. Barnwell, of Georgia; Rev. Oliver J. Hart, rector of St. John's Church, Washington, D. C.; Rev. Clarence S. Wood, rector of the Church of St. Luke, Roselle, N. J.; Rev. R. H. Brooks, rector of St. Thomas' Church, New York; Dr. William S. Keller, of Cincinnati; and Grace Lindley, of New York, executive secretary of the Woman's Auxiliary.

* * *

Bishop Perry Speaks in Chicago

Speaking at the dinner in honor of the reconsecration of Bishop George Craig Stewart of Chicago, Presiding Bishop Perry said that the results of the Chicago centenary campaign "signalize the sunrise, the new dawn, into which the Church is going under the impetus of the Forward Movement." The Church is on the verge of a great advance step, Bishop Perry believes. In this forward step, the Church must strive to throw off what he termed certain old "superstitions," one of which is the idea of separation of the spiritual and material. Bishop Perry paid tribute to Bishop Stewart,

saying the Church and the nation was sorely in need of such dynamic force and leadership and vision as Bishop Stewart possessed. The million dollar campaign of the Chicago diocese has now reached the half-way mark.

* * *

John Lewis Honored on Anniversary

The Rev. John N. Lewis was honored by the clergy, parish, and community at a celebration of the 35th anniversary of his rectorship of St. John's Church, Waterbury, Conn., on June 20th. Fifteen former curates came from various parts of the country to pay tribute to his leadership and qualities. Bishop Hobson of Southern Ohio, and Bishop Dallas of Vermont were among the former curates. The parish and the city fire department, of which Mr. Lewis is chaplain, each gave a purse.

* * *

N. Y. Rector Goes Abroad

The Rev. Geo. P. T. Sargent, rector of St. Bartholomew's Church, New York, sailed with his wife on the S. S. Manhattan on June 19th for a trip abroad. After a visit to Norway and Sweden, they will spend some time at Carlsbad. The Rt. Rev. Warren L. Rogers, bishop of Ohio, will be the special summer preacher at St. Bartholomew's, conducting a Sunday evening forum in addition to the morning service.

* * *

Helps for Study Leaders

The Forward Movement asks all churchmen to be reading and studying the book of Acts this summer in order that they may learn the way by which the Church went forward in its first days. Some of us will want to do this studying in groups. Helps are available for this and may be had on application to the Forward Movement, 223 West Seventh St., Cincinnati, Ohio. They are called "Studies in the Acts;" a charge of five cents being made for handling and postage.

* * *

New Dean in Chicago

The Rev. Howard R. Brinker, rector of St. Bartholomew's Church, Chicago, has been appointed dean of the south deanery, Bishop Stewart has announced. Dean Brinker has been active in diocesan affairs during the 12 years he has been rector of St. Bartholomew's.

* * *

Church Conference in China

The week of July 8, 1935, may become of a certain historical importance in the Chinese Church for

then is to be held the first general Chinese Summer Conference for Church Work, at Kuling. Funds were provided by an interested group at the Sewanee Conference last year who hope that the Kuling conference may be as valuable to Chinese Church workers as Sewanee, Wellesley, Blue Mountain, and the other summer conferences are in the United States. Bishop Huntington is chairman of the Kuling Conference; Bishop Tsen is chaplain. The daily program would be familiar to any who have attended the American conferences.

* * *

Rhode Island Priest Dies

Levi Brooks Edwards, priest, rector emeritus of the Church of the Transfiguration, Providence, and for many years a diocesan missionary, died on June 17 after a long illness.

* * *

Parish Honors Rector's Anniversary

The fiftieth anniversary of the ordination of the Rev. Orlando H. Bridgman, rector of Mount Calvary Church, Camp Hill, Pa., was celebrated with a service of thanksgiving and a congratulatory parish meeting at which a substantial purse was presented to Mr. Bridgman. Among the speakers were Bishop Wyatt Brown, the Very Rev. J. Thomas Heistand, dean of St. Stephen's Cathedral, Harrisburg, and Mr. Richard M. H. Wharton, treasurer of the diocese.

* * *

American Churches in Germany Continue

"Friends of our work in Europe and especially of our churches in Munich and Dresden," declared the Presiding Bishop in an interview at the Church Missions House, "will be happy to learn of the continued success of this work despite technical difficulties and with this assurance that there is no thought of discontinuing or even of curtailing the wide range of activities which make our parishes in Dresden and Munich of great value to the Anglo-American residents of these cities, to other visitors, and to Germans themselves."

Bishop Perry's comment was prompted by newspaper reports from Germany intimating that in the near future our work in Germany would be discontinued for lack of support.

* * *

New Marriage Law in Pennsylvania

Passed by the General Assembly of Pennsylvania, and signed by Governor Earle, the Hasty Marriage Law becomes effective October 1st. It requires three days notice before the issuance of a marriage license. Spon-

sored by the Central Committee on Social Service of the five dioceses in Pennsylvania, the bill was introduced in the House of Representatives by Miss Anna Brancato of Philadelphia, member of the House.

* * *

Young People Go in for Plays

The Young People's Service League of St. Luke's Church, Atlanta, Georgia, recessed until September on Sunday last, after completing its most active year since organization three years ago. At the final meeting a report of the drama guild, a division of the Young People's Service League was made, indicating gratifying growth and activity in this interesting field of work. The Drama Guild was organized in June, 1934, and immediately presented a series of one-act plays from which proceeds were realized sufficient to purchase stage equipment and a new curtain and pay the expenses of three winners to Camp Mikell, the summer camp of the Atlanta diocese, at Toccoa Falls, Georgia. Since then six additional plays have been presented, two of them being for the purpose of raising funds with which to carry on the general service program of the League. Four were presented admission free for promotion of fellowship in the Church, one of them "The Terrible Meek," by Charles Rann Kennedy, being presented to a large audience as the "laboratory" work of several weeks study and activity in personal evangelism. It was also presented at the convention of the leagues of the Atlanta diocese as an example of the use of current abilities of young people in their work in the Church. During the summer the Drama Guild will pursue a course of study for the purpose of learning to use more effectively the drama in interpreting Christian ideals in every day life.

* * *

Missionary Work in Marquette

"In less than three years we have absorbed a cut of \$5,000," writes Bishop Ablewhite of the diocese of Marquette, the far northern area of Wisconsin which is a rural missionary field in all but name. "The largest salary we are now paying," the Bishop continues, "is \$2,400, but this actually means about \$1,700 as we furnish no cars nor the upkeep of any. A man who travels 1,500 miles a month at four cents a mile, which is the least that the cost and upkeep of a car can be figured, must take \$600 from his salary at once, and this does not really cover the cost to him.

"We thank the general Church and the National Council for all they have done and are doing, but again

we remind them that we send dozens of Churchmen a year into the dioceses to the south of us. This will be always the case, and for that reason we feel that the Church must help us to carry on. Over a thousand square miles for each one of our clergy. Yes, our work is missionary. Great fortunes of material wealth have gone from this country to Boston, Pittsburgh, Cleveland, Chicago and many other places. Surely this creates a responsibility to help us carry on. We give thanks for all that we have received and we pray not to be forgotten in the future."

* * *

Iowa Rector Goes East

The Rev. Harry Longley has resigned as rector of St. Paul's Parish, Des Moines, Iowa, to assume the rectorship of Christ Church Parish, Corning, N. Y. He will assume the new position on August first.

* * *

Bishop Booth and Forward Movement

The Forward Movement, as well as the whole Church, has sustained a great loss in the death of Bishop Booth of Vermont. He was an associate member of the Joint Commission, which had counted on the help of his leadership in its future work. Bishop Booth had been working on a course on the Use of Meditation which the Forward Movement Commission had asked him to write.

* * *

Diocesan Conference in New York

The fifth annual diocesan conference of the diocese of New York was held this year from June 26 to July 2 at St. Thomas Camp, Palisade Interstate Park. It was organized by Louise E. Rich, diocesan religious education secretary. Among those giving courses were the Rev. E. K. Banner, S.S.J.E., chaplain of the

conference; Rose Phelps; the Rev. H. Ross Greer of Millbrook, N. Y.; and the Rev. A. O. Tritsch, of Beacon, N. Y. Those leading discussion groups were the Rev. Harry J. Knickle of the Church of the Holy Trinity, New York; the Rev. Eric Tasman, of the National Council; Miss Phelps and Mr. Greer. The Rev. Ernest W. Churchill of Nyack, N. Y. was president of the conference.

* * *

Organists Have Special Service

A special service in the Cathedral of St. John the Divine, New York, was on the evening of June 25th as part of the annual convention of the American Guild of Organists. The choirs of several of the city churches took part, under the direction of Coke-Jephcott, cathedral organist and choirmaster. Bishop William T. Manning preached the sermon. "As in the other great arts," the Bishop said, "so in the art of church music we must give the people not what they like but what they ought to like, we must give them that which is highest and noblest, and if we will do this steadily and conscientiously the people will respond, they will cease being pleased with that which is merely pretty, or sentimental, or sensational, and will find in the great music of the Church the inspiration, the spiritual exaltation, the uplifting of mind and soul

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to God which they should find in it." He paid tribute to George Edward Stubbs, organist at St. Agnes' Chapel, New York, and concluded: "What we need in the music of the Church is first, a true spiritual aim, second a true standard of excellence, third, a right judgment as to what should be attempted."

Ordinations in Ohio

Bishop Warren L. Rogers of Ohio recently ordained a number of men as deacons, and each of them have been appointed to a place in a parish. They were: F. Van D. Fortune, J. McK. Bodimer, W. C. Campbell, C. R. Stires, and B. DeF. Brien.

W. A. Work Helps Chinese

Woman's Auxiliary Supply Department secretaries will be interested in this note from Blanche Myers whose office is in St. James Hospital, Anking, China:

"Just now I glanced out of my office window and saw four men patients wearing our Woman's Auxiliary bathrobes, and having their pictures taken. It had been raining a little but that did not affect their spirits; they were all smiling. Just then the hospital chaplain came in and told me they were saying goodbye to opium and this was a farewell picture. All are cured and they say they will never touch it again."

Monument Honors Late Bishop

On the highest peak of the mountains overlooking the city of Harrisburg, Pa. there has been erected a five foot marker in tribute to the late James Henry Darlington, first bishop of Harrisburg. Bishop Darlington was an early advocate of a mountain trail across Pennsylvania.

New York State Clergyman Injured

The Rev. Roscoe Conkling Hatch, rector of St. John's Church, Johnstown, N. Y., was severely injured in an automobile accident recently, but is recovering.

Where Church Papers Are Read

Editors of Church papers, along with other editors, wonder of course just who reads their papers. The advertising department naturally likes to have proof that the paper is read regularly by a large group representing "purchasing power". This paragraph therefore will be of no particular comfort to them. Nevertheless it is an interesting bit of information. It seems that a copy of the paper has been going for some time to a state penitentiary. There seemed to be no one to pay for it

so it was discontinued. The chaplain wrote us that it was greatly missed. THE WITNESS FUND, drawn upon in such cases, therefore came into play and the paper was started again. Now the following note comes from the chaplain, who is not of our Church:

"Our method here is to route THE WITNESS first to each communicant in turn so that each Churchman has a chance to read each issue as it comes, and after all have finished it is loaned to anyone who requests it. The Episcopal men read it carefully each week and look forward to its arrival, and they were all disappointed in having to give it

up. On the other hand we really had no funds to pay for the subscription, since there is no appropriation made for religious literature and we will have no book appropriation for a number of months. We appreciate your kindness and we have written the donor a letter similar to this in our appreciation.

"May I give an illustration of the results of this interest in our work taken by the Chicago diocese. On May nineteenth Archdeacon Zeigler came to celebrate Easter Holy Communion for the men of the Church. The service was held early in the morning in the library and most of the men attended and communicated.

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In ascertaining the number that wished to communicate the Archdeacon found one man who regretfully refused because he had never been baptized nor confirmed. The Archdeacon asked whether or not he wished to be baptized and he replied that he would gladly accept baptism. The service was stopped long enough for this person to receive Holy Baptism and he then gladly received with the others. I am telling this story to show you the real missionary work that the Episcopal Church of Chicago is doing here. This man had been studying a Bible and Prayer Book furnished by the Church, he had been reading the Church papers sent by the Church Periodical Club and gladly availed himself of the ministrations of your Missionary, the Archdeacon. He fully realizes the step he has taken and appreciates the privilege of being made a member of the Body of Christ.

"The Episcopal folk of Chicago have been the real missionaries, we have been merely the mechanism through which your efforts have worked. It is my wish always to cooperate with all lovers of the Christ and I feel that these ministrations in a prison so far from Chicago and among strangers, and strangers under a cloud at that, is indeed the proof of a vital and effective service for Our Blessed Lord. May He bring to all of you a keen realization of how you are re-shaping the lives of men you have never heard of, and with this realization the sense of reward for service well done.

"Yours for the Master's Cause
SEBA E. MARSHALL,
Prison Chaplain and Librarian"

Alaska Hospital Needs Support

A recent letter from Dr. Grafton Burke at the Hudson Stuck Hospital revealed something of his distress at current lack of adequate support. He wrote: "It is profoundly distracting to throw everything one has of strength, training, sympathy, into a problem such as this hospital presents, twenty-four hours a day, and then to find that the people of the Church at home, whom you have

been representing in an out-post like this, are not supplying the money necessary to keep the work going, even after economies have been made in every direction. This problem of caring for the sick and suffering is attacked at the direct command of our Lord Jesus Christ. Here is this staff of nine, interested, capable, consecrated, on the go night and day with resolute courage and dauntless energy for prosecuting the Master's command at a remote station, the one and only health center for the helpless sick, in all this region. This business of guarding health, it seems to me, has developed into a tragedy of good intention. Surely, surely, there are well clad, well housed, well fed, humans enough to feed and heal the less fortunate."

* * *

Pipe Saves a Life

Riding along through desolate sheep country in the far West one of our missionaries met a shepherd and stopped to talk. The shepherd was unresponsive. Before going on the missionary said, "Now is there anything I could do for you or get

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you?" No response at first but finally the missionary learned there was one thing—the shepherd had broken his pipe. By good fortune and with that versatility which many of our missionaries have, the missionary instantly produced an extra pipe and left it with a little tobacco. A few

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weeks later, on a street of the nearest town the two men met again, and the shepherd in a very different manner told the missionary he had been in such despair the day of their previous meeting that he had definitely planned to kill himself. The friendly contact just saved him.

* * *

**Writer Speaks
on Human Qualities**

John Buchan, who writes distinguished biographies and histories for the learned and romantic novels for every body, came over from Scotland to open the new library building for Columbia University, and on that occasion he said that the contributions of a university to the nation, made through the training of students, should include: a sense of proportion, a right perspective, "one of the rarest of human endowments"; a rational humility, "which may be otherwise defined as a sense of humor"; a critical spirit — "we should each of us be rational revolutionaries"; and a rational conservatism. "If our building is to endure we must make use of the old foundations." "The chief peril in the crisis of today is the temptation to showy by-paths and attractive short-cuts."

Mr. Buchan also remarked in passing, "I do not believe that youth in any other age has shown a higher quality than today."

* * *

**Church School
For Brazil**

Plans have been approved and the contract signed for the erection of the new building for St. Margaret's School, Pelotas, southern Brazil, to be completed within a year or less. The long-awaited school for girls, it will be remembered, finally opened in March, 1934, in rented quarters. An appropriation for a building was a part of the last United Thank Offering but it was thought best not to erect a new building until it became evident that the school would be self-supporting. Thirty children were entered at once—the Brazilian school year begins in March—and more came later. The number will probably be limited to 100.

* * *

**Educational Opportunities
in Holy Land**

The extraordinary opportunity which the Anglican Communion has in the Holy Land to exert a quiet but powerful influence through Christian education is shown by the fact that with Palestine under British mandate complete freedom exists for Christian schools. This situation, as Bishop Graham-Brown points out, "forms a striking contrast with the increasing tendency in surrounding countries to use education for nationalistic ends and to

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place limitations on other than government schools." In Turkey and Persia and Egypt mission education has been considerably hampered.

The principal secondary schools in the Holy Land, both for boys and girls, are Anglican. Some of them are forced to refuse pupils for lack of space. There is a demand, especially among Moslems, for education that is Christian in standard and quality.

* * *

Many Pupils in Brazil Parish

On just an average Sunday recently the Church school at the Church of the Crucified in Bage, Southern Brazil, had 475 pupils. In addition, the parish runs three other Sunday schools in different parts of the city. The rector, the Rev. Athalicio Pithan, also started a parish day school two years ago which enrolls over 200 children and is entirely self-supporting.

* * *

Three New Bishops in Field

Everyone who knows about the tremendously heavy work carried by Bishop Azariah of the south India diocese of Dornakal will rejoice in the fact that he at last has his assistant bishop: the Right Rev. Anthony Blacker Elliott, consecrated in Calcutta, this year. He was born in 1887 and is a graduate of the University of Dublin.

The Rt. Rev. George Algernon West was consecrated at the same service in Calcutta. He is the new Bishop of Rangoon. He had previously been a missionary for thirteen years among the Karens of Burmah where he worked out a particularly valuable method of evangelization.

The diocese of Rangoon includes all Burma with some islands in the Bay of Bengal, and is one of the fourteen dioceses of the Church of India, Burmah and Ceylon. This is the region where Mr. Kipling's dawn comes up like thunder.

* * *

Chinese Bishop Consecrated

The Rt. Rev. Mok Shau-tsang of Canton was consecrated on St. Paul's Day, 1935, in the Cathedral at Hongkong. Formerly archdeacon, he is now Bishop Hall's assistant bishop in the diocese of Hongkong.

* * *

Eskimos Crawl to Church

Out of the Arctic wastes around Tigara (Point Hope), Alaska, comes word from Archdeacon Goodman that there have been plenty of whales this winter, which means oil, light, heat, and some of their food, to our Eskimo Church people. They

are so keen to go to church that if there is a howling wind and the cold many degrees below zero, they walk backward, and when that becomes impossible they get down and crawl on all fours, the better part of a mile to the church. This is Archdeacon Goodman's tenth year at Tigara.

* * *

Missionaries Must Meet Bills

One of the women missionaries in the Orient, carrying a heavy load of work and responsibility, writes that the people in her station have, "read in the pastoral issued by the bishops at the close of the Convention, that 'the dominant note of the Convention was a determined and enthusiastic support of the world-wide mission of the Church'. The only results which have come to us have been first, the decree that the members of the Mission must pay 20% of their medical and dental bills.

Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City
Sundays: 8 and 9, Holy Communion.
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. 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, 9, 11 (Sung Mass).
Week-day Masses, 7, 8, (Thurs., 7, 8, 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. George A. Robertshaw
Minister in Charge
Sundays: 8 and 11 A. M.
Special Preacher:
The Rev. Clifton Macon, D. D.

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
Sunday Services
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon
Thursdays and Holy Days: 12 M.—Holy Communion.

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 8 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.

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)
Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30 and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

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.

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Married Priests in the Catholic Church by George Perhac, A.M. (Columbia)

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* * *

New Church in Cairo

The Anglican church which has been under construction in Old Cairo as a memorial to Canon Gairdner, famous missionary and Arabic student, has been completed and consecrated and is said to be very beautiful. It is to be called the Church of the Light of the World.

* * *

Teaching Under Difficulties

Five tribes and dialects or languages are now represented among the sixteen girls in the school conducted by the English Sisters of the Holy Name at Holy Cross Mission in Liberia. It makes teaching somewhat awkward, though most of them can understand Gbande, which the Sisters are studying, and the older girls have learned some English. About half the children are very small, four or five years old, but they settle down contentedly, far from home, among the white women "who must seem terrible to them," one of the Sisters writes. The latest development is that some of the young mothers from the local village also want to attend the school, and two of them come regularly, each with a baby on her back. Their husbands are Christians and may some day be catechists. It is hoped that the women may be baptized after a year's training.

NEW MOREHOUSE BOOK RECEIVES LOFTY PRAISE

(Continued from page 8)

While Dr. Van Keuren's advice is all wholesome, I believe he could have made the book of greater value had he either written, or had some Christian Doctor write, a chapter on the physical side of the marriage relationship. Although he urges all those about to be married to have a frank talk with a reputable physician, how many of them, for a dozen different reasons from lack of time to the belief they "know enough" will fail to do so. Such a chapter would be of more value I believe as an appendix than the present one on the etiquette of wed-

dings. Again without lengthening the book such a chapter could be introduced by eliminating some of the more obvious advice. For example, an admonitory morsel to those engaged is: "Get a regular job if you are not already employed". It would seem to me that anyone so stupid as not to see the necessity of this, would be too simple to read a book on spiritual marriage. I say this, not by way of criticism, but because I believe that a chapter on the physical relation written with the beauty of spirit of the rest of this book would double its value.

THE WITNESS GAME

QUESTIONS and suggested answers. Here are some hard ones this week. See how many you can check correctly.

1. The bishop's seat in the sanctuary of the church is called:
Sedilia Lecturn Nave
Dossal Cathedra
Reredos

2. The hanging back of the altar is called:
Frontal Credence Rood
Nave Dossal

3. The black scarf often worn by the clergy at services is called:
Surplice Cotta Chimere
Tibbett Maniple

4. The black satin vestment worn by a bishop is called:
Cope Rochet Biretta
Amice Chimere

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5. The container which holds the corporal and extra purificators at the service of Holy Communion is called:
Burse Pall Tunicle
Chalice Veil

6. The embroidered cloth hanging at the front of the altar is:
Cere Cloth Fair Linen Cloth
Alb Frontal Maniple

7. The place where the bread and wine are kept before taken to the altar during a celebration of the Holy Communion is:

The Sedelia Credence Table
The Lecturn The Reredos

8. Most churches have three divisions. Name them.

9. A screen in back of the altar, usually of carved stone or wood is:
The Reredos The Gradines
The Cathedra The Credence

10. The proper place for the Font in a church is:

At the left side of the altar
At the entrance of the church
In the centre of the church
In front of the pulpit

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