

The **WITNESS**

CHICAGO, ILL., NOVEMBER 23, 1933



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THE WITNESS

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WITH EVERY MEMBER CANVASSES scheduled in most parishes during forthcoming weeks, it might be well for all of us to clip out this statement by Bishop Taft of Pennsylvania and read it each morning on arising and each night just before going to bed. "The parish or diocese that confines its efforts and its gifts to its own territory exclusively is destined to die. It has not the spirit of the Master. Someone has said that such a parish is like an oil refinery that just refines enough oil to run its own machinery. The National Council assessed each diocese upon the current expenses of the parishes within its confines. If you do not want a large assessment the remedy is within your own power. If each parish does not meet its assessment, the deficit falls upon the other parishes, many of which are poorer than themselves."

POOR CIVIL LIBERTIES UNION; denounced daily by professional patriots for being a "red" organization, it now is turned upon by those within its own household for championing the right of the Nazis to hold a public meeting in New York. Objectors stated that pro-Nazi spokesmen represent a government that has violently suppressed all freedom; that to permit a meeting of Hitlerites in New York would be an insult to the entire Jewish race; that freedom of speech and assemblage should be granted only to those with the good sense to know how to use it. All of which sounds very much like the D.A.R. talking about the I.W.W. But the Civil Liberties Union, being the one organization in America apparently that does still believe in our constitutional guarantees, replies that it is not a class organization and will defend the rights of any group, be it fascist, communist, ku-klux or what-not. "The way to protect any single minority," the union declares, "is to protect all minorities. It is not often that reactionaries have to be defended by liberals and libertarians, but when they are it is the best possible test of loyalty to principle in opposing all suppression." So when the question of a Nazi meeting came up before the mayor of New York, the union sent two of the best lawyers in the city, Mr. Morris Ernst and Mr. Harry Weinberger, both Jews who are utterly opposed to everything that the Nazis stand for, to plead with the mayor for the right of the Nazis to be heard.

THOSE FAMILIAR with recent trends in economic thought will welcome the statement issued last week by the Church League for Industrial Democracy. English Churchmen, notably those responsible for the Oxford School of Sociology and for the English Church quarterly, *Christendom*, have in their recent pronouncements given recognition to the new economy of plenty and to the important roll played in present society by the controllers of credit. This C.L.I.D. statement is, however, as far as we know, the first by American Churchmen to deal with economic matters in up-to-the-minute fashion. It is the work of a committee consisting of Miss Vida Scudder of Wellesley, Smith Owen Dexter of Boston and Norman Nash of the Cambridge Seminary, and is now being submitted to League members for the ratification which it will doubtless receive. The statement is as follows:

Modern science and power machinery have brought us to an age of plenty. Our first duty, therefore, is to assert the right of every human being to live in security and comfort. We are heirs of a great communal inheritance, and of that inalienable heritage every one should command his share.

We have reached an age not only of abundance but of leisure. Humanity can now be released from the necessity of incessant and exhausting toil. We are bound, therefore, to find such means for the equitable distribution of the goods and services of life throughout society that the unemployment, which the machine has forced upon the workers, shall no longer bring them want and despair but rather provide them with opportunity for the abundant life.

SECTION I.

In a world which thus confronts an entirely new situation, the Church has an enhanced and special responsibility. Her task is twofold:

1. To insist in the name of truth and justice that a way be found by which the Christian principle of collective sharing be made the controlling motive of the economic order.

2. To provide guidance and power for self-discipline, that Christians may lead in the coming social transformation, as the former incentives to work, profit-seeking and necessity, become progressively discarded.

SECTION II.

During the period of transition, the Church League

for Industrial Democracy accepts a double function:

1. Education within the Church, preparing her members for wise and disinterested leadership towards the emergent social order, and for cheerful acceptance of the inevitable sacrifice involved.

2. Interpretation to all parties in the industrial process of that principle of collective sharing which the new age of abundance and leisure has made not only possible for the whole community, but essential to the welfare of its individual members.

SECTION III.

To these ends we seek in every way to promote that fairer distribution of wealth and power to which the official statements of the Church commit us.

We recognize the importance of labor organization

and seek to further it. Particularly we aim by active help to express Christian sympathy with those suffering hardship in time of strike, and to aid in the right solution of conflict by making known the just grounds of the workers' withholding of labor.

We expect from our members intelligent study of the rapidly developing situation.

Finally, recognizing that men and women of faith can gain from the Living Christ alone that strength and wisdom requisite for the surrenders and readjustments required for genuine democracy, we encourage the use of prayer and sacraments, that through these means of grace people may be released from the inhibitions of selfishness and fear, and enabled to move forward bravely toward the Commonwealth of God.

SPORTSMANSHIP

An Editorial by
BISHOP JOHNSON

IN concluding this series of articles on the Book of Common Prayer I wish to call attention to the implications of the phrase "Common Prayer." It implies corporate action which inevitably involves the surrender of private judgment in order to produce a unity of spirit. It does not suppress individuality but directs it along such lines as will permit what is known in sports as team work. It often happens in baseball that a fine individual player is more of a liability than an asset to the team when his own personal performance is more important than the record of the team.

In the Church we encounter the same loss of effectiveness when individuals or groups of individuals place ecclesiastical procedure ahead of adherence to ordination vows and obedience to the rules laid down for our performance. I do not refer here to casual departures from canonical use but rather to the deliberate and continuous substitution of personal preferences for the Church's rule. The curious thing about this practice is that those who ignore obedience on the one side are often the most clamorous in pointing out the infractions of those who side step on the other, and when attention is called to their own transgressions they allege that their private conscience requires them to depart from canonical regularity. Of course this assumption of the infallibility of private judgment is made sacrosanct to them because they attribute to conscience that which really is private judgment and not conscience at all. It is a form of lawlessness which puts self before the body of the faithful. To say the least such attitude is not modest and to say the most it is destructive of common worship.

One must still assert that obedience is better than sacrifice and corporate unity more important than local atmosphere. Moreover when this disregard of official duty is accompanied by the demand that those in the other wing shall be compelled to obey, the attitude would be comic if it did not have tragic consequences. Plaintiffs should come into court with clean hands or

be prepared for recrimination and disaster. "Punish the other offender and let me do as I please," seems to be the slogan adopted by many of our clergy. The genius of this Church does not consist in police regulations, by which men are regimented into common action, but rather that individuals shall desire of their own liberty to observe the rules which govern us. Furthermore we must all realize that canonical irregularity causes as much pain to our brethren who insist on obedience, as that felt by those who resist the practice of the Church when they are asked to conform. One cannot decide these questions by using private judgment and calling it liberty of conscience. Men who complain that the Church has no right to force conscience in ecclesiastical matters ought to modify these statements by adding, excepting in such matters pertaining to the Church as we have promised to obey in our ordination vows.

The Book of Common Prayer lends itself to a very wide discretion in its use, but this does not involve either departure from the faith laid down nor substitution for that which is set forth. There is a sphere of action in which departure from the rules and principles set forth by the whole body cannot be justified by an appeal to private judgment. The remedy for this situation does not consist in a rugged individualism which defies any authority that is opposed to private judgment, but rather in the kind of sportsmanship that accepts rules which it does not like. One ought to be as good a sportsman in the household of faith as he is on the golf course. In either of these cases it is not an alibi to say we do not know who made these rules, and who has the right to enforce them, but rather what are the rules by which the game is played by those who seem to be in authority.

Of course one has a right to oppose the rules but when they are set forth one cannot justify their violation on the grounds of private conscience, otherwise the fellowship is dissipated into a fog of invisibility so

that flying becomes impossible. As a matter of fact I believe that the great bulk of clergy and laity want to play the game according to the rules and deplore the tendency to flout the body which has accepted us on condition that we do conform.

Liberty does not consist in doing as we please but in orienting our action to the will of the whole. When a man says, "If I cannot have my own way I will defy the body to which I owe my present status as a clergyman," he is doing something which disrupts the unity of the family and which asserts that he is capable of deciding questions *ex-cathedra* and is possessed of an infallibility closely resembling that which is claimed by the See of Peter.

We do not help the unity of Christendom either in the direction of Geneva or of Rome if we disrupt the household of faith which we have solemnly promised to promote. And it is not pertinent to claim that the Roman door is closed and that the Geneva door is open, when as a matter of fact both Rome and Geneva are equally insistent that the only form of Church unity which can be considered is that which accepts their policy. Either obedience to the Pope or else denying any external authority is the alternative presented. Neither of these utterances is the faith of this Church which believes in the Body of Christ as the assurance of perfect liberty. We are no more able to accept the regimentation of Rome than the disintegration of Protestantism. The fact that we find ourselves sympathetic with one or the other does not alter the fact that Geneva is no more accessible than Rome.

On the one side, in our over anxiety for Church unity, we may disrupt our own family, and on the other, in our anxiety to anticipate the worship of Heaven, we may alienate many members of our own household. In neither case is the cause of unity promoted because the losses far exceed the gains in that direction. The habit of self-exoneration is apt to produce a condition of conscience which results in the trust that we ourselves are righteous and that those who differ should be despised. It is a dangerous attitude for any man to sit in judgment on the acts of other men. It makes us censorious and self-righteous and defeats the unity of the spirit which can harmonize different notes only when we realize that we are parts of an orchestra and not individual soloists.

The Book of Common Prayer as interpreted by constituted authority is an instrument capable of the widest liberty of expression, but only when we realize that we are not individual popes but everyone members one of another. This unity can be maintained only as we merge our individual judgment into the consensus of the whole. If we cannot do this we have no business to treat our ordination vows as though they were scraps of paper. I know of no instrument of unity which can give as much liberty as the Book of Common Prayer and yet bind the faithful together in a household of faith. "Will you then give your faithful diligence always so to minister the Doctrines and Sacraments and the Discipline of Christ as the Lord hath commanded and as this Church has received the same according to the commandments of God so that you

may teach the people committed to your cure and charge with all diligence to keep and observe the same?" "I will the Lord being my helper." The casuistry which sets up private judgment, as though the Lord had commanded something to the individual which He had not revealed to the whole body, may be acceptable to the individual but is disruptive to our keeping "the unit of the spirit in the bond of peace," which seems to be the most vital purpose of our ministry.

The promise that priests make is not "as the Lord hath commanded *or* as this Church has received the same." It is *and* and not *or*, and the Book of Common Prayer when used at the altar is not the private property of any minister to be used as he sees fit, but the corporate possession of the Church to be used officially as the Church directs.

House of Bishops

By
BISHOP WILSON

THE House of Bishops meets, of course, with General Convention every three years. It also holds an annual meeting in non-convention years by itself. That is how we happened to assemble, seventy-eight of us, in Davenport on Nov. 7. In case anyone thinks these are mere pleasure jaunts, it might be remembered that we began the day with a celebration of the Holy Eucharist at 7:30 a. m., held morning, afternoon, and evening sessions with no end of committee meetings interspersed—meaning that many of us were going it every minute from seven in the morning until after midnight. That is our excuse for enjoying a few side-pleasures which are usually provided by hospitable hosts.

Formal reports of business transacted appeared in THE WITNESS news columns last week. Here we might remark that some bold members of the Church Club of Chicago kidnapped about forty of us on the way through to Davenport and proved to us conclusively that crime waves are not the only things that wash the shores of Lake Michigan. It is no easy matter to herd and manage a crowd of bishops. Chicago did it splendidly when they took us to the Fair for luncheon as guests of Rufus Dawes. Then we were transported happily around the grounds to see the many sights. Not even the Streets of Paris were banned, but I think it is safe to say that they were unvisited. Then we were taken back to the hotel for afternoon tea, followed by a fine dinner when Chicago Churchmen turned out in force to speed us on our midnight way to Davenport.

Arrived in the last named city, we found ourselves welcomed by flocks of automobiles wearing purple crosses, which were always on hand for three days to take us wherever duty or inclination demanded. A Church Club dinner at the Outing Club, another at St. Katharine's School, and sundry other meals at the Cathedral parish house kept us all cheerful and happy. Somebody worked hard over the efficient organization

of details which enabled the business of the House to move easily and speedily from beginning to end.

There is really a very fine spirit in the House of Bishops. Formalities are not too formal. Dignity is not oppressive. New bishops usually find a warmth of comradeship which surprises them. The fact is, we not only try to love each other as brethren but we like each other as men—even when we differ radically on disputed points. When the Presiding Bishop asked approval of the House to his nomination of the Bishop of Delaware as Assessor to the Presiding Bishop, there was an outburst of acclamation. Bishops vied with one another to pour compliments on the head of Bishop

Cook. When the uproar had subsided the Presiding Bishop called for the Bishop of Delaware to see how he was standing the strain. But the good man had evidently been warned and with proper modesty had absented himself from that session. Somehow his brethren did not seem to consider their compliments wasted even if he failed to hear them. When he did appear, he launched on a report from the Committee on Aided Dioceses and Missionary Districts which did the House the compliment of proving to them that their own compliments had been well placed.

Two years hence we go to Houston, Texas. It's a fine way to see the country.

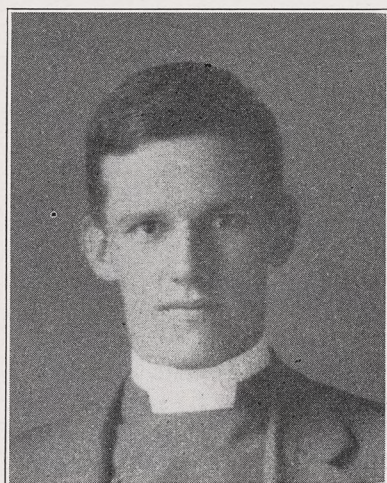
WHAT WE DEMAND OF SOCIETY

By

GEORGE GARDNER MONKS

Rector of Lenox School

"WHICH came first, the hen or the egg?" This age-old teaser can still start arguments as spirited as they are futile. Not dissimilar are speculations as to whether Christianity is a social gospel, or an individual gospel. Is its task the salvation of individual souls in the midst of a wicked world, or is it transforming the kingdoms of this world into the likeness of their prototype in heaven?



G. Gardner Monks

Some would start with the individual, and try to help him to grow toward that spiritual stature where he could exclaim with the apostle, "I can do all things through

Christ that strengtheneth me." The evil in the world would be progressively overcome as individuals became progressively impervious to its influences. The influence of a few sincere and courageous disciples will spread rapidly to all parts of the body politic, and the impact of their lives on their fellows and the world in which they live will be such that social conditions can hardly help being improved. Granted men of Christian good-will in position of trust and importance in the world of affairs, and genuine progress along social, economic and political lines become almost certain.

"No," reply others, "that is putting the cart before the horse. How can you expect to have Christ-like lives grow in any abundance in the midst of conditions which are very inimical to their growth?" Although one does occasionally find a choice flower budding in a

rubbish heap, no one would, on that account, recommend a dump as a promising arena for the horticulturist. Men respond to and reflect the environment in which they are placed, and he who would develop Christian character in an individual could not begin better than by making his environment one where that development will be easy and natural. Once a man is assured an adequate wage, decent living and working conditions, and a sense of security, and once he has been exposed to varied cultural advantages, he is far more ready to be led into Christ's fulness of life.

As with the hen and the egg, the two are really inseparable. To improve the individual results in leavening the whole loaf; to surround him with a good environment is to stimulate his own growth. Both processes must go on simultaneously. They are complementary, not antagonistic.

WHAT is the social responsibility of a Christian? Roughly it can be defined as seeing to it that the environment to which fellow human beings are exposed is one which will encourage and stimulate growth toward Christian character. This means that all groups of which a person is a member, be they large or small, indefinite or clearly defined, must conform their corporate values more closely to the Christian ideal.

It is quite futile for a Church to expect to develop in its members the quality of unselfishness if, in its own corporate life, selfishness is incarnate; if a Church spends generously for parish expenses, but will not give to missions; if it glorifies the donor of the stained glass window, but forgets the builder of the basement. A political group is really promoting individual dishonesty and deceit in the community when it stoops to shady methods, even in the attempt to further laudable ends. A club or fraternal organization which is divided into cliques, and operated by the few and for the few, will inevitably discourage individual neighborliness and fellowship.

It was once possible for a hermit to live in practical

isolation from the world around him. That day is gone. No longer can anyone live, even if he wished to, to and for himself alone. He cannot help affecting pretty directly fairly large groups of others. When we go into a store and make a purchase, the influence of that simple transaction spreads wider than might be at first imagined. It affects not only the retailer, the wholesaler, the manufacturer, and the producer of raw materials, but also the transportation company, the banker, the advertiser and a host of others whose destiny is interwoven with those of the smaller group directly touched.

A protesting tax payer, living on an island off the coast of Maine, once wrote to the Treasury submitting his resignation from these United States. But not so easily as he imagined can we sever ourselves from the body politic. Every time we write a check, make a toll call, drive an automobile, or buy any article in a state where a sales tax prevails, we are contributing toward the support of the government. Though we may disapprove violently of the policies of that government, we cannot, practically, cease to be a sharer, however unwillingly, in its actions.

Therefore the Christian of today is wise to think less of escaping from some group relationship which does not conform to his ideals, than did his brother of centuries ago. Rather does he expend his effort toward Christianizing the relationships which already exist. Among the most important of these are the various economic relationships.

IN THE getting of money, a Christian must deny a man the right to make his living in a manner that is harmful and injurious to others. Christianity cannot tolerate any arrangement where one person's gain is inevitably another's loss. It would forbid the use of human beings merely as a means, but require that they be treated in all relationships as an end in themselves. It would demand that the rewards be shared equitably by all who in any way contribute toward increasing the wealth of the community, instead of allowing it to be cornered by a few.

In the spending of money, it would deny a man's right to do whatever he will with his own, but insist that material possessions, no less than natural abilities, are not given to us outright, but are loaned in trust from God. Regardless of whether money has been secured in fashion good or bad, the Christian must spend it with the knowledge that it is really God's money, not his.

In political relationships, the Christian will insist that public office is a public trust, and not an inside track to be exploited for private gain. He will require all government to be conducted not for the benefit of one class or group, but for the benefit of all. He will recognize public responsibility for the care of the sick, the aged, or others who are not able to care for themselves, even though they seem to have done little or nothing to merit such attention.

This all sounds simple enough in theory. "Point out what is wrong with present conditions, and then enact laws to remedy the condition," some one will say. Many

are the Christians who feel that the Church should definitely enter into politics and economics, and, proposing specific programs, fight fire with fire. But many of the desired gains cannot be secured or difficulties prevented by means of any law. Law, with its emphasis on actions, as opposed to motives, can at best secure outward conformity, and at worst provide a cloak behind which the unscrupulous may disport themselves in relative security. The ill-fated prohibition amendment affords a dramatic but in no sense unique example of the difficulties confronting a portion of the Christian church when it identifies itself with a specific program, instead of insisting on general principles.

While the Church cannot and must not divorce itself from economics and politics, it is generally felt that it will do well to insist on experts proposing and carrying through specific plans in the fields in which they are competent, reserving for itself the right to criticize and judge such plans against the standard of Christ's values.

Beside the economic and the political, there are many other group relationships, such as the family, the Church, the community, the club, the school, to mention only a few of the more obvious. In each case, Christianity must insist that these social relationships should be made to conform increasingly closer to the mind of Christ, so that each group may become one in which individual Christian character will be more apt to flourish and less apt to be blighted than it was before.

BISHOP JOHNSON

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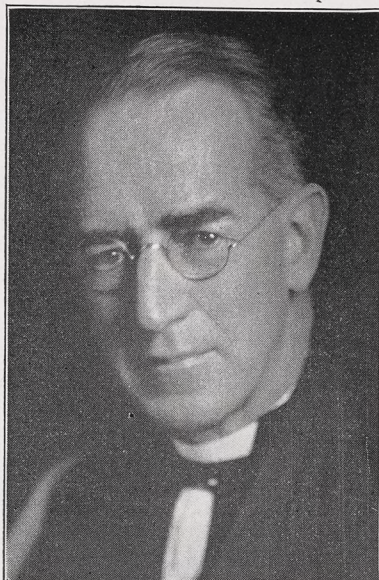
TRINITY CHURCH, BOSTON, SUBJECT OF A FINE BOOK

By GARDINER M. DAY

Bishop Lawrence once asked Phillips Brooks how he could preach with the same enthusiasm to the same people Sunday after Sunday. "I can't do my warden much good," he replied, "He is a saint already; but it is the unknown stranger in the back of the church waiting for the Gospel that interests me." How many thousands have been the strangers who have sat during the past two hundred years in the back of Trinity Church, Boston and been helped by one or another of its truly apostolic succession of ministers; and thanks be to God that the unknown stranger can sit in the church any Sunday now and hear the same vital and penetrating message from the lips of the Rev. Arthur L. Kinsolving, the present rector.

This week that largest of New England Episcopal Churches is celebrating its two hundredth anniversary and in connection with its birthday party, the vestry have brought out a volume entitled *Trinity Church in the city of Boston*, published by the Merrymount Press. (\$2). This is not by any means an ordinary history of a great city parish but is the story of those notable personalities around whom the parish was built told by men who knew them intimately. For example, Bishop Lawrence writes two interesting chapters on Bishop Eastburn and Bishop Brooks, and Dr. William H. Dewart gives a vivid portrait of that genuinely rich personality, Dr. Winchester Donald, who because he "leaped into the gulf" and followed Dr. Brooks might well be termed the forgotten rector. The editor, Dr. Jeffrey R. Brackett, deserves high praise for making what might have been a boring chronicle into a delightful story.

As Trinity Church has always led in work with young people it is an exceedingly natural transition to consider next two recent books on youth, namely, *Youth and the Church* by Leon C. Palmer (Morehouse \$1.85) and *Young People's Method in the Church* by Percy R. Hayward and Roy A. Burkhardt (Abingdon \$1.50). Both books are written about young people to be read by older people who feel the need of help in working more effectively with youth. Mr. Palmer endeavors to interpret the needs, desires, attitudes, and beliefs or unbeliefs of youth and to give the religious leader advice in regard to the problems that arise. Treating everything from dream interpretation to the value of camping he is unable to deal thoroughly with any subject but has tried to make up



BISHOP GILBERT
Chairman at C. L. I. D. Meeting

for this by adding bibliographies on each subject treated. Hayward and Burkhardt devote themselves chiefly to problems arising in connection with young people's fellowships. After several chapters on growth through group activity, the major portion of the book is given to an actual discussion of concrete methods for conducting a young people's society. Among other features is a forty-two page list of books which may be used for study or discussion programs. This volume might be helpful to anyone starting a young people's organization.

Few types of literature appeal to youth, however, as completely as biography, and in *Whither Asia* (Macmillan \$2) Kenneth Saunders gives sketches of three leaders of the Orient, Gandhi of India, Hu Shih of China and Kagawa of Japan. Mr. Saunders not only traces the lives of these three outstanding figures of the modern world, but also interprets their thought, as far as possible, by allowing them to speak through their own writings. In the story of Kagawa's life is woven the remarkable and little known history of Christianity in Japan from the time when Francis Xavier visited in 1549 until Perrys expedition in 1853. Kagawa is perhaps the least generally known of the three men, but one cannot read of the innumerable things he has done and the enormous influence he has wielded without realizing that Rufus Jones spoke the truth when he declared recently that Kagawa is "one of the striking phenomena of the Christian world of today."

Adventures in Habit Craft (Macmillan: \$1.50) is the title of a volume (Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

If a distinguished company of people makes a meeting a success then the dinner for the Rev. W. G. Peck of Manchester, England, given last Friday evening in New York by the Church League for Industrial Democracy, was the real thing. There were bishops and deans and rectors of leading churches by the dozens. And what perhaps is more significant the meeting was graced by a large number of civic leaders who, speaking generally, do not take the Church too seriously when it comes to dealing with economic problems. Thus John Dewey, the eminent philosopher, was there. Also Roger Baldwin, the head of the Civil Liberties Union; Frank Palmer, the secretary of the Federated Press, which supplies the labor press with a large part of its copy; A. J. Muste, chairman of the Conference for Progressive Labor Action; Ira DeA. Reid, secretary of the Urban League; Harry Laidler, Director of the League for Industrial Democracy; William Nunn, closely identified with various labor groups; Jim Dombrowski, labor leader, and others of the left, or so-called lunatic fringe.

As for the Church there were Bishops Gilbert, Paddock and Moreland; Deans Milo H. Gates and Hughell Fosbrooke; Rectors Fleming, McCune, Sparks, Walsh, McCandless, Bowie, Melish, Trowbridge, Schuyler, to mention only those in the big city. The sticks, meaning those serving parishes more than three miles away from Times Square, was represented by scores of parsons. The Church Missions House was there in the persons of Secretaries Barnes, McGregor, Collett, Spencer Miller Jr., Artley Parson, Adelaide Case, Gladys Barnes and Margaret Marston. The Church Missions of Help had eight at the dinner, including President Mrs. John M. Glenn and Secretary Mary Brisley. Canon Samuel Welles of New Jersey and Cranston Brenton of Long Island were there as diocesan social service executives; the General Seminary was there with Frank Gavin, Charles Fielding, Edward Hardy, in addition to their dean. The Federal Council was represented by Secretaries Worth M. Tippy, James Myers and F. Ernest Johnson, while the Church press was there in force with Clifford Morehouse and Elizabeth McCracken of *The Living Church*, Guy Emery Shieler and Wilbur L. Caswell of *The Churchman* and your humble servant to represent this sheet. Since there were about 200 present of course we have named but a few; Mrs. Mary Simkhovitch

of Greenwich House for instance, who is tops in civic affairs in New York; Margaret Lawrence, one of the pioneers in the Church social movement in this country, and others of distinction whom we cannot list for lack of space.

The speaker, a gentleman who does not pull his punches, informed his audience that capitalism was as dead as a do-do; that recovery was impossible as long as we stick to profit seeking, and that it was more than time for the Church to inform a puzzled world that God wants things set up along different lines, and that we, as true believers, had better gird up our loins and enter the fray. It was all very thrilling and challenging and seemed to go over well with the assembled brothers and sisters. Even the comrades—meaning the belligerent lot who are disposed to believe that the Church is pretty well washed up—seemed to take to it.

The statement issued by the League at the meeting is printed elsewhere in this issue—a significant document in my opinion since it is the first recognition by an American Church group, as far as I know, of the new economy of plenty.

* * *

A Leader in Community Education

The Rev. Gilbert L. Pennock, rector at Ironton, Ohio, figured that the time was ripe for some plan which would provide a profitable use of the time which people of his town found hanging on their hands, due to unemployment. He was president of the Parent-Teachers Association of the high school so he presented the idea to them. A curriculum of study was worked out; volunteer teachers were secured and an announcement made. People flocked to the classes—all sorts of people to study everything from law and public finance to the care and feeding of children and the darning of socks.

* * *

New York Clergy Attend Luncheon

At the invitation of Bishop Manning about fifty clergy, representing 94 parishes of New York City, attended a luncheon at St. Barnabas House, a temporary shelter for the destitute that is maintained by the City Mission Society. It was called for the purpose of familiarizing the parsons with the work of the house, with all of the activities of the Society, and more particularly with the new developments during the past year, one of the chief of which was the enlarging of St. Barnabas House. Both of the Suffragan Bishops, Drs. Lloyd and Gilbert, were also present. The Rev. L. Ernest Sunderland, superintendent of the Society, gave a



GRACE LINDLEY
At the Sewanee Synod

general view of its work, pointing out the many ways the organization can be of service to rectors and their people. One of the interesting comments made at the luncheon was by the Rev. Henry Darlington of the Church of the Heavenly Rest, who reported that when visiting various municipal lodging houses, usually incognito, he was always told that St. Barnabas House never failed to provide temporary shelter for homeless women and children when asked to do so, as long as beds were available.

* * *

Living Church Is For Church Internship

A plan that was advocated last February at the annual meeting of the Church League for Industrial Democracy is boosted and elaborated upon in the current issue of *The Living Church*. The editorial proposes a three year internship for deacons before ordination to the priesthood as a means of eliminating unemployment among the clergy.

The young deacon would not be permitted to marry during these three years except with the express permission of the bishop, on pain of suspension or deposition. During the three years the deacon would be under the direct supervision of the bishop. The present minimum length of the diaconate is six months.

"One difficulty with seminarians," says the editorial, "is that so many of them seem to feel that they have to get married as soon as they graduate, or even before. In many cases that means that they assume domestic responsibilities before they are prepared for them, and their ministry is bound to suffer. The young doctor or lawyer without private

means can ill afford to marry as soon as he graduates from his professional school. Why should the young deacon expect to do so?"

During the three years, the deacon would be paid a small sum by the diocese, and be available for sending into any part of the diocese to help out in establishing parishes, building up new and struggling missions, working in slums and institutions in large cities, and in general gaining the experience that will stand him in such good stead when he is advanced to the priesthood and settled in private life.

The C.L.I.D., in proposing the internship last February, was not so much worried about the marrying part of it as *The Living Church* appears to be. Nevertheless they did feel that a young clergyman should be placed under the direction of some good, socially-minded rector for a period of time before being allowed to branch out on his own.

* * *

College Students Talk On Peace

Three young undergraduates of Swarthmore College spoke at the eleven o'clock service at Trinity Church, Swarthmore, on Armistice Sunday, upon the invitation of the rector, the Rev. J. Jarden Guenther who also serves the college as Episcopal student chaplain. One of the speakers, David Scull, is a Quaker, and another, John Nixon, is a Presbyterian. Both spoke quietly and very sincerely on their convictions that a way must be found to create a warless world. The third speaker was Shirley Davis of our own Church, who has lived in Paris and Geneva most of her life. She gave two graphic impressions. As a child in Paris she saw the victorious Allied troops march by, flags flying, crowds cheering. A little later she was taken into a great hospital to distribute flowers. She came to a bed, surrounded by doctors. They tried to keep her away, but she pushed through and laid a flower on the hand of the soldier there. He looked at her, his face distorted with pain, and exclaimed, "My God, a child in a hell like this!" It made an impression upon her which she has never been able to shake off. "We, the youth of the world," she concluded, "are not afraid, but we believe there is something higher than nationalism, which makes us demand and work for international good-will."

* * *

Church Choirs Give Concert

The "A Capella Singers," a group of vocalists selected from the various choirs of Reading, Pa., are to give a concert this evening at St. John's, East Mauch Chunk, under the direction of Louis R. Kains, their found-

er. Mr. Kains is the organist at St. Gabriel's, Douglasville, which is the oldest church in that part of the country, having been chartered by the Church of England in 1736.

* * *

President Roosevelt To Address Churches

President Roosevelt is to address a special session of the Federal Council of Churches which is to meet in Washington on December 6 and 7. This special meeting has been called for the purpose of bringing the Protestant forces together "to face their responsibilities at this critical time and of affording a united impetus for spiritual recovery and advance," according to an official press release. The President's address will be broadcast over all radio networks.

* * *

Preaching Mission at Hartford Cathedral

The Rev. Henry E. Kelly, rector of St. George's, Bridgeport, is to conduct a preaching mission at Christ Church Cathedral, Hartford, Connecticut, the week of December 3rd.

* * *

Missionary Visits Philadelphia

The Rev. Vincent H. Gowan, a missionary of long service in China, and more recently in the Igorot country of the Philippines, was the preacher last Sunday morning at St. Paul's, Chestnut Hill, Philadelphia, and in the evening at St. Barnabas, Kensington.

* * *

Parish Has Secret Society

The Rev. Sherrill B. Smith, whose picture is on the cover, like many another rector, discovered that he had nothing quite satisfactory as an organization for the young people of his parish. Boys and girls in their middle teens, he figured, like the glamour of college fraternities. So he organized his young people into a secret, Greek letter fraternity—Beta Theta—with secret significance, a secret ritual, and a pin of special design. They have meetings regularly with lectures by people with something to say; they dance and play games; they worship; they have a camp and take hikes in the summer. It supplements rather than takes the place of the Young Peoples Fellowship; in fact the Beta Thetas graduate into the Fellowship. It works out well at the Good Shepherd, East Dedham, Mass., where Mr. Smith is rector.

* * *

Bishop Barnwell in Southwestern Virginia

Bishop Barnwell of Idaho was the preacher on November 5th at Christ Church, Roanoke, Virginia, with clergymen and laymen from nearby parishes joining up for the service.

He declared that a proper conception of world-wide missions is essential for the safety of the nations, spiritually, politically and economically.

* * *

Sewanee Synod Meets at Montgomery

The synod of the province of Sewanee, together with the Woman's Auxiliary, met at St. John's, Montgomery, Alabama, on November 21-23. Bishop Morris of Louisiana led off with a quiet hour on Tuesday afternoon, with a service that evening at which Bishop McDowell delivered an address of welcome; Bishop Mikell responded as president of the synod and Bishop Gailor gave an address on the Oxford Movement. The high spot of the synod was a mass meeting on Wednesday evening with the address given by Presiding Bishop Perry. Wednesday and Thursday were occupied with business sessions, with detailed reports from the various commissions. Miss Grace Lindley, executive secretary of the Auxiliary, was there, and Bishop Perry also addressed the women.

* * *

Lectures on Our Contemporary World

The Auxiliary of Rhode Island is sponsoring a series of four lectures on "The Contemporary World," designed as preparation for the forthcoming Lenten study classes on "Christ and the World Today." These lectures, held in St. John's Cathedral, Providence, on Monday afternoon beginning November 13th, are on "The economic debacle;" "The revolt against democ-

racy;" "The collapse of modern thought;" "Spiritual power in a world of change." The lecturer is Canon Bernard Iddings Bell.

* * *

Churchwomen Meet in Cincinnati

A conference for Churchwomen was held in Southern Ohio, November 14-16, meeting at Christ Church, Cincinnati. The aim of the party was to reach the younger women of the diocese. The leaders were Miss Grace Lindley, national executive secretary, Mrs. Harper Sibley of "Re-Thinking Missions" fame, and Mrs. Beverley Ober, educational secretary of the diocese of Maryland.

* * *

Church Army Worker in Philadelphia

Sister Annie Horner, first woman worker of the English Church Army to serve in this country, who was stationed in Philadelphia for the first nine years of her service here, returned to that city last week for a series of meetings under the auspices of the Auxiliary. For the past five years she has been serving as a missionary among the Crow Creek Indians in South Dakota.

* * *

Archdeacon Writes of Revolution

Revolutions are a lot more interesting to read about than to experience I am beginning to believe in my old age. Anyhow I have just received a communication from Archdeacon Jack Townsend of Cuba, headed "Hola, Amigos de Cuba!; Hola, Bill Spofford," which I pass on to you as an interesting close-up of

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the situation down there. From here on it is the Archdeacon talking:

Many friends of Cuba will be wondering what is happening down here. I only wish we knew! We are cut off from real news by censors and by extraordinary rumors circulating about, most of them false. Perhaps if I tell what I have seen it will help.

I slipt into Havana the beginning of October between the fight at the Hotel National and a cyclone. The dean had already returned, leaving his family in Key West temporarily with many other American families. All was quiet during my stay there. Everywhere I saw evidences of the mob's fury after Machado's downfall. On one monument dedicated to Machado they had changed the inscription to read "A las victimas de la bestia"—to the victims of the BEAST as he is everywhere called. It seems as though the only thing everyone agrees on is hatred of Machado. And they are trying to get rid of anyone even remotely connected with his "odious rule" rather foolishly, because it throws out a lot of competent men. The students who are very active in all this are high minded, most of them, idealistic, but without training in government politics.

I have taken a trip around the province of Camagüey and have reports from all mission stations. In Manati, Mr. Philips had to flee for his life when the radical workmen got after him. In Bartle an attempt was made to burn down the house of Mr. Bull of Toronto. In Camagüey there was much suffering from food shortage during the general strike. In La Gloria and Ceballos, citrous fruit plantations, the laborers went about heavily armed with cudgels, machetes, revolvers and compelled the owners to sign their demands. In Baraguá and other sugar mills the higher employes were held prisoners for some time until some of the demands were met (and many of them were just demands.) In Ciego de Avila, Moron, Esmeralda, there were disorder and rioting. Some of our congregation of workmen who live in Jiqui and work at Jaronú were involved in the small battle the army waged getting rid of communistic activities there. The revolution is social as well as political.

This provisional government of Grau San Martin is revolutionary but it has several revolutionary groups lined up against it. It is a labor government and has radical labor against it. It needs the help of the United States but doesn't seem to be going about getting it the right way as far as an outsider may judge. The people cry "No Intervención", and "No Imperialism"

to our government which is not disposed to either. There are protests and strikes against foreign companies, railroads, electric light, sugar mills; but what the people desperately need is foreign capital and a chance to work. These foreign companies need to be rigorously controlled, but not intimidated and run out of business. So things in general seem to be a bit messy and almost anything may happen, but what, nobody knows. There is much confusion among the people. The communists know what they want and so do the politicians. But so does the army and the government of Grau San Martin. So if I were to hazard a guess I should say this government will last and will gradually bring about order. But by the time this appears that may be a foolish guess.

Here and there there are disorders and bomb-throwing mostly in Havana and strikes are threatened. But as in the case of cyclones you never know what will happen until it does!

Speaking of bombs, our own National Council, threw us a terrific one with a huge reduction in our budget already drastically curtailed. That means, of course, more salary cuts with prices rising, but worse than that, the abandonment of promising missions and projects, the rendering of our whole work almost impotent, and the necessity of further burdens on our under-staffed work. But we take it on the chin along with the revolutions, cyclones and other discouraging things, and try to carry on.

* * *

Armistice Day Tribute to Woodrow Wilson

Friends and world war associates of President Woodrow Wilson assembled before his tomb in the Bethlehem Chapel of Washington Cathedral on Armistice Day for a memorial service. The address was delivered by John Barton Payne, a

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member of the Wilson Cabinet, now the chairman of the American Red Cross. All the members of President Roosevelt's Cabinet, except Miss Frances Perkins who was out of the city, were at the service.

* * *

Brooklyn Church May Close

Rev. Jeffrey Jennings, rector of the Atonement, Brooklyn, N. Y., has issued a statement that unless cash is found somewhere to carry on the church will have to close before the end of the year. It is the usual story—lost positions and decreased incomes with an increased load of charitable cases.

* * *

Resigns as Head of Clergy Club

The Rev. Joseph M. Hobbs has resigned as head of the Rhode Island Clerical Club, a position which he has filled for over 20 years. During his tenure of office he has seen the club grow from a small group gathering in the study of the Rev. C. A. L. Richards, then rector of St. John's, Providence, to a group made up of about a half hundred clergymen. They meet once a month for luncheon and for a paper.

* * *

Present Fund for Chicago Cathedral

Five hundred young people of the diocese of Chicago gathered on November 5th at St. Luke's Pro-cathedral, Evanston, and presented Bishop Stewart a check for \$600 for the Cathedral Fund. As I understand it, the money is being accumulated with the hope of some day building a cathedral in Chicago.

* * *

Dallas Institute for Church School Teachers

An institute for Church School teachers is being held on ten consecutive Wednesday evenings this fall at Christ Church, Dallas, for the teachers of the diocese. Bishop Moore is lecturing on the program of the national Church; Miss Edith

H. James on the life of St. Paul; the Rev. Bertram L. Smith and Mrs. J. J. Slaughter on the educational program of the parish and Miss James on the outline of the Bible. There are about fifty teachers enrolled.

* * *

Pleads for a Warless World

Bishop Farthing of Montreal was the preacher on November 12th at the Cathedral of All Saints, Albany, N. Y. His subject was "The Warfare for Peace" and he made a strong appeal for cooperation in the cause of international friendship and world peace.

* * *

Missionary Visits Albany Churches

The Rev. V. H. Gowen, missionary on furlough from the Philippines, made vivid and interesting addresses in three Albany, N. Y. churches on November 12th. He spoke at St. Paul's, the Cathedral and St. Andrew's; Monday he spoke at a parish dinner at Stottville.

* * *

Kentucky Loses Distinguished Churchwoman

The diocese of Kentucky and the Church generally has sustained a great loss in the death recently of Miss Elizabeth Lee Robinson of



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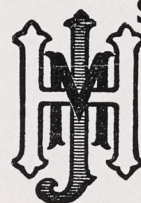
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Louisville, who had been active in the work of the Church since early girlhood. It is the story of a pioneer, with Miss Robinson going to Kentucky in the early days (she died at the age of 83) and starting churches with Sunday schools in her own home. She was a keen Bible student and for many years conducted classes at the cathedral in Louisville that were thronged by women from the various parishes in the city.

* * *

Thousands at Chicago Missionary Meeting

There were more than 21,000 people at the Chicago Stadium a week ago Sunday for the missionary mass meeting, addressed by Dr. E. Stanley Jones of India, Methodist, and our own Bishop Roots of China. Following this mass meeting there were sectional meetings during the week, also largely attended. The offering at the mass meeting was sufficient to meet the entire expense of the visit of the team of missionaries to the city, without calling upon the guarantors. The team later visited Louisville, Kentucky, where highly successful meetings were also held.

* * *

Detroit Parish Has Anniversary

Never in my editorial life have I been made aware of so many church anniversaries. It seems to me that fully half the news that comes to my desk is about them. The latest to arrive is the celebration of the 50th anniversary of St. Barnabas, Detroit, on November 19th with Archdeacon Ziegler of Chicago, son of the first rector, as the guest preacher. There was a parish dinner the following evening.

And here is another, also in Detroit; the 50th of the founding of St. Thomas', with Bishop Rogers of Ohio, a former rector, speaking at the anniversary dinner on November 17th. There was a service before at which Bishop Page and Bishop Rogers dedicated several memorials. Several former rectors were present.

* * *

Secretary Meets With the Vestries

The Rev. B. H. Reinheimer, executive secretary of the field department of the National Council, was in the diocese of Albany on November 13-15, assisting in preparing for the fall canvass. He met with vestries and also addressed congregational meetings.

* * *

Lectures on Gothic Architecture

Mr. Hobart Upjohn, architect, gave an illustrated lecture on November 22nd at the Synod Hall,

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New York City, on "The Oxford Movement and the Gothic Revival." It was under the auspices of the Laymen's Club of the diocese.

* * *

A Conference for Church Organists

Canon Winfred Douglas, authority on Church music, conducted a conference and retreat for Church organists and choirmasters at the House for Retreats, Bernardsville, N. J., November 20th and 21st.

* * *

Clergy Wives Meet in Albany

The wives of sixty of the clergy of the diocese of Albany were the guests of Mrs. Bishop Oldham on November 8th. She organized the Clergy Wives Club a number of years ago and sponsors several meetings each year.

* * *

Church Rally in Westchester

The Church Rally, or Bishop's Meeting, for Westchester County, New York, was held at the community centre, White Plains, on November 19th. The speakers were Bishop Manning, Bishop Woodcock of Kentucky and the Rev. H. Adye Prichard of Mount Kisco. The Church Army conducted a "sing" for fifteen minutes before the service. Practically all of the clergy of the archdiocese, with their parish choirs, were in the procession.

* * *

Educational Work by Mobile Parishes

The parishes of Mobile, Alabama, have united on an educational program with lectures given on successive Wednesday evenings by outstanding leaders. It led off on November 8th with a lecture on Temperance by Judge David H. Edington, held at Christ Church and attended by about 200 people. Judge Edington said that we must prevent the return of the saloon; should educate on temperance in the public schools and should take the steps necessary to keep the liquor traffic out of politics. He stamped the open saloon as a social and political menace and declared that we should

hold the federal administration to its promise to prevent its return.

* * *

Praise for the Laymen's Report

The missionary report, "Re-Thinking Missions," has set forward the cause of missions rather than retarded it declared Bishop Roots of China, speaking at a dinner of the Church Club of Chicago on November 6th, in honor of fifty-three bishops who stopped over in the city on their way to the meeting of the House of Bishops in Davenport. He

also declared that the Chinese look to the Christian world for a solution of present-day social problems. He predicted a gradual fading-out of denominationalism and the fusion of the Christian world. Another speaker at the dinner was the Rev. W. G. Peck of Manchester, England, who declared that competition and profit-seeking must give way before there can be any economic recovery. During the afternoon the bishops were guests at the world's fair. While there Bishop Stewart expressed the hope that serious con-

Services of Leading Churches

Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: Holy Communion, 8 and 9 a. m. Children's Service, 9:30; Morning Prayer or Litany, 10; Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 p. m.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30; Evening Prayer, 5 p. m. (choral). Organ Recital on 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.
Evensong and Benediction, 6 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, 11, 4 and 8.
Daily: 12:30 except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

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 11:00 a. m. Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation

Madison Avenue and 35th Street

Rector

Rev. H. Percy Silver, S.T.D.
Sundays: 8, 10 and 11 a. m., 4 p. m.
Daily: 12:20.

St. Bartholomew's Church

New York

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.
4 P. M., Evensong. Special Music.
Church School Service, 9:30 and 11 A. M., 4 P. M.
Holy Communion Thursday and Saints' Days, 10:30 A. M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector
Sunday Services: 8, 9:30, 11 a. m.; 6, 8 p. m.
Weekdays, Thursdays and Holy Days: 12 M. Fridays, 5:15 p. m.

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, 6.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

Near the University of California.
Sundays: 7:30, 11 a. m.; 6:30 p. m.
Wednesdays: 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)

The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
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.

Church of St. John the Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m., Thursdays and Holy Days, 9:30 a. m., also.
Confessions: Saturdays, 3-5 and 7-9 p. m.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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sideration would be given to the proposal of continuing the Church's exhibit there another year. Other Christian bodies, so the story goes, have refused to exhibit at the fair another year unless the rough stuff is cut out—fan dances and exhibitions of like nature.

* * *

The Old Guard Goes To Church

Over in Philadelphia last Sunday the Old Guard of the State Fencibles commemorated the 114th anniversary of their famous military organization with a special service at Old Christ Church, with a nice parade before the service. They had as their guests the Old Guard of the equally famous Second Regiment. The Rev. Louis C. Washburn, rector of the parish, delivered the anniversary address.

* * *

Ohio Parish Has An Anniversary

St. Philip's, Circleville, Ohio, celebrated the 100th anniversary of its incorporation as a parish on November 5-6. The anniversary sermon was preached by the Rev. Henry H. Hyde of Portsmouth, Ohio. The dinner was on the 6th. There were a number of former rectors present. They spoke, as did also the pastors of several of the local churches. The present rector of the parish is the Rev. L. C. Sherburne.

* * *

Georgia Rector In South Carolina

The Rev. C. C. J. Carpenter, rector of St. John's, Savannah, whose parish has been particularly successful with the every member canvass year after year, was in South Carolina last week meeting the clergy and vestrymen to discuss how the job can best be done.

* * *

Bishop Bennett Conducts Missions

Bishop Bennett, assistant to Bishop Perry in Rhode Island, conducted preaching missions in Yonkers, N. Y. last week; at St. John's on the 12th and the 15th, at St. Paul's on the 13th and at Christ Church on the 14th.

* * *

Youth Interviews the Presiding Bishop

An enterprising member of the Young People's Fellowship of the diocese of Pennsylvania cornered the Presiding Bishop recently and interviewed him on the status of Young People's work, with the following result:

Q. Do you feel that the young people's movement has been felt by the Church?

A. Yes, tremendously. In my diocese it has helped considerably.

Q. Do you find the Young People's Fellowship in most parishes?

A. In most. I have made no study of the group but would say that wherever I have gone, I have found them.

Q. Do you think that such a group is of value to the Church?

A. I think it is the hope of a great many communities in building up intelligent followers in the Church among the young people. My own Diocese, Rhode Island, has profited greatly through the Young People's Fellowship.

Q. Does the value of this group warrant national recognition?

A. This comes about gradually in the course of time. It was a long time before the G. F. S. and others had recognition and sympathetic interest. In the meeting at Evanston the statement was made that the National Council had refused responsibility in the matter of the Y. P. F. No such suggestion of recognition had been made to them, and therefore no such decision had been reached. I have been watching the Y. P. F. with intense interest on the sidelines, not in an official way, but in a personal way. The National Council will give increasing recognition to the Y. P. F. There is no feeling of aloofness.

Q. Is there any way in which the Y. P. F. might become even more valuable to the Church?

A. Yes. Organized work in support of missions. This is of great importance, because upon the missionary fields, the strength of the Church is measured. All the progress of the Church is made on the frontier. To help the missions of the Church would be a very important part of the service program. This is helping tremendously the Y. P. F. growth in New England and everywhere it is being tried. Missionary intent should be a distinct and separate part of the program. I have high hopes for the Y. P. F.

Q. What is your reaction to young men on the Church Vestries?

A. Where useful men are found, there are young men as members. We couldn't pick a man just because he is young—he must be useful as well as young. I know of many young men serving capably on vestries at the present time.

* * *

New York Churches Plead for Peace

The 15th anniversary of the signing of the armistice was marked by special services throughout the country on November 12th, with the clergy generally condemning nationalism, warning of the dangers of another war and criticizing the military and naval programs of the great nations. Bishop Moreland preached at the Cathedral of St.

John the Divine in New York and declared that "An armistice is simply a pause between wars. Are we not to be blamed if we stand by and do nothing, washing our hands of the innocent blood of the rising generation?" The Rev. G. P. T. Sargent, rector of St. Bartholomew's, declared that "Peace will never come unless we create a force that is the moral equivalent of war." The Rev. H. W. B. Donegan, new rector at St. James, said that "militarism does not and cannot promote peace or goodwill. Before the last war the countries of Europe were armed to perfection. Instead of securing peace it incited death and destruction." The Rev. J. P. McComas, vicar of St. Paul's, declared that the treaties signed following the last war contained the seeds of the next one.

* * *

Story of an Active Vestryman

If you ever hear a vestryman saying that important business affairs prevented his attending vestry meetings or Church services, tell him about this one: President Roosevelt, who is senior warden of St. James Church, Hyde Park, New York, arrived in Hyde Park on a recent Saturday. On Sunday he attended church as usual, entertained guests at lunch and dinner, inspected a conservation camp some miles distant, reviewed some National Guard troops, and attended a vestry meeting from 8:30 to 10 p. m., working on some government affairs after that. He also requested that another vestry meeting be held on his next visit to Hyde Park.

* * *

Social Workers to Meet in Buffalo

The social service department of the diocese of Western New York is to join forces with the Church Mission of Help for a conference to be held in Buffalo in March. It is hoped that representatives will be present from every parish and mission in the diocese. The leader is to be the Rev. C. Rankin Barnes, head of the social service department of the National Council.

* * *

The Groupers Meet in New York

About 1200 well dressed ladies and gentlemen gathered in the grand ball room of a swanky hotel in New York on Monday last and were told that the great social and economic problems confronting the world would be solved only as individuals surrendered to God. It was an experience meeting of the Groupers (Buchmanites, First Century Christian Fellowship, Oxford Groups). Personal problems, such as marital discord, drinking and the tobacco habit, were less in evidence

than usual, but the solution was the same. Surrender to God, seek guidance, and the ills of the world can be cured. "We cannot solve the world problems until we solve our own," declared the Rev. S. M. Shoemaker Jr., rector of Calvary and one of the leaders of the Groupers.

* * *

Dr. Darlington Urges Self Discipline

The way to handle the liquor problem, in the opinion of the Rev. Henry Darlington, rector of the Heavenly Rest, New York, is for each one of us to assert voluntary self-control. He declared that the Church never condemned drinking but rather the abuse of it, and that individual discipline would accomplish much more, now that liquor is to return, than would the police power of the state.

* * *

Jazz for Church Mission of Help

Paul Whiteman, the king of jazz, is to give a concert in New York on December 15th for the benefit of the Church Mission of Help.

* * *

Bishop's Award to Children

Bishop Davis of Western New York wants to stimulate interest in Church affairs among the children. So he has offered a bishop's award

to the children over ten in his diocese who, between now and Ash Wednesday, write a summary of the life of Christ; compose a prayer for their own personal use, or explain how they can be missionaries in the world today.

* * *

Bishops Preach in Chicago

Bishops held forth from Chicago pulpits on November 5th. Bishop Remington of Eastern Oregon was at the Holy Comforter, Kenilworth; Bishop Maxon of Tennessee was at the Atonement; Bishop Cook of Delaware was at St. Chrysostom's; Bishop Hulse was at All Saints. Bishop and Mrs. Herman Page of Michigan were the guests of St. Paul's at a dinner the evening of November 10th. Bishop Page was formerly the rector of the parish.

BOOK NEWS

(Continued from page 8)

ume by Dr. Henry Park Schauffler which appeared first in 1926 and was reissued in a revised edition this past year. Dr. Schauffler believes that the quickest and truest road to the heart of the child is through activity, and that the way to build the character of the child is by making the qualities real to the child by engaging with him on concrete proj-

ects. The book, therefore, pursues the project method. It is designed for an older group than Dr. Clarke's books. It also requires a teacher who is willing to give a good deal of time not only to the substance of the lesson but also to the various adventure projects which go with each lesson. Even though it were not used regularly, it is an admirable book to have in a church school library. Some teachers will find it helpful to use a single adventure which happens to drive home a particular point in connection with an entirely different course of lessons. Again, some will want to retell some of the many stories in the volume—there are about three in every lesson.

Friends of the Road:

A book of Prayer and Meditation by Grace Carpenter. Library binding, \$1.50.

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A Brilliant and Entertaining Reply to Bernard Shaw

Adventures of the White Girl In Her Search for God

BY CHARLES HERBERT MAXWELL

"Where is God?" asked the Black Girl of the missionary who had converted her. With the quotation "Seek and ye shall find Me" as her inspiration and the Bible as her guide, she set forth into the African jungle to find God. That she did not do, but she found a very interesting Irishman with whom eventually she settled down to work in the garden and to raise piccaninnies. So, at least, we are told by Bernard Shaw.

In this book the White Girl sets out on a similar quest. She meets many of the same characters that the Black Girl found, but she learns quite a different lesson from them. And whereas the Black Girl has had to tear out many pages from her Bible, the White Girl finds that she must restore the ones that she has removed on the advice of the acrobatic Dramatist who had instructed her.

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