

The **WITNESS**

CHICAGO, ILL., OCTOBER 24, 1935



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CLERGY NOTES

BELL, Theodore, resigned as rector of All Soul's, Berkeley, Calif., to be rector of St. John's, Del Monte, Calif.

BLACKBURN, Glen A., resigned from Manistique Associated Missions, diocese of Marquette, to be rector of St. James', Sault Ste. Marie, Mich. Address: 522 Binghamton Ave.

DAMROSCH, Frank, Jr., resigned as chaplain of Morristown Boys' School, Morristown, N. J., to be rector of St. Paul's Church, Doylestown, Pa.

DAVIS, James O., resigned as assistant chaplain, St. Mary's Convent, Peekskill, N. Y., to retire. Address: Franconia, N. H.

EUBANKS, Hale, formerly rector of Trinity, Woburn, Mass., to be in charge of St. Paul's, Klamath Falls, and St. Barnabas', Langley Valley, Oregon.

FARNSWORTH, Hugh M., formerly of Order of the Holy Cross, West Park, N. J., to be curate at St. Paul's, Rahway, N. J. Address: 128 W. Milton Ave.

KELL, Robert Cuthbert, appointed junior curate at St. Michael and All Angels, Baltimore, Md.

KLEIN, Walter, resigned as curate of Grace, Newark, N. J., to be chaplain and master at Morristown Boys' School, Morristown, N. J.

KNUDSEN, Harvey Peter, appointed senior curate at St. Michael and All Angels, Baltimore, Md.

KRUSEN, Henry P., deacon, placed in charge of Holy Trinity, Manistee, Western Michigan.

MANDEVILLE, E. W., resigned as rector of Christ Church, Middletown, N. J.

MAY, Lynde E., resigned as vicar of Christ Church, Redding Ridge, and Emmanuel, Weston, Conn., to be assistant at St. Bartholomew's, 108 East 51 St., New York.

MERRY, Robert E., ordained deacon at Cathedral Church of St. Luke, Portland, Maine, Sept. 29th, by Bishop Brewster. In charge of St. Philip's, Wiscasset, Me.

MILLER, Kenneth O., resigned from Christ Church, Pompton Lakes, N. J., to become rector of Christ Church, Canaan, Conn.

REED, Walter V., ordained to priesthood at Chapel of Our Most Merciful Saviour, Santee Reservation, South Dakota, by Bishop Roberts. In charge of Santee Reservation. Address: Star Route, Niobrara, Nebr.

SCHROCK, Albert Linnell, rector of the Good Shepherd, Allegan, Michigan, appointed priest-in-charge of All Saints', Saugatuck, Mich.

SPRENGER, William E., rector of Trinity Church, Albany, N. Y., appointed head of department of social service, diocese of Albany, succeeding Rev. Harold P. Kaulfuss.

VEALE, Donald E., resigned as rector of Christ Church, Flint, Mich., to be rector of Trinity, Clemson College, S. C.

WEBB, Charles W., Jr., O. H. C., formerly at St. Andrew's School, St. Andrews, Tenn., now at Holy Cross Monastery, West Park, N. Y.

WYCKOFF, William J., ordained deacon in St. Mark's, Des Moines, Oct. 3rd. By Bishop Longley.

WITNESS GAME

Play the game at home and at Church meetings. Check the correct answer to each question. Make up a game yourself and send it in for publication. The following game was submitted by Miss Christine Sutorius of New York.

1. The Church's oldest extra-continental missionary district is
Shanghai Cuba
Kyoto Liberia
Alaska
2. The first missionary bishop to be elected by General Convention and sent out to his field was
Peter T. Rowe George Washington Doane
Channing Moore Williams Samuel Seabury
Jackson Kemper
3. The first Bishop of Shanghai was
John McKim John Henry Hobart
William Jones Boone Charles Henry Brent
Henry Benjamin Whipple
4. The Church General Hospital is in
Hankow Wuchang
Tokyo Ponce
Rio de Janeiro
5. There is a St. Luke's Hospital in
Osaka Wusih
Anking Manila
Fort Yukon

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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Vol. XX. No. 6.

OCTOBER 24, 1935

Five Cents a Copy

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

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

A FORWARD MOVEMENT FOR CHILDREN

By

ADELAIDE T. CASE

Professor at Teachers College, Columbia University

THE Forward Movement has a gigantic task. It seeks to arouse every Church member to the meaning of Discipleship and thus to bring about a genuine revival in the whole Church. Much of its work will



ADELAIDE CASE

of course be with adults because adults make up the bulk of our Church membership. And a large part of its work—let us face it frankly—will be remedial. It will teach the duty and blessing of prayer to men and women for whom prayer has never had any real meaning. It will help men and women to see the Church as a mighty power for redemption, social and personal, and to take upon themselves the redemptive task. This will be a completely new idea to many Church members for whom the Church has signified comfort, convention, and charity—not change. It will press the claim of Our Lord and His Kingdom to the whole of life, economic, social, intellectual, as well as spiritual; and for many this claim will have been long forgotten if it was ever heard. It will show the Christian religion as universal, transcending race and class and fighting valiantly against all special privilege and cherished prejudices.

If these are the lines along which the Forward Movement is working, as its literature shows them to be, then it is obvious that a good deal of the work is needed just because we have done our job of religious education so badly. Must we go on in periodic revivals rescuing the perishing whose lives we have ourselves endangered? Must we cure adults with one hand and with the other hand be inoculating children with the same disease? Surely this is folly, and yet it is just what we are in danger of doing unless we make fundamental changes in our educational program for children and young people.

That something is radically wrong with our Sunday-schools most of us would agree. Every Fall perplexed and discouraged parsons are seen looking around desperately for something to help them in their plight. They ask the national department of religious education to recommend a course of study that "will work" and are disturbed when there is nothing satisfactory to put in their hands. It is true that we need better teaching material. But no course of study, no series of textbooks, no matter how good it is, will meet the needs of the vastly different localities and situations in the Church in this country. And no series of textbooks will guarantee the teaching of the Christian religion. Too much depends on the personality of the teacher who uses the textbook, on the way it is used, and on all sorts of non-textbook things that go on in the activities and associations of a Church group.

Realizing how inadequate most of our teachers are, how ignorant of the basic facts of our religion, a considerable number of ministers are putting their reliance in a revival of catechetical teaching, by which they themselves teach the whole Church School at once, by a mass method of question and answer. Several catechetical books give sound doctrine and good ethical teaching. There are worse things than this, but as the educational process of a parish this is pretty bad. Religion is a deeply personal matter; there is no personal touch in this method. Religion involves intellectual processes; there is no thinking here, simply rote repetition. Religion means action; this is mere talk. Religion means meeting the changing social and individual needs of time and place; this is a method of uniform generalizations. It is a tragic joke that our Church is taking up the catechetical method in religious teaching just when the Roman Catholic Church is criticizing it and beginning to abandon it.

PAID leadership is another possible way of salvation. But the history of paid teachers and paid directors of religious education has not been encouraging. Too often the paid teachers have been imported from outside the parish; they have taught the class and

left, to reappear the next Sunday when the class convenes. They have not been a part of the parish life and their influence has not been for participation in the fellowship of the Church. In some of the larger parishes directors of religious education (a hateful title) have been employed and it is likely that this movement will grow as the need for trained advice and stimulation is more widely recognized. At present the situation is far from satisfactory. There are complaints on every side. The directors are sometimes over "professional" and impatient, imperfectly trained, lacking in sympathy. Often they are expected to accomplish the impossible. Very few priests in our Church have had specialized training in education. They have had little or no recent study of psychology or sociology. They can not give the trained worker the backing she needs. They are not ready to lead in the parish-wide knowledge of the needs and capacities of children which must undergird every successful advance in religious teaching.

If the way out is not through series of textbooks issued from "281," nor in a return to mass instruction, nor in paid leadership, then what can we do to repair our mistakes and to forestall the apathy and indifference that seem to settle upon so many adult Church members? The answer as I see it is rather simple to suggest though not so easy to put into operation. The answer is to plan a program for children which will emphasize for them just the very things that we think are important for grown people and to do this by concerted effort on the part of the whole parish inspired and led by the rector himself, not by any assistant clerical or lay. A Forward Movement for children is the answer.

What does this mean actually in terms of children's experience? First and most important it means that children can have a vital experience of Christ. They can be active members of a parish fellowship of Our Lord's disciples. They can see really important problems and needs in the communities around them, taking Jesus' teachings simply and seriously. They can catch a glimpse of the universal Church in its struggle against the forces of evil and throw themselves wholeheartedly into its cause. They can know and appreciate the great traditions of Christianity found in the Bible and the Prayer Book and use them as they find God in praise and penitence, in the Sacraments, in times of quiet meditation.

IT IS the knowledge that here and there in all sorts of places these things are happening in the lives of children that puts heart into many of us and makes it seem worth while to go on in religious education in spite of many difficulties and our own feebleness. In one school a group of small children "visited" their own parish house. They went all around and learned what was going on in the week and on Sundays in the different rooms. They called on the rector and visited the janitor in the basement, bringing him various things—O'Cedar oil and cloths—to help him in his work. "Our Church" took on a new meaning for these children. A whole Sunday school near New York City studied "Our Jewish Neighbors" last spring, each group choosing a special center of interest, making many contacts with present-day life and seeing familiar

Biblical material in a new light. Incidentally they wondered at and condemned the prejudices of some of the elders in the parish. The Young People's Fellowship in a southern city led a whirlwind campaign against a proposed measure to shorten very seriously the school year, and came out victorious at the polls. They did this quite seriously as followers of Jesus, and at the regular monthly corporate communion which came at the end of the campaign more young people were present than had been there at any other time in the year. Children in many parishes have kept quiet days with great simplicity and reverence. In a New England parish two committees, one of older and one of younger children, prepared leaflets to use in the Church one Saturday in Lent, and members of the committees were present in the rear of the Church to tell those who came in to feel free to go anywhere in the Church and to stay as long as they pleased. Some two hundred and fifty children came in from time to time during the day.

These are just a few instances. Many more could be described. It is true that this sort of vital religious education needs careful guidance. And it needs informed and enthusiastic support. It needs the cooperation of parents and of the congregation in general and above all it needs the direction of the leader of the parish, the rector. He can prepare himself for such leadership if he finds it essential to do so. With the other adults in the parish he can study the needs and possibilities of children's religious development. Together they can look into the available resources and methods. Surely the essential thing is to put the emphasis in religious education just where the Forward Movement is putting it for us all, upon the activities of courageous discipleship in the fellowship of the Christian Church. We shall probably need another Church-wide revival in years to come, but if our work with children and young people is invigorated now as it ought to be, we shall have made great strides and we shall move forward next time from a point of vantage far beyond our present standing-ground.

FORWARD IN THE TENNESSEE VALLEY by Bishop McDowell of Alabama is the article to appear next week in the series on "Phases of the Forward Movement."

Head and Heart

THE big man in town says that "People get just what they deserve in this world," and that "the only way to help humanity is to make people help themselves," and he tries to practice what he preaches. So he is continually starting some kind of social uplift scheme of his own invention which, somehow, always seems to flatten out. Of course, every little helps, but he will never get very far in helping humanity with his head, alone. That job takes heart. Centuries ago, there was One who taught that the best way to help the world was to help people help other people, even to the extent of assisting those who did not deserve assistance. The Churchmouse wishes that our big man would get religion.

THE CHURCHMOUSE.

FREED FROM SIN

An Editorial by

BISHOP JOHNSON

IN HIS Epistle to the Romans St. Paul describes a disciple as one who is "freed from sin", when as a matter of fact he seems to be about the only person in the community who is conscious of his own sins, as distinguished from the multitude who seem to be conscious of everyone's sins but their own. The phrase "freed from sin" is not the same as sinless. It refers to the consequences of rather than the possession of faults. A young man for example who has never had the privilege of going to school, when such opportunity opens might be referred to as being freed from ignorance. Such an expression would not mean that he was an educated man but that he was freed from the shackles which prevented his ever receiving an education.

There is a group of people who because they have accepted Christ are therefore holy without further effort on their part. This is putting the cart before the horse and confusing the issue. One might as well say that when they entered college they had achieved an education. Possibly Dr. Lowell had this in mind when he said that colleges were repositories of learning because "every freshman brought some learning there and no senior ever took any away".

In the same sense one might assert that our churches were repositories of holiness because each convert brought some righteousness with him and no Churchman took any away with him when he died.

The results of academic and ecclesiastical effort are in this respect quite similar. The opportunities which both colleges and churches offer to the neophyte are very great but in each case I am afraid there are few that attain their objective. Perhaps the most that can be said in favor of either the college graduate or the Churchman would be that they have progressed further than they otherwise would have done.

All that God seems willing to give us is an opportunity and it is up to the individual as to the use that he makes of it. I am sure that the solution does not consist in abolishing colleges for then what would become of learning, or in abolishing churches for then where would there be any spiritual endeavor?

HOW then can we explain St. Paul's statement that a disciple is "freed from sin"? Something like this I fancy; here are two men, the one a tramp who revels in filth and the other an engineer whose duties cause him to be covered with soot. The one is dirty because he despises cleanliness and the other is clean because he takes a bath as soon as he leaves his engine. The one can be freed from dirt and the other would not be clean even if he took a bath. Moreover it is not a matter of clothing either — sin is just as potent in tuxedos as it is in overalls. It consists as St. Paul says in worshipping the creature instead of the Creator who is both source and end of all righteousness.

There is a great deal to be said about the faults of Christians, and there are sins peculiar to religious

people, but the real difference lies not in outward aspect but rather in the inward urge. Man is not able to judge between other men as to their spiritual attainments. All that he can do is to divide the human race into two types of sinners; those who are concerned about their uncleanness and those who are not conscious of it. It is this distinction which separates those who are the slaves of sin and those who are freed from sin.

If one is making no daily effort to be clean one is very apt to be unclean in a way that will not wash out.

It may be that the Church is not very effective just now. It may also be that colleges are not either. Perhaps the fault lies in the institution but I am more inclined to think that most of our failure to embrace opportunities lies with the individual who does not respond to the call.

WHEN a nation is composed of an intelligent group without spiritual aspirations, a business group without a high sense of what their stewardship involves and a proletariat who are addicted to crime, then it is true that a wicked and adulterous generation are seeking for a sign and no sign can be given it.

I sometimes wonder how much the world population differs in its clientele today from the crowd who crucified Christ, and also I wonder just how welcome Christ would be today in our various academic, business and labor groups if He were invited to sit in.

No institution which Christ could possibly found would be able to woo and to win a group that would be hostile or indifferent to His appeal. The Church can be no more potent than the man power which it can summon to carry out its program and one is not impressed by the success of those who reject the Church and substitute some panacea to take its place.

It is only a people who hunger and thirst after righteousness who would accept the Christ or cooperate with Him in the household of faith. The Church is not a mechanical robot to force men into the paths of pleasantness or into the ways of peace. It is rather like an engine which requires fuel in order to go forward. So long as the fuel is lacking the engine is stationary. And it is man's job to supply the fuel. After all it is a question of "What do you want?" which determines what you will get, in college, Church or any other society.

Let's Know

By

BISHOP WILSON

SUPERFLUOUS BISHOPS

SOMEONE is always showing up with a deep concern to keep the life of a bishop from growing dull and tedious. For a long time *The Chronicle* has considered us to be blots on the landscape. For quite a

while *The Churchman* has looked upon us as obscurantist, timid, and inefficient. Now *The Living Church* joins the chorus, complaining because we are too numerous. When do you suppose THE WITNESS will fall in line because we are too fat or too lean, too young or too old—or maybe because we are too punctilious about keeping our records? For some of us recall how a couple of years ago THE WITNESS clamored loudly for apologies from the House of Bishops for doing something which, when the minutes of the meeting were uncovered, it was found that the House had never done at all. That was one of the Editor's embarrassing moments.

Everyone has the privilege of being irritable except the bishops. They must act as a catch-all for other irritability. It might become uncomfortable if we were accused of some specific defect. But when we are accused of everything, then we know we are not so bad and can afford to smile at the recurrent love-pats.

The editor of *The Living Church* has gone in for statistics. He cites the membership of the Methodists and of the Roman Catholics, together with their relatively small number of bishops, and then points out the much larger number of bishops in the Episcopal Church for a much smaller number of communicants. Ergo—he views with alarm the burden of episcopal baggage which we are obliged to carry.

Can it be that Mr. Morehouse is really unfamiliar with the system of the Methodist Church? Doesn't he know that the duties carried by our bishops are divided between the bishops and the district superintendents in Methodist polity? If he really wants an accurate basis of comparison, he must add together the Methodist bishops and district superintendents and balance this combined figure against the number of our bishops. That will tell a very different story. Besides this, the Methodists have no Confirmation, while our bishops find Confirmation visitations one of their most exacting duties.

It looks as though Mr. Morehouse is unfamiliar also with the Roman system, where chancellors and vicars-general take over an enormous amount of the work which falls to our bishops. Also Roman bishops make Confirmation visitations about once in three years, they do relatively little preaching, they are not constantly conferring with vestries about new rectors, they have no diocesan Conventions, their work is mainly headquarters work with nothing like the travelling we have to do. So one might go on. No amount of Executive Secretaries can balance the difference.

Our method may be subject to improvement but it is the method which is the real point of comparison rather than the number of bishops. It might be better to kill some of the duties rather than some of the bishops.

In the first chapter of Acts one finds there were eleven bishops to one hundred and twenty Christian disciples and they didn't think that was enough, so they chose a twelfth. I have never heard anyone argue that that action was detrimental to the primitive Church.

Knights of Saints John

THE Fraternity of the Knights of Saints John presents ideals to older boys by a type of religious education which appeals to their spirit for fun, contests, nobility and sociability. There are in the fraternity secret words, signs and grips, which the boys esteem most highly. A ritual goes with the initiation which teaches some of the principles of the Prayer Book and the teachings of St. John's Gospel. These things are put together in such a way that the boys can acquire degrees for actual achievements which they perform. They are loyal and Christian because they do good in Christ's Church.

Nothing else grips them to the Church so loyally and permanently. Just as an illustration, one chapter brought twelve boys from without the Church to confirmation, of whom three are seeking holy orders. This chapter is at St. Mark's, Malone, N. Y. It has three candidates in seminary, one postulant in college, two teachers in the foreign mission field and another member in high school who plans to study for the priesthood.

The fraternity is so constructed that there can be, if there are sufficient numbers, twenty officers, giving every one responsibility. The advisor is usually a young man, a commander who acts as president, four boys on the degree team, together with the degree master, referee who looks after the athletic contests, and the customary secretary and treasurer. Four lieutenant commanders look after the several departments of Church activities, athletics, hobbies and entertainment. An attractive badge and letter "K" for sweaters in azure blue are provided.

Knighthood conveys to modern times one of the grandest traditions of the Church. This fraternity, with its modern knightly deeds, holds before the boys the spirit of Christ—chivalry, bravery, competition, all that is noblest in manhood. Older boys love to have their gang spirit tied together by their local secrets. There comes a time about the age when they go out to earn that they look around to join something. This takes place among mechanics and college students, "Y" boys and in every walk of life and station we find boys "hanging together." K.S.S.J. has taken advantage of this spirit for the sake of Christ and his Church.

Knighthood has in it something of the better principles of religious education and at the same time catches the boys through their desire for fun and games, contests, etc., and holds them. It is churchly,—teaching the Gospel, making the older boys loyal to their confirmation vows, and at the same time developing churchmanship.

We may ask ourselves then, how are these chapters benefitting the parishes? In the 23 years of its existence the Fraternity has never received anything but the very highest praise from the rectors where chapters have been established. In one parish the work has gone on steadily all these years. The development of the character of those who belong and their faithfulness in the worship of the Church has been observed by parents, rectors and teachers alike. While

religious matters are so largely affairs of the heart, it is difficult to estimate the value of any church work on the souls of its people; but in the K.S.S.J., there is a decided uplift in the faces of the boys, a mass of definite accomplishments done always in a gentlemanly spirit for the rector, a freedom from controversy, which makes the fraternity stand out as a joy to the Church. Knights are scattered as far as from Hankow to California and from Maine to the Canal Zone.

This Church Fraternity is on a self supporting basis and is sufficiently endowed to secure its permanence and perpetuate its effectiveness. The annual quota of 25c per member helps to liquidate the expense of correspondence, etc., so the local chapter, and the members in it, have no other expense. There is nothing in the whole field of boy work so inexpensive, so easy to maintain. One admirable feature of the set-up of the fraternity is that it does not require specially trained instructors. Any young man who has had experience in fraternity work is perfectly well able to conduct an initiation with the Knights. Even if he has never had an initiation, the Manual makes it very clear and simplifies the initiation which the boys delight so much in receiving and giving.

Testimonials from prominent clergy and instructions how to start and maintain a chapter may be had from the Headquarters K.S.S.J., 3012 W. Coulter Street, Philadelphia, Pa.

Angels in the Prayer Book

By

LAURENCE F. PIPER

THE lovely feast of S. Michael and All Angels recalls to us year by year these "fellow servants" of ours in the worship and work of God. But to think of the ministry of the holy Angels only once a year is far from the Church's ideal; indeed a hasty running through the Prayer Book will be an instructive reminder of how the frequent mention of Angels should keep in our thoughts their continual presence and association with us. When we realize how often the thought of Angels is repeated in our services it will help us in our worship of God, for our worship is not an individual or isolated thing but something which we share with all other worshippers, human and angelic, saints in the making in this life and saints perfected in the life beyond, angels of every degree and rank.

Our Prayer Book frequently mentions the Angels. Leaving out references that come in psalms and lessons, we find in the opening sentences of Morning and Evening Prayer the message of the angel in the Christmas sentence and the adoring hymn of worship. "Holy, holy, holy," in the Trinity sentences. The *Te Deum* puts on our lips the joyful reminder that in praise of God "all Angels cry aloud; the Heavens, and all the Powers therein; Cherubim and Seraphim continually do cry" the mystic thrice "Holy", which Isaiah and S. John heard in their visions, and which in Holy Communion we repeat as we lift up our hearts and join "with Angels and Archangels, and with all the company of heaven" to laud and magnify the glorious

Name of God. In the new canticle *Benedictus es* we bless God Who "dwellest between the Cherubim." In the *Benedicite* we call, in appreciation more than in encouragement, upon the Angels, the Heavens, and all the Powers of the Lord, to "praise Him and magnify Him for ever"; or in the quaint phrase of the First Prayer Book, to "speake good of the Lorde, prayse him, and set him up for ever." Alternative to *Nunc Dimittis* in *Benedic, anima mea* there are similar words as again we call upon the Angels that excel in strength, fulfill His commandment, and hearken to His word, to continue in their perfect praise of God.

The ministry of S. Gabriel as the messenger of the Annunciation is recalled in the Collect of that feast, and in the Collect for S. Michael's Day we have the definite instruction that God has ordained the services of angels and men in a wonderful order, and this is partly explained as "Thy holy Angels always do Thee service in heaven".

These references point to the truth that part of the work of Angels is to praise God and do His will. We pray that they will succour (help) and defend us, that we may be more free to worship God in spirit and in truth. If we seek earnestly to do God's Will and offer Him true worship, we can find much help in a more real sharing in the worship of His holy Angels.

Second Thoughts

For the opinions of readers, particularly on topics previously dealt with by our editors. Because of our limited space we reserve the right to abstract letters and to reject those considered unsuitable.

LAYMAN R. A. BEACON is concerned about the unemployed clergy and takes it out on the bishops. "Good, honest-to-goodness clergy of our dear Church", he writes, "lack the necessities of life for themselves and families, while the bishops, our fathers-in-God, have luxurious homes and cars, with their private chauffeurs. This Forward Movement is a fine thing but for heaven's sake let us move forward in the right direction and exercise some Christian charity to our unemployed clergy. The world is laughing at us."

MRS. JOHN R. BAMFORD of Philadelphia makes a plea for tithing on the part of Church members. "It is the right financial way for the upkeep of our material church buildings and a spiritual help to Church members. As an ex-school teacher I am doing many chores in our home rather foreign to what I did before marriage, but the tenth of my husband's weekly check for house expenses is first put aside for 'God's House upkeep'."

THE REV. SHELTON HALE BISHOP, rector of St. Philip's, New York, the largest colored congregation in the country, adds his protest to that of others over the plan of Warner Brothers, motion picture producers, to cast Al Jolson in the part of the "Lawd" in *Green Pastures*. He sends us a copy of a strong letter he has written the executives of the company. Mr. Bishop was an intimate friend of Richard B. Harrison, Negro actor who made the role famous, and conducted his funeral last spring at the Cathedral of St. John the Divine, New York.

SEMINARY DEAN WRITES BOOK ON SOCIAL HISTORY

By GARDINER M. DAY

A Christian philosophy of history and a Christian philosophy of social action are the two dire and essential needs of the church in the present age, according to Dean Henry P. Van Dusen of the Union Theological Seminary in *God in These Times* (Scribners: \$2.00). This volume is really a sequel to Dr. Van Dusen's earlier book, *The Plain Man Seeks for God*, and to our way of thinking a much more valuable work. The first chapter consists of a brilliant analysis of our modern age—its thought, its activity, and its mood. The most marked feature of the age the author finds to be "the omnipresence of abstractions." Three abstractions particularly afflict the thinking of men—the divorce in scientific procedure of its distinctive subject matter from the larger whole of reality, the divorce between private and public morality, and the divorce of man himself from a vital awareness of God the creator. In past generations it has been customary for man to look for God in his intimate relations of life and also to look for God in nature, but man has become accustomed to think of society as being practically devoid of God. Dr. Van Dusen can see little hope for religion regaining its former predominant position in the thought and life of man, unless man can discover God in his social relationships. "If there be a Christian God at all," he writes, "there must be a definite way in which he is related to the processes and development of society. This truth is the Christian philosophy of history, however partial and inadequate may be men's apprehensions of it. This is the truth we seek." The author believes that the redemptive purposes of God can be discovered at work in society, particularly "in the healing processes which underlie and undergird all social progress," and in the individual redeemed life. The author adds two chapters to the general theme of the book, a Christian critique of Communism and some reflections on the advantages of "compromise," which every minister inevitably faces in trying to live a saintly life in a pagan world. This is a remarkably suggestive and helpful book.

The Victory of Faith is the expressive title of a volume of sermons by Bishop George Craig Stewart in Harpers Monthly Pulpit Dollar Series. While the title of the book is the title of the first sermon, it really strikes the keynote of all the sermons. Bishop Stewart quotes Wil-



GARDINER M. DAY
Leads Youth Conference

liam James as defining faith as "a state of confidence and trust, the central characteristic of which is freedom from worry," and certainly any reader of this volume will be continually impressed by the fact that this is an admirable definition of the author's own joyous, optimistic faith. The sermons are particularly stimulating because the bishop makes the kind of application of his points that hits everybody. For example, in speaking of the necessity of the Christian's being a partner, he writes: "A good partner of Jesus Christ doesn't spend forty cents a week on the movies and give twenty-five cents to the Church. A good partner doesn't smoke a dollar's worth of cigars weekly and give fifty cents a week to the Church. A good partner doesn't drive an expensive car and give fifty or a hundred dollars a year to the Church's program."

CHURCH LIFE INSURANCE UP

The Church Life Insurance Corporation, subsidiary of the Church Pension Fund, has announced that new ordinary life insurance written by it in September of this year increased 27.7 per cent over that written in the same month last year. This brings the nine month's advance this year to 12.9 per cent over the similar period of 1934. The corporation provides insurance for clergy, lay officials, and their immediate families. First year premiums for the first nine months have almost doubled those received in the corresponding months of last year. First year annuity premiums showed an increase of 14.3 per cent for September, and 20.7 per cent for the first nine months over the similar 1934 period. The corporation also reports that as of September 30, the current market value of its investments is in excess of cost.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

When the House of Bishops meets in Houston, Texas, on November fifth it will act on an unusually large number of resignations. Bishop McKim has again resigned as bishop of North Tokyo. He resigned before the last General Convention but it was not accepted. Bishop Woodcock has resigned from Kentucky, Bishop Fiske from Central New York, Bishop Stearly from Newark, Bishop Knight as coadjutor of New Jersey and Bishop Campbell of Liberia. Bishop Sumner of Oregon, Bishop Booth of Vermont, Bishop Fawcett of Quincy and Bishop Gailor of Tennessee have died since the bishops met a year ago. Dean Benjamin Dagwell of Colorado has been elected bishop of Oregon and the bishops will be called upon to ratify his election which will undoubtedly bring up the important question of the proposed merger of the diocese with the missionary district of Eastern Oregon. Idaho is now without a bishop since Bishop Barnwell has been elected coadjutor of Georgia, so that some provision for episcopal jurisdiction will have to be provided for this field. So it rather looks as though the seventy-seven bishops who, up to October 15th, have signified their intention of attending the meeting, will have plenty of important matters to deal with. It will all be reported in these pages in the issue of November 14th, with Bishop Johnson, Bishop Wilson and the Rev. James DeWolfe serving as WITNESS correspondents.

* * *

Church Groups Plead for Herndon

Angelo Herndon is a Negro youth sentenced to 20 years on the Georgia chain gang for leading a peaceful demonstration against cuts in unemployment relief. Copies of liberal magazines were found in his possession so they dug up an old law, made out that he was attempting to overthrow the government of Georgia, and railroaded him to death, which the chain gang means. His real crime of course is in being a Negro who refused to take it laying down. A number of Church organizations, acting as amici curiae, presented a brief a couple of weeks ago to the United States Supreme Court, urging the judges to review the case. Among the organizations were the Methodist federation of social service, the social action commission of the central conference of American rabbis and our own Church League for Industrial Democracy which was

back of the move. Individual churchmen to sign the brief were Bishop McConnell of the Methodist Church, Allan Knight Chalmers, Congregationalist, Harry Emerson Fosdick, Baptist, and Walter Russell Bowie, Episcopalian. The Supreme Court however has just announced that they will not review the case. So there is only one way to save Hernon's life—write to Governor Eugene Talmadge, Atlanta, Ga., asking him to pardon the boy.

* * *

Harrisburg Holds Mass Meetings

Mass meetings are to be held at the three diocesan centers of the diocese of Harrisburg on the evening of October 27th, at each of which 2000 persons are expected. Bishop Henry W. Hobson will address the meeting in Harrisburg, together with Governor George H. Earle of Pennsylvania, a churchman, Charles P. Taft of Cincinnati, and Bishop Wyatt Brown, of Harrisburg. At the Williamsport meeting the speakers will be the Rev. Oliver J. Hart, rector of St. John's Church, Washington, D. C., and Dr. Larkin Glazebrook, field worker for the National Commission on Evangelism. At Altoona the speakers will be the Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, Md., and John I. Hartman of Lancaster, member of the Forward Movement Commission. The Forward Movement will be the subject of these meetings.

* * *

Bishop Hobson to Lead Devotions

Bishop Henry Wise Hobson of Southern Ohio will lead the devotions of members of the House of Bishops in their quiet hours preceding the first session on November 5th. The time for the quiet hours has been changed from 3 to 4 o'clock, and will be followed by evening prayer at 5:30.

* * *

Dean Dagwell Considering Oregon

The Very Rev. Benjamin D. Dagwell, dean of St. John's Cathedral, Denver, Colorado, who was elected fifth bishop of Oregon by a special convention in Portland on October 10th, is giving consideration to the election. Many people in Colorado desire him to remain there. Dean Dagwell has made a trip to Portland to talk the matter over with Oregon leaders. In a letter Bishop Johnson wrote prior to the election he said that he would regret losing Dean Dagwell, but commended him highly. Dean Dagwell was elected on the 24th ballot. Bishop William P. Remington of Eastern Oregon was the runner-up. Dean Dagwell led on all



ARTHUR R. McKINSTRY
Leads Diocesan Forward Movement

the ballots except the tenth, on which he was tied with Bishop Remington. The clergy elected the dean on the 23rd ballot, but another had to be taken to carry the laity. Others who had support for the election were the Very Rev. Horace M. Ramsey, dean of St. Stephen's Cathedral, Portland; the Rev. George H. Swift of Salem, Oregon; the Rev. Perry Smith of Roseburg, Oregon; the Rev. Robert Evans Browning of Baltimore and the Rev. John R. Stalker of Massillon, Ohio.

* * *

Church Women to Discuss Neutrality

It takes the women to get down to the important stuff. Over in Philadelphia next week there is to be a diocesan conference of the Auxiliary at which they will discuss "American Neutrality Policies." The rector of Trinity, Boston, the Rev. A. L. Kinsolving, is to share the headlines at a dinner meeting on Monday evening with his sister, Mrs. Beverly Ober of Washington. Great people, those Kinsolvings. Men are to be at this meeting too. Mrs. Frank Niles Day of Chestnut Hill is to lead the discussion on Wednesday on this war and peace business, which is getting to be an important matter.

* * *

Bishop Roberts at General Seminary

Bishop Blair Roberts of South Dakota was the speaker at the banquet of the missionary society at the General Seminary the other evening. He was all for missions—the hope of the world, he said. He also said the wives of clergy should sign pledges to go wherever the bishops send their husbands, but he smiled when he said it so it is not necessary to write him letters about it. Dean

Fosbroke presided and Benjamin Minifie, president of the society, also spoke.

* * *

Gilbert Symons

Leads Conference

Canon Gilbert Symons of Cincinnati led a conference of the clergy of Georgia earlier in the month, with all the clergy there, colored as well as white. They worked out the usual recommendations; Bible reading, rule of life, prayer, personal witness, more reading of Church literature.

* * *

Questions and Answers in Savannah Parish

The resourceful rector of St. John's, Savannah, the Rev. C. C. J. Carpenter, is having an informal service on Sunday evenings in place of the Prayer Book Evensong. There are family prayers, familiar hymns with everyone singing and not just the choir, and a period of questions and answers.

* * *

Convocation Meetings in Philadelphia

Bishop Taitt is to address the three convocations of the diocese of Pennsylvania, meeting this week at Glen Loch, Philadelphia and Ambler. The Rev. Barrett P. Tyler, who works with Indians in Wyoming, is to speak at one of the parties and



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the Rev. H. M. Stuckert and the Rev. Bob Frazier at the others.

* * *

Ohio Church Leads Community Benefit

Trinity Church, Hamilton, Ohio, is sponsoring this year as part of its program the Claire Tree Major Theatre, a children's theatre. The entire parish is cooperating to make it a success. The community generally has responded because the proceeds will go to children's charity in the city. The project is part of a program organized by the rector, the Rev. Clifford Chadwick, who came to Hamilton from Middletown, R. I. Mr. Chadwick has done much to reorganize the parish, and to stimulate its activity.

* * *

Federal Security Act Considered

Spencer Miller, Jr., consultant on industrial relations of the national department of Christian social service, will address the board of social service of the diocese of Newark on October 28 on the recently enacted federal security act. The meeting will take place in the diocesan house in Orange.

* * *

Dean Henderson Speaks to Retreat Meeting

The Very Rev. Edward Henderson, dean of St. Albans Abbey, in St. Albans diocese, England, addressed a meeting in Philadelphia on October 9 under the auspices of the diocesan commission on evangelism and the National Retreat Association. This was the first of a series of mass meetings planned to arouse interest in retreats. Dean Henderson pointed out that the strain of modern life made it necessary that times be set aside for quiet and meditation. The meeting was held in the Church of the Holy Trinity.

* * *

Southern Clergyman Flays Timid Brothers

"Rubber-stamp preachers" and "office-boy bishops" who are "afraid of a prominent and wealthy layman's shadow" have disgusted decent men with the Church, declared the Rev. W. L. Haylor of Christ Church, Chattanooga, Tenn., last Sunday. "We haven't a bishop in the Episcopal Church," he said, "who has made enough of his job to command leadership in righting our rotten economic conditions that are turning men into sinners. Even parish priests are afraid of the reactions of influential laymen to the extent that they are afraid to express themselves. They plead ignorance of conditions. That is an insult to an educated clergy. The Church has sold itself for the goods of this world, and the

vigorous yeast of Christianity has been poured into the ground because of its fermenting properties."

* * *

Glad to Have Your Help

On page 2, as perhaps you have noticed, we are running information pertaining to the clergy — changes, acceptances to new parishes, resignations and things of that sort. We will be glad to have you send in the information to our New York office, Tribune Bldg.

* * *

Institute on Women's Work

An institute on women's work in the Church was held at St. Paul's, Augusta, Ga., led by Mrs. A. H. Sterne of Atlanta. It was attended by the women of the four parishes of the city.

* * *

Rector Conducts Own Mission

The Rev. W. E. Conkling is his own missionary this week at St. Luke's, Germantown, his subject being the Forward Movement.

* * *

Dr. Temple to Address Theological Students

Archbishop Temple of York will head the church leaders who will address the fifth annual national conference of theological students, to be held at Butler University, Indianapolis, December 27 and 28. The theme of the conference, of which the Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass., is chairman, will be "The Church's Task Today." The object of the conference is to promote the spir-

it of Christian unity by bringing together theological students of various denominations, and is sponsored by the heads of the various seminaries. Archbishop Temple will speak on "Dogmatic Faith and Human Freedom," to be followed by a period for questions and discussions. Others who will speak and participate in the conference are Dr. T. Z. Koo, of China; the Rev. Robert E. Speer, secretary of the Presbyterian board of foreign missions; the Rev. Samuel Cavert, secretary of the Federal Council of Churches; the Rev. Richard Roberts, moderator of the United Church of Canada; and the Rev. Everett Clinchy, secretary of the National Conference of Jews and Christians.

* * *

Dean of Canterbury on Social Credit

The Very Rev. Hewlett Johnson, dean of Canterbury, addressed a meeting at Town Hall, New York, October 17th, on social credit. The dean, who is here on a visit from England, advocated social credit as the way to end poverty.

* * *

Cathedral Choir Goes on Air

The choir of the cathedral of Albany, N. Y., is to broadcast again this season, for the fourth consecutive year. It is over WGY, Schenectady, Mondays at three.

* * *

Bishop Oldham on Peace

Good advice, isolation, neutrality and the profession of high ideals is not enough for the United States, declared Bishop Oldham in an ad-

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dress on peace at the conference of the New York state council of churches, held October 15th. He emphasized the duty of international cooperation in the cause of peace.

* * *

Cathedral Church in Kansas City

The last days of this month will be memorial ones in West Missouri when, beginning on the 27th, Grace and Holy Trinity Cathedral will be dedicated as the cathedral church. There will be four days of religious and secular celebration, with clergymen from outside the diocese assisting Bishop Spencer and Dean Claude Sprouse. Among those to take part are Bishop Scarlett, Bishop Mann and the Rev. H. Adye Prichard.

* * *

West Texas Aids Forward Movement

The Rev. Arthur R. McKinstry, rector of St. Mark's Church, San Antonio, Texas, and chairman of the field department of the diocese of West Texas, has conducted a number of regional conferences in the diocese in the interest of the Forward Movement. Great interest is being aroused among laymen. The conferences will wind up with an all day diocesan laymen's conference on Monday, November 4th. National leaders such as Bishop Cook and Bishop Huston, and outstanding laymen will conduct the conference and in the evening there will be a big diocesan church dinner.

* * *

New Organist at Trenton Cathedral

Edward Mueller has accepted appointment as organist and choirmaster of Trinity Cathedral, Trenton. He is now organist at the State Street Methodist Church, and prior to going there was organist at Christ Church in Trenton. Mr. Mueller studied extensively in Cincinnati and Germany, and is noted for numerous musical compositions.

* * *

Kentucky Board Endorses Peace Move

The board of social service of the diocese of Kentucky has endorsed the action of the Louisville Council of Churches calling upon all churches to pray for peace. November 10th has been designated Peace Sunday. The resolution adopted by the council cites Secretary of State Hull, who declared that the present danger to peace is a challenge to the Church. "In the interest of the preservation of peace", the resolution says, "we would remind ourselves, and our pastors, and exhort them to impress upon their congregations

the great danger of insidious and often false propaganda in furtherance of the spirit of strife and bloodshed; and of the solemn warning of our national government that citizens travelling on vessels of belligerents or any carrying munitions of war do so at their own risk and peril; and that injury to them, or to their property, should not be considered sufficient cause to involve our country in war, and the sacrifice of the flower of our young manhood." Dean R. L. McCready is the chairman of the committee which drew up the resolution.

* * *

Add to Embarrassing Moments

Figuring that someone had borrowed his car for a joyride, the Rev. W. W. Memminger of Atlanta called up the coppers and asked them to look into the matter. "I want to prosecute a thief of this kind," he told the two dicks who called. The detectives, wise men, started their investigation in Mr. Memminger's

garage and to their surprise and the rector's embarrassment they discovered that the car there was not the rector's. The car looked all right but the number plates and the number on his license did not jibe. So, Mr. Memminger phoned a garage where he had a bit of repair work done a few days before. "Your car is still here," said the repair man, "but some thief stole a car out of here last night. It looked just like yours." Now, so the story goes, Mr. Memminger is insisting that he ought to be prosecuted as the thief.

* * *

Louisiana Church Has Jubilee

Bishop James Craik Morris of Louisiana, Dr. Warren Kearney of New Orleans, the Rev. C. B. K. Weed, and others have participated in the festivities which have marked the fiftieth anniversary of the Church of the Good Shepherd, Lake Charles, Louisiana, this year. On October the 20th a celebration of the Holy Communion was held by the

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The Forward Movement also has prepared a special Christmas booklet for children entitled "The Coming of the Light." 16 pages containing large size creche cut-outs, instructions for making and coloring the figures—work for children. The size of this booklet is 6 by 8½ inches. Price 5 cents. The Commission's work will be aided if rectors will order in quantity for distribution among their people.

rector, the Rev. George F. Wharton, in commemoration of the first celebration in the church. In November the anniversary class of the jubilee year will be presented for confirmation. Numerous events have marked the anniversary, including a supper and a play written by Mrs. George F. Wharton and Mrs. Harry Chalkley. During the anniversary much has been accomplished toward the reduction of the church debt.

* * *

Canon Prichard Resigns as Congress Chairman

The Rev. H. Adye Prichard, rector of St. Mark's Church, Mt. Kisco, N. Y., because of many pressing engagements, has resigned as general chairman of the Church Congress of the United States. The executive committee has placed the plans for the future of the Church Congress in the hands of the Rev. G. P. T. Sargent, rector of St. Bartholomew's Church, New York.

* * *

Young People Meet in Savannah

The young people of Savannah held an interparochial meeting on October 13, with both Bishop Reese and Bishop Barnwell there for talks. There were 200 present.

* * *

Bishops to Assist Bishop Matthews

Bishop Paul Matthews of New Jersey has announced that Bishop Johnson of Colorado and Bishop Jenkins of Nevada will assist him in his visitations in November, and Bishop Gribbin of Western North Carolina and Bishop Ingley of Colorado in January and February. They will take the appointments of the late Bishop Urban, and Bishop Knight, who resigned last week. Bishop Knight is to live in White Springs, Florida, where he was born, when he leaves New Jersey. At a meeting of the cathedral foundation on October 11th the Rev. Robert B. Gribbon, of the staff of the cathedral, was made canon-residentiary of

the cathedral, and executive officer of the diocesan board of religious education, on the nomination of Bishop Matthews. The Rev. Walter H. Stowe, rector of Christ Church, New Brunswick, was elected historiographer of the diocese.

* * *

Church Club Meets

Bishop Stearly, Bishop Washburn and the clergy of the diocese of Newark will be honored at the 28th annual dinner of the Church Club of the diocese of Newark, to be held at the Newark Athletic Club October 29th.

* * *

Memorial Service for Church Leaders

The Rev. Shirley O. Hughson, superior of the Order of the Holy Cross and chaplain of the New York Church Mission of Help, was the celebrant recently at a memorial service for four leaders of the CMH. The service held in connection with the biennial conference of the society at St. Mary's Hospital, New

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York. The service was a memorial for the Rev. Robert S. Chalmers, Father Huntington, Bishop Booth, and Mrs. Lewis Seymour, of Central New York, all of whom died suddenly within the past few months.

* * *

Gardiner M. Day Leads Young People

The Rev. Gardiner M. Day, rector of St. John's, Williamstown, Mass., was the leader at a conference of the Young People's Fellowship of the diocese of Western Massachusetts, held at Worcester on October 19th. The executive secretary of the C. L. I. D. was also a speaker at the conference.

* * *

Convocation of Berkshire

The Berkshire Convocation of the diocese of Western Massachusetts was held at Trinity Church, Lenox, Mass., on October 20th, with the Forward Movement the central theme. A conference for men was led in the afternoon by the executive secretary of the Church League for Industrial Democracy, who also spoke at the mass meeting in the evening. A conference for women was held at the same time led by Mrs. Miles Hapgood.

* * *

Bishop Remington Joins Up

We have already presented letters from several bishops who subscribed to THE WITNESS for all of their clergy while the articles on The Forward Movement are appearing. Bishop Remington of Eastern Oregon is the latest one to do so. He writes: "I have been deeply impressed by the timeliness and the inspiration to be found in the articles on the Forward Movement. May I congratulate you upon securing these able writers and thus assisting the whole Church in an effort to understand our loyalties and obligations as Christian Disciples to go forward." Who is the next Bishop to get all of his clergy on the mailing list?

* * *

Social Service Meetings Held

A series of conferences on social service has recently been held in the diocese of Western Michigan under the leadership of the Rev. C. Rankin Barnes, executive secretary of the department of Christian social service of the National Council. Mr. Barnes addressed meetings of the Young People's Fellowship, representatives from various parishes and missions, a conference of the clergy, and a general diocesan gathering for all interested in Christian social service. The Rev. Lewis Bliss Whittemore, chairman of the diocesan de-

partment, is now organizing his department on a larger scale, prepared for some practical work during the year.

* * *

American Minister Aids Danish Church

Mrs. Ruth Bryan Owen, United States Minister in Denmark, is a generous supporter of St. Alban's English Church in Copenhagen, the chaplain there reports. She also officiates as a church warden. Denmark, in 1924, was the first country to have a woman member of the cabinet. Mrs. Owen is the first woman to hold the rank of minister for the United States.

* * *

Canon Bell to Preach in Kalamazoo

Canon Bernard Iddings Bell will be the principal preacher at the annual fall dinner of St. Luke's parish, Kalamazoo, Michigan, on November 4th. The boy choir of the church, of which the Rev. A. Gordon Fowkes is rector, celebrated the 50th anniversary of the founding of a vested choir in the parish during the week of October 13th. A banquet for all former choir boys on the 14th, and Mendelssohn's "Elijah" was presented on the 20th by a choir of 80. The choir has achieved wide reputation under the leadership of Henry Overley, the organist and choir-master.

* * *

Church Revived After 100 Years

Episcopal Church services have been resumed in the church building in Johnsonburg, New Jersey, after a lapse of 100 years, during which the building was used by the Christian Church, a denomination now affiliated with the Congregational Church. Services were first begun there in 1781, and were continued until 1835. The Christian Church abandoned services in 1930.

* * *

Chicago Churches Reject Cooperation

The plan recently announced which called for the expenditures of some five million dollars annually

from W. P. A. funds for recreational projects among Chicago churches and synagogues has met with a setback by the decision of the board of trustees of the Chicago Church Federation to oppose the proposal. The

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board acted on the ground that the plan might be construed as a violation of the principle of separation of Church and state. It had been hoped to employ several hundred recreation instructors on the projects, which would have made use of extensive parish facilities now unused because of lack of funds.

* * *

Lectures Given in Roanoke Church

The Rev. Devall L. Gwathmey, of Wytheville, Va., gave a series of lectures on the Prayer Book the evenings of October 7th to 11th at St. Peter's Church, Roanoke, Virginia. Some of those attending took the course for N. A. L. A. credit. The week beginning November 4th the Rev. Richard R. Beasley, rector of Emmanuel Church, Bristol, Virginia, is to conduct a preaching mission.

* * *

Dedicate a Mission for Japanese

Work for the Japanese in Olympia (Washington) was pushed another step forward on October 6 when Bishop Huston dedicated St. Paul's mission in the White River Valley. It consists of a chapel and four school rooms.

* * *

Norman Hutton Honored in Chicago

The Rev. Dudley Scott Stark, rector of St. Chrysostom's Church, Chicago, officiated recently at a memorial service of the late Rev. Norman Hutton, a former rector of the church, who died recently. Mr. Stark had attended Mr. Hutton's funeral in the east.

* * *

Newark Church Schools Gather

Bishop Benjamin M. Washburn of Newark will lead a quiet hour at the annual Church school convention of the diocese at Christ Church, Ridgewood, N. J., October 19th. The convention was attended by leaders and teachers of the schools. The Rev. Harry James Price, rector of the Church of St. James the Less, Scarsdale, N. Y., spoke on "Our Lord's message of the Kingdom for today"; Prof. J. N. Davies of Drew University on "Our Lord's Conception of the Kingdom". A play entitled "The lost Church generation," under the direction of Mrs. Herbert Wilson, was presented by parents and teachers of St. Andrew's Church, South Orange.

* * *

What Price Religious Education?

This is from the parish paper of St. James Church, Scarsdale, N. Y. Let's start with a few examples—which are by no means uncommon—John could not be confirmed

this year because the lectures in preparation for that important step in his life were given at the same hour as his music lesson. Mrs. Jones is sorry Mary has to be irregular in her attendance at Church School, but Sunday morning is about the only time her father has to ride with her. Jane likes to sing and her mother thinks it an excellent opportunity for her to be in the Choral Group—but it's so unfortunate that it comes at the same

hour as another meeting. Mr. and Mrs. Smith have decided to let Billy drop Church School this year. There are just so many things he must do and they disapprove of forcing him too much. As it is they almost have to drag him to dancing class and his music lesson and they don't want to add something else. Ann was out so late at a party Saturday night that she had to rest Sunday morning. Tommy simply cannot do a half hour's study for

Services of Leading Churches

The Cathedral of St. John the Divine Cathedral Heights New York City

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

Church of St. Mary the Virgin New York

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

Grace Church, New York Rev. W. Russell Bowie, D.D.

Broadway at 10th St. Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D. Fifth Ave. and Ninetieth St. Sundays: Holy Communion 8 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street Rev. George A. Robertshaw

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

St. Bartholomew's Church

Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector 8 A.M., Holy Communion. 11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street The Rev. H. W. B. Donegan, Rector Sunday Services 8 A. M.—Holy Communion. 11 A. M.—Morning Prayer and Sermon. Thursdays and Holy Days: 12 M.—Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street New York Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A. M., 11 A. M., and 4 P. M. Daily Services: 8:30 A. M., Holy Communion. Noonday Service. 12:05 to 12:35. Thursday: 11 A. M., Holy Communion.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean Sunday Services: 7:30 A. M. Holy Communion. 9:30 A. M. Junior Congregation. 9:30 A. M. Church School. 11:00 A. M. Morning Prayer and Sermon. 4:00 P. M. Evensong and Address. Daily Services in the Chapel.

St. Paul's Church-in-the-City-of-Albany

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

Trinity Church, New York Broadway and Wall St.

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

St. Paul's Cathedral Buffalo, New York

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

Christ Church Cathedral

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

St. Mark's

San Antonio, Texas Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00, Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

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.

Church School each week, his day school schedule is particularly heavy and he has such trouble with Latin.

These will suffice for they are typical of a sizable proportion of the families of this parish—and probably of any parish. When there must be a choice between Religious Education and some other activity, almost invariably it is the Church side that is sacrificed. Children must learn to dance, or to play a musical instrument—they must learn history and geography and French—but somehow religious instruction is not a thing to be urged or forced upon a child. He is encouraged either directly or indirectly to “decide for himself” in this matter and usually the less he knows about it the more he thinks himself capable of making such decision. We should all be amused at the thought of a child being encouraged to “decide for himself” in matters of mathematics or science or music. We insist that he learn some fundamentals of such before he even presumes to be critical. Yet in religion we are not surprised at his non-conformist ideas even when they appear at a ridiculously early age.

As the child approaches maturity his parents frequently express regret or alarm that he has no great interest in the Church. They ask: “What can be done about it?” yet, his younger brothers and sisters are allowed to develop in a similar way—coming for religious instruction in a hit-or-miss fashion when there is nothing of greater importance for them to do at the same time.

If it is proposed that a child give up riding or neglect some of his school work in order to study thoroughly a Church School lesson, parents usually simply gaze in wide-eyed wonder at such madness.

A father spoke to one of our Church School teachers recently asking why it was that the school did not attract his twelve-year-old son who had not been in attendance for some two years. To the knowledge of the clergy neither the boy's father nor his mother has ever attended a Church Service during their seven or eight years residence in Scarsdale. There is no magical power by which children can be lured into the Church. If

their parents do not think it as important as the many other things that they insist upon children doing, and if they do not regard it as important in their own lives, it is plainly unfair for them to expect boys and girls to have a high regard for it.

Religion, like every other human activity, requires knowledge for its appreciation, and to attain that knowledge requires study and application from a child, as well as cooperation from his parents.

The Christian parent today who so easily neglects to insist upon

his child's religious training has got to come to some sort of decision as to the price he is paying for dancing, scouting, sports, etc., in the child's life. If these cannot be sacrificed that the boy or girl may have sound and helpful training for his Church life, it is futile to expect the child to mature with a great love and respect for religion.

All a child's activities are probably good for him—it is simply a case of deciding what is primary and essential, putting that first, and letting the other things be fitted in as best they may.

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