

CHRISTIAN CITIZENSHIP by George Foster Peabody

The **WITNESS**

CHICAGO, ILLINOIS, SEPTEMBER 24, 1936



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CLERGY NOTES

CHAMBERS, Albert A., former canon at St. Paul's, Cathedral, Buffalo, N. Y., has accepted the rectorship of St. Thomas', Neenah-Menasha, Wisconsin.

GRILLEY, E. W. Jr., has resigned from St. Mary's, Warwick Neck, R. I. to become the rector of St. Peter's, Manton, R. I.

HOLT, Harold G., deacon, is in charge of Trinity Church, Belvidere, Illinois.

MANSON, George E., reported last week to be leaving St. James', North Providence, R. I. is to remain as rector of that parish.

MOORE, Archibald B. was instituted rector of St. Paul's, Williamson, W. Va. on September 13th.

PERKINS, Howard D., of Trinity Church, New Haven, Conn., has been appointed dean of the Cathedral Church of St. Luke, Portland, Maine.

TATE, M. L., has resigned as rector of Holy Trinity, Memphis, Tennessee, and retired from the active ministry. His present address is 121 North Montgomery Street, Memphis.

WEBB, W. Robert, St. Clements, Greenville, Pa., is now the rector of St. John's, Franklin, Pa.

WILLIAMSON, Thom., formerly rector of Trinity, Providence, R. I. is now the rector of St. Peter's-by-the-Sea, Narragansett, R. I.

SECOND THOUGHTS

C. FLORENCE KUHLE, Spofford, New Hampshire: "Your paragraph in a recent number 'They are off to college' leads me to send you a little note on the matter of college chaplains. A year ago a young lad in my family went to college and I wrote the chaplain asking him to look up the boy. After about two months I had a note from him saying that there were so many Church boys in the entering class that he did not have time to call upon them all. In each holiday I would ask my nephew whether he had met the Rev. Mr. —, and the same answer came right through the school year until the closing, 'I have never seen him'. You may say, 'Doesn't the boy go to church on his own?' to which I reply, 'He goes to the college chapel service but I am sure he would have gone to our church if the chaplain had been friendly'. Please give a little thought to the other side of the matter when you urge people to write to the chaplains. Something ought to happen when they do write, for the honor of the Church."

MISS MILLER BURROWS, New York City: "Each year I have difficulty in finding Christmas cards that are truly Christian, in spite of the fact that my home is in New York where it should be easy. Each year early in December I make the rounds of the various book and department stores but always with the same result—very elaborate card of many colors, but invariably with pictures that carry no Christian message whatever. This year I did my running around a bit earlier since a guild in my parish wished to make money for the parish by selling cards. So far I have been unable to locate any that I consider suitable. If you are able to give us information it will be greatly appreciated."

Managing Editor's Note: This is an annual question. There are a number of places in New York, and doubtless in other cities, where Christmas cards may be secured. The Morehouse Publishing Company, with a bookstore in New York, handles the Mowbray cards which are distinctly Christian. Gorhams, Church book shop in New York, also have very fine cards. We have also received sample cards from Ibbotson-Ball, Middletown, New Jersey, that are beautiful reproductions of the great masterpieces that are exhibited in the Metropolitan Museum of Art in New York.

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CAN ATHEISM CURE?

An Editorial by
BISHOP JOHNSON

THE world seems to have gone mad. In order to promote prosperity men have been destroying wealth in destructive wars; in order to procure justice for all, nations are making strenuous effort to kill those who need justice. In order to promote peace men are dividing into parties which seek to convince one another with bullets. The nations resemble a planetary system, which has lost its center of gravity and which is endeavoring to establish itself by force, but they cannot agree with one another. Instead of orienting to a central sun, each nation establishes its own little god which it worships with all the blind fanaticism which it can command. Europe is a regular tower of Babel in which there is no sympathetic understanding of one another's problems.

"Go to, let us build us a city and a tower whose top may reach to Heaven, and let us make a name lest we be scattered abroad upon the face of the whole earth and the Lord said, Go to let us go down and confound their speech that they may not understand one another's language." Interpreted by the psalmist, "A fruitful land maketh He barren for the wickedness of them that dwell therein."

What amazes me is that Christians can be sympathetic with movements that reject God, treat Christ with ridicule and look upon the ethics of the Gospel as nonsense. After all, if the major premise is wrong, the conclusion is bound to be false.

And what is the major premise of all justice and of all mercy? Is it not "Thou shalt worship the Lord thy God and Him only shalt thou serve"?

It is true that there is great injustice in the capitalistic system, as there always has been in every system. The panacea offered recalls our Lord's warning that "he that is not with me is against me and he that gathereth not with me scattereth."

The diagnosis of a disease does not ensure that the remedy proposed will cure the patient. The whole situation is like that described by the Master "when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none. The unclean spirit says I will return into my house whence

I came and when he comes he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself and they enter in and dwell there and the last state of that man is worse than the first."

Can one who really believes that loving God is the first and great commandment ally himself with those who decry God and reject Christ and then expect that out of the alliance will come love, joy and peace? In order to remedy one evil are we going to invoke a godless group to supply what is needed? It is a curious infatuation that finds followers of Christ in the mob that are asking that He come down from the Cross to remedy human injustice. The evils of society can never be cured until and unless men find a center of gravity in the love of God. To summon brute force to cure the ills of humanity is to invite a devil to be Lord over us.

I AM told that the cruelty of atheism in power is no more brutal than the rule of capitalism and that I am as much responsible for its brutality as I would be if I stood capitalists up against the wall and shot them. It is true that I am much to blame for the criminality that infests society but to say that I am the same kind of a thief as the man who enters your house to murder is a monstrous piece of rationalization.

It is true that we are all sinners and bear the burden of our guilt, but we are also helpers to remedy evils that we are unable to cure. Brutality is a personal matter. If I let the man at my gate go away hungry, I may be called upon to answer for my sin, but I am not the same kind of a brute as I would be if I beat a man who approached me thus.

There are degrees of savagery and one does not mend one evil by committing another. "Let us do evil that good may come" is as vicious a piece of reasoning as can be conceived.

We do not feed the beggar by killing one who refused him bread. Rather we arrogate to ourselves the divine prerogative of passing judgment and we bring in other devils to mess up the house. "It must needs

be that offenses come," says the Master, "and woe be to him by whom the offense cometh."

To take revenge on one class of sinners and to condone the iniquities of another is not the way to bring peace on the earth. It certainly is not the way of the cross and cannot be identified with the suffering Christ. To commit murder is not the way to establish righteousness and the fact that one party has been guilty of selfishness does not justify another selfish person in killing him. One looks in vain for any saints in the picture but he sees rather the beasts of the jungle. The devil could quote texts to justify his malice, but they were taken out of their context.

Granted that atheism could produce that impossible objective of human equality, it has nothing to offer humanity but a mess of pottage in exchange for faith, hope and love. After all what is insanity but the misuse of faculties which have no principle of coordination? When men lose their faith in God as the means of universal understanding they are bound to substitute local dieties for the rule of God.

This Cæsar worship takes the form, either of communism or of nationalism, neither of which can save man from his own inherent selfishness. Human suffering is hard to witness and harder to bear. It may be physical and physicians do alleviate it by treatment. If they fail to cure, they are not the cause of the disease, and we do not shoot them for their failure.

The same is true in the case of mental suffering. The psychiatrists are laboring to ameliorate it. They are not remarkably successful but we do not exterminate them because of their imperfections.

There is much social suffering. Philanthropists have been most anxious to help but without great success. To substitute the butcher for the doctor, or the executioner for the psychiatrist might relieve our feelings but would not cure the patients. To substitute Karl Marx for Jesus Christ seems equally absurd. One discovers that after you have killed the capitalist, people are still hungry, still discontented, still quarrelsome, still miserable. If shooting bishops, as they have done in Spain, will bring in the millenium, by all means kill them off, but unfortunately the urge to kill is not a means of grace by which anything is relieved, but the feelings of the one who does the shooting.

The militant atheist is a bundle of negations but the moment that he advances positive principles, the other atheist is against him and then the most convincing argument is a bullet which ends the discussion, and of course demonstrates that the man with a gun has the best of the argument.

Let's Know

By BISHOP WILSON

SPAIN

CHRISTIANITY entered Spain very early. Clement of Rome says that St. Paul visited "the extremity of the west," probably meaning Spain. There is an old legend that St. James the Great preached the Gospel in this country and that when he was beheaded in

Jerusalem (about 44 A.D.) his body was placed in a boat and drifted to Spain. So St. James (Iago) is the patron saint of the Spanish people.

By the end of the second century there were many Christian churches in the country but the barbarian invasions crippled them badly. In 409 A.D. the Vandals came in, ravaged the land, and passed on into Africa, leaving behind them their name of Vandalusia over one section—now known as Andalusia. They were followed by the Visigoths who not only conquered the country but settled down to erect a Gothic kingdom which lasted several centuries. These Visigoths were Christians of a sort, known as Semi-Arians. Gradually they veered around into the orthodox fold.

Then—more trouble. In the eighth century the Moslems conquered all of north Africa and moved across into Spain. The new invaders were the Moors, under the leadership of one named Tarik. His name was given to the spot where they landed, Gebel-Tarik, which was later modified into the modern Gibraltar. For seven centuries these Moors dominated the country with their Mohammedan faith. The Christian remnant fled to the hills of the north, with a light scattering in other parts of the land. A century later the Christians suffered severe persecution from their Moorish conquerors—they were robbed, tortured, imprisoned, slain. The steadfastness of these Spanish martyrs is one of the bright spots in the gloomy period of the Dark Ages.

Gradually the Christians began to regain control of parts of the country. Several small, competitive kingdoms were established—Castile, Leon, Arragon. There was strife between all of them as well as against the Moors. Many Jews were welcomed into the land by the Moors and a high degree of culture was developed. In 1140 Portugal broke away from Castile as an independent kingdom.

Slowly the Moors were pressed back. In 1479 Ferdinand and Isabella became joint rulers, joining the two kingdoms of Castile and Arragon. They ruled practically all of Spain, except Granada which was the last strong-hold of the Moors. In 1492, while Columbus was discovering America, the Moors were dislodged from Granada with its great palace of the Alhambra and were driven back to north Africa. The tables were turned and persecutions were instituted against both the Moors and their Jewish friends. Some of these Spanish Jews escaped to the New World and were the ancestors of the best Jewish blood in the United States today.

Such a background undoubtedly plays its part in the troubled conditions of the country now. The bitterness of the Riffian war of a few years ago was a resurgence of the old feud between Moors and Spaniards. Today the Moors again form an important contingent in the rebel forces which are endeavoring to gain control. Once the Moors persecuted the Spaniards. Then the Spaniards persecuted the Moors. Now they are at it again with centuries of inherited resentment on both sides. Is it any wonder that atrocities are reported every day?

I VOTE FOR ROOSEVELT

By

GEORGE FOSTER PEABODY

JESUS CHRIST called mankind to share His faith that God is Love and the All-Father. Our Lord also revealed God's faith in men as capable of divine Sonship and the power to love one's neighbor as himself.

This power to love as God does is the one true basis for government "of the people, and by the people, and for the people." The Christian therefore is bound to test the functioning of government by the measure of its response to this principle, which concerns the true welfare of everyone.

The mind of every Christian voter should therefore be always alert when the great responsibility of a general election to choose the leader for four years is presented to him. In 1932 the citizens by their vote decided upon a change of leadership and control of the affairs of the United States. The record of Franklin D. Roosevelt as Governor of the State of New York developed their confidence in his knowledge of, and interest in, their welfare.

By March, 1933, economic conditions had become chaotic, placing an extraordinary responsibility for immediate and drastic action upon the newly inaugurated President. Franklin Roosevelt met the responsibility so promptly and effectively that, with the eyes of every citizen upon him, there was universal acclaim because of the courage and energy displayed, with the manifest purpose of consideration for the welfare of all. To my mind, as to most of the population I believe, it was clear that his heart and mind were dominated by the Christian principle of love for one's neighbor.

His pleas that our people should strive to be Good Neighbors and that direction of our relations with other peoples should be governed by the same principle, "to be Good Neighbors", confirm confidence in his sincerity and ability to set forth and direct ways and means of achieving this result.

His frank statements that domestic relations, complicated by the widespread lack of income, called for "experiment" to produce the evident recovery of normal relations, were further confirmation of

This is the first of a series of articles on "Why, As a Christian, I Shall Vote for" Among those to contribute articles are Mr. R. P. Hutchinson, Miss Mary van Kleeck, Dr. Harry W. Laidler and Mrs. Mary Simkhovitch. This series is to be followed by nine articles by the Archbishop of York.

his constant thought of the welfare of all. I have had much opportunity to follow the actual work and the outcome of many of these prodigious efforts. I have invariably been confirmed in my assurance of the dominance of the Good Neighbor motive throughout.

I HAVE, by reason of a business experience of seventy years, considered with care the criticisms respecting waste and the policy of borrowing money to meet the emergency, while waiting for increased production and more equitable distribution of wealth to provide income to balance the budget in due time. The farmer, the manufacturer, the merchant, the banker, are continually experimenting, hoping thereby to improve output and income. My opportunity to observe, during these seven decades, convinces me that the waste during this administration has been no greater than that in these private efforts. If anyone with experience will stop and recall for a moment the unnumbered buildings and other abandoned efforts he will realize the truth of my conclusion as to waste. The record of the banks of this country during the last ten years, not excepting the great institutions managed by the leading individuals who have so dominated, through influence, the government, will make up

a record of waste quite appalling as the creditors and stockholders read the reports now and then disclosed by examinations and judicial proceedings.

I have known but few business efforts that were not based on money borrowed with such faith in the character and judgment of the borrower that the lender was confident he would be repaid from the profits accumulated in consequence of such capacity. These organizations, private and corporate, borrowed from others, paying high rates of interest.

The Government of the United States—the whole people—borrows from its citizens. Under existing conditions, and with confidence in the administration and its policies, the rate of interest which the people have to pay on treasury borrowings is so low that the increased annual outlay for the indebtedness incurred to relieve the unemployed



MR. PEABODY

and provide better conditions is relatively a small item. When the total aggregate indebtedness for the three years of Franklin Roosevelt's administration is computed alongside the increased wealth produced in even one year, any competent observer will discover that the Government of the United States, in following the practice of nearly all successful business men to borrow in advance, has acted with complete circumspection and with results quite beyond any possible for ordinary business operations.

I FIND myself therefore without the least sympathy with the urgent call to balance the budget. One of my criticisms of the President is that he has given so much consideration to this call from academic critics, who have never developed a business and accumulated results as have the great corporations and merchants of all time. I find myself in entire accord with Senator Couzens' effective presentation of his conclusion on this point. I do not recall any such criticism from my many friends who urged purchase of Liberty Bonds by everyone, even to the extent of going into debt for them, and knowing that the proceeds were to be used for destruction of life and property and lessening of the wealth of the country. These same persons now in their query, "How shall the future carry the burden of this debt?" fail to note the truth of a saying by a Justice of the United States Supreme Court that we faced, under the panic conditions of previous administrations, "an emergency worse than war."

I believe that the Christian voter is bound, as the President has been, to consider the welfare of all. He should be governed in his choice of a President by the assurance of one who will continue to be guided by his experience and judgment as to the means necessary to increase the comfort and happiness of the producers of wealth and the entire body of consumers. This is no time for a change of leadership. We should not turn over to one with less experience and knowledge of affairs, and of unknown spirit, the vast energies now so effectively mobilized in increasing, not only the comfort and present happiness, but the spirit of hope for a successful "pursuit of happiness". I have found an improvement of conditions everywhere. The strengthened morale that has already been shown far and wide is quite worth all the expenditure of money. What is needed is the overwhelming expression of public opinion to sustain President Roosevelt, and his coadjutors in the Congress, in putting sound economic foundations under the recovery still to be carried forward. When this shall be achieved, the cheering moral influence of the United States upon the torn and distracted people of other countries will be of value beyond present estimate. I find myself appalled to think of the distressing effect upon the distracted peoples of Europe if word reached them that a new and untried man had been chosen as President by the people of the United States at this critical period of the world's history.

WHY ENCOURAGE A FRATERNITY?

By

RAYMOND C. CASH

EXPERIENCE has shown the need for some organization in every parish to enlist the interest of the young people, particularly boys, at and beyond the age when they generally leave the parish church school. This need has been recognized and provided for in such organizations as the Young Peoples Fellowship and similar societies, but boys by their nature wish to band themselves together in some organization which they can feel is exclusively their own.

It has been found that this interest can be secured through an organization in which boys meet for entertainment and for the fulfillment of some definite program of service.

The Church cannot successfully compete with the theatre, the moving picture show, and the entertainments provided in social life; and it is inexpedient to ask the boys of the Church to leave one form of entertainment for another simply because it is the Church which provides the entertainment. On the other hand, boys can be appealed to by the challenge to service, and where a parish program calling for clearly defined forms of service is presented, it has been found that boys of the Church will make glad and willing response.

It is, however, exceedingly important that they be made to feel that the Church has need of them and makes provision for them in its life and program of service.

Aside from the accepted idea of definite church work, preaching, administering the sacraments, serving in the sanctuary, teaching in the Church School, and so on,—let us consider just one definite plan of creating fellowship. The members of the boys' organization report the coming of a new family into the community. If it be that the organization is the *Knights of Saints John*, then we can well imagine the following procedure. The Commander ascertains the Church affiliation or preference of the new family. He reports to others, his own rector, or, if the preference be some other church, then he sees to it that the minister or priest of that church has knowledge of the new arrivals. If there be boys or girls of the church school age, a report is sent to the church or church school superintendent for his attention. If there be boys of the fraternity age, then the proper committee "looks them over,"—perhaps they are invited to a get-together meeting, with the fraternity acting as host.

The church will have then avoided the possibility, which now is too often actual experience, of having strangers come to church and remain strangers. This will also act as a cure to the evil of leaving the rector alone to find the newcomers and give them welcome. The rector has many things to do and there is a chance that he will never find them; and, even if he does, the newcomers want something more neighborly and, one may say, more human than a pastoral call.

Anything which tends to correct a one-sided and therefore comparatively feeble development of the Christian life by calling out the masculine element to balance the disproportionate prominence of the feminine, is not to be lightly considered.

In the Kingdom of Christ there can be no inequality in the salvation of souls. If our Lord called men first, it was doubtless because He met men first in the pathways of His countrymen and in the scenes of their daily industries; but He did call them and they did follow Him, and they did not plead off or stand aloof on the excuse that they were men and not women. Nor was it ever found in His Gospel that the conditions of final judgment or the admission into the Kingdom of Heaven for men are other than what they are for their mothers, wives and sisters.

That the Church at present is incalculably indebted not only to the piety and charity but to the energy and practical sagacity of its female members is beyond question, but a cordial acknowledgement of their efficiency ought not to furnish the shadow of an apology for their fathers, husbands, sons and brothers who shirk their first duty and miss their loftiest privilege by treating religion as they treat housekeeping, leaving it out of their business, their enterprises, their politics, and their personal responsibility before the world. Our male population has a cowardly shame-facedness about kneeling down before its Maker, confessing its faults and dependence, thanking its Father, owing allegiance to its Saviour, and enlisting openly in the service of His Kingdom. The Church suffers everywhere for want of that which manly faculties can render.

THE Knights of Saints John is manifesting a stronger type of young manhood, putting the Bible before the school book or the ledger, and illustrating the dignity of devotion.

Another characteristic, growing as might be expected out of its origin and constitution, is the stress it lays on personal religion. Aiming to build character after the only heavenly pattern it never lowers its standard of holiness. Neither speculative scholasticism nor ceremonial externalism tempts it away from the great realities of the spiritual life.

Complaint is too often heard that older boys drift away from the Church and its organizations. This will not happen if the Knights of Saints John fraternity has an opportunity to attach the boys to the Church. Using boy language, they will "stick" if those responsible for the chapter will stick to their job and with constancy and enthusiasm see it through its very early

infancy. The Knights are not dependent upon a leader of an older group, as most other Church organizations are. It is a boys' organization and it develops its own leaders, holds the interest of the members through the 'teen age to manhood. Hundreds of boys have been brought into the Church, not a few to the ministry of the Church, by their membership in this boy's fraternity.

Give this fraternity the opportunity to show the latent wealth of boyhood can be gripped, held and converted into the Church manhood of tomorrow.

The Knights of Saints John fraternity develops fellowship in the Church as an institution in order that the masculine side of the Church may thrive and itself become the great creator and sustainer of fellowship between boy and boy, boy and man, man and man, and finally man and God.

This boys' secret society, with its variety of program, richness of its appeal and its power of influence fitted to the needs of young men and older boys, has enjoyed a most healthy growth since it was founded in 1911.

National Headquarters of the Knights of Saints John fraternity will count it a privilege to furnish folders to those interested in this answer to the question "Why encourage a Fraternity"? These folders describe in detail actual experiences in "How to Start a Chapter." Those interested may obtain information by writing the headquarters at 3012 W. Coulter St., Philadelphia, Pa.

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By GARDINER M. DAY

This year Dr. Rufus Jones, probably the most distinguished Quaker in America today, retires from the professorship in philosophy which he has held for so many years in that splendid small Quaker college, Haverford. For years Dr. Jones has been the outstanding leader in this country of the Society of Friends, a tremendous influence in the educational world in general and in Haverford and Bryn Mawr in particular, and a powerful influence and welcome inspiration throughout the Christian Church. This spring the Senior Class of the Virginia Seminary chose Dr. Jones as the leader of their final retreat day. Though they are widely different in many respects, Dean Inge in England and Dr. Jones in America have stood steadily and firmly in an age of naturalism, scepticism, and secularism for the validity of the insight of the Christian Mystic.

The Testimony of the Soul is the happy title of the volume of Ayer Lectures at the Rochester Theological Seminary in which Dr. Jones gives us the rich findings of his long mystic journey. (Macmillan \$2.) In the early portion of the volume Dr. Jones gives the rational background of his religious thinking and then in two final chapters beautifully interprets the meaning of Mysticism. An idea of Dr. Jones' approach is afforded by the following brief excerpts: "Browning's line, 'The child feels God a moment' expresses exactly those sudden flashes of awe and wonder, that sense of 'something more' above, beyond, within, which makes the unseen seem as real as the things that are seen and touched. There is on such occasions a flooding, overbrimming, palpitating burst of enlargement and joy, but, interfused with it, the awe which comes in the presence of a *mysterium tremendum*, a divine Other, a reality wholly unlike the well known finite things of ordinary experience." Those who know Dr. Jones' works will no doubt welcome this book, but we commend it especially to those who think Mysticism is the bunk, for it gives in rational and convincing form the testimony of a soul.

In introducing our next book we can do no better than to quote from the translators' introduction for it is so true: "Kierkegaard, though he ranks for many on the Continent with Marx and Nietzsche, is with us but the rumor of a name. When he fainted in the streets of Copenhagen in 1855, he seemed meant only for the sensation of a day. But the world war wrote in blood its commentary

on his writings, and today he is acclaimed by philosophers like Heidegger and Jaspers, theologians like Barth and Hirsch—to mention two who stand arrayed against each other in the controversy which divides German Protestantism—and men of letters like Miguel de Unamuno as among the giants of the last century. For this man, more than any other in his day, saw and felt in advance the crisis that was to light on our own. The New Testament and modern life, the democrat's faith in human nature and the dictator's scorn for the mass—these are our oppositions, but they were his first."

With such words Dr. E. L. Allen, sometime lecturer in philosophy in the University of Hong Kong, opens his volume, *Kierkegaard, His Life and Thought*. (Harpers \$2) "And some there be," wrote the author of Ecclesiasticus, "which have no memorial; which are perished, as though they had never been." That remark might be said of Soren Kierkegaard so far as most Americans are concerned unless they be of Scandinavian descent. Nevertheless Kierkegaard was a really great thinker and a dynamic personality of remarkable power. He was to Denmark in the last century what Emerson was to New England. No one could live in New England and not feel the influence of Emerson even though he might not be aware of whose influence he felt. So the present generation in Denmark is greatly indebted to the work and thought of this great Dane.

The author has divided his work into two parts, the biography and the account of Kierkegaard's thought. Both parts will be found very readable and interesting, but the latter especially because the Danish thinker had been wrestling with many of the problems which he saw coming over the horizon to meet man in the future in a manner strangely similar to that of the present German theologian, Barth.

* * *

Review by JOHN CAREY

Inspired by the success of World War veterans in obtaining substantial bonuses from the government, a group of Princeton University undergraduates has formed a national organization among colleges throughout the country, called "The Veterans of Future Wars". The chief stated purpose of this group is to persuade a benevolent Uncle Sam to pay at once the bonuses (less vulgarly termed "Adjusted Compensation") that will surely become payable after the next war. The author of *Patriotism Repaid* is Lewis J. Gorin, Jr., who is the National Commander of the organization and the book sets forth the

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Late in July a service was held at the Cathedral of St. John the Divine, New York, for the children of the diocese. At this service the flags of the leading nations were presented at the altar and blessed, including the flag of the Soviet Union. A week later Bishop Manning and Dean Gates issued a statement declaring that the service was unauthorized, and that they particularly regretted that the Soviet flag was presented at the service. This prompted me to say, "The flags of all leading nations were there and since the United States has recognized the Soviet Union I do not see why their flag should not be. As I understand it, the flags were presented before the altar in the same way a person goes to the altar—not as a saint but as a sinner. There are events happening these days which make me wonder if we might not all feel the same way about our own flag. The service and the presentation of the flags were symbolic of corporate repentance and I presume all of us recognize the need for it, in the United States as well as in the Soviet Union."

My comment, and editorials that appeared in *The Churchman* and the *Living Church*, has brought a further communication from Bishop Manning, with the request that it "be printed in full, not just a resume of it in some corner of the paper." I am glad to comply with his request and herewith present his communication:

"The incident of the flags in the Cathedral of St. John the Divine did not seem to me to be of primary importance, but as three of our Church papers, *The Living Church*, *THE WITNESS*, and now *The Churchman*, have devoted editorial comment to it I am asking you, and also the other papers, to print this statement in reply. All three of the editors express surprise that the bishop and the dean disapproved the display of the flag of the Russian Soviet government in the Cathedral. I am surprised at the surprise of the editors.

"1. The disapproval of the bishop and the dean rested in part, though only in part, on the fact that this feature of the service had not received proper authorization. It seems to me obvious that no such feature should be introduced into a service without the proper authorization. It was in no way necessary to have any of the flags at the service.

"2. The statement made by the

editor of *THE WITNESS*, and repeated by *The Living Church* and *The Churchman*, that the flags of all nations were included is incorrect. The flag of Nazi Germany was not displayed, quite rightly, I hold, in view of what that flag at present symbolizes. But why then should the Russian Soviet flag have been displayed?

"3. The Russian Soviet flag openly symbolizes atheism, militant communism, and persecution of religion. Under that flag great numbers of our fellow Christians have suffered persecution and death, and under it the attempt to destroy all religion still continues. The statement made by the managing editor of *THE WITNESS*, and accepted by the other papers, that the flags were there as a symbol of repentance on the part of the governments represented has no foundation at all, except in the vivid imagination of the editor. There was nothing to indicate or suggest any such attitude on the part of any of the governments.

"4. The statement is made in the editorials that we ought all to be willing to pray for the nations represented by the flags. That is quite true, but this statement, as made, shows a confusion of thought. It is one thing to pray for a change of heart on the part of the Russian Soviet and German Nazi governments; that certainly we should all do. But it is quite a different thing to countenance, and honour by displaying it before the altar in a Christian Church, any flag which stands avowedly for atheism, for destruction of religion, and for religious and racial persecution.

"5. If the managing editor of *THE WITNESS* feels, as his words clearly indicate, and if the other editors agree, as their statements seem to indicate, that the flag of our country and the aims which it symbolizes are no more entitled to respect than the flag of the Russian Soviet government and the aims which that flag symbolizes, I must express my most emphatic disagreement with them. The position which the editors seem to take is, however a striking example of our modern 'openmindedness' for if the principles which the Russian Soviet flag represents should come into force in this country our Church papers, and the editors with them, would at once cease to exist. If anyone is in doubt as to whether persecution of religion still continues in Russia let him read the statement in the *American Mercury* for September by William Henry Chamberlin, a newspaper man of well known standing and one who has been in direct contact with

AN ANNOUNCEMENT

THE first of a series of articles on Christian Citizenship appears in this number of *THE WITNESS*. Other articles are to follow by Church leaders, with each presenting the reason why he believes a Christian should vote for the candidate he favors. This series is to be followed by nine articles on Basic Christian Convictions by the Archbishop of York. It is our hope that many parishes will make these numbers available by having the paper on sale each Sunday at the Church through the Bundle Plan, or will adopt the modified Bundle Plan whereby the papers are mailed directly to homes, with our office billing quarterly at the Bundle Plan rates.

the workings of the Soviet Government in Russia.

"Whatever may be the theories of some communists, we see that where communism is in power it stands for rule by force and terrorism, that it asserts the sovereignty of the state over every department of life, that it denies to the individual citizen freedom of speech, of action, or of conscience, that its courts are not permitted to be tribunals of justice standing between the individual and oppression by the government, that dissent of any kind is regarded as treason and is ruthlessly stamped out, that the individual has no rights which the government needs to respect, and that it aims at the total destruction of Christianity and of all religion. We condemn rightly and unqualifiedly the religious and racial persecutions in Fascist Germany; but why do we hear so little about the persecution of religion which still continues in communist Russia? Why is it that while the inhumanities in Germany are constantly, and justly, condemned, the at least equal inhumanities in Russia are seldom mentioned? And why is it so surprising to our three editors that the bishop and the dean disapprove the display of the Russian communist flag in the Cathedral of St. John the Divine?"

I now comment on this statement, following his numbering to save space.

1. The question of "proper authorization" was none of my business, nor of any of the other editors. None of us dealt with the matter. All, I am sure, would agree that "it was in no way necessary to have any of the flags at the service."

2. It was my understanding, and still is, that the flags of all the leading nations were presented at the

service. I am assured by those responsible for the service that the flags were presented as a symbol of corporate national repentance, and for that reason I most assuredly would have had the flag of Nazi Germany there. I am now told that the flag of that nation was not there, but only because those in charge of the service could not locate one that was the proper size. The flag of Fascist Italy was there, however, and it would be my contention that there is little to choose between the two.

3. No editor, in commenting on the service and the inclusion of the flag of Soviet Russia, attempted to justify anything that is going on in that country. Those in charge of the service tell me that the flags, all of them, were there as a symbol of repentance and that this fact was impressed upon the congregation. I have to take their word for it. I was not there. Neither, I am told, was Bishop Manning or Dean Gates. They were on their vacations and since they have not returned at this writing I cannot check on the matter with them personally, though I have tried to do so.

4. A person does not present himself at the altar to be honored or to indicate his own righteousness. Neither, I am again assured by those in charge of the service, were the various flags presented to be honored. They were presented to symbolize that all nations should honor God and do His will. If one nation, more than others, is failing in this respect added reason is thereby given why it should be presented before the altar of God.

5. I would again state that neither I, nor any other editor, said anything to indicate that one nation is more righteous than another. I did say, and I stand on it, that there is need for corporate repentance in the United States, and as American citizens that is our chief concern. I feel the same way about nations that I do about individuals — I have plenty of sins of my own and as long as this condition exists (and I am beginning to fear that it is permanent) I haven't much business running about cracking down on other people because they take one drink too many. I follow events in my own country fairly closely and would merely contend that as long as we continue to spend more on armament than ever before in our history; as long as we have the Black Legion and the Klu Klux Klan; as long as we have wholesale denials of civil liberties, with floggings, shootings and lynchings; as long as we burn wheat and plow under cotton while millions are hungry

and naked—as long as these conditions exist we need, as Americans, to get down on our knees and ask God to forgive us. Everything Bishop Manning writes about the wickedness of Soviet Russia may be quite correct. I wouldn't know. And if I did know I fail to see what I could do about it beyond working up a feeling of indignation over their evils and a corresponding sense of satisfaction over our comparative righteousness. I believe it is a much healthier spiritual exercise to concern myself with my own sins, and this goes for national and corporate sins as well as the more personal ones.

* * *

World Conference on Faith and Order

The continuation committee of the World Conference on Faith and Order met from August 30 to September 3 in Switzerland, with Archbishop Temple as chairman. Sixty-two members and twenty-eight visitors were present, representing sixteen countries and twenty-five churches. The main business was to prepare for the second world conference to be held in Scotland next year, ten years after the first conference was held at Lausanne. The aim of the conference is to bring together officially the representatives of all the churches to discuss obstacles to the reunion of Christendom. The Rev. Angus Dun, professor at the Cambridge Seminary, presented a report on the Church's unity in life and worship, raising such questions as what kind of unity is desirable and by what steps it may best be sought.

* * *

National Mission Under Way

E. Stanley Jones, noted missionary of India, arrived in New York on September 7th to lead the national preaching mission that is being sponsored this fall by the Federal Council of Churches. Fifty-three Church leaders, representing all churches, are to take part in the mission, with meetings scheduled in twenty-five centers of population. A preparatory conference was held at Jenkintown, Pa., on September 8-9 with more than 100 men and women present. The mission itself opened September 13-16 in New York state with meetings in Albany, Buffalo, Syracuse and Rochester.

* * *

Western Massachusetts to Elect

The diocese of Western Massachusetts is to elect a successor to the late Bishop Davies on September 30th. Two men are being prominently mentioned for the office, the

Rev. Appleton Lawrence, rector of Grace Church, Providence, R. I., and the Rev. John Crocker, student chaplain of Princeton.

* * *

Canon B. I. Bell Supports Germany

Canon Bernard Iddings Bell of Providence, after spending sixteen days in Germany this summer, declares that the churches of that country had won their right to reasonable freedom under Hitler, and that Germany is a peace-loving country.

* * *

Alaskan Mission Has Anniversary

Fifty years ago our Church sent its first missionary to Alaska. He was the Rev. Octavius Parker, who reached St. Michael on the shore of Norton Sound in 1886.

* * *

Japanese Church to Have Anniversary

In 1937 the Japanese Church is to celebrate the 50th anniversary of its organization as a national branch of the Anglican communion.

* * *

Haiti Leads the Way

Confirmations in Haiti last year totalled 450, more numerous than the confirmations in any one of fifty-three domestic missionary districts and dioceses.

* * *

Death Takes Edmund Chaffee

The Rev. Edmund Chaffee, one of the best known clergymen of the Presbyterian Church, and for many years the director of the famous Labor Temple in New York, died while delivering a lecture in Minnesota last week. He was forty-nine years of age. All his ministry he had been crusader for social justice and for the application of Christian principles to every phase of life.

* * *

Teams to Visit Parishes in Fond du Lac

Next month teams representing the religious education commission of the diocese of Fond du Lac (Wisconsin) is to visit fifteen parishes in the diocese. The bishop is to head the teams, accompanied by two of the Auxiliary, two educators, a leader of young people and a leader of the field department being associated with him.

* * *

Bishop Ivins Returns from World Trip

Bishop Benjamin Ivins, with Mrs. Ivins, returned to their home in Milwaukee on September 10th after a trip around the world. It was an eventful trip, what with evacuating Spanish refugees, being escorted through the Straits of Gibraltar by

gunboats and Mrs. Ivins falling on shipboard and breaking her arm.

* * *

Forward Movement to Meet with Council

The executive committee of the Forward Movement commission is meeting in New York this week with the National Council.

* * *

Clergy Conference in Connecticut

The Rev. J. Howard Melish, the Rev. Spence Burton, Bishop Sterrett of Bethlehem, Bishop Budlong of Connecticut and Professor Henry C. Link of New York are the leaders of the Connecticut clergy conference, meeting at Wallingford this week.

* * *

Clergy Conference in Lexington

The Rev. Gilbert Symons of Cincinnati is to be the speaker at a clergy conference to be held in the diocese of Lexington September 29 and 30. Bishop Abbott is to be present.

* * *

Some Laymen Like Preaching

At the time the daily press was full of comments on Dr. Fleming's proposal for a sermon moratorium, the people of St. Thomas' Church, Mamaroneck, N. Y. were manifesting an unusual interest in sermons. The rector, the Rev. Frank Dean Gifford, announced one Sunday in August that he had received so many letters from his people concerning sermons he had preached with requests for special topics, that he had decided to make an experiment. When the congregation left the Church that morning a list of twenty-three various sermon topics were distributed. These topics covered a wide range of subjects and the people were asked to indicate their first, second and third choice of subjects. The results have been somewhat surprising. Such subjects as "What of Social Reform Today," "Adam and Eve," "Crossing One's Bridges" received practically no votes while the theme that was far in the lead was the very practical subject "The Power of Patience". In second place came "Crumbling Code of Morals" followed by "Why Believe In Immortality?", "Achievement of Happiness", "The More Abundant Life" and "Why Go To Church?" Other subjects that received considerable support were: "The Holy Catholic Church", "Science Versus Christian Science", "The Cross the Key to Life". Among the special requests received during the past summer from the congregation, that seem vitally interested in the preaching, were the following: "The Elder Brother of

the Prodigal Son", "The Healing Part of Christ's Teachings", "Christ In the Home", "What Have We As Episcopalians That Others Have Not?", "Lay Witness — How and Where?"

* * *

The Church Standing Alone

The Rev. Theodore O. Wedel, national secretary of student work, told the clergy of the diocese of Rhode Island last week at their annual conference that, if parishes were strengthened, the Church might be the only organized force left for good in the world in a few more years. He warned the clergy of secularism and collectivism, both rampant today.

* * *

To Liquidate Diocesan Debt

The diocese of Lexington is to have a campaign, headed by the governor of the state, the Hon. A. B. Chandler, whereby it is hoped to collect one dollar from every communicant to liquidate the diocesan debt.

* * *

Colored Church Workers to Meet

The 12th conference of Church workers among Colored people in the province of Sewanee is to be held at St. Paul's, Atlanta, Ga., October 6-8. Bishop Mikell of Atlanta is to give the opening address and Bishop Demby, suffragan bishop of Arkansas, is to preach the conference sermon. Among the subjects to be discussed are "The Church and Youth", "The Forward Movement" and "A Missionary Program for Negro Work in the Province".

* * *

Large Attendance at Conference

A record-breaking attendance is expected for the conference of clergy and laity, being held this week at Glendale, Ohio. Eight hundred were invited and at this writing a large number have accepted.

* * *

Clergy Protest Military Training

Ministers of all the churches in Athens, Ohio, including Episcopalian L. W. Clarke, who has been a leader in the fight from the beginning, have signed a protest against the introduction of military training at Ohio University. On September 10th several hundred students, parents, teachers and friends met under the auspices of the American League Against War and Fascism and also protested against what speakers declared to be secret negotiations that have been carried on this summer between trustees of the university and the federal war

department, looking toward the establishment of an R. O. T. C. unit there. Within ten days 1099 faculty members, students and townspeople have signed protests.

* * *

John W. Wood Back on the Job

John W. Wood, secretary of the department of foreign missions, is back on the job after a serious illness.

* * *

Death of Former General Professor

The Rev. I. T. Beckwith, one time professor of New Testament at the General Seminary died at Atlantic

City on September 9th. The funeral was at the Ascension, with his successor at the General, the Rev. Burton S. Easton taking part in the service.

* * *

Quaint Church Has Anniversary

The Transfiguration, Pointe aux Pins, Michigan, celebrated its 35th anniversary this summer. It is the only church located on this island in the Straits of Mackinac, and has for a congregation big shots of the financial and industrial world, society women from Chicago's north shore and Detroit's Grosse Pointe, together with native sailors, fisher folks

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and woodsmen. The Rev. William H. Bulkley was the founder of the mission, with Archdeacon Zeigler of Chicago now being in charge of the work.

* * *

Albany Choir to Go on Tour

The choir of the Cathedral at Albany, N. Y., is to go on concert tours—the first being scheduled for Lent next year. The programs have been so arranged as to avoid absence from Albany on Sundays.

* * *

Thousands Collected Through Pence Plan

The Bishop's Pence plan of the diocese of Chicago concluded its third full year on September 20th. Some 53,000 containers have been placed in Church homes during that time and between \$65,000 and \$70,000 collected. The anniversary was celebrated with a special service and dinner, held at the Atonement where the Rev. Alfred Newberry is rector. Bishop Stewart was present.

* * *

Former Baptist on Cathedral Staff

The Rev. S. W. Vose, in the ministry of the Baptist Church for a number of years and at present studying for the Episcopal ministry, has been appointed to the staff of St. Luke's Pro-cathedral, Evanston, Illinois.

* * *

Bishops to Have a Banquet

When the bishops of the Western hemisphere meet next month in Chicago for the Pan-American Conference, two thousand folks will gather for a banquet. Bishop Stewart is to be the toastmaster and the speakers will be the presiding Bishop, the Primate of Canada and the Archbishop of the West Indies.

* * *

An Indian Memorial Service

The annual Indian Memorial service is to be held on September 27th at St. Stephen's, Chicago, where the Rev. Irwin St. John Tucker is in

charge. Representatives of various Indian tribes always attend this service. The church, a little affair on the northwest side, is known as the church of poets and artists and is one of the most interesting in the country—well worth a visit some time when you are in Chicago.

* * *

Clergy Conference at Kanuga

The long series of conference and other gatherings at Kanuga concluded on September 8-10 with a retreat for the clergy, conducted by the Rev. Henry E. Batcheller of the diocese of Virginia. An unusual feature was that there were more colored than white clergymen present.

* * *

The Trouble in Spain

A comment on the Spanish situation has come from an unusual source—the Rev. R. A. McGowan, a

secretary of the National Catholic Welfare Conference, an official Roman Catholic organization. He declares: "Since the Spanish revolu-



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tion began a good many magazine, newspaper, radio and political backers of our business and banking injustices are calling the attacks on injustice and the efforts to eradicate it the preaching of class struggle and the sowing of hate. They are putting on a stupid performance. To see just how stupid, turn to that expert testimony on the class struggle, Pope Pius XI's encyclical 'Reconstructing the Social Order.' Read first that mournful passage where he analyzes why some European Catholics have turned revolutionists and anti-Catholic. Those other Catholics, he says, who help to maintain injustice and even 'cloak' themselves with religion to 'protect themselves against the clearly just demands of their employes' are responsible. Exploiters in our country more often, of course, cloak themselves in the American flag."

* * *

Maude Royden Draws Crowds

Maude Royden, famous woman preacher of the Church of England, has been preaching during the summer at Deer Park United Church, Toronto. During her brief stay it is estimated that 25,000 persons have heard her.

* * *

Methodist Youth Speaks Out

The fact that the big boys of Methodism recently refused to continue with the services of the Rev. B. E. Kirkpatrick as head of the youth organization of that church, and of the Rev. Owen M. Geer as his assistant, caused a bit of trouble at the national conference of the young people held at Berea, Kentucky.

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There were 750 of them present, with their advisors from all parts of the country. The fireworks began when the president of the youth's organization, Hayes Beall, cracked down on the authorities for firing Kirkpatrick and Geer. He was followed by a clergyman, the Rev. Lester Auman of Jamaica, N. Y., who said that the dismissal of the two men was due to "the connivance of bishops and Methodist money". Bishop Edgar Blake, liberal, told the young people that the two men had undoubtedly been dismissed because of their radical opinions on social matters. As a result of the prolonged debate the conference eventually passed a resolution in which they declared that the two discharged leaders had been let out "unjustifiable and arbitrarily." They concluded by saying that "We are undaunted, however, in our determination to continue an aggressive program of study and action. We will not drop our task of building a new world just because of our disappointment. We have faith in the Christian message and are determined that the church of our day and generation shall stand in the

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very forefront of those forces which are leading to the establishment of a more Christian social order. It is our desire to demonstrate the spirit of Christ, who with love in his heart, nevertheless set his face steadfastly toward Jerusalem. We salute all who may go forward with us and pray God that he will give us strength for the facing of this and every hour."

* * *

Church Army Needs Candidates

Church Army, through Captain B. F. Mountford (414 East 14th Street, New York City) has issued a last call for candidates for training for rural missionary service. None can be accepted after November first.

* * *

Bishop Lloyd's Will Is Filed

The will of the late Bishop A. S. Lloyd, suffragan bishop of New York,

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was filed last week in New York, with his estate valued at less than \$10,000. He left most of it to Miss Mary Carroll, his secretary for many years.

* * *

One Word Makes a Vast Difference

In Bishop Johnson's editorial for last week, next to the last paragraph, in stating the policy of this paper he is made to say: "What then is the policy of THE WITNESS? To give intelligent readers the opportunity of hearing my voice that has the courage to claim its own authority." In his original copy it was not "my" but "any." Whether the mistake was due to my two-fingered typing in New York or to cockeyed proofreading in Chicago has not as yet been determined. That it was not Bishop Johnson's mistake I do know, so if there is any wisecracking to be done it should be at my expense, not his. I take off my hat and bow low, partly in apology and partly to duck the brickbats.

* * *

Conferences in North Carolina

Conferences for clergy and laity are to be held in the diocese of North Carolina October 1-3. The leaders are to be Bishop Mikell of Atlanta, Dean Kirk O'Ferrall of Detroit and Bishop Penick. The women of the diocese held a retreat last week at Burlington, conducted by Mrs. Beverly Ober of Baltimore, daughter of the Rev. A. B. Kinsolving.

* * *

Women Meet in Michigan

Archdeacon Hagger of Michigan conducted the 4th annual conference for diocesan women field workers on September 15-17. Those present are responsible for the work of religious education in 22 missions where there

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Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

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Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

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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

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Fifth Ave. and Ninetieth St.

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

The Incarnation

Madison Avenue and 35th Street

Rev. John Gass, D.D., Rector

Sundays: 8, 10 and 11 A. M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53rd 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.

Christ Church Parish

Detroit and Grosse Pointe

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Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

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Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

Grace Church

Sandusky, Ohio

Rev. Donald Wonders, D.D., Rector

Sunday Services

8 A. M.—Holy Communion.

9:15—Church School.

10:30—Morning Service.

Cathedral of the Incarnation

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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. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evening song and Address.

Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.

Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.

Weekdays: 10 A.M. and as announced.

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.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a.m.; 7:30 p.m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).

11:00 A.M.—Morning Prayer and Sermon.

7:30 P.M.—Evening Service.

10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

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

Rev. Don Frank Fenn, D.D.

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

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

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.

Week Days — Holy Eucharist—Mon.

Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.

Morning Prayer: 9:00 A.M. Daily.

Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut

Reverend Albert J. M. Wilson, Rector

Sundays: 8:00 a.m., Holy Communion;

9:15 a.m., Church School; 11:00 a.m.,

Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30

p.m., Evening Prayer and Address.

Tuesday, Fridays, and Holy Days,

10:00 a.m.

All Saints Church

26th Street and Dewey Avenue

Omaha Nebraska

Rector, The Rev. Frederick W. Clayton

Services, Sundays, Holy Communion,

8 a.m. and 11 a.m. First Sunday in

month.

Morning Prayer and Church School,

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Holy Communion Wednesday and Holy

Days, 10 a.m.

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* * *

Conferences in Sacramento

A conference for the laity of the diocese of Sacramento was held over the Labor Day week-end, followed immediately by a clergy conference. Dean Shires of the Pacific Divinity School spoke on "The Priest in His Study"; the Rev. A. W. Farlander on "Preaching and Teaching" and the Rev. W. C. Pearson on "Pastoral Care".

* * *

Karl Reiland Chides the Clergy

There is too much faultfinding on the part of the clergy, declared the Rev. Karl Reiland, rector of St. George's, New York, last Sunday in one of his last sermons before retirement on October 1st.

"We talk too much about the evil things and fail to encourage those who need a boost to make them or keep them good," Dr. Reiland said. "I know many people who are just as kind and good as God almighty would want them to be. I do not believe it is necessary that there should be any other opinion. We need encouragement."

"In this world of unequal things and irregularities we should follow the Master's advice. He went about encouraging. He wasn't a fault-finder. He was a faith finder—a finder of human power and of human excellence. Many people say that it is impossible to follow the teaching of Jesus in this modern world. They cite, particularly, the words of Jesus from the Sermon on the Mount, 'Be ye perfect as your Father in Heaven is perfect.'"

"I am surprised that any one should stop at that magnificent phrase. They are the words of poetry. Our own American philosopher, Emerson said, 'Hitch your wagon to a star.' Can any one really do it? Every one yearns to do something like it. Jesus put the extreme limit of man's striving out into infinity. Jesus would have been silly and ridiculous if He believed any man could equal the perfection of God. He meant that greater demands can be made on our potential powers than have ever yet been made."

* * *

Cross On War Memorial

By a special arrangement of lights, recently designed, a silhouette of the cross is being thrown on the new war memorial at West Warwick, R. I.

REVIEW BY JOHN CAREY

(Continued from page 8)

objectives of the group (Lippencott, \$1.00).

The idea of prepaying the bonuses, perhaps, is not so bad. At least it assures that, in the next holocaust, the boys who make the supreme sacrifice will have had their opportunity to share in the beneficence of a grateful government. The boys who came home safely from what has jocularly been called the war to end war, together with those who did not get across the seas, stole all of the gravy last time; while the collective dead got nothing but a few thousand tombstones, an annual wreath, and several billions of kind words, in which it must be admitted, there is little comfort. Another time it will be different. Having procured and spent their future "Adjusted Compensation" prior to the next war, and comforted by the knowledge that their country has fulfilled its obligations to them, the boys can shoulder their guns and march serenely to the slaughter.

It should be superfluous to add that the prankish, future veterans are thinking in terms of irony and travesty. I mention it, however, because some individuals and groups have viewed the proceedings with more grim hostility than enlightened understanding.

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