

The **WITNESS**

CHICAGO, ILL., OCTOBER 29, 1936



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CLERGY NOTES

BAILEY, William L., ordained June, 1936, is now on the staff of the cathedral, Albany, N. Y.

CRABINE, John P., St. Philip the Apostle, Cleveland, Ohio, has accepted a call to be the curate at Trinity, Santa Barbara, California.

CRIDENWISE, H. W., has resigned as canon of the cathedral, Albany, N. Y. He remains rector of Holy Innocents', Albany.

HARDMAN, George D., curate at St. Ann's, Brooklyn N. Y., has accepted appointment as chaplain at St. Mark's School, Southboro, Mass.

HARRIS, L. H., formerly rector of St. Luke's, Pittsburgh, has accepted a curacy at the Ascension, Pittsburgh.

MARTIN, John Q., recently of the diocese of Newark, has accepted the rectorship of Calvary Church, Philadelphia.

MOULTON, John P., rector of the Good Shepherd, Ogden, Utah, has accepted the rectorship of Trinity, Milford, Mass.

SCHAAD, Julius A., former dean of the cathedral at Quincy, Illinois, has accepted a call to St. Paul's, Augusta, Georgia.

SCHROCK, A. L., missionary in Western Michigan, is now the vicar of Trinity Church, Fallon, Nevada.

SOWERBUTTS, Crompton, formerly general missionary of the diocese of Louisiana, is to take charge of St. Barnabas', Dunsmuir and St. John's, McCloud, diocese of Sacramento, California.

SECOND THOUGHTS

BISHOP ROBERT L. PADDOCK, New York City: The struggle in Spain has so profoundly involved the issue of religion and anti-religion that I feel compelled as chairman of the Friends of Spanish Democracy to call your immediate attention to a vast amount of misinformation and false propaganda. Under the Spanish Republic religious liberty for the first time really exists in those parts of Spain controlled by the Spanish government. Church and state have been separated. All faiths are on an equal footing and all are guaranteed freedom of religious worship. The struggle in which the Roman Catholic Church is involved in Spain is obviously a political issue which at bottom has to do with the prerogatives and privileges of the Church quite outside the field of religious freedom. Catholics are divided between support of the government and of the Fascist rebels. In the present left coalition government is one official representative of the Catholic Party sitting with 2 left Republicans, 6 Socialists and 2 Communists. One of the Government's prominent Catholic supporters, Father Luis Sarasola, a well known writer on ecclesiastical subjects, said in a recent interview in Paris:

"The Church in Spain in recent years showed its reactionary character in several ways. First, it was openly and energetically on the side of the Primo de Rivera dictatorship in 1923. Then in 1931 when the Republic was established, not a single Church dignitary was for it. During the present revolt the Church helped the Fascists. Yet many Catholics are on the side of the People's Government. This is true of the Catholics of the north, the Basque provinces. Also some prominent Catholics of Madrid, such as Ossorio Y Gallardo, one of the most prominent Catholic conservatives who recently made a radio speech on behalf of the government. He said: 'A Christian cannot be a Fascist, for Christianity represents the liberation of the human spirit, while Fascism is the negation of liberty, the reign of violence, and this not in the service of the humble but to safeguard privilege. . . . A Christian cannot accept the doctrine of race-superiority, nor the policy of exterminating Jews and Communists. . . . He also said: 'A Catholic must obey and respect the Church, but the Church must not be confounded with those degenerate priests who degrade God to the position of a belligerent, nor with religious orders which heap up riches, nor with the priests who shoot from belfries and carry machine-guns into battle to the degradation of their holy office which bids them pray for the peace of everybody. . . ."

Many Protestants as well as Catholics have been disturbed by the burning of churches in Spain, allegedly by government forces. It is a matter of undisputed record that the churches have been commonly used by the Fascist rebels as armories and fortifications. It is thus unavoidable that the churches should be attacked and when they fall into the possession of government soldiers, burned to prevent their further military use.

The issue in Spain today is clearly the de-

(Continued on page 15)

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
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Vol. XXI. No. 6.

OCTOBER 29, 1936

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: 135 Liberty Street, New York City.

THE CHURCH AND PEACE

By JAMES E. FREEMAN
The Bishop of Washington

THE IMPACT of Christian sentiment will make little or no impression upon the massed mind of the world, until its forces are consolidated and its course of action clearly defined. To believe in and strive for an ultimate decency of things and to save the remnants of our boasted Christian civilization from armed aggression, calls for an aroused and stimulated Church, a Church that dares to be true to the teaching of its divine Lord. Well has a modern prophet put it in unforgettable terms. He asks: "Which will be the Pole Star from which humanity will take its reckoning for its future course,—Marxian communism, or the kingdom of God on earth? Upon the answer to that question hangs the destiny of our race." It is the stabilizing of the Kingdom of God on earth that is our immediate and chief concern. It cannot come until we combat and defeat the conspiring forces that today furnish the fertile seeds of new and more deadly wars.

Reduced to the simplest terms, it is the unfailing application of the teachings of Jesus Christ to a disordered and disorderly world; teachings applied to every phase of our life, domestic, social, economic and political, that alone can avert a world-wide cataclysm. It was a kingdom of God on earth for which the Saviour lived and for which He died; it is that kind of a kingdom and that alone which we are empowered to serve and to which we must give, if need be, the last full measure of devotion.

To us as chosen leaders of the Church, our clergy and laity have a right to look for an affirmation founded in His word and demanded and confirmed by His teachings. True to our pledged faith we venture with all humility to urge a program that derives its authority from Him and Him alone.

We believe it the duty of every Christian man to stand and stand resolutely for the Kellogg-Briand Pact, solemnly undertaken by sovereign states to outlaw war.

We urge a more insistent and defined program led by our clergy and vigorously prosecuted through all diocesan and parochial channels, looking to the corporate action of the Church in suppressing all measures that contribute to the causes that produce war or stimulate the war spirit. Of these we specifically name, exaggerated nationalism, a conscienceless quest for eco-

nomic advantage, and the abandonment of the precepts and sanctions of the Christian religion as applied to every phase of individual and corporate life. A militant crusade against war mongers and the traffickers in armament and a persistent, continuing and well-directed action against these conspiring forces is the solemn duty of Christian men and women.

WE URGE an attack upon those systems, economic, social and political, that in practice today are generating evils that inevitably lead to confusion and ultimately to war. Injustice, greed, race prejudice, in whatever guise they appear, are potential factors leading to disorders within the state or to stress and strain in international relations. These, at any cost must be removed, if an orderly and secure social and economic order is to be preserved. The Church's action must be based upon a just and fair appraisal of existing conditions and a fearless defence of the underprivileged and neglected in state and nation.

To maintain right and equitable relations with the nations of the world, demands the consistent recognition of racial and temperamental differences and a generous consideration of both their weaknesses and their needs. Where selfish diplomacy or the search for economic advantage is pressed without due recognition of the rights and just demands of others, and in contravention of the second great command of Christ, the Christian Church can pursue but one course, it must either abdicate its place as His interpreter or at any sacrifice maintain His cause.

Nothing will do more to provoke within our Western Hemisphere animosities issuing in cleavages and ultimately in strife than an over-accentuated class consciousness. In fulfillment of His command we press the high claims of a universal brotherhood, in which Christian standards shall be the only and ultimate test of worth and distinction.

The high and urgent call of the Christian Church is to set forward fearlessly and persistently the transcendent claims of the Kingdom of God. We dare not compromise our office, nor disclose in equivocal or uncertain terms our position.

Our western world, yes, and the world at large,

waits and waits anxiously for a fresh affirmation of a militant and uncompromising faith; a faith that knows no restricted areas and that comprehends within its polity and system the regeneration of men and institutions. Christian statesmanship that contemplates the unity of Christendom inspired and energized by a Christian Church that dares to be true to Christ's teachings, cost what that may,—this and nothing less than this, is what we of the western hemisphere must strive for, that the black clouds of a selfish, sordid and war-distracted world may be dissipated and forever banished from the earth. It is a high emprise and it challenges our loyalty and our zeal and it lays upon us claims that call for bold and heroic action.

To conclude, we make our own the language of another: "The stage at which we find ourselves brings a choice of blessing, or catastrophe upon a scale never before known. We face vast alternatives of good or evil. Poignant terror or unlimited hope is ahead of us." Which road will the Church choose?

From an address delivered at the congress of Pan American Bishops held in Chicago.

Pan-American Conference

By BISHOP WILSON

TEN visiting bishops sat with us in the Pan-American Conference in Evanston, Ill., from October 15 to 17. Seven Canadian bishops were present—the Primate of Canada, the Archbishop of New Westminster, and the Bishops of Montreal, Huron, Kootenay, Algoma, and Niagara. From the West Indies came the Archbishop, the Bishop of Nassau, and the Bishop of the Windward Islands. Five sessions were held dealing with the subjects of the Western Hemisphere and International Peace and the Western Hemisphere and Missions.

The debate on international peace was a lively one, bishops clamoring for the floor to express their various ideas and convictions. It goes without saying that ideas on this subject were divergent. The Bishop of Algoma broke open a heavy discussion by declaring that the League of Nations was a necessity for any forward steps in the direction of international cooperation and that it should be supported by some kind of international police force. As the debate resolved itself toward conclusions, it appeared that the sentiment was practically unanimous for the League or something like the League of Nations. War was inevitable until we were able to achieve a law-governed world. The Christian ideal is, of course, the recognition that mankind is the family of God in which we are all brethren, that any war is a civil war between members of His family, and that we dare not stop short of the Kingdom of God.

The abolition of war is not enough. We must aim for a law-governed world in which the causes of war will be handled by such judicial means that recourse to arms will become unnecessary. It will take a long time to reach such a point but we must know what we are aiming at. Meantime such means as are available should be used. The League of Nations is the

best instrument now at hand. It has broken down at certain critical points but it has accomplished many good things which do not receive much publicity. After all the League is only fifteen years old and the war system has thousands of years of gory history behind it. No wonder the League finds itself blocked in some of its best efforts. Changes in structure, organization, methods of procedure are doubtless necessary but to abandon the League would be a counsel of despair. An international military force at the disposal of the League would be highly questionable—the sentiment of the bishops was obviously against it.

To achieve international peace will cost something. Are we willing to pay the price? As long as every nation demands complete sovereignty, wars are bound to come. Are we willing to surrender a degree of national sovereignty to a world tribunal in order to stop the slaughter? Otherwise we do a lot of talking at cross purposes and with very little result.

A brief statement was prepared by a committee of the Conference and approved by the Conference in session. Frankly it does not say much and certainly does not reflect the keen and intelligent interest displayed during the open discussions. If we could have remained another week, we might have told a good story. It takes time to distill out of a vigorous debate any statement which the debaters themselves can approve. Many readers will find in the message only a rehearsal of pious principles. At any rate we do need to cling to our principles and piety has its advantages in the Christian world.

The Scrap Book

By JAMES P. DeWOLFE

ANNIVERSARY OF ONE DEPARTED

THE CHURCH remembers the dead at the altar and in her prayers. This is distinctly taught in the Prayer Book in many places, and particularly in the prayer for the whole state of Christ's Church.

It becomes the duty of all to pray for the departed. In churches where the Holy Communion is celebrated daily there is always one day set aside with the intention for the departed.

We believe that the faithful departed are growing from strength to strength, and that in the intermediate state they are becoming perfected so that they will be worthy to enter into their final state. During this time of waiting, in the place of departed spirits, we regularly and continually remember them in our prayers.

The following is a little office that one may say at the time of the Holy Communion where the intention is for the departed, or during the time of one's private devotions:

In the name of the Father, and of the Son and of the Holy Ghost.

Our Father, etc.—

O Saviour of the world, Who by Thy Cross and Passion hast redeemed us, save us and help us, we beseech Thee, O Lord. Amen.

The 16th Psalm, Page 357 in the Prayer Book.
Hymn No. 410, or 411.

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love. Grant that his life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he has ever been hurt or maimed by any unhappy word of mine, I pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance. Tell him, O gracious Lord, if it may be, how much I love him and miss him and long to see him again; and if there be ways in which he may come, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness in such degree as Thy laws permit. If in aught I can minister to his peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of him as soon as our trial-time is over, or mar the fulness of our joy when the end of the days hath come. Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen.—*Gladstone*.

NOTE: There is now provided in the Book of Common Prayer a Collect, Epistle and Gospel to be used at the burial of the dead. Church people should always plan to either have the Holy Communion at the time of the burial, or the family should gather around the Altar on the day that the burial office is to be said over their departed. This will have two purposes, one,—to bring peace and comfort that comes from the benediction and the presence of our Lord, and the other, it gives an opportunity to celebrate the Holy Communion with the intention that God's greatest blessing may rest upon the soul of the one who has departed.

Talking It Over

By

WILLIAM B. SPOFFORD

THE BISHOPS did better in preventing war in their debate than they did in their message. . . . Wise things were said from the floor . . . Bishop Stewart for instance said that the profit motive is the basic cause of war, which is getting near to the heart of the matter. . . . Bishop Freeman, in a courageous address, declared that the Church can make its contribution to a warless world only by tackling social and economic questions . . . Bishop Wise struck a realistic note by pointing out that our present economic order might be so changed through the cooperative movement as to largely remove the causes of war. . . . However when a committee of six bishops went into a huddle to put these wise remarks into a message the result was disappointing. Some of the bishops apparently felt so . . . at least Bishop Mitchell of Arizona expressed his disapproval by declaring that the message was as weak as tea. . . . Trite platitudes about "men submitting themselves to the reign of God" and "the Church assembling its utmost resources of intelligence, sacrifice

and love" is not the sort of stuff to stir men's souls and lift them out of their dreariness and cynicism. . . . Most parsons, I presume, are glad to have these annual epistles. They can be read in place of sermons and thus save work. This affair, however, a combination of dullness and brevity, hardly serves even that questionable purpose.

IN CONTRAST is the message presented last week to the New York synod of the Presbyterian Church. There you will find a warning against developing fascism in America, which threatens "to modify and perhaps destroy the representative form of government which has been our nation's pride." It warns of the widespread denial of civil liberties, and, what's more, names cases. It cracks down on legislation compelling teachers to take oaths and frowns upon military training in schools and colleges and in CCC camps.

THINGS MAY HAPPEN in Pocatello, Idaho, on Armistice Day. Church forces, led by the ministers, planned a peace parade, to be followed by a mass meeting in one of the churches . . . The Rev. Gross Alexander, Methodist, was delegated to get a permit from the city authorities for the parade. . . . It was denied. It seems the city fathers asked the local post of the American Legion what they thought of the idea, and they didn't like it. . . . So the mayor made a speech in which he informed the parsons that Armistice Day was reserved for veterans and had nothing to do with peace. . . . However Mr. Alexander is not a man to give up so easily. The matter has, I understand, been taken into court with the hope of compelling the city council to grant the permit. . . . If it is still refused it rather looks now as though the church folks would stage their parade anyway, permit or no permit. . . . They certainly will if the ministers generally, and their congregations, have the courage so far shown by Mr. Alexander. . . . So you may read in your paper of November 12th about cracked heads in Pocatello.

THE REV. LUIS SARASOLA, Roman priest and Franciscan monk, arrived from Spain on October 20th. Large numbers of Roman priests and practically all of the laity are supporting the democratically elected government of his country, he declared. . . . Others, apparently supporting the fascist cause, have been compelled to take that position or suffer dire consequences. . . . The priest insists that the issue in Spain is solely whether the people shall have a government of their own choosing or a fascist dictatorship, financed and supported in large measure by Fascist Italy and Nazi Germany. . . . Father Sarasola is touring the United States during November and December, convinced that America, with its tradition of freedom and democracy, will support the loyalists in Spain once we are acquainted with the facts. . . . With him is Marcelino Domingo, former minister of education, and Isabella de Palencia, former delegate to the League of Nations. . . . Their first meeting was in packed Madison Square Garden, New York, on October 26th, with Bishop Robert L. Paddock, Episcopalian, presiding.

I VOTE FOR THE LABOR PARTY

By

MARY VAN KLEECK

Director Industrial Studies, Russell Sage Foundation

THE great historical task of our generation is to put an end to man's exploitation by man. In this task those who call themselves Christians can take no other position than to work with those who are exploited, in order to free the human race from the bondage of insecurity, denial of opportunity for work, for leisure, for education, which arises out of concentration of wealth and therefore of economic and political power in the hands of a limited class. It is clearly a contest for power between the creative forces represented in the whole body of workers in agriculture, in industry, in the professions, in the arts and sciences, on the one hand, and, on the other hand, the selfish forces of special privilege.

It is a process, not an ultimate program, which must guide our choice today. The question is not what the ultimate solution is to be, but whether democratic liberties are to be preserved in order that the choice may be made by the majority of the people. The majority are workers, earning their livelihood by work. That is why the creation of a labor party is the organized expression on the political field of the working of creative forces looking forward to ending exploitation. That is why a vote for the Labor Party seems to me to be the expression of the Christian attitude toward politics today.

The emergence of the Labor Party is new, and the facts about it must be clarified. The New Deal of the Democratic Administration gave the workers of America new hope that government would insure the right to organize for collective bargaining and for a more secure standard of living. At many points these hopes were defeated by the refusal of the owners of industry to fulfil the promises which labor believed the law had guaranteed; by the resulting compromises in administration; and finally by Supreme Court decisions declaring that Congress had no power under the Constitution to enact these laws. Other decisions denied to the states

This is the last of the series of articles on "Why, as a Christian, I vote for" We had hoped also to present in this number an article by Mr. Charles P. Taft. Though promised, it was not in our hands at press time so that there was nothing for us to do but go to press without the final article on Mr. Landon. In announcing the series we had also promised an article on "Why, as a Christian, I vote for Browder". It is interesting and possibly significant that we could find no competent person to write the article. Christians who were asked replied that they could not support Communism; while the Communists asked replied that they could not write as Christians. The series on "Basic Christian Convictions" by Archbishop Temple will start next week.

the power to enact legislation prescribing standards for labor.

The whole experience was a revelation of the weakness of the workers in political action. At the same time the trade unions had a demonstration that their economic action was conditioned at every point by governmental policy. The economic depression had necessitated the unified action which only government can take. President Roosevelt, who had given the leadership toward this action and supported those parts of the federal legislative program which the labor movement wanted, became to the workers the symbol and the mouthpiece of their hopes. The result was the organization of Labor's Non-Partisan League for the re-election of President Roosevelt.

Opposition to President Roosevelt by the forces which were opposing the labor movement strengthened labor's decision to support him. The result has been, in general, an alignment of the trade unions for President Roosevelt and the massing of the forces opposed to the unions and defending special privilege in the Republican Party. Though both the Socialist and the Communist parties make their appeal to labor and draw their membership from among the workers, nevertheless the great majority of the workers of the United States are not as yet convinced that it is necessary to end the capitalist system and to establish either Socialism or ultimately Communism. All workers, however, including those who believe that ultimately a fundamental change is needed, can unite in the present necessity to organize labor politically for the fulfilment of the workers' hopes through governmental action.

The logic of this position might have led to the choice of an independent labor candidate for the Presidency. But Labor's Non-Partisan League believed that the time for this had not come, and that labor's political action now should be to support President Roosevelt not as the candidate of the Demo-



MARY VAN KLEECK

cratic Party but as labor's candidate, around whom organization would be developed making possible independent political action in 1940.

In one state, New York, Labor's Non-Partisan League is organized in a political party, the American Labor Party. This gives the opportunity in New York to cast a vote which is an expression of hope and faith that a strong national movement will emerge out of this beginning, aligned with the activities of Labor's Non-Partisan League in other parts of the country, with the forces of the Farmer-Labor Party in Minnesota and with the Progressive movement which is supporting the same type of program. In New York the American Labor Party is organized by the trade unions and controlled by them, but seeks and is receiving the support of professional workers, small business men and allies in the churches who find in this the best political expression of their social conscience.

THE WITNESS in this series of articles has raised an important question. For which party today should a Christian vote? It is significant that the editor has found five persons each defending as Christian his or her choice which includes five different parties. History will probably not pronounce them all to have been right. But we cannot await the verdict of history, but must make a choice today. The significant point is that essentially the reason given by each of the five is that the chosen candidate is to be counted upon to fulfil the hopes of those who have a social conscience.

Mr. Peabody and Mrs. Simkhovitch will vote for Roosevelt because of his concern for "the welfare of all" and "because he will continue to seek the means necessary to increase the comfort and happiness of the producers of wealth and the entire body of consumers." Mr. Hutchinson chooses Landon because he believes that he will "accomplish genuine social and economic reforms in accordance with our Christian ideals of social justice" without endangering "the established order in government, in economics, in religion." He finds this order endangered by what he calls "the revolutionary popular resentment of economic conditions." Dr. Laidler will vote for Norman Thomas because he believes that a vote for the Socialist Party is the duty of all "who wish to build a new order without intervening years of dictatorship and social strife." He finds the outstanding fact to be the "great human misery" arising out of economic insecurity and unequal distribution of wealth. Mr. Walter H. Thomas will vote for Lemke because he will preserve American democracy and because the program of the Union Party seems to him to meet the needs after "seven long years of economic travail and suffering poor." It is significant that all are united in believing that the government today must deal with the economic and social needs of the whole people. It can hardly be true, however, that all these parties are equally capable of dealing with them.

Because of the logic of giving to the workers of America the leadership in solving the national problems, which are essentially economic and social, centering in conditions of work and labor in all occupations, it may indeed be hoped that all these Christians will soon come to see the necessity for unity in immediate

tasks, setting free for these tasks the creative forces which should have the support of true religion.

The tragedy is that the Church, as an institution, is all too likely to choose wrong!

Modern Saints

By
H. ROSS GREER

"SAINTS are people the light shines through." Having in mind the stained glass windows in church, such is the answer a little girl is reputed to have given to the question "What are saints?"

Yet isn't it really a splendid definition? For saints are people the Light shines through.

A few years ago, after commencement at Hope Farm, sitting on the bank of the swimming place, an older boy addressed this question to me: "Have you ever noticed what beautiful faces Bishop Lloyd and Father Huntington have?" The question was unexpected and I replied, "Not particularly."

"Well," said the lad, "they have beautiful faces. Most older men I have seen do not have attractive faces."

"What do you think makes them beautiful?" I asked.

"Because they live by ideals," he answered.

Truly, they were people the Light shone through.

I shall never forget that conversation because of the remarkable insight into human character and the motives behind it which that boy possessed.

Since both these souls have now joined the great cloud of witnesses it seemed good to share this experience and to remind ourselves on All Saints Day, as the Forward Movement suggests, of the words of the writer of the Epistle to the Hebrews, "Let us, seeing we are compassed about with so great a cloud of witnesses, lay aside every encumbrance, and the sin which doth so easily beset us, and let us run with steadfastness the race that is set before us, looking unto Jesus the author and perfecter of our faith."

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ANSWERS GIVEN TO A FEW QUESTIONS FREQUENTLY ASKED

By GARDINER M. DAY

"The man of today has a pathetic eagerness for spiritual reality—as deep and as earnest as any displayed in the past—but often he is unable to find it. He is increasingly aware that some of the ideas taught him in childhood, and to which he gave unhesitating assent, are no longer tenable. His religious thought has been affected by the scientific spirit which has characterized his time, and he is disposed to raise questions and to examine the authoritarian views of the past."

Thus does the Rev. Alfred Grant Walton, Brooklyn Congregational minister, aptly depict the dominant mood of many a layman today in the introduction to his volume, *This I Can Believe*, Harpers \$1.50, which carries the sub-title, "An Outline of Essentials of the Christian Faith". Dr. Walton writes for the layman who has not time to wade through theological treatises or long Biblical histories, but who wishes help in determining what he can believe in the light of modern critical and scientific knowledge. Dr. Walton begins by telling the story of how the Bible grew into its present form and then passes on to give his reasons for believing in a Personal God, in the resurrection and divinity of Jesus, in the Trinity, and in immortality. In addition he gives us his ideas about prayer, miracles and sin. The book is clear, brief and readable and should be of real assistance to laymen with limited time who wish the results of one thoughtful minister's thinking on basic Christian beliefs. As one reads he is aware that he is being guided by a glowing Christian spirit with an honest modern mind.

Another book written by a radiant Christian spirit in the hope of helping the modern young college graduate who doesn't know what to believe and isn't sure whether it is necessary to believe anything, is Winifred Kirkland's *As Far As I Can See*. Scribner's \$2. As always Winifred Kirkland writes with a freshness of style and an enthusiasm which is all too little found in religious books. She writes of God, Jesus, Prayer, Immortality, and Christian Ethics, not systematically, but as she might find herself talking to her friend Janet, the sweet unbelieving representative of modern youth, now opening a window upon a new view of the Christ but a moment later forced to digress in distress over hugh military appropriations which seem to raise the banner of the Anti-Christ.

"There is no denying," the author

writes, "that I am one of the many who find it hard to fit into any church with complete docility," but then she continues: "The example of Jesus is what helps me most to be a humble and steadfast church-member. When I contrast the comradeship of liberal Christians to be found today in the Episcopal Church, with the sort of people beside whom Jesus stood in the synagogue of Nazareth, I am overcome by my own Pharisaism. Who am I that I should feel myself holier or higher than the most class-bound and church-bound of my fellow-worshippers?" Here's hoping that many a Janet will be led by this book to emulate this fine spirit of Winifred Kirkland, for those of us who know her realize that she really has more grounds for feeling "holier than thou" than most of the rest of us.

A third book written to aid those who wish to understand the Christian faith into which they were born but in which their minds are not fully satisfied they can remain, is edited by Dr. Ronald Selby Wright, warden of St. Giles Cathedral Club, Edinburgh, and published by the Oxford University Press. \$1.50. Dr. Wright did the remarkably clever stunt of collecting over a period of time the questions most frequently asked by the boys in the Cathedral Boys Clubs. He then decided to secure the best possible minds he could in England to give the briefest answers to these questions. The result is a volume in which such distinguished Christian thinkers as Drs. Hugh Mackintosh, A. E. J. Rawlinson, H. R. L. Sheppard, A. E. Taylor, Charles Gore, Edwyn Bevan, John Baillie, L. W. Grensted, Leonard Hodgson, M. C. D'Arcy, S. J., Percy Dearmer, and K. E. Kirk, to mention but about half the writers, all appear in one short volume of less than 250 pages answering such questions as: "Who made God?", "How can God be everywhere at the same time?", "Was Christ able to Sin?", "Where is the Holy Spirit?", "Is there a Hell?", "Is there a personal Devil?" and "Does a Christian need to go to Church?"

We commend this volume as being one of the most helpful attempts to express some of the verities of the faith in a simple form which can be comprehended by the boy in his teens which we have ever seen. It has the special merit of not answering Dr. Wright's questions, but answering the boys' questions.

BALTIMORE RECTOR IN CHICAGO

The Rev. Don Frank Fenn, Baltimore rector, was the speaker at the clergy round table of Chicago on October 19th, his subject being America's prison system.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The following message to the members of the Church was issued by the House of Bishops, meeting in Chicago the week of October 12th.

"Our first responsibility is the Church's mission to the world. We record our wholehearted approval of the recent statement of the National Council on this subject. Despite drastic cuts the missionary work of the Church is being carried on with courage and with sacrifice.

"Nevertheless, we remind the Church that holding the line is not enough. We must go forward. To do so requires communicants who are not indifferent but interested, not ignorant but informed, and whose giving to the support of the Church is based not upon impulse but upon income.

"The Forward Movement has already inspired many of us with a new consecration to the purpose of God. The spiritual life of our people is being deepened. We thank God for the leadership the Forward Movement Commission is giving us, and pray His continued blessing upon that work.

"The Peace of the World is vital concern to the Church. Peace is more than the elimination of war. In God's will is our peace. Only as men submit themselves to the reign of God can they find abiding peace.

"Against every force making for the debasement of life and the destruction of order the Church of Christ must assemble its utmost resources of intelligence, sacrifice and love. The Church is the messenger of peace. No pressure of a sinful and selfish world must turn it from that goal.

"As Christian citizens of the American Republic we dare to hope that our country will undertake a forthright leadership in the cause of world peace.

"The Unity of the Church is fundamental both to the extension of the Kingdom of God and the Peace of the world.

"We have met where fifty years ago our Church took a definite practical step toward unity in setting forth the statement of principles known as the Chicago-Lambeth Quadrilateral,—the Holy Scriptures, the Apostles' and Nicene Creeds, the two Sacraments as ordained by Christ, and the historic Episcopate.

"This approach toward unity has been fostered by the able and devoted work of our own Commission on Faith and Order. As we record our gratitude for steady progress

toward unity among Christian people, we commend to the prayers of the Church two approaching world conferences,—one on Faith and Order, and the other on Life and Work.

"Inscribed upon the altar cross in the very cathedral in which we have met are these words:—'The world turns over; the Cross stands.'

"Our faith is unshaken.

"We know our Leader.

"We go forward with Him who is the same yesterday, today, and forever."

* * *

Profit System the Cause of War

Speaking on the subject of world peace before the bishops of the Western hemisphere in Chicago last week, Bishop Stewart of Chicago declared that the profit motive is at the base of most affairs within and between nations. He proposed an economic and industrial league of nations, built along similar lines to what he termed the "political" League of Nations, which would "bring together great business leaders of all nations; that such leaders should be shown that war should be outlawed because of its hazards to industry, if for no other reason." Bishop Stires of Long Island, at this conference, sought to revive the resolution introduced by Bishop Brewster of Maine earlier in the week which called upon the President of the United States to call an international conference on peace. This resolution had been tabled by our House of Bishops, action, declared Bishop Stires, which was "typical of the way great instruments for peace are defeated." He failed in his effort to revive the resolution. Bishop Wise of Kansas spoke of the value of consumer and producer cooperatives as a possible method of undermining the economic causes of war, while Bishop Hulse of Cuba spoke of our civilization as "pagan" and raised the question whether or not it was worth saving.

Bishop Johnson of Colorado then objected to the Church "instructing Congress or advising the President of the United States." "I believe strictly in the separation of Church and state", he declared. "One of the troubles with the Church is her constant dabbling in secular matters. Our clergy lose much of their influence by getting mixed up in such affairs. I suggest we confine ourselves to our rightful business, the spiritual. I can't imagine a peace conference with Mussolini, Hitler and Stalin sitting in on it. I'm afraid it wouldn't remain a peace conference long. We need as a Church to maintain an impartial witness toward the economic and political world."

STARTING NEXT WEEK

COMMENCING with the next issue THE WITNESS is to feature a series of nine articles on *Basic Christian Convictions*, written by Archbishop Temple of York, England. His subjects are The Reality of God, The Obligation of Worship, The Teachings of Jesus, The Works of Jesus, The Living Christ, The Need of the World, The Cross of Christ, The Desire of Nations and Our Obligation. It is our hope that many rectors will make it possible for their people to read this series by having the paper on sale each week. Simply send a postal card stating the number of copies desired. THE WITNESS sells at five cents a copy; we bill quarterly at three cents a copy. The bundle may be discontinued at any time on ten days' notice.

Bishop Stewart of Chicago, immediately took the floor against the position of the Bishop of Colorado, declaring: "We can't say to the secular world: 'You go your way and we will go ours.' The question of honor and justice is involved in this whole problem of the Kellogg-Briand peace pact. When honor and justice are disregarded, among nations, the Church should have something to say about it." He pointed out the complex relationship between Church affairs and secular affairs of the present and then proposed the set-

ting up of an economic and industrial league of nations.

The Most Rev. Edward Hutson, Archbishop of the West Indies, suggested that the Churches confine their efforts to spiritualizing the world.

That the Christian Church and Christians individually refuse to participate in any activities which cause war, was suggested by Bishop Hobson, of Southern Ohio. Bishop Beecher, of Western Nebraska immediately took issue, saying "you can't separate the flag from the cross," adding that he would go to war with his sons if he deemed the issue of sufficient importance.

Religion has become a conventional thing, said the Bishop of Iowa, the Rt. Rev. Harry S. Longley, and proposed a message to the Church which would arouse the American people spiritually.

* * *

The Bishops Message on Peace

At the conclusion of the rather long debate the Pan American conference of bishops issued the following message:

"The Peace of the world and the Mission of the Church is one and inseparable. The search for peace by schemes and plans of man's devising alone is doomed to failure. There must be a spiritual foundation as the basis of all effective plans for peace. The spiritual foundation required is to be found in the Fatherhood of God and the Brotherhood of Man. We would emphasize that the inadequacy of the present

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peace machinery is not due to any inherent weakness of a noble conception, but to the sin of man; for the Christmas promise of peace is only to men of good-will.

"As Christians therefore we must confess our failure and renew our consecration to the Spirit of our Divine Master. That God intends a peaceful world—a commonwealth of Justice and of Love—we cannot doubt. The failure is ours; but under God the future is in our hands. The reality of the Presence and Power of God's Holy Spirit in our modern life, as in all the past of man's life, is our hope for the future.

"Our need therefore is to learn the mind of God, to make our surrender and become fellow-workers with Him. All this depends both on the conversion of the individual soul and Christianizing of the social order. Our Lord and Saviour Jesus Christ came to serve and He demands service from His followers. The service He demands must reach all men everywhere. This is the Christian Evangel: 'Go ye into the world and preach the Gospel to every Nation'."

Archbishop Dies in Chicago

The Archbishop of the West Indies, the Most Rev. Edward Hutson, died on Thursday, October 22nd, in St. Luke's Hospital, Chicago. He failed to rally from an attack of bronchial pneumonia which seized him on Monday at the conclusion of the Pan American Conference of Anglican bishops.

Parish Holds Service for Labor

On a recent Sunday the railroad brotherhoods and the glassworkers' union attended services at St. Paul's, Weston, West Virginia, and listened to a sermon by the rector, the Rev. W. Carroll Brooke. He told the men that our present industrial order is not un-Christian but anti-Christian and urged greater understanding on the part of both labor and capital.

Chaplain of Sisterhood Dies Suddenly

The Rev. Edwin E. Knight, chaplain of the Sisters of the Holy Nativity, Bay Shore, Long Island, died on October 19th after a brief illness. He was seventy years of age. The funeral was at St. Peter's, Springfield, Mass., his former home.

News Notes from West Virginia

Old Christ Church on the edge of Bunker Hill in the Shenandoah Valley, West Virginia, which dates to 1740, is to be restored to usefulness

within the next few months. . . . The diocesan paper, *The Church News*, has been revived after a lapse of ten years. . . . The Rev. Herbert A. Donovan, Fairfax, Va., former missionary to Liberia, addressed 400 church people recently at St. John's, Charleston.

Columbia Parish Receives Bequest

Trinity, Columbia, South Carolina, has received a bequest of \$5000 through the will of W. S. Reamer.

League of Nations Is Endorsed

Finding that the message from the Pan American bishops failed to endorse the League of Nations, Bishop Oldham of Albany introduced a resolution declaring that the bishops recorded their "conviction that the principles on which the League of Nations is founded are essential to a peacefully ordered world. We commend the efforts of those associations in each country which are endeavoring to further the interests of the League among respective peoples". The resolution was adopted.

Germantown Parish Has Anniversary

The 125th anniversary of the founding of St. Luke's, Germantown, Pa., was celebrated last week, with Bishop Taitt starting the week of celebration by preaching at a special service on October 18th. St. Luke's, Bustleton, Pa., also marked its 75th anniversary last week with special services at which the Rev. William McClelland, a former rector, and the Rev. Worcester Perkins of New York preached.

Death Takes Sewanee Professor

The Rev. William H. DuBose, one of the most distinguished professors at the University of the South, Sewanee, died last Thursday after an illness of ten days with pneumonia. He had been intimately connected with the university since he was brought there in 1871 by his

father, the Rev. William Porcher DuBose, the first chaplain of the institution. The funeral was held in the university chapel, with Bishop Bratton, chancellor, officiating, assisted by Bishop Maxon of Tennessee and the Rev. Moultrie Guerry, present chaplain of the university.

Missionary Mass Meeting in Philadelphia

A missionary mass meeting was held on October 22nd in Philadelphia, the high point in a month's mobilization of the missionary forces of the 229 congregations of the diocese. Bishop Rowe of Alaska and Bishop Manning of New York were the headliners.

Call to Rally Against War

Declaring that militarism and fascism have kept peace and democracy on the defensive most of the time in recent years, the Federal Council of Churches has issued a call to the churches to rally against the threat of war on Armistice Sunday, November 8th. The statement declares that the churches, by loyalty to their convictions, could save the world from war even now.

The message quotes some of the resolutions of the churches renouncing war and then makes these comments: "The world has heard these bold pronouncements which represent the conscience of the churches. Serious-minded people ask what meaning such statements have in the face of the terrible facts of the pres-

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ent international situation. To what extent will the behavior of the churches be consistent with their conscience when conflict deepens?"

* * *

Scranton Parish Has Anniversary

Bishop Sterrett of Bethlehem and Bishop Cook of Delaware were the speakers at a dinner held on October 21st that marked the 85th anniversary of St. Luke's, Scranton, Pa.

* * *

Girls' Friendly Holds Fine Conference

The fortieth triennial national council of The Girls' Friendly Society met in St. Louis, Missouri, October 26-November 1st. About 500 visitors and delegates from all parts of the country, as well as members of the G.F.S. and Church people in and around St. Louis, heard Miss Sarah Gibson Blanding, dean of women at the University of Kentucky, speak at the opening session on the problems and world questions which confront young people today. Panel discussions took up the subject at two luncheon meetings: one on "Neighbors of Other Races" at which Miss Esther Brown, field secretary of the Woman's Auxiliary, a Chinese girl, and a Filipino student spoke; the other on "The World at Peace" at which Bishop Scarlett Rabbi Isserman of St. Louis, and

Miss Hilda Shaul, director of religious education of Southern Ohio were the speakers.

Young people spoke for themselves in a round table on "Youth Looks at the World", Tuesday evening, October 27th, participated in by boys and girls of St. Louis with Miss Dorothy Fischer, head of young people's work of the National Council as leader. On Friday, the Rev. Frederick B. Atkinson, rector of St. John's Church, Sharon, Pennsylvania, where there is a G.F.S. branch of over 300 members, is to speak on "The Church and Youth".

These large subjects were studied from a practical program point of view in daily discussion groups on "The World Is in Your Town". Afternoon workshops on dramatics, handicrafts, recreation, and publicity also gave practical help to diocesan and branch leaders. There was also a series of morning discussions on "Understanding Ourselves" led by Mrs. Helen Hogue, mental hygiene counsellor for the Highland Park board of education, Detroit, and Dr. Harriet E. Cory of St. Louis. Miss Grace Lindley, executive secretary of the Woman's Auxiliary, is one of the principal speakers at the banquet this Saturday night, together with the national president of The Girls' Friendly Society, Miss Helen C. C. Brent, who opened the

Council and presided all week at the business sessions. Daily morning meditations were given by Bishop Scarlett in the Cathedral. Bishop Scarlett is also the celebrant at the Corporate Communion which closes the Council Sunday morning, All Saints Day.

* * *

Negro Clergymen Tell of Work

Four Negro clergymen of the diocese of Newark stole the show at the meeting of church school leaders and teachers held in Orange, N. J. on October 17th. The Rev. George M. Plaskett said the black belt in the United States was below the Mason and Dixon Line but the black belt of the Episcopal Church was in the second province since there were more Negro communicants of the Church in that area than anywhere else in the country. He compared Negro spirituals with the Psalms, both being slave songs. He then interpreted five oil paintings, the work of Melvin Ray Johnson, Negro artist whose work has won awards in England and Africa as well as in this country. The Rev. Dr. Harper, a medical doctor as well as a clergyman, pointed out that it was easier in the early Church for a Negro to make his contribution than it is today, citing St. Cyprian and St. Augustine and the effect of

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their teaching. Another clergyman told of the advances that his race has made in recent years. The Rev. Louis Berry closed the discussion by pointing out some of the economic aspects of Negro life. They are generally the last hired and the first fired, and he declared that what his people want is not charity but a fair opportunity and a little more justice.

Other speakers at the conference were Mr. Edwin Bonta of St. Luke's, Montclair; Mrs. Arthur Wright of St. James, Montclair and the Rev. Charles L. Gomph of Grace Church, Newark. The speaker at the dinner meeting was the Rev. Louis Pitt of Ardmore, Pa., who pleaded for centering religious education around worship, consecrated leaders and a good program.

* * *

Cincinnati School Formally Opened

The Graduate School of Applied Religion, directed by the Rev. Joseph Fletcher, is to be formally opened on November 4th. The school is a graduate school for young parsons who are particularly interested in the social application of religion.

* * *

Aid for Christian German Refugees

Sixty-one leading Churchmen met recently in New York, under the chairmanship of the Rev. Harry Emerson Fosdick, to discuss what can be done for Christian German refugees. James G. MacDonald, former high commissioner of the League of Nations commission for refugees, declared that the attack of Nazism and Fascism upon the Church is far more dangerous than the attack by Communism. The Nazi regime in Germany, he declared, will not tolerate an international Christianity. John Haynes Holmes, New York clergyman, declared that there was no hope in Germany and that things were getting steadily worse. He told

of going to a Christian church this summer and seeing the police close it and put the pastor out. Shocked, he took the news to the office of an American newspaper but they merely laughed at him and said, "This is not news, it is happening all the time." Plans were made at the conference to raise funds for refugees through church services and mass meetings. The Episcopal Church was represented at the conference by the Rev. W. Russell Bowie, Dean Gates and the Rev. Guy Emery Shippler of the Churchman.

* * *

Tour Diocese with Movies

Bishop Penick of North Carolina is touring his diocese this coming month, showing a motion picture on the work of the Church in the diocese.

cese. With him is Bishop Mitchell of Arizona and Mr. Hobart T. Steele, the head of the diocesan laymen's league.

* * *

British Canon Dies

Canon William H. Carnegie of Westminster and chaplain of the House of Commons, died on October

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19th. He was well known as a scholar and writer and was a frequent visitor to the United States. In 1928, acting for the Bishop of London, he presented a pastoral staff to Bishop Manning of New York, the gift of the bishop and clergy of the diocese of London.

* * *

Wide Circulation of Literature

It was announced last week by officers of the Forward Movement that literature issued by the commission had reached a circulation of five million copies. Bishop Hobson, speaking on the work of the commission at the meeting of the House of Bishops, declared that they were working "for the development of faith in the individual and the sense of membership, or oneness, with the entire Church." Bishop Spencer of West Missouri, in discussing the F.M. in the House of Bishops, proposed a nation-wide preaching mission, but no action was taken.

* * *

Georgia Young People's Leaders Meet

Leaders of young people in the diocese of Georgia held a meeting at the Church center at St. Simon's Island, October 17-18, with Bishop Barnwell as leader. The Rev. Ernest Risley spoke on parish loyalty; Mrs. James W. Griffeth of programs for young people and there was a general discussion on the Christian's job in the community.

* * *

Death Takes Church Leader

Harriette A. Keyser, for many years the executive secretary of the Church Association for the Advancement of the Interests of Labor, popularly known as CAIL, died October 9th in New York. She represented this organization, which was founded by the late Father Huntington, before many notable gatherings, including General Conventions, labor organizations and legislative assemblies. Bishop Potter for many years

the president of CAIL, acknowledged her great influence and did everything to cooperate with her in her efforts to better the conditions of laboring people. In addition to this work she was closely identified with the suffrage movement, being closely associated with Susan B. Anthony. Also she had an active part in the movement for better housing and for the abolition of the sweat shop system in New York.

* * *

Church Schools Hold a Convention

The 22nd annual convention of the church schools of the diocese of Ohio was held in Cleveland on October 14th, with four hundred people present at the dinner which was the top event. The leaders at the sessions were Canon Gilbert Symons of Cincinnati, Dean Hoag of Eau Claire, Wisconsin, Miss Evelyn Buchanan, director of religious education in the diocese of Pittsburgh and the Rev. Charles C. Jatho of Royal Oak.

* * *

Berkeley Dean Tells of European Developments

Dean William P. Ladd of the Berkeley Divinity School, New Haven, recently told a group of people of conditions as he found them in Germany where he spent his vacation this past summer. He met many of the leaders of the German Church, among them the Pastor Niemöller in Berlin and Cardinal Faulhaber at Munich. The Cardinal,

whose Episcopal seal bears the motto "Vox temporis, vox Dei", has long been a worker for international peace and understanding. In an interview with the Dean he expressed great interest in Church unity, and thought his own Church and the Anglican came near together on account of their similar liturgical services. He expressed interest in the



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Stockholm and Lausanne Conferences, and hoped for the success of the forthcoming Oxford Conference. He thought the difficulties Hitler was making for both the Protestant and Catholic Churches in Germany ought to bring those churches together now if ever, but he felt there were grave difficulties. The Cardinal is a peasant's son, a former professor of the Old Testament at Strassbourg, an eloquent preacher, and in every sense of the word a great religious leader.

The Dean spoke of the interest in new liturgical developments which is widespread in all parts of Germany. At Beuron, a Benedictine monastery which is perhaps the chief center for the new liturgical movement in the German Catholic Church, he found an earnest attempt to put the services of the Church into the German language and to draw the congregations into the responsive and musical parts of the services. In the field of architecture he found everywhere the desire to build in the modern style. Nearly a thousand churches have been built in Germany since the war, and hardly one is Gothic. This style of architecture is considered out of date both by Lutherans and Roman Catholics. In Berlin during the Olympic Games the Lutherans set up on exhibition of Christian art where were shown samples of church furnishings, embroideries, glass, grave-stones, and plans of churches. It was an impressive demonstration of the fact that the Lutheran churches are in the field of art leading the whole Christian world today.

* * *

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Holy Comm., Thurs. and Saints' Days,
10:30 A.M.

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Saints' Days: 10:30.

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9:15—Church School.
10:30—Morning Service.

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Weekdays: 10 A.M. and as announced.

Trinity Church, New York

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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 Ser-
mon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fri-
days.

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Rev. R. C. Kell, M.A., B.D.
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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 Com-
munion 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
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Services, Sundays, Holy Communion,
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month.
Morning Prayer and Church School,
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Holy Communion Wednesday and Holy
Days, 10 a.m.

CHURCH SERVICE NOTICES

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The Witness

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sons", series 3 on "The Church Building" and series 4 on "Vestments and Ornaments". Each series may be used for four games, The Calling Game, The Baseball Game, The Drawing Game and the Question Bee. With each set comes a complete list of rules for the playing of four games. The method has been found very effective for church schools and socials and is being used by both children and adults.

* * *

Preachers Told How to Pray

If you did as asked you offered thanks to God for the United States navy last Sunday. It seems it was Navy Day so that recruiting officers send multigraphed communications to the clergy throughout the country (under franked postage incidentally) with the suggestion that they ask God to "guide our leaders that our navy may ever be adequate for the defense and protection of your people." The communication also states that thanks to the radio broadcasting companies, the press and the motion picture industry, as well as to the efforts of governmental agencies, the American Legion, the D.A.R. and other patriotic societies, "Navy Day has developed into a day of serious

thought on the subject of reasonable naval defense." One clergymen that I know wrote to the recruiting officer and informed him that the suggested prayer could be used only in violation of the rubrics of the Prayer Book.

* * *

In the Choir for Fifty Years

The choir of the Redeemer, Sayre, Pa., gave a surprise party after rehearsal on October 15th to Mrs. John Kasper who has completed fifty years in the choir.

* * *

Church Mission of Help Meeting in Utica

The friction that formerly existed between Church and social welfare workers has largely disappeared, declared the Rev. Almon R. Pepper at a meeting of the Church Mission of Help of Central New York, held October 13th at Grace Church, Utica. He said that each group was coming to realize that the other had a contribution to make and that they were therefore learning to work together. Mr. Pepper is the national secretary of the CMH. Miss Olive S. Judson, secretary in Central New York, presented a summary of her work in which she stated that case work serv-

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Trinity Has

Largest Enrollment

Trinity, Church college at Hartford, Connecticut, has the largest enrollment in its 111 years of existence. President Ogilby announces that there are a total of 505 students, filling dormitories and fraternity houses to capacity. Nine new instructors have also been added to the faculty, bringing the total faculty strength to 48 professors and instructors, also a new high. The new chemical laboratory, completed at a cost of half a million, was dedicated on October 9th, and was declared to be the best in the country by the representatives of 42 large colleges who were present for the occasion.

* * *

Albany Dean Is Welcomed

Bishop and Mrs. Oldham entertained the congregation of All Saints cathedral on October 21st to welcome the new dean and his wife, the Very Rev. and Mrs. Edward Welles. . . . Deaconess Margaret Booz of Nevada gave the address at the semi-annual meeting of the diocesan Auxiliary on October 15th, meeting at the Messiah, Glens Falls. . . . St. Luke's, Troy, observed its 70th anniversary on St. Luke's day. The parish was organized in a mechanics hall in 1866. . . . An altar, produced by Rambusch, and three windows made by Wilbur Burnham, were dedicated at St. Luke's, Mechanicville, on St. Luke's Day.

* * *

New Secretary for Social Service

The Rev. Almon R. Pepper has accepted the National Council's appointment as executive secretary of the department of Christian social service. It is to be a part time job since he is also to continue as national secretary of the Church Mission of Help.

* * *

Reaching Isolated in Colorado

In Colorado Church work among the isolated now reaches 3,200 people in 62 of the state's 63 counties. This means that these people, to whom Church attendance is impossible, are reached personally at least once a month by the teaching office of the Church.

* * *

Sheriff Is for the Church

Sheriffs get together sometimes to compare notes. At such a meeting in Richmond the sheriff of Page County, Virginia, said he wished it were possible to appropriate money to the Episcopal Church with which

to establish missions in all the "hollows" of the county, for then there would be no need of larger jails. The only place in the county about which he never had to worry, the sheriff said, was Pine Grove Hollow, because of the work of St. George's Mission there.

* * *

He Built for the Future

At a place with the very discouraging name of Mengnanapuram, almost at the southern tip of India, a church that holds 2,000 people was built some years ago when there were just twelve Christians in the

village. The region was thickly populated and the architect and builder, the Rev. John Thomas, had faith. He made a "beautiful majestic church" with a spire 184 feet high. Today the whole village is Christian and in neighboring villages within a radius of eight miles, forty-five chapels have been built.

SECOND THOUGHTS

(Continued from page 2)
fense of democracy in the hands of a legally elected government against the violent attempt to overthrow it by Fascist reaction. No Christian who cherishes either religious liberty, or the principle of democracy and liberty can fail to support those who are sacrificing their lives in beating back this desperate attempt to return to feudalism and the rule of privilege in the hands of Fascists.

Hymnals and Prayer Books for Thanksgiving and Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as contribution to the work of the Church.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation, so far as possible.

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