

The **WITNESS**

CHICAGO, ILL., NOVEMBER 19, 1936



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CLERGY NOTES

CHINN, A. B., rector of All Saints, Carmel, California, has resigned, effective March 1, 1937.

CROFT, FREDERIC, Durant, Oklahoma, has been appointed chaplain of Episcopal Church students at Northwestern University, Evanston, Illinois, with Mrs. Croft appointed as student worker.

HADEN, CLARENCE R., JR., was advanced to the priesthood by Bishop Moore on November 11th at St. John's, Fort Worth, Texas. He is in charge at Greenville and Denton, with residence at Denton.

HIGGINS, JOSEPH, priest-in-charge of Calvary, Chicago, has been appointed in charge of St. John's, Lockport, Illinois.

LAFERSKI, DOMINIC, member of the Cathedral Shelter staff, Chicago, has been appointed priest-in-charge of Calvary Church, Chicago.

LEWIS, THOMAS D., rector of Lexington Parish, diocese of Southwestern Virginia, resigned, effective October 31st. The parish comprised work at three centers, Amherst, Clifford, and St. Paul's mission near Amherst.

MEZICK, FRANK, has resigned as rector at Arrington, Virginia, effective between January and June, 1937, on the calling of a new rector.

OTIS, CHARLES P., of the Cowley Fathers, recently on the staff of St. Mary the Virgin, New York, has been elected rector of the Advent, San Francisco, a parish which he formerly served as rector.

SCHAAD, JULIUS, announced here as rector of St. Paul's, Augusta, Georgia, is not the rector but is temporarily in charge pending the calling of a rector.

WATTS, HARRY, canon of the cathedral, Denver, has been given a leave of absence due to illness. His temporary address is Hotel del Coronado, Coronado Beach, California.

SECOND THOUGHTS

THE REV. W. S. SLACK, clergyman of the Diocese of Louisiana: A man apparently between 50 and 60 years of age, weight about 160 pounds, quick in his movements, clad in a black clerical suit, wearing a clerical collar, is passing through the country asking for gasoline to carry him to the next station. He claimed to be named Holt, and to be from Ohio. Was on his way to preach at St. Mark's Church, Shreveport, ten days ago, but has not yet shown up there. He was of rather a pleasing appearance, with a voice that carried well. There is no clergyman by the name of Holt of our Church, so the Living Church Annual reports, as living in Ohio. He appeared in Leconte, Louisiana, at 10 p.m., claiming to know Rev. James M. Owens, for whom he was to preach Sunday before last, but did not know me, and gave a fictitious name for the Monroe clergyman of our Church. Look out for him.

BISHOP IRVING P. JOHNSON: May I call the attention of our readers to a booklet, "The Church, Her Purpose," written by Miss Agnes E. VanKirk, of 206 East Penn Street, Philadelphia. It is a book that teachers of senior classes in Sunday schools and of adult classes should secure, as it is both a compendium of theology and also a book of reference. It shows the divine purpose of the Church and sketches the method by which its grace has been brought to us through the centuries. The price of the book is twenty-five cents.

REV. CLAUDE S. HARKEY, chaplain of the U. S. Army hospital, Denver: We have received a subscription to THE WITNESS through the courtesy of Bishop Ingley. We have approximately 750 patients to whom the paper will be a real blessing. I have just read the first copy and believe the editorial by Bishop Johnson and other subject matter to be unsurpassed. We sincerely thank you for this splendid contribution of good literature for a great cause.

Managing Editor's Note: There are institutions scattered throughout the country that should receive THE WITNESS each week—hospitals, prisons, libraries, church homes. There are also many individuals who desire the paper but have to cancel their subscriptions for financial reasons. It is for this purpose that THE WITNESS FUND is maintained, which can be drawn upon to enable us to send the paper to these people and institutions. In renewing your own subscription won't you add a bit for this Fund? Acknowledgements will be made in our columns.

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CHURCH AND STATE

By

BISHOP JOHNSON

THERE seems to have been some disappointment that the House of Bishops failed in its message to deal with the political and economic questions of the day. I am one who believes that in the long run any institution which attends strictly to its own business will achieve its purpose better than one which attempts to meddle with other matters.

However, let me state that as a citizen of the United States, a bishop has the same right to express his views as any other citizen but that in his representative character as a bishop he has no right to use that office as an agency for promulgating such views.

By the same token the House of Bishops is a representative body, whose business it is to bear witness to the faith and to prosecute the task which has been committed to it, but such commission does not involve its participation as a House in secular affairs which belong to the state.

For example, it is the business of our educational system to produce men who have the intelligence to vote; just as it is the business of the Church to produce men who have the integrity to support just and righteous legislation, but neither college nor Church exist to tell the state what it should do in each particular case, which always has two sides. When they do this they will impair rather than further the ends which they pursue.

In the first place Christ's Kingdom is not of this world and friendship with the world is very apt to be enmity to Christ. The Church cannot be yoked together with unbelievers in a joint effort to improve society, for it will inevitably end in the state dominating, if not destroying the Church when it has achieved its objective.

The things rendered to Christ and the things rendered to Caesar should be separated and not confused.

LET US consider a case in history. There is no question but that slavery is something opposed to the Gospel. In the war between the states, churches on each side took part in the war. That was true so far as individual clergy for this Church were concerned. But this Church itself put forth no pronouncements, with the result that after the conflict the house-

hold of faith came back to unity while those churches which took part on one side or the other have not yet been reconciled to one another. The interesting feature is that the clergy on each side were sure that they represented the divine will. The most permanent thing that resulted was the rending of their unity.

Such a pioneer saint as Bishop Kemper never referred to the war in any public discourse, although the atmosphere around him was charged with electricity. Such men as Kemper in the North and Atkinson in the South retained their Christian fellowship through it all.

The Church as an institution is for all classes of men, whether capitalists or laborers, and each man in either class is responsible for his acceptance of the invitation.

If the bourgeoisie respond more generally than the proletariat, we can learn from our Lord that the excuses of the former will result only in our Lord compelling the proletariat to come in that His wedding may be furnished with guests.

He still sits in the seat of Justice and the claims of Lazarus will be heard and the protestations of Dives overruled.

In my younger days I joined the Knights of Labor, only to discover, as I told them, that they differed from Mr. Jay Gould chiefly in the fact that he had the money and they hadn't, because I found them as unsympathetic with the class below them in the panic of '93 as the capitalists of that day were inconsiderate of them. At that time I made up my mind that while there were individual capitalists and laborers who followed our Lord and loved Him, that in neither group were the leaders at all interested in His Gospel in its implications for the rich and the poor.

It probably is true that the capitalists have been in the saddle during most of my life time. It is also true that if the solution of questions were in the hands of the leaders of labor, there would be no more love, joy and peace than there had been before.

IT IS all right for the Church to repudiate war, but war is a symptom, not a disease, and the only way that it can be prevented is by developing people who do not hate one another and who try to understand the

other person's viewpoint. When it comes to classes I think that we are all miserable sinners in our prejudices and in our passions, and that war will not be eliminated until we produce a group of people who love God and forgive one another. If I should find such a group outside the Church I would gladly give them my personal support. But it takes the same kind of people to compose a decent nation as it does to create a decent neighborhood, and if love fails there is nothing else that can take its place.

Without love the world reverts to the habits of the jungle and so I believe it to be the paramount duty to preach love regardless of class to those who are seeking the Kingdom of righteousness. And this spiritual remnant is never visible to the eye for its very virtues debar it from advertising itself.

Real prophets have always talked to small groups and have been despised by the populace, but men like Isaiah and John the Baptist, as well as St. Paul, visualized the realities of life in spite of this opposition. They were voices in the wilderness crying for righteousness and they were laughed at for their idealism.

What the Church needs is a revival of its basic virtues and then and then only will it leaven the whole lump.

Perhaps the greatest damage is caused by calling any of the states Christian nations, when Christ has been taboo in their deliberations. These so-called Christian nations have given slavery to the Negro, whiskey to the Indian, opium to the Chinese, and warlike ambitions to the Japanese, which before its contact with western civilization had practically no wars. There is no more enthusiasm for Christ in modern diplomacy than there was in the Roman Empire. It is true that the Church did ally itself with imperial Rome, but in doing so it nearly lost its soul.

The present situation in Europe ought to teach us that the more we have to do with secular states, the less influence we have over the passions of the populace. I fully realize that note of infallibility with which men propagate political and economic systems as panaceas for human ills, but I believe that the only cure lies in the number of those who hunger and thirst after righteousness.

Love, joy and peace will never come to us by being imposed upon us from without, but only as it grows up in the soil of human hearts aglow with the love of Christ.

That seems to me to be a sufficiently difficult task to engage all the resources that the Church has at its command.

During their lifetime neither Christ nor St. Paul made a dent on the Roman Empire. They merely sowed the seed which brought forth fruit here and there in human soil. The war in Spain illustrates the fact that apart from a living Christ men still have the habits of the jungle.

The Church and the state have different objectives and therefore "the way" is different. They separate at the forks of the road; they travel over different pavements; they seek different ends.

Belief in a personal God, demanding certain ethical conduct and ending in our Father's house is one path. Belief in Caesar, with standards of expediency ending in a totalitarian state seems to be the other. They are hard to merge.

Thanksgiving

By

LAURENCE F. PIPER

THANKSGIVING should always have a prominent place in our prayers and the Church seeks to instruct us in this by making thanksgiving a regular part of the daily offices and also of Baptism and Holy Communion. Through the Prayer Book we have been accustomed to include the giving of thanks as a normal part of our worship. Most of us ought to be more familiar than we are with the thanksgivings that begin on page 50 of our Prayer Book, for it is the unhappy experience of many of our priests that people often ask for special prayers but seldom return to ask for the giving of thanks when their prayers have been answered. The common politeness that is found among most people who habitually say "Thank you" for even slight favors is conspicuous by its absence in many instances when the "Thank you" should be addressed to Almighty God.

A trained Christian realizes that thanksgiving is more than good manners toward God, for his sense of responsibility as a steward of God's bounty teaches him that the surest proof of his thankfulness is evidenced by a right use of that which has been given. We are all familiar with the disappointment that comes to us when we have made a present to someone and have been properly thanked but then have found out that the recipient has carefully put our present away and never made use of it. Lest we assume the same attitude toward God's gifts, the Church in the various prayers of thanksgiving puts on our lips even as we give thanks, a prayer for the right use of what has been vouchsafed us. In the General Thanksgiving of the daily offices we pray "that our hearts may be unfeignedly thankful" and then go on to ask that we may show forth God's praise not only with our lips but in our lives, doing something about it, in other words, not content with having said a formal "Thank you." In the Thanksgiving of the Communion service, after giving thanks for the blessing of the Communion and for reincorporation into the mystical body of Christ, we are reminded by this prayer that we need God's grace that we may continue in that holy fellowship.

In the special prayer of thanksgiving that we use on Thanksgiving Day we thank God for His blessings on this nation, but as good citizens both of this world and of the heavenly, we recognize our obligations and ask for a just sense of God's mercies "such as may appear in our lives by an humble, holy, and obedient walking before Him all our days!" We should lay this to heart and govern our lives by this thought. A Thanksgiving Day rightly kept by the people of God might change the course of the world.

THE TEACHINGS OF JESUS

By
WILLIAM TEMPLE
The Archbishop of York

OUR Lord came to people who had inherited the Old Testament. He assumes what we may call the upshot of the whole Old Testament's development. Let us remember that the disciples of our Lord were people to whom the religion of Israel was a living and growing tradition. Our Lord had some hard things to say of that tradition where it departed from the authentic word of God, but He recognized its existence and its influence in their lives. It was a living thing, being perpetually worked out in relation to the problems of their own lives in their own time. And, consequently, it must necessarily have come about that there would be different parts of the Old Testament which had for them a vital spiritual power which they would not have found in other parts.

It has taken the efforts of critical scholarship, for which we ought all to be profoundly grateful, to restore to us the same attitude to the Old Testament which was natural and inevitable to the people among whom our Lord came; for this has enabled us freely and without embarrassment to distinguish between the spiritual levels that are represented in it and to notice the development in spiritual insight and understanding which, no doubt with some ebb and flow such as is characteristic of all human movements, is none the less quite discernible so soon as we are able to follow the course of the Old Testament in the order in which it was actually composed.

What modern study has done for us is not to remove the Old Testament from the position which it held for the first disciples, but, on the contrary, to restore to us, for whom it was not in the same sense a living tradition, that sympathetic attitude toward it which was natural at that time.

And if we want to know the upshot of the Old Testament, we shall not look for specially striking texts wherever they may happen to appear, but we shall watch the trend of the progressive understanding of God which the modern study of the Bible has in an altogether fresh way enabled us to trace out.

For the Old Testament prophets, God is righteous indeed, but first as King and Judge and (though the word is used and in the later writings with increasing frequency) not so prominently as Father. In our Lord the righteousness of God is finally interpreted as Love, and the conception of God as Father takes priority over the conception of Him as Sovereign and Judge. These are not eliminated. He is still the King of the world. His law still prevails over all things that happen. Not one sparrow falls to the ground apart from Him. And if this law is broken it will vindicate itself in the judgment that ensues. God is King and Judge, but these are not the first thoughts of Him. If we make them the first thoughts, we shall misunderstand the whole of man's relationship to Him. First and foremost He is our Father and we His children.

St. Peter, as you remember, once asked our Lord what they were going to get for the sacrifice that they had made in order to follow Him. And He says that everybody who has made a sacrifice for His sake is in fact abundantly rewarded even in this life and will receive in the world to come life everlasting. But He goes on to tell the parable of those laborers who were waiting in the market place to be hired. Some were hired early and worked all day; and some were hired when the day was getting cool and there was only one hour left of working time. Then the employer calls them up and pays them off in the reverse order as though to quicken in the men who had worked all day an expectation which he was not going to satisfy. When they very naturally grumbled, his answer is, "Is it not lawful for me to do what I will with mine own?" We, most of us, wish to cry out, "Yes, lawful enough but not reasonable."

Surely what our Lord is saying in answer to that inquiry of St. Peter's "What shall we have therefore?" is that if that is what you are interested in, you are going to be disappointed with what you get. If you will think of God as a taskmaster who sets you work to be done, and rewards you, and what you are interested in is only the reward, you will be dissatisfied with the reward, because what is offered is something which in that frame of mind you cannot appreciate.

GOD is not a taskmaster or employer; he is our Father. Did you ever hear of an elder son in a family who made it a matter of grievance that his younger brother received as much of his father's love as he himself did though he had been a loyal son for more years? We should not regard his loyalty as worth much if he were capable of making such a complaint. In the family where the chief happiness is the love that unites the members together, no one stops to ask whether someone has earned a little more or not. All these considerations sink out of sight.

Our Lord is saying in that parable—in answer to St. Peter's question, "What shall we have therefore?"—"You will have plenty; but if you are chiefly interested in what you will have, you won't like it much, because what God is offering you is not the kind of thing that can give satisfaction to a selfish heart. What He is offering is just His own love and the fellowship with Him in which that love may be enjoyed."

To one whose heart is open to love, that is the greatest joy in the world. If we think of some friend to whom we are especially attached we do not immediately think of what kind of presents he is likely to give us, but we are glad when we can be with him and we are glad when we can give him pleasure. That is what loving is. That is what loving God is no less than loving men, that we should be glad to be with Him and glad

when we can please Him. But it has no consideration of what we are going to get out of it.

This teaching of the divine Fatherhood does contain a very strong element of judgment because it condemns what is always our natural attitude toward God. We all begin by thinking of Him as a source of supply of good things. And He is. That is what makes it so difficult to escape from this thought of Him. But if we think of Him chiefly as a supply of good things, we shall never win through to the best of the things that He supplies, which is just the enjoyment of fellowship with Himself. Our Lord takes in fullest earnest His teaching concerning the Fatherhood of God and our membership in His family as His children.

In doing this our Lord finds himself, so to speak, rewriting the old law. If you are thinking first of His teaching, it is there, I think, that you have the chief evidence of His divine status, for He admits the divine origin of the law and then rewrites it. That is a divine function. No one else may do it except God. In the Sermon on the Mount there is the full doctrine of the deity of Jesus. No one except God has the right to say, "It was said (said by God) to them of old time; but I say unto you."

In the new revelation that He gives here, we find precisely the exaltation of divine love above that stage of justice which consists in the apportionment of rewards and punishments. We are to love our enemies in order that we may be children of the Father who is in Heaven, who is indiscriminating in His love, making His sun to rise on the evil and the good and sending the rain on the just and the unjust. We are to be perfect in the way that our Heavenly Father is perfect.

And so the teaching in which our Lord carries to its fulfilment the revelations in the Old Testament implicitly contains the claim that He is Himself the God of whom He speaks.

Talking It Over

By

WILLIAM B. SPOFFORD

THE ARCHBISHOPS of Canterbury and of York have given their approval to the armament race. The former, addressing the Canterbury diocesan conference, said that the pacifist position if pressed to its logical conclusion would bring about greater evils than it sought to avoid. There are always men in any community, he said, who would not be impressed with non-resistance and would take advantage of it. In the use of force, he declared, all depends upon the motive and intention—used for national aggression it is wrong, for defence it is right. Someone might have reminded the Archbishop that every nation in using force has justified it on the grounds that it is defence, with the Big Man of Italy ever selling that silly idea to the people of Italy when he sent them off to Ethiopia. The Archbishop of York followed with a statement in which he expressed his agreement with the British government's decision to rearm. He did, however, point out that armaments bring with them great temptations which

must be guarded against—just how he did not state. Likewise the Bishop of Winchester, addressing his diocesan conference, expressed his conviction that the Christian is justified in supporting the policy of national rearmament "when his country is unprotected in the midst of armed neighbors." Though war is a scourge inflicting misery, he declared, and is irreconcilable with the teaching of Christ, it might sometimes be the lesser of two evils when the choice lies between war and the loss of freedom. It is the same old stuff of 1914-1919 over again.

BISHOP JOHNSON, editor and Bishop of Colorado, recently visited the Church of the Ascension, Pueblo. Time came for bed at the rectory and he was told that he was to sleep in the twin-bed room. Silence reigned for a moment upstairs. Then down boomed the Bishop, "Say, Jim, which side shall I take, the Epistle or the Gospel?" He took the Gospel side and preached in his sleep most of the night.

ALL BRITISH BISHOPS do not support war. Bishop Barnes of Birmingham, preaching recently at Oxford University, declared that those who make Christ bless war have a bad case. He offered a few practical suggestions which brought the charge of "nonsense" from Duff Cooper, British war secretary. Said the Bishop, "Abandon economic nationalism. Place all the crown colonies under the League of Nations so that they should be subject to true international control with equal opportunities for all the powers of Europe." He concluded by saying that the curtain may be rung down on western civilization. "But Christianity will emerge again and then, in loyalty to Christ, men will try anew to build the Kingdom of God upon earth."

AFFAIRS are rapidly developing to the point, in the Church and outside, where to stand for democratic government stamps one as a red. It is becoming increasingly clear that the Roman Church has become the ally of Hitler and Mussolini, thus becoming one of an international triumvirate that is determined to destroy democracy and restore autocracy. Now *The Living Church* joins forces with them by cracking down on Bishop Robert L. Paddock and other Churchmen for having a good word for the only government in Spain, the one elected by the people. The usual smoke screens are used in the attack—those fighting for democratic government are accused of being communists and atheists, just as those fighting for justice and freedom throughout the ages have been charged with being enemies of God and religion. To say that the government of Spain is communist is nonsense. In the recent elections the best the communists could do was win a dozen seats in the Cortes, or parliament, out of a total of 473. Workers, progressives, conservative republicans and a considerable number of Roman Catholic priests are solidly behind their elected government, fighting to save it from the fascist forces that are backed by Hitler and Mussolini, and employing the Moors and the Foreign Legion to do their fighting for them. As for the laity of the Church in Spain they apparently are backing their government. Thus Ossorio Y. Gallardo, one

of the most prominent Catholic laymen of Spain, and a conservative politically, said recently, "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."

The struggle in Spain is a struggle between reaction and progress; between human rights and property rights; between Democracy and Fascism. If the Church there, because of her vast property interests, is so unenlightened as to line up with the rich landlords and the caste army in an effort to put down the democratic government of Spain it merely means the end there of organized Christianity, regardless of the outcome of the present armed struggle. It seems clear that the Roman Church has made terms with fascist forces throughout the world and is lining up on that side against democratic governments. Which is all the more reason why other churches, and particularly the Anglican Churches with our traditions of freedom and democracy, should remain true to our heritage. We may be the saving remnant yet.

I SPOKE the other evening at a mass meeting in Albany. On the platform beside me was a Spanish worker—his trousers frayed, his coat ragged, toes sticking out of his boots. He spoke in Spanish for three minutes, pleading with the audience to support the people's government of Spain, and it was an address that might well be the envy of a trained orator. When he came back to his seat I asked him if he was a Catholic. "Yes, I am a Catholic. I go to Mass every Sunday. But I want to spit in the face of the priest." The humble of this earth, who have always been the ones to love Christ, are waking up to the fact that the Church invariably lines up with privilege. It is a sorry day for organized religion in any country—Russia, Mexico, Brazil, Spain—when practicing Christians get that idea into their heads.

A Litany

God have mercy upon us miserable sinners,

God have mercy upon us miserable sinners.

For our ignorance and our greed which have brought to multitudes starvation in the midst of plenty,

Lord, have mercy upon us.

From sense of our own virtue at some slight charity to the unemployed,

Good Lord, deliver us.

From luxury and display, while many have not where to lay their heads,

Good Lord, deliver us.

From heedless comfort in the security of our homes, while families of the poor are evicted from the tenements, their children and furniture upon the street,

Good Lord, deliver us.

From spending billions for battleships while the unemployed live upon a crust,

Good Lord, deliver us.

From methods of private or public relief which save the bodies of men but destroy their inmost spirit; from hurting the finer sensibilities of men and women, robbing them of their pride and self respect,

Good Lord, deliver us.

From false notions that by preaching we can save the souls of men, while unemployment breaks their hearts, unbalances their minds, destroys their homes, tempts them beyond measure, visits want and disease upon their children; turns the heart to bitterness, hatred and rebellion, or to hopelessness, despair, and death,

Good Lord, deliver us.

From ever forgetting the forlorn figure of the unemployed; from failure to see that our social fabric is as shabby as his coat, and that our heads must bow in equal shame with his,

Good Lord, deliver us.

From satisfaction with any revival of trade or renewed prosperity while multitudes can find no work,

Good Lord, deliver us.

That our conscience may know no rest until unemployment is abolished,

We beseech Thee to hear us, good Lord.

That it may please Thee to guide us quickly into the good life in which there shall be peace and plenty; a sharing of labor and leisure and joy by all the children of men,

We beseech Thee to hear us, good Lord.



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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Whether more work and authority shall be given to provinces is a matter that will again come before General Convention when it meets next fall in Cincinnati. Bishop Parsons of California is the chairman of a commission that is to report on the matter and they have already issued a statement for consideration, after consulting with officers of the National Council. They maintain that the national departments of religious education and social service should be advisory with the provinces promoting their own programs in these fields. Likewise the field department would work more efficiently and economically if under provincial direction. A step in this direction, as you doubtless know, has already been taken by the National Council in proposing that each province have a secretary, paid for jointly by the national office and the province. The commission also recommends at least one full time secretary for each province in order that the provinces may be equipped to assume larger responsibilities. The report is signed by Bishops Parsons, Oldham, Ingley and Washburn, the Rev. Charles F. Blaisdell, the Rev. Malcolm Taylor, who functions in New England as provincial secretary and is the only one in existence at the moment, and by Messrs. Charles L. Dibble and Louis F. Monteagle.

Bishop Fiske Preaches Before President

On the Sunday following the election Bishop Fiske, retired bishop of Central New York, preached in Washington and had President and Mrs. Roosevelt in the congregation. Just what he told them is not reported beyond a brief paragraph in Mrs. Roosevelt's syndicated column "My Day" in which she said that the Bishop's text was "What does it profit a man to save his life", which she seemed to feel was something to think about. Few of us in preaching I suppose can boast that our congregations remember even the text.

Synod Meets in Buffalo

The synod of the second province met in Buffalo on November 10th and heard the Rev. Theodore Wedel, national secretary of college work say that "Christian standards no longer play a part in the life of American people. Christian culture as such is vanishing from the educational processes. Indeed I might venture upon a generalization that



BISHOP STERRETT
Speaks at Peace Mass Meeting

never in the history of the world has religious culture played so small a role in the training of the young as it does in America today." There were 15 bishops and 100 priest and lay deputies attending the synod.

California Parish Has Anniversary

Trinity, Redlands, California, celebrated its 50th anniversary on November 1 and 2, and fifty years on the Pacific Coast is a long time. There was a service on All Saints Day and a dinner on Monday at which letters were read from Bishop Manning, Bishop F. F. Johnson and the Rev. Charles F. Blaisdell, all former rectors. The present rector is the Rev. William Cowans. Bishop Stevens was the headliner at the dinner.

Churchmen Aid Striking Seamen

Church people in Baltimore, led by Miss Elizabeth Gilman, have organized a citizens committee to aid the striking seamen. In a statement issued by the committee it is stated that they propose to supply food and clothing to the strikers so that "the morale of the men may be kept high and the strike continued." Serving on the committee are the following Episcopalians: Miss Gilman, the Rev. W. Owings Stone, the Rev. Don Frank Fenn and Professor Gertrude Bussey of Goucher College.

Young People Meet in Lynn

Young people from parishes on the north shore of Massachusetts met at St. Stephen's, Lynn, to discuss how the young people of the diocese might cooperate with the Forward

Movement. The speaker was the Rev. Arthur M. Sherman who was in the city conducting an eight day mission at St. Stephen's.

Bishop Sterrett at Mass Meeting

Bishop Sterrett of Bethlehem was one of the speakers at a great mass meeting held on Armistice Day in Madison Square Garden, New York, on behalf of peace. Others on the program were Senator Gerald Nye, Norman Thomas, the Rev. W. Russell Bowie, Rear Admiral Byrd and Mr. Luggi Antonini, vice-president of the International Ladies Garment Workers.

Bishop Rowe Preaches in New York

Bishop Rowe of Alaska was the preacher last Sunday at St. Bartholomew's, New York City. He also confirmed a class.

New Chapel Dedicated in New York

All Saints' Chapel was dedicated at the Church of the Ascension, New York City, on November 8th by Bishop Manning. It is set aside primarily as a mortuary chapel but has been so designed as to be used for other purposes. The Rev. Donald Aldrich is the rector of the parish. A large class was also confirmed by Bishop Manning at the service.

Graduate School Formally Opened

The Graduate School of Applied Religion, Cincinnati, was formally opened on November 4th when Bishop Hobson was the speaker at a devotional service. The school supplies an "internship" for the young seminary graduate in order that he may be better equipped for his duties in the ministry. The Rev. Joseph Fletcher is the director. The school is a development of Dr. W. S. Keller's summer school and he is the guiding genius behind the development of this all year around affair.

Improvements in Denver Church

St. Barnabas, Denver, has greatly improved its property in recent months. The Auxiliary raised funds for the renovation and decoration of the parish house; new pews have been installed in the church and also a new organ, dedicated on All Saints Day by the rector, the Rev. Charles H. Brady.

Peace Meeting in Providence

The Rev. W. Appleton Lawrence, bishop-elect of Western Massachusetts, was the chairman of a mass meeting held in Providence on

Armistice Day, with nine organizations cooperating in the undertaking. The speakers were Professor J. Anton De Haas of Harvard and Rabbi Louis Newman of New York.

* * *

Social Service Work in Englewood

St. Paul's, Englewood, New Jersey, where the Rev. James A. Mitchell is rector, is cooperating closely with the social service agencies of the city as a part of their Forward Movement program. A parish committee consisting of a physician, a pediatrician, a dentist, a lawyer and a professional social worker has been organized and their services placed at the disposal of those of the parish who are in need.

* * *

Mass Meeting for Christian Refugees

A mass meeting for Christian refugees from Germany is to be held in New York on November 22 at St. Nicholas Collegiate Church. Its purpose is to focus attention on the non-Aryan Christians and other non-Jewish refugees, and will endeavor to correct the false impression that the refugee problem is exclusively a Jewish one. The leading speakers will be the Rev. Henry Smith Leiper, executive secretary of the Universal Christian Council of Life and Work, and the Rev. John Haynes Holmes, pastor of the Community Church, both of whom recently visited Germany to study conditions. Bishop Manning is to deliver the invocation and the Rev. Robert W. Searle, secretary of the New York Federation of Churches, is to preside.

* * *

A Report From Headquarters

Declaring that "our missionary work is entitled to share in our increased incomes", Lewis B. Franklin, treasurer of the National Council, issued a statement as of November 5th showing that the percentage paid on amounts due to November first was higher than it had been in recent years on that date. There is still a half million dollars to be collected before the end of the year to complete expectations.

* * *

Problems of American Labor

An institute on "Problems of American Labor" was held on November 14-15 in Cincinnati under the auspices of the local chapter of the Church League for Industrial Democracy. Mr. Stanley Matthews, president, presided at the opening session at which the Rev. Joseph Fletcher spoke on the history of organized labor. Later in the day Miss Alice Rex, field secretary of the C.L.I.D., spoke on the efforts of the

sharecroppers to organize and also told of the work at the Delta Cooperative Farm. On Saturday evening Miss Esther Brown, national field secretary of the Woman's Auxiliary, spoke on "The Struggle of Negro Labor." On Sunday morning a service was held at St. Paul's Cathedral at which the preacher was the national secretary of the C.L.I.D. The institute came to a close Sunday afternoon when Dr. William S. Keller told of plans of the League for General Convention next year; Miss Helen F. Topping, of the staff of the Cooperative League of Cincinnati spoke on the relationship of the cooperative and labor movements and the national secretary presented a summary of the conference.

* * *

National Secretary in Providence

The three convocations of the diocese of Rhode Island met at the Redeemer, Providence, on November 5th and heard addresses by the Rev. Theodore Wedel, national secretary of student work, the Rev. John H. Wright, in charge of the educational program of the Narragansett convocation and Miss Anne Vernon, diocesan secretary of social service.

* * *

Bishop Johnson Honored by His Clergy

Bishop and Mrs. Irving P. Johnson were the guests of honor at a luncheon on November 5th given by Bishop and Mrs. Ingley. The occasion was the 70th birthdays of both Bishop and Mrs. Johnson and all the clergy were there to do them honor. They presented them with a nice comfortable chair for their home, apparently figuring that people as active as these two deserve a good place to rest.

* * *

Don Frank Fenn in Providence

The Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, was the speaker at the Churchmen's Club of Providence on November 12th.

* * *

Death Takes Rector's Wife

Mrs. Laura T. Hull, wife of the Rev. Philip W. Hull, rector at Worthington, Ohio, died on October 31 after a year's illness. She was an experienced social worker, formerly supervisor of case workers in the associated charities at Columbus, Ohio.

* * *

Dean Roberts Instituted

Dean Paul Roberts was instituted as dean of the Cathedral of St. John's-in-the-Wilderness, Denver, on All Saints' Day by Bishop Johnson,

who also preached. The service also marked the 25th anniversary of the first service held in the present cathedral building. Also a new stained glass window was dedicated, the gift of Mr. Patterson C. Fisher in memory of his family. Dean Roberts was formerly the rector at Colorado Springs and succeeds Bishop Dagwell at the Denver Cathedral.

* * *

A Real Service of Baptism

Fourteen colored babies were baptized recently at St. Philip's, Hawkinsville, Ga., by the Rev. Robert H. Daniell, diocesan missionary.

* * *

A Baby Clinic at Anvik

The Church has started a baby clinic at Christ Church Mission, Anvik, Alaska. All the mothers of the community brought their babies to be examined, with most of them found to be in good health. In recent years the birth rate at Anvik has been considerably in excess of the death rate so that the losses in population due to the influenza epidemic in 1927 will soon be replaced.

* * *

Clinic in Religion and Health

Three churches in Price Hill district of Cincinnati have joined forces in conducting a "clinic in religion and health" with meetings on six successive Sunday evenings. The churches taking part in the effort are the Presbyterian, the Methodist and our own.

* * *

Chinese Student Heads Church Group

Joseph Yoh, a Chinese student, has been elected president of the Church students organization at the University of Chicago. The organization, named after Bishop Anderson, holds monthly meetings and dinners and is under the direction of the Rev. Edward S. White, rector of the nearby Church of the Redeemer. Bishop Stewart was the speaker at the first meeting.

* * *

Conferences On Preparation for Marriage

The clergy of the diocese of Pennsylvania have joined forces with the social service department of the diocese for a series of clergy conferences on marriage preparation. The first was held last Monday evening when the speaker was Dr. Lovett Dewees, assistant medical director of the state's hospital for mental diseases. On November 16 the speaker was Dr. Earl D. Bond of the same hospital; Miss Betsy Libbey, director of the family society of Philadelphia, is the speaker on the 23rd while the Rev. Ernest C. Earp, rector at Bryn

Mawr is to speak on the spiritual preparation for marriage at the meeting on November 30th.

* * *

Conferences in Diocese of Easton

Regional conferences in the interest of the Forward Movement were held in the diocese of Easton (Maryland) on November 10th, 11th and 12th, with the Rev. Noble Powell, rector of Emmanuel, Baltimore and the Rev. F. Bland Tucker of Washington, the leaders. Each conference closed with a mass meeting at which Bishop Davenport spoke.

* * *

Russians Meet in Chicago

All bishops of the Russian Church in the Western Hemisphere are holding a meeting this week in Chicago, November 17-22. This is the first meeting of the entire group since various branches of the Russian Church were brought together. Bishops are present from Alaska, Canada, the United States and Central American countries. The welfare of the Church throughout the world is being discussed.

* * *

Tribute to Jew of Cincinnati

In recognition of the leadership given to social religion by the late Dr. Isaac Max Robinow, the Cincinnati chapter of the C.L.I.D. recently passed a resolution in which they paid him homage for his pioneer

work for social security, "one of the cardinal elements of the Christian life—a life more abundant". The resolution received wide publicity in the Cincinnati newspapers as an example of religious fellowship.

* * *

Rufus Jones Preaches at Philadelphia Parish

Rufus Jones, Quaker professor at Haverford College, gave the address at an Armistice Day service held for Church people of the diocese of Pennsylvania at Holy Trinity, Philadelphia. The service began with a celebration of the Holy Communion with Bishop Taitt at celebrant.

* * *

Trust Fund for Diocese of Erie

The diocese of Erie has received a trust fund of \$24,000 from Mr. Charles H. Strong, a member of the cathedral congregation at Erie, the interest of which is to be used for diocesan work.

* * *

Berkeley Sells Part of Property

Part of the land on which the Berkeley Divinity School was formerly located in Middletown, Connecticut, has been sold to a local newspaper for \$10,000, it was announced last week following a meeting of the trustees in New Haven, where the school is now located. This property, heavily taxed, was a real drain

on the resources of the school so that this sale considerably relieves a burden. It was also reported by Mr. Frank Gulden, treasurer of the school, that with better business conditions in Middletown there was a prospect of leases on the remaining property which would bring Berkeley a handsome income. He also reported that in other ways the finances of the school were in excellent condition.

* * *

Lay Readers School in Michigan

Thirty laymen of the diocese of Michigan have enrolled in a lay readers' training school that is meeting on Thursday evenings at St. Paul's Cathedral, Detroit, and then wind up with a banquet on December 4th at St. Andrew's Church at which Bishop Page will speak.

* * *

Stress Religion in the Home

The district of Arizona is centering its work this fall on religion in the home. The main objective is to restore or introduce family prayer into every Church home in the district. In order to enlist the interest and help of children in this, a miniature altar cut-out has been designed and will be distributed. The little altar, complete with reredos, candles, and cross, is to be cut out, pasted into proper shape, and then

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colored. Each parish and mission is to be visited by a team of three speakers who will address three meetings. One meeting will be for young people, another for women, and the third a general meeting in the evening. Special emphasis is being placed on moral and religious conditions today, and the elements which make a real Christian home.

* * *

Churchmen Take Part in Mission

When the preaching mission of the Federal Council of Churches, starring E. Stanley Jones, reached Seattle, Bishop Huston conducted one of the services, Bishop Dagwell of Oregon gave several addresses, as did also the Rev. Karl Block of St. Louis.

* * *

New York Parish Has Anniversary

Last Sunday, the 15th, the Church of the Holy Apostles, New York City, commenced a week of celebration to mark its 100th anniversary. The Rev. Arthur H. Judge, at one time assistant at the parish, was the preacher in the morning, and the Rev. Henry Darlington, rector of the Heavenly Rest, New York, was the evening preacher. The present rector of the parish is the Rev. L. A. Edelblute.

* * *

Activities at St. Martin's House

St. Martin's House, retreat and conference center at Bernardsville, New Jersey, has served many useful purposes during the past few months. Eleven group meetings have been held there with a total attendance of 206 persons. Among the Episcopal Church groups to meet there have been a clergy group for retreat; the provincial synod's commission on social service; a quiet day for the staff of the Incarnation, New York; and a conference of the staff of the Church of the Redeemer, Morristown, N. J.

* * *

Auxiliary Sponsors Meetings in South Carolina

The Woman's Auxiliary of Upper South Carolina, under the leadership of Mrs. R. Beverly Sloane, president, has just completed a series of five district meetings at which the Forward Movement was presented by the Rev. Arthur M. Sherman, of the Forward Movement staff. Almost every parish and mission of the Diocese had representatives at these meetings.

* * *

Work at Florida College for Women

There are 250 Episcopal girls this year at the Florida State College for Women and they are being ministered to through Ruge Hall, Church student center, which is in charge of Miss Julia Gehan. There was a ban-

quet for the freshmen the other evening, with both Bishop Wing and Bishop Juhan present to welcome the 92 new students. A varied Sunday evening program is planned for this year; inspirational the first Sunday; musical the second; open forum the third and book review and discussion the last Sunday of each month.

* * *

No Cooperation with War

Stressing the imminence of war, the council for social action of the Congregational and Christian Churches last week called upon church people to support a policy of

non-cooperation with war. The plea was for strong church support of neutrality. "It is easier to urge this policy than to pursue it," the council declared. "To remain at peace, while other nations battle, would put a fearful strain upon our neutrality laws. It would inflict heavy financial losses upon American business and agriculture." Noting the cost of effective neutrality, the council asserted, "We may be forced to choose, whether to give up foreign trade, with consequent unemployment and loss of profits, or to sacrifice our young men, our ideals, our integrity. For the Christian there can be but

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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one choice," the message reads. "If we know the will of God, it is the will to peace. Bombing airplanes do not hasten justice, security or freedom."

Declaring, however, that it plead for no narrow nationalism, the council urged that the churches accept the task of cooperating in solving the problems which make for war. "America's leadership for peace," the message stated, "includes not only the negative policy of refusal to join in war but also the positive policy of eliminating war's causes."

Hartford Church Is Reopened

The Good Shepherd, redecorated and renovated following the flood of a year ago that about put it out of business, was reopened for services last Sunday. Over \$40,000 was spent with the result that it is much more beautiful than it was originally. The rector, the Rev. C. C. Cabaniss, preached.

Bishop Keeler Is Honored

Bishop Keeler of Minnesota, consecrated in 1931, was the honored guest at a diocesan dinner held in Minneapolis on October 29th. Writing of his work the diocesan paper says: "Bishop Keeler has combined the offices of bishop, archdeacon and general missionary. He knows absolutely nothing about sparing himself. The word 'no' doesn't seem to be in his vocabulary when called upon to do work that someone else really should be doing. Some of his fellow bishops have twitted him about the frequency with which he visits his mission stations and his reply it, 'It gets results and it is results that I am after in this work.' The Bishop gets results."

Church Dedicated in Diocese of Erie

Bishop Ward of Erie rededicated and consecrated the restored St. Paul's Chapel at Farrell, Pa., on October 22nd. The church was damaged by a disastrous fire last spring. Money from insurance was used to

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buy materials for the new church but the labor was supplied by foreign-born Americans who work all day in the steel mills of the town.

Minneapolis Rector Speaks on Russia

The Rev. A. E. Knickerbocker, rector of St. Paul's, Minneapolis, addressed the women of St. Luke's, Minneapolis, the other day, telling them of his trip this past summer to the Soviet Union. He said that in the days of the monarchy both the Church and the state had utterly failed the peasant class, with revolution the inevitable result. "While

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life in many ways is hard in Russia today," said the speaker, "the people are really very happy and contented; but in spite of the fact that every effort has been made to level people both up and down class distinctions already are beginning to emerge and it seems as though the day could not be far off when there will be well articulated class distinctions. The government does not



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prohibit people from attending the services of the Church but very few attend—mostly the older people. The Russians claim that in America we claim to love God while in Russia they claim to love their neighbor."

* * *

Russell Bowie Preaches at General Seminary

The Rev. W. Russell Bowie was the preacher at the matriculation service at the General Seminary, New York, on October 30th. Forty-five new men enrolled this year; 26 juniors, 7 special students and 12 men taking advanced work. They represented 23 dioceses.

* * *

Wants Change in Name of Armistice Day

Armistice Day should be called International Loyalty Day, a day when Church people should renew their loyalty to the cause of peace, according to the Rev. Elmore McKee, the new rector of St. George's, New York. In his sermon he analyzed different attitudes within the churches toward the problems of war and peace. One group of churches could be called "idealistic nationalists," supporting any war for the "right" waged by their own countries. Another group, which Dr. McKee termed "idealistic internationalists," would support war only if it grew out of decisions of an international tribunal.

"The third group within the church holds the Quaker position," he went on, "that war is essentially unchristian."

"What shall we do with our loyalties when the hour of struggle arrives? Do we owe our loyalty to the State or to our fellow-men? Is there another kind of morality which governs the State?"

"I see the churches of the world ultimately recognizing their antecedent allegiance to Jesus. I see the cross as unfolding a mighty stream of 'non-violent' love. I see ministers playing the role of Calvary in the modern world. We must refuse to

be butchers of our fellow men. We must have an international lifeline holding together when secular ties fail. We must have an international Christian bond."

* * *

Making a Small School Real

There are but seventeen children in the church school at All Saints', Valley City, N. D., but how it is made real and vital to the children is described by the wife of the vicar, the Rev. William Weber. "Two boys of fourteen are crucifers. Five small boys, ages 8 to 11, are St. John's choir. The girls are St. Mary's Altar Guild. This all sounds organizational, but it's not. It grew very naturally out of the vicar's hard thinking on the problem of making a worship service which would catch the youngsters' imaginations. The boys have their vestments, of course, but the girls wear blue veils of Mary's color. And how they love it. They all line up in the Guild Hall before service and everybody says a prayer in unison: 'We thank Thee O Father for the gift of Thy House which Thou hast given us through Jesus Christ our Lord. Amen.' Then there is the processional with hymn—the whole Church school singing and marching and taking their places in the choir stalls. Everybody sits in the choir stalls. Then the opening sentence and 'The Lord be with you' etc. and an Our Father. Then a short litany of thanksgiving with the recurring response: 'We thank Thee heavenly Father'. Then a couple of short prayers and the grace of our Lord,

the love of God, etc. Then we all sit for instruction. And the vicar knows how to teach children and win response from them. Then comes a hymn and the Creed.

"Now comes the new part. Every girl of eleven or twelve has a 'little sister' of seven, eight or nine. One pair of 'sisters' is appointed every Sunday for the cleansing of the Eucharistic vessels. While everyone stands facing the altar after the



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Creed, two blue veiled girls come forward, receive their vessels from the priest at the altar and cleanse them reverently in the piscina which is on a table before the altar. Then the vessels are returned to the priest and the little girls carry the water outside and give it back to Mother Earth. All this while the organ plays softly and the church is very quiet. When the vessels are cleansed and put away it is time for the offertory. A march is played and the school marches two by two to the altar rail where the acolyte holds the alms basin. Having made their offering they form in line in the choir aisle and as the offering is presented at God's Altar we all sing 'All things come of Thee O Lord'. Then the priest pronounces the blessing as we all kneel before the altar. Then we march back to our stalls and begin the Recessional.

"It is positively the finest service for children that I know anything about. The boys know what they are there for. Not just to sing but to lead the people in worship and the girls are there to care for the holy things of God's table. Next Sunday there will be a baptism as part of the worship service. On Wednesday afternoon St. John's choir practices. And what an opportunity for real intensive instruction!"

* * *

Children Reached by Correspondence

Among the twenty-four Nevada boys and girls who came to the Church camp at Lake Tahoe this year were several who had never seen a church before and one 12-year-old who had never been away from the little mining-camp where she was born.

Within a week they were singing the responses in the choral Eucharist. The children are the product of the correspondence school for children in isolated places, work developed by Miss Charlotte Brown and now in charge of Deaconess Ramsay.

* * *

European Churches in Distress

When the international committee for inter-church aid met a month ago in Geneva it was reported, by a committee that had made a survey of the European Church situation, that all the Churches had been profoundly affected in their economic and social structure by the political

Services of Leading Churches

The Cathedral of St. John

the Divine
Cathedral Heights
New York City

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

Church of St. Mary the Virgin

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

Grace Church, New York

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

The Heavenly Rest and Beloved Disciple, New York

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

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Daily (except Saturdays) 12:15.

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.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

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
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
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

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

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. 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

CHURCH SERVICE NOTICES

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The Witness

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A St. Martin Calendar for 1937

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and social upheavals of Europe. It was also stressed that all the Churches were approaching a new poverty. The economic pressure is making itself felt not only in the form of an increased burden of debt, of an obstacle to the expansion of the younger churches and to welfare work, of the restriction of a great part of the social work hitherto carried on by the churches' home missions, but also in the form of an urgent need for economy and solidarity in making the most of meager resources, of coordinating all forces and of coming to an understanding as regards the most urgently necessary tasks. The new poverty is leading to a re-sifting of the practical work of Christianity, but also to an intensification of spiritual life and to a new inward independence from the world.

* * *

Women Urge Stricter Marriage Laws

The Auxiliary of the Jacksonville district of Florida, meeting the other day, passed a resolution urging the state legislature to pass laws requiring people to apply for marriage licenses five days before they could be issued; that no licenses be granted to boys under 18 or girls under 16; that before a license could be issued that both parties be required to present a physician's certificate indicat-

ing that both were free of venereal diseases. The provisions were approved by Bishop Juhan, Judge W. S. Criswell of the diocesan social service department and by Judge Ollie Edmunds, county judge. The women also voted to secure signatures condemning lynching this coming Lent, when the Church and the Negro is to be studied by women throughout the Church.

* * *

New York Rector Denounces Pacifists

The Rev. Roeliff H. Brooks, rector of St. Thomas Church, New York, tore into pacifists at a service on Armistice Day, declaring that any who "refuse to take their place with righteous men" in fighting the next war will be entering "into partnership with the forces of evil."

* * *

Young People Meet in Kansas

The Young People's Service League of Kansas held their 8th annual conference at the cathedral in Topeka on November 6-8, with Bishop Hobson of Southern Ohio as the principal speaker. He spoke on the necessity of adventurous living on the part of youth. Miss Dorothy May Fisher, national secretary of young people, conducted two seminars on building programs, and the Rev. James Chubb, Methodist pastor, stirred things up

by saying that young people need to be in the lead in solving present day problems. Bishop Wise conducted the service in preparation for the corporate communion which closed the conference. * * *

Seminarians Hear About Missions

The Rev. Karl Block of St. Louis was the guest at a luncheon given by the Church Divinity School of the Pacific and St. Margaret's House on November 9th. He pleaded for missions and urged the seminarians to apply themselves to the present day need for the ministration of souls and the correction of social evils.

* * *

More Islands on the Map

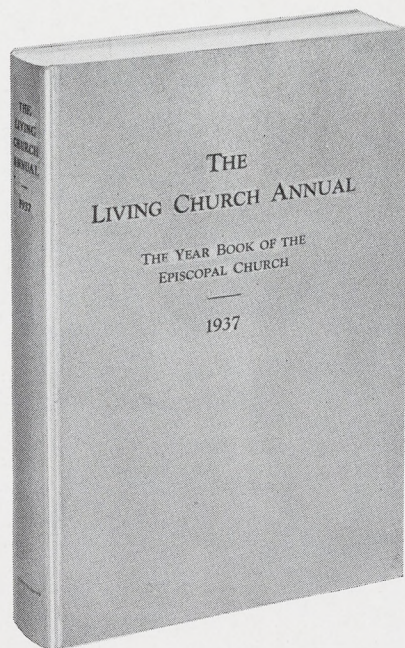
With the China Clipper shuttling back and forth on the Pacific perhaps Church people should remember that Guam and Wake Islands are part of the jurisdiction of the Bishop of the Philippine Islands, and Midway Island belongs ecclesiastically to the Bishop of Honolulu.

* * *

Bishop Oldham Heads Peace Organization

Bishop Oldham of Albany has accepted election as president of the World Alliance for International Friendship through the Churches, succeeding the Rev. W. P. Merrill of New York.

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