

IT CAN'T HAPPEN HERE? by Norman Nash

The **WITNESS**

CHICAGO, ILL., JANUARY 28, 1937



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THE WITNESS

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CLERGY NOTES

BAILEY, WILLIAM L., ordained priest in December, has been elected vicar of the Cathedral of All Saints, Albany, N. Y.

BARR, GEORGE D., rector of Grace Church, Carthage, N. Y., is now also in charge of Trinity, Great Bend, N. Y.

COLLINS, PAUL DOANE, was ordained priest by Bishop Mize at St. Michael's, Hays, Kansas. Mr. Collins is a member of the Associate Mission at Hays.

FRIEDRICH, JAMES KEMPE, was ordained priest by Bishop Keeler in Christ Church, Red Wing, Minnesota, where he is assistant.

McGANN, JOHN M., retired, has been appointed acting rector of the Church of the Advent, Boston.

MASON, JOSEPH C., formerly vicar of Epiphany Mission, Honolulu, is now the assistant at Grace Church, Lockport, N. Y., with especial care of All Saints' Chapel.

SAUNDERS, A. EDWARD, locum tenens of Christ Church, Brooklyn, N. Y., has been elected rector of the parish.

TAYLOR, WILLIAM C., of St. John's, Homestead, Fla., is now curate at the Good Shepherd, Rosemont, Pa.

WEIKART, RAYMOND M., rector of Our Saviour, Detroit, has accepted the rectorship of the Epiphany, Detroit.

WILCOX, CHARLES E., was ordained priest by Bishop Mize at St. Michael's, Hays, Kansas. He is in charge of missions at Goodland, Norton and Colby.

SECOND THOUGHTS

THE REV. WILLIAM B. HAMILTON, Yreka, California: Please accept my hearty thanks and commendation for the little article in THE WITNESS which ended with the words, "And He made a whip of small cords and drove them out of the Temple." I wish there were many more who had your convictions about the points where the Church is failing to see her mission and opportunity. Yours for "Good luck in the name of the Lord."

MR. JOHN S. GORHAM, Philadelphia: I read with a great deal of interest the letter that appeared in the January 14th number written by Mr. F. R. Adams. I do not agree that church services are a bore, nor do I think they are too long. In my youth we used to have services that lasted from an hour and a half to two hours, and I never heard my father and mother, always in their pew, complain about it. Today our services are usually only an hour or a few minutes more, and yet we hear complaints about their length. The trouble seems to be with us. Can it be that getting home to the Sunday newspaper or the before-dinner cocktail is more important in our minds than worshipping God? If so, there is little hope for our generation.

MR. WILLIAM G. CARTER, St. Louis: I would remind you that there is no such Church as the Episcopal Church. There was handed to me by a friend the other day a copy of your paper with the suggestion that I subscribe to what he said was "the most stimulating paper of the Church." It is interesting in many ways but I would never allow in my home a paper that carried in its heading "A National Paper of the Episcopal Church." We are the "Protestant Episcopal Church," and I for one am proud of that fact.

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by

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A PRE-LENTEN MEDITATION

By

BISHOP JOHNSON

THE GREAT HERESY that Church people commit in our day is that of evaluating religion in terms of their local environment whereas Christ invited us to be members of a great fraternity in which devotion to Him shall be the primary consideration.

Too many of our members gage the quality of their worship and service by their attitude to the local minister, the immediate congregation, the strength or weakness of the church in their own town. The result of this error is to make our spiritual destiny depend upon our immediate associates rather than on a larger conception of the household of faith.

Let us put first things first in our religious performance. The very first obligation in following Christ as our leader is that we bear witness to our faith by the character of our worship. "Thou shalt worship the Lord thy God" regardless of local personalities and conditions. To attend church only when we hear a good sermon, or hear good music or enjoy good fellowship is to lower our worship from a high standard to a petty one. It is really to substitute something else for the service which we owe to God only. When I have seen parishes go up and down, depending on the personal charm of the rector, I question whether men have not substituted an idol for their God—just as much as the pagan who falls down to wood and stone. The Church can never be what it should be until it can command the services of those who allow no substitute to hinder them from their proper service.

The command is not only "Thus shalt worship the Lord thy God" but also "and Him only shalt thou serve." We should orient our lives to a bigger conception of service than that which depends on local incidents in our lives. Our perspective should be a longer one than the tenure of office of a favorite minister. Otherwise we are always beginning and never completing our obligations. The real test of loyalty is to be found when the local conditions are unfavorable to our enthusiasm but our devotion is equal to the demand.

Then so many of our people lack real breadth. They have never learned either how to give or to

forgive in a magnanimous fashion. In an experience of twenty years as bishop of a diocese I have discovered that probably the greatest hindrance to the growth of a parish or mission is due to the little jealousies and petty feuds in the congregation itself.

We do not really heed Christ's solemn warning that if we hope to have our offenses forgiven we must be generous in our treatment of one another. Roots of bitterness damage our own spiritual health as well as infect other members of the body.

There is no spiritual value in trying to get even with some one even if they have done us a real injury—usually, as a matter of fact, more fancied than actual. There is nothing more vital in preparation for our communion than to examine ourselves strictly as to whether we are really in love and charity with all our neighbors, and to stay away from communion because we are not is to convict ourselves of a rather hopeless hostility to the will of the Master.

BESIDES the height of our worship and the breadth of our charity there is the depth of our earnestness. It is so easy to grow weary of well-doing and to fall back upon the alibi, "What's the use?" In order for us to endure to the end there must be a deep conviction of the price Christ paid for our redemption. You have not, as the martyrs did, "resisted unto blood striving against sin." Your irritations or persecutions have been very slight compared with that which holy men and women have suffered.

The Christian life is an endurance test and we often grow weary on the journey, but we must travel the path God's providence has set before us and he that endureth to the end is the one of whom the Master approves. He does not bless a quitter. As we grow older we are apt to slacken enthusiasm but we do not need to lose our grit or our grip on the faith. To carry on even when we are tired or disillusioned is the mark of a good soldier, and we have reason to believe that we will not lose the battle unless we give up the fight.

There is one other dimension of the Christian life which St. Paul mentions and that is length, which I

take it means that what happens today or tomorrow is of little importance compared with the necessity of running the race that is set before us.

Let us fix our eyes upon the goal which is to grow more and more unto the likeness of Him, and let us not fuss about the prize which is our salvation. Whatever God wills for us after this life is over will, I am sure, be such as our capacity will entitle us to receive. He that hath begun a good work in us will not stop until He has brought that

labor to its fitting conclusion. Let us not be lacking in any of the dimensions which should be equal in order that we may be complete in His service.

Lent is a period in which to make an inventory of our spiritual assets and liabilities and to make a special effort to balance our budget so that our sins of omission may not exceed the service that we render.

Let us exercise our Christian activities in a larger field than the pent up area in which our lives are now spent.

EDUCATION IN THE CRAFT

By
DANIEL A. MCGREGOR

THE world has probably never seen better craftsmanship than that which is displayed in the great mediaeval cathedrals of Europe. Each of these magnificent buildings is an artistic unity revealing the existence of a wonderful co-ordination of many workers to a simple end and a strong discipline of all. Yet, at the same time, they reveal an astonishing freedom on the part of the individual craftsman. Sculptor, painter and stone-mason found and took opportunity to express their own peculiar personal talents. In these cathedrals there is found unity without uniformity, a community of work without standardization. There is freedom without anarchy and individual expression without discord.

Such a synthesis of free personal development and firm social co-ordination is the goal of all true education. Neither of these is adequate without the other. How did the builders of the Middle Ages achieve this synthesis? How did they educate those who did the building so as to retain the two values of social order and of personal creativity?

If we examine the methods of education used in the craftsmanship of the Middle Ages we will find some guidance for our education today. And the most important point that meets us is that the apprentices were educated on the job by more mature members of the craft. The sculptor did not learn to carve stone in a school and carve stone on a cathedral. He learned by actually having a share in the building, doing some of the cruder and less important stone-cutting under the guidance of an older man who worked beside him. The education of the apprentice and the building of the cathedral were part of the same set of activities. The work of the apprentice was tremendously interesting to him because it was so real. He was not merely preparing to be a builder, he was actually building.

Further, the apprentice became a living part of the social life of the guild of builders. He was not preparing to be a member of the group, he actually was a member although on the level of the apprentice. He was with them when they talked over their problems, he ate his dinner with them, he marched with them in their processions. He learned to be a builder not only by building but also by being a part of the fra-

ternity of builders. He did not go to a school to learn a system of rules of building and then try to apply these abstract rules to concrete situations. His school was the work and his teachers his fellow-workers beside him. The guild educated its own apprentices by working with them on real tasks.

This was living education. It gave direction to youth, but it kept the interest of youth so awake that it did not quench creativity and freedom.

THIS is the true pattern for education in Christian living. For Christian living is an art, and the finest of all fine arts. It calls for all the spontaneous creativity of the individual and it calls for all the wisdom of the group. It is not a set of rules and truths that can be learned and then applied; it is a craft of life that must be learned in the realities of living. There can be no mass-production of Christian life; every Christian life is an individual work of art. As a cathedral is a work of individual and social creative art so a Christian fellowship must include the joyous freedom of the person and the wise control by the traditions of the group. As the real teacher of the apprentice was the stored-up experience of the guild mediated through the social life of the guildsman, so the only true teacher of the Christian life is the stored-up experience of the Church mediated through the fellowship of both the young and the more mature members of the Church.

The Church is a guild of the Christian life. Our Lord did not found a school but a fellowship. This fellowship has its own ways and customs, its own ideas and attitudes and traditions which are the expressions of the divine life which He implanted in His new society. As the generations pass, new members are grafted into this new society, learn its ways, and carry on its traditions, finding new forms of expression as new situations are met and as new powers of the Christian life are revealed.

Guild education will remind us of two aspects of Christian education which we are in danger of forgetting. First, education in the Christian life must be carried on, so to speak, "on the job." We will educate best by giving children real tasks to do in the Church.

It will often be easier for us to do these tasks ourselves, just as it would often have been easier for the guildsman to carve a block of stone himself instead of giving it to an apprentice to carve. But then the cathedral would never have been built for such a great work demanded a continuing series of trained workers. The education of the apprentice was as important as the direct work on the building. We must use our children in Church activities; we must find tasks for them which they can perform.

Second, education in the Christian life must be carried on in closer fellowship with more mature Christians. The traditions of a craft or of a family can only be learned in constant association with the members of the craft or of the family. Only a very small part of such traditions can be learned from books or from set lessons. Most of such education is gained in informal contact.

If our children are to learn the Christian life, it must

be as they are allowed to share in the Christian lives of their elders. Christian education of children is only possible if the more mature members of the guild of the Christian life try to make a place for children in their own social Christian life. The present-day separation of children from adults in the Church is destructive of all truly Christian education. From this standpoint we may see dangers in the junior church idea, valuable as this is in many ways.

The mediaeval guild recognized three classes—masters, journeymen and apprentices. Each of these was important and in the work of the guild each class had a share. So in the Church we may look on the clergy as the masters, the adult members as the journeymen and the boys and girls as the apprentices. The work of the Church depends on the apprentices and they can only do their share if they are really given a share and are recognized as being a real part of the guild fellowship.

IT CAN'T HAPPEN HERE?

By

NORMAN NASH

Professor at the Cambridge Seminary

WHAT a novel and significant thing it is that, for the first time in our national history, the word *security* has become a word to conjure with. To be sure, 300 years ago, while the first Europeans dwelling in these parts

may not have used the word *security*, the idea for which that word stood was very much in their minds. These Englishmen on the edge of a howling wilderness, in which both the Indians and the wolves could howl, knew insecurity. They stood up against tremendous risks of pioneer life with stout hearts, with a profound belief in the grace of God, and with the assurance of



NORMAN NASH

His help. But even with that spiritual security which was theirs in abundant measure and which is by all odds, the solidest part of any durable security, they were insecure. Some of them couldn't stand it. One of them was an ancestress of mine, the wife of a very doughty minister of a church in Cambridge. It is written of this woman by a contemporary that she "smoked out her days in the darkness of melancholy." Such

darkness could result from the fears in many a life in those days of such intense insecurity.

But from the beginning of our nation, the great note in our national mind has always been not fear, but hope. Mankind is a creature in whose bosom fear and hope are always chasing each other around in circles, but hope has certainly had the better of it in our national life. I doubt if at any time there has been such a hopeful nation as ours from the time of its founding in the 18th century to the time of the Great War. Everything seemed to be "on the up and up." We were a very, very optimistic people, and the word *security* in those days would have seemed to be a soft word to encourage a few discouraged folk,—anything but a national aspiration. The American who, in Kipling's phrase, shook the embarrassed hand of fate, enjoyed risks and chances. The visitors from an older and sadder continent were astonished at the hopefulness of the typical American mind. But as a result of the war and of the depression, this hopefulness is at present decidedly in the eclipse, and we are, almost all of us, taking counsel of our fears rather than our hopes as we look toward the future.

NOW it is perfectly plain that the state of mind which faces the changes and chances of this mortal life with a hope for the best is a highly desirable attitude; and that when fear gets the better of that hopeful outlook our society has lost an important element in its own prospect of betterment. For man, if he take counsel of his hopes, can master his own opportunities, so much are we controlled by our inner world rather than by an objective observation of the outer world. Hence an inner attitude of fear is an enormous handicap in our working out with effectiveness any real problem that arises in our lives. To

preserve a hopeful attitude toward the future is one of the absolute necessities if that future is to be a better future. It doesn't *guarantee* a better future, for we are not absolute masters of our destiny, and our hopes are by no means *sure* of realization; but, unless they are genuine hopes and lead us on, it is very plain that the life of the decades to come can not be a fulfillment of the better possibilities of the present, but will certainly be a fulfillment of the worst possibilities.

In every human society there is always the possibility of collapse. The story of the Tower of Babel stands for that sad lesson in human experience,—that no human society is so secure but that it may be brought low. Our society is not the one exception to that rule, and if American optimism believed that it was, we have received a tremendous check in our day, in a world in which economic insecurity is so very obvious, because the problem of mending the inequitable economic system for distributing the enormous wealth we are capable of producing is far from being solved. And a world in which the international chaos is even more obvious, is a world in which disaster is always possible.

And then there is the spiritual insecurity of our time, which I for one would rate as the most serious of our insecurities, because here is the whittling away, the disintegrating of the great Christian tradition of the meaning of life, the conviction of God, the sureness of His goodness, the stout heart that comes from a deep and common faith in God. We have gone far to dissipate that spiritual heritage. Ours is the sadly secularized world. Our leadership is by no means a religiously founded leadership. The voices of discord and confusion are many, and none of us can claim that we of this generation are handing on to our children of the generations to come the solid source of security which we inherited in that ancient reality, which St. Paul called "the peace of God that guards men's hearts and minds." Ours is not notably an age of faith. And, for one, I should rate that loss of spiritual security as a much more fundamental factor in these other fields of insecurity than it is generally thought to be. Ours is a day, then, when insecurity is the plain fact, and security is therefore a great aspiration and hope.

We all realize that the forces of insecurity and disintegration in our world have their focus in the under-privileged and the maladjusted of our society. Many a society has been brought to ruin because it neglected its under-privileged, maladjusted members. There is found the material for social disintegration, for there are the purely destructive forces which, in a passionate endeavor to right in a revolutionary way everything that is wrong in a society, can only accomplish major harm as the price, perhaps, of a minor good. It is there that we can see what insecurity is, and there we can realize its menace in our time.

It is the "shadowed thresholds dark with fears" that show us what is so seriously wrong with our society. Here are they who, without help, are too often a cancer to themselves and a menace to their day; and those who work among them are the people who can tell us of conditions among those individuals who demand

immediate reintegrating, as the fashion is to call it nowadays. *Saving* was the old word for it; but, whatever vocabulary you use, these are our brothers and sisters in desperate need of help.

TO BE secure and to help others regain security, that is a great task in an age of the insecurity of ours. It is, I maintain, from the people who are actively engaged in this, our expert leaders in this type of helpfulness, that we shall learn most truly and most quickly where and how the remedies are to be applied.

I wish I felt more optimistic than I do at the present time about our own national readiness to listen to such people. I do not feel confident of the extent to which we have learned our lesson out of these tragic and disastrous years. It may be that our own nation is back again in the short-sighted pursuit of prosperity. But surely it is from those engaged in this great task of rebuilding personalities and homes that you and I must learn, if we would safeguard such security as we have and such hope as we wish to transmit untarnished to our children.

We shall have more solid ground for a durable social hope if we listen when they tell us that while much can be done by working with the individual—working, so to speak, from within and rebuilding his own hopes and confidences, his own spiritual sureness, his own sense of self-respect and worthwhileness—nevertheless it is a plain fact that much must be done in the other way, in community work, in group action, in social and institutional change.

In both types of work the Church is indispensable. We are not among those folk, in our day so numerous, who seem to think that religion does not need an institution to conserve its values and develop its resources. Religion to them is a kind of effervescence, and the institutions of religion just old-fashioned ways of preserving something that must now go out into the world as a kind of disembodied spirit.

We believe that we know better. We believe that this institution which conserves spiritual resources, the most important part of man's heritage from the past, and develops those possibilities which are the best part of man's possible attainment here and now, has a vital contribution to make to man's security, because through her there flow the currents of that divine strength, that ultimate source of confidence and hope, which has in it the capacity to endure all things and to face the darkest day with courage and a song in the heart.

If religion, that great perennial source of man's hope, is to carry on its profound work among us, then of course religion must continue to have this organic form, this institutional expression, and must continue to retain its part in the rebuilding of broken lives, the holding together of disintegrating homes, the confident replacement of God in human life. An acid test of your faith and mine is whether in this modern fashion we are helping to build that kind of faith on a solid foundation of intelligent and generous helpfulness to our brethren in their desperate need.

Can "*it*" happen here? Of course, "*it*" can happen here. Need "*it*" happen here? Of course not! So

surely the Christian must answer, for he believes that God's will is for man's good, and that if we will to accomplish that will, by His help it can be done.

Talking It Over

By

WILLIAM B. SPOFFORD

ACCORDING to Professor Solomon Clark of the University of Chicago there are seven rules for effective reading. If you don't like the way your rector reads the Lesson you might hand him this paragraph: 1, Keep the bellows full of air. 2, Practice a chanted monotone, and then vary it. 3, Talk in front of your teeth (whatever that means). 4, Relish your words. 5, Kick your speech to the man in the rear. 6, Be interested in what you are reading. 7, Forget yourself.

AND, MR. RECTOR, if you have a few men in your congregation who are not all they should be here are a few modern beatitudes for them:

- 1, Blessed is the man who is faithful on a committee.
- 2, Blessed is the man that can endure an hour and five minutes in a place of worship as well as two hours in a place of amusement.
- 3, Blessed is the church officer that is not pessimistic.
- 4, Blessed is the man who loves his church with his pocket-book as well as with his heart.
- 5, Blessed is the man who has grace and gumption enough to leave his critical spirit on the sidewalk when he comes to church.
- 6, Blessed is the man whose watch keeps church time as well as business time.
- 7, Blessed is the man who loves his own church enough to praise it.

THERE ARE THOSE who believe that Franco and his fascists, aided by Hitler, Mussolini and the Moors, are fighting for Christian civilization in Spain. Indeed Roman Catholic Archbishop McNicholas of Cincinnati sent to all the Catholic churches of his diocese a pastoral that was read on a recent Sunday that said just that. That all Catholics do not feel the same way is indicated by two radio addresses recently broadcast in Spain. The first was by the Rev. Garcia Morales, Roman priest, and his words were addressed to the Pope. He said: "As a loyal and obedient son of the Church, in whose faith I shall live and die, I wish to open my heart to you. . . . You cannot know how Catholicism in Spain has been discredited by priests and monks, who, instead of carrying the Christian message to the people, have arrayed themselves on the side of the rich. . . . It took the Spanish people eight centuries of struggle to reconquer their country and free it from the power of the Moors. Now we see bishops and priests together with the rebel generals bringing in thousands of armed Moors from Africa to subjugate the Spanish people. They put on their sacred medals and rosaries over the military uniform and give their blessing to the followers of Mohammed who come to destroy us. . . . Kneeling and avowing my Catholic faith, I express the hope that your Holiness may tomorrow awaken the conscience of the rebels

. . . may influence them to lay down their weapons which they are wielding against the people."

The other was likewise a radio address, addressed to the people of Spain by Abbe Don Leocadio Lobo who said: "To the Catholics of Spain and the World, to brothers in the faith and men of good will: I am a minister of God, Spanish and Catholic. I am in regular contact with the Vatican and with my bishop. Never have I received a reprimand, nor have I been called to order by the authority of the Church. . . . I salute you with words that the Church has placed in the mouth of Sovereign Pontiffs, 'Peace be unto you.' . . . I say to the Catholics of Spain, to the military who have directed their arms against the people, to the conservative classes who have built a wall and opened an abyss between themselves and the people: you are making a great error. . . . In the name of the Spanish people I insist that mercenaries, men of another race in the pay of the rebels shall not be sent against the Spanish people who fight on unequal terms."

IF YOU have not yet received from THE WITNESS office that communication that I said recently you would soon receive, it will be in your hands presently. We hope that each and every one of you will act on the suggestions. Likewise please do not forget to send in your order at once for a WITNESS Bundle for Lent. The first issue is week after next so the time is short. The articles we are to feature are again announced on the back page of this issue. Father Burton of the Cowley Fathers, pictured on the cover, is to lead off in the issue of February 11th.



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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Many Episcopalians have aided the Delta Cooperative Farm, established last spring in Mississippi as an experiment in Christian living. These, and I hope others, therefore are glad to have reports from the Farm. A letter has just been received from Sam Franklin, young Presbyterian minister, who is the director, that I pass on to you. "Things are coming along swimmingly on the farm. The word is used advisedly for it has been raining for about ten days. I preached in knee boots last Sunday. None the less we are probably doing more work despite the mud and rain than any plantation in the state. We have had lots of problems but have weathered them all and prospects are good for this year. Everyone was delighted to see Alice Rex again. (Miss Rex has gone to the farm for a year as a contribution by the Church League for Industrial Democracy: Ed. Note). One woman came running down the path when she arrived and nearly knocked her over, she hugged her so hard. We have no end of things for her to do. She will again start the little paper, *The Delta Co-op Call*, which she started last summer with Dorothy Fischer. She is the director of religious education and also the farm librarian and is now putting up shelves in a room in the community house and cataloguing the books. We hope also to revive the night school but there is such a constant fight with nature that we don't know whether we will be able to do it at this season of the year. The men work so hard during the day that none of us have the heart to ask them to come out in the rain at night for classes.

"Sherwood Eddy has suggested that I acquaint you with my need for a secretary in the hope that among the many loyal friends who read THE WITNESS there might be some one who could volunteer for this important post. My wife has been doing it hitherto, but as we are moving into a three-room house on the farm we might have to take our daughter out of school, which means that my wife will be busy teaching her. The job is an important one, with a great deal of correspondence to attend to that is vitally important. This would take half a secretary's time. During the remainder she might serve as housekeeper for the staff; teach in the night school; assist in a day nursery or kindergarten. We could afford to give her only board and room and a little besides, but I



H. W. B. DONEGAN
Lectures at Berkeley School

am afraid it would be so little that it would not do more than provide for incidental expenses. We surely shall be grateful if you can find somebody with the spirit of Dorothy Fischer and Alice Rex who can fill this position."

If there is anyone interested in going to the Farm in this capacity and on the terms outlined I shall be glad if they will write me at 135 Liberty Street, New York City. I might add that sufficient funds have not yet been raised to justify those in charge of the Farm in engaging the physician so badly needed. If there are those who care to share in providing for this need donations also may be sent to the above address.

* * *

Negro Worker for Savannah

Miss Ada R. Speight, graduate of St. Augustine's College and the Bishop Tuttle School, has been transferred from Hawkinsville, Ga., to Savannah to work among the young people of St. Augustine's and St. Stephen's Churches and also to do rural work at Burroughs, a village of Negroes near Savannah that is run entirely by that race.

* * *

Young Clergymen Address Clericus

The Rev. Nelson MacKie declared the other day before the clericus of Newark, N. J., that it was a primary job of the Church to bring lay people, particularly the young folks, up to date on the matter of science vs. religion. He also said that many of them were shifting their loyalty from the Church to social service, the labor movement and the radical political movement and that they could

be saved for the Church only by making them aware that the Church is concerned with social problems. The Rev. Robert Olton, speaking at the same meeting, expressed the opinion that seminaries give inadequate training for the ministry and that they should teach more homiletics, apologetics, pastoral care, finance and psychology.

* * *

Endowment Fund for Savannah Parish

At the annual meeting on January 11th at Christ Church, Savannah, where the Rev. David Cady Wright is rector, an endowment fund of something over \$11,000, the combination of several trust funds, was created.

* * *

Japanese Missionary Killed Skiing

The Rev. Ernest R. Harrison, missionary to Japan, died on January 19th as a result of a spinal injury received in an accident while skiing a few days before.

* * *

Pastor's Conference in Minnesota

Pastors of Minnesota are to meet in conference February 1-3 in St. Paul, with Maude Royden, noted English preacher, whose article on "Doing God's Will in International Relations" is to be part of THE WITNESS Lenten series, as the headliner. It is expected that 500 clergymen of all denominations will attend the conference. Episcopal Bishop Keeler is the chairman of the program committee, with Dean Ward of Fairbault and the Rev. Frederick E. Stillwell, Episcopal rector of St. Paul, having a part in the program.

* * *

New President for Russell Sage Foundation

Lawson Purdy, vestryman and comptroller of Trinity Parish, New York, has been elected president of the Russell Stage Foundation. He succeeds Mr. John M. Glenn, Churchman, who directed the Foundation for many years.

* * *

Alumni Greet Dean Fosbroke

Two hundred and fifty alumni of the General Seminary attended the dinner on January 19th to honor Dean Fosbroke on the 20th anniversary of his deanship. Religion and the Liberal Arts College was the subject of the address by President William A. Eddy of Hobart. Other speakers were Presiding Bishop Perry, who is also chairman of the trustees; Dean Whitney Hale of Buffalo who spoke for the alumni and Professor D. F. Forrester who spoke for the faculty. There were two

gifts; an anonymous donation of \$1,000 to endow the seminary's annual quiet day as a memorial to the late Father Huntingdon, founder of the Order of the Holy Cross, and \$2,000 from the alumni which went into the seminary fund. There were two lectures in the afternoon; Professor Easton lectured on "Jewish Christianity" and Professor Stewart on "Analogy of God and Creature."

* * *

New Chapel for Church Home

Bishop Keeler of Minnesota recently dedicated a new chapel for the Church Home of the diocese, given complete with furnishings, by Mrs. Charles Leigh of Minneapolis as a memorial to her mother-in-law.

* * *

Vacancies in Rhode Island

There are important vacancies in Rhode Island. Grace Church, Providence, generally considered the most important parish in the diocese, is vacant due to the elevation of the Rev. W. A. Lawrence to be Bishop of Western Massachusetts. Another parish without a rector is Trinity, Pawtucket, which has been vacant for several months. Two missionary posts are also vacant; St. Mark's, Warwick Neck and Holy Trinity, Tiverton.

* * *

Mid-Winter Reunion at Berkeley

The mid-winter reunion of the alumni of the Berkeley Divinity School is to be held this week in New Haven, January 27-28. Those giving addresses are the Rev. Samuel S. Drury, rector of St. Paul's School; Dr. Mark May, director of the institute of human relations, Yale; Professor Wilbur M. Urban of Yale and the Rev. H. W. B. Donegan of St. James Church, New York.

* * *

Altar Guild to Have Lecture

The New York Altar Guild is sponsoring a lecture on February 11th at 10:30 in the parish hall of St. James Church. The lecturer is to be the Rev. Theodore Wedel, student secretary of the National Council.

* * *

Douglass Henry Atwill Is Consecrated

The Rev. Douglass Henry Atwill, for fourteen years the rector of St. Clement's, St. Paul's, Minnesota, was consecrated Bishop of North Dakota on January 21st in the Church of St. John the Evangelist. He was consecrated by Bishop Keeler of Minnesota and presented by Bishop Kemmerer of Duluth and Bishop Roberts of South Dakota. The co-consecrators were Bishop McElwain of

NEXT WEEK

THE WITNESS for next week is to be a special number. We ask that all our readers be on the watch for it and give it the attention we hope it will deserve. There has been some delay in getting into your hands the letter promised some time ago, but if you have not already received it, you soon will. We ask consideration for the proposals made therein. Finally, the first Lenten number, to contain an article by the Rev. Spence Burton in the series on *Doing God's Will*, is in our issue of February 11th. This means that orders for Lenten Bundles must be in our hands not later than February 8th, and it will aid us greatly if they can be in before that date. May we urge you to place your order at once so that THE WITNESS may be used this Lent in a discussion group or otherwise distributed in the parish.

Minnesota and Bishop Fox of Montana. The sermon was preached by Bishop Spencer of West Missouri whose diocese was formerly the jurisdiction of Bishop Atwill's father, the late Bishop Edward R. Atwill. Other Bishops attending the service were Bishop Ablewhite of Marquette, Bishop Bartlett of Idaho, Bishop Ivins of Milwaukee, Bishop Wilson of Eau Claire, Bishop Sturtevant of Fond du Lac, Bishop Moulton of Utah and Bishop Zeigler of Wyoming.

* * *

Convention of Lexington

The convention of the diocese of Lexington was held January 19-21 at Christ Church, Lexington, Kentucky. A highlight of the occasion was an address by the Rev. Theodore S. Will, rector of St. John's, Hampton, Virginia.

* * *

Church People Hear Striking Seaman

A striking seaman was the speaker at a meeting of the Baltimore chapter of the Church League for Industrial Democracy, meeting at Christ Church parish house on January 13. The chapter is urging support of the seamen, and is also collecting clothing, canned goods, medical supplies and funds for the loyalists in Spain.

* * *

Auxiliary Meeting in New Jersey

The annual meeting of the Auxiliary of the diocese of New Jersey was held in Trenton on January 13th with four hundred delegates present. A feature of the meeting was a pro-

gram of music by the Jubilee Singers of the American Church Institute for Negroes. Miss Elsie Hutton of New York, president of the Auxiliary for the 2nd province, was the speaker. A resolution was adopted expressing appreciation for the long and devoted service of Mrs. A. S. Phelps who has served the diocesan Auxiliary since 1910 in many capacities; president, educational and devotional secretary and as member of the first national board.

* * *

Important Parishes Are Vacant

Two of the most important parishes in the diocese of Lexington are vacant; St. John's, Versailles, and St. Paul's, Newport.

* * *

Peace Meeting in Baltimore

Miss Maude Royden and Dr. Sherwood Eddy were the speakers at a mass meeting for peace held in Baltimore on January 8th. It was under the auspices of the Emergency Peace Campaign.

* * *

Oklahoma to Be a Diocese

Resolutions preparing the way for making Oklahoma a diocese were passed at the convocation of the district held at Ponca City, January 13-14. Final preparations are to be made at a special convention to be held in June when it is expected that the endowment campaign and other necessary preliminaries will be completed. The convocation the other day also marked the tenth anniversary of Bishop Casady as bishop of the district. The headline speakers were Bishop Hobson of Southern Ohio; Lewis B. Franklin, treasurer of the National Council; Miss Helen Cobb of Western Massachusetts and Mr. Eugene E. Thompson, president of the national Laymen's League. Delegates elected to General Convention were the Rev. George H. Quarterman of Ardmore and Mr. L. W. Pratt of Tulsa.

* * *

Discuss Problems of the Church

A large number of Church leaders met under the auspices of the Forward Movement Commission on January 18-19 at St. Paul's, Chestnut Hill, Philadelphia, under the chairmanship of Bishop Hobson. Among the topics discussed were "Is the sagging of missionary interest due to a self-centered conception of the Church's task?"; "Is it due to an uncertain conception of our message?"; "Is it due to lack of respect for the work?"; "How can we get missionary education into the normal program of the Church?" Among those

attending the conference were Bishop Bartlett of Idaho, Bishop Ludlow of Newark, Bishop Tucker of Virginia, Professor J. Thayer Addison of the Cambridge Seminary, the Rev. C. C. Kennedy, secretary of the Catholic Congress, the Rev. Edmund J. Lee, headmaster of Chatham Hall, Virginia, the Rev. Anson P. Stokes Jr. of Columbus, Ohio, the Rev. Frank Nelson of Cincinnati and the Rev. Alexander Zabriskie of the Virginia Seminary. Among the lay people present were the Hon. Francis Sayre, assistant secretary of state, Coleman Jennings of Washington, Keith Kane of New York, Clifford Morehouse of Milwaukee, John W. Wood, secretary of foreign missions, Miss Margaret Marston, educational secretary of the Auxiliary and Mrs. Harper Sibley of Rochester.

* * *

Institute Held in Baltimore

An Epiphany Institute was held in Baltimore, January 17-19, with the Rev. Almon R. Pepper, secretary of social service of the National Council, the speaker at a public meeting on the subject, "The Christian's Responsibility for Christian Social Service."

* * *

Bishop Essex Speaks in Chicago

Bishop Essex of the diocese of Quincy (Illinois) was the speaker at a meeting of the southern deanery of the diocese of Chicago, held at La Salle on January 25th. Educational methods was the general theme of the conference.

* * *

Thorough Canvass in Corning

A thorough every member canvass was held in Christ Church, Corning, N. Y., where the Rev. H. S. Longley Jr. is rector. There were 499 calls made the week of the canvass. Of these 112 were non-productive since there was no one at home. Of the total number of pledges 73 were increases over 1936 while there were 90 new pledges.

* * *

Auxiliary Meeting in Providence

The Rev. Allen Whittemore, superior of the Order of the Holy Cross and a missionary to Liberia for ten years, was the speaker at the annual meeting of the Auxiliary of Rhode Island, held at St. Stephen's on January 21.

* * *

New England Accepts Council's Plan

The council of the province of New England at a recent session voted to accept with some modifications the proposal of the National Council for

a field secretary in each province, his salary to be shared jointly. The Rev. Malcolm Taylor, for fifteen years the general secretary of the province, was elected to the position and his name will be presented for confirmation at the meeting of the National Council next month. In the case of the province of New England it was decided to continue present arrangements without charge upon the National Council and to have the newly appointed secretary represent all departments of the National Council rather than become a promotional officer only in contact with the field department.

* * *

Prayers for General Convention

A call to prayer for General Convention has been issued by the General Convention committee from its office at 223 West Seventh Street, Cincinnati, Ohio. The call is printed on a small card, free on request from that office, and includes prayers for all who are now making preparation, for members of the Convention, for the 1937 diocesan conventions and Woman's Auxiliary meetings at which deputies and delegates will be elected, a prayer for General Convention itself, and one for the use of children.

* * *

New York Rector in Chicago

The Rev. Frederic S. Fleming, rector of Trinity Parish, New York, is to be one of the preachers at the noonday services to be held each day during Lent in a loop theatre. Another to speak for a week is the Rev. Spence Burton, superior of the Cowley Fathers, who is to lead off the series of WITNESS Lenten articles in the issue of February 11th, writing on "Doing God's Will in Your Own Life."

* * *

To Build New Diocesan House

Construction of a portion of the new diocesan house in Trenton, N. J., is to get under way this spring. The present diocesan house on Hamilton Avenue is to be either sold or used for other purposes. The first section, to cost about \$30,000, is to be built as an addition to the present cathedral house. In time the older structure will be moved and the diocesan house will be completed.

* * *

Lack of Interest in Missions

Church leaders who met in Philadelphia, January 18-20, under the auspices of the Forward Movement decided that there are many causes for the lack of interest in foreign missions: the "getting rather than the

giving" attitude; parochialism and diocesanism; high pressure methods of raising money rather than education; the identification of missions in many minds with economic imperialism; lack of confidence in the National Council and the staff at "281"; lack of cooperation between denominations in the fields; secularization of modern life. As correctives they recommended: the appointment of a secretary of missionary education; more education among the clergy and seminarians on missions; courses on missions in parishes, dioceses and at summer conferences; further publicity to the message of the 1928 Jerusalem conference; a joint session at General Convention for discussion of missionary policies and methods; the election of younger men to General Convention, with expenses paid.

* * *

Carolina Diocese Elects Deputies

The following clergymen were elected deputies to the General Convention at the convention of the diocese of Upper South Carolina which met last week at Greenwood: H. D. Phillips, L. N. Taylor, A. R. Morgan and A. G. B. Bennett, all of Columbia.

* * *

Bishop Davis Has Anniversary

Every clergyman of the diocese of Western New York was present at a luncheon on January 20th to honor Bishop Davis on the tenth anniversary of his consecration. What, no flu?

* * *

Death Takes Archdeacon Dennen

Archdeacon Dennen of Massachusetts died of a heart attack on January 22nd. He was the founder of the Knights of Sir Galahad and for many years operated the large summer camp of that organization.

* * *

Spencer Miller in Wilkes-Barre

We cannot have world peace until we have solved the most significant problem of the modern world, unemployment, declared Spencer Miller Jr., consultant on industry for the National Council, at the annual parish meeting of St. Stephen's, Wilkes-Barre, Pa.

* * *

Week of Prayer in Scranton

The united churches of Lackawanna County, Pennsylvania, recently joined forces for a week of prayer services, held at St. Luke's, Scranton, where the Rev. Robert P. Kreidler is rector. In addition to these

services, which filled the large church each day, home prayer groups were organized throughout the county. Thousands of mimeographed messages on the subject of prayer were distributed during the week.

* * *

Death Takes

Chicago Layman

Henry E. Mason, prominent Churchman of Chicago, died last week at his home in Highland Park, following an illness of two years. He was a member of the standing committee of the diocese for many years and represented the diocese at the last five General Conventions.

* * *

Auxiliary Meets

in Upper South Carolina

The 15th annual convention of the Auxiliary of the diocese of Upper South Carolina met at Columbia, January 14-15, with Mrs. James R. Cain, National Council member, giving the address at the opening session. She outlined outstanding events ahead of the Church this year; the opportunities of Lent; the summer conferences; the General Convention; the importance of social security and peace legislation. There were movies showing missionary work in the diocese; a sermon by the Rev. H. L. Durant of Anderson and an address by National secretary Margaret Marston on her recent missionary tour to the Orient.

* * *

National Council to Meet

The first 1937 meeting of the National Council is to be in New York, February 16-18. The matter of the budget for the year will be the chief matter considered.

* * *

Largest Work in Diocese of Easton.

Seven years ago, at the beginning of the depression, the Cecil County Co-operative parish was organized in the diocese of Easton (Maryland), with the Rev. J. Warren Albinson as rector. It started with three units composed of 77 communicants. It now has 484 active communicants

with 868 baptised members and is the largest work in the diocese.

* * *

Churchmen Support Democracy

Leaders of the Church of England, including the Archbishop of York, issued a manifesto the other day on the present political situation. "We believe," they declared, "that democracy can be a mere welter of competing self-interests, which is justly condemned. But we believe also that it can be the political expression of the Christian spirit, and that only

through it can that spirit be fully expressed." They ask for a study on the part of Christians of economic and political questions in the light of Christian principles.

* * *

Orchard's Church Joins Church of England

The King's Weigh House Chapel, famous for the work of Dr. W. E. Orchard, has taken steps to join the Church of England. Orchard started as a Unitarian and while still affiliated with that denomination had services with a vested choir, incense

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and everything to make the service like a high Anglican one. He also was strong for the confessional. He himself finally joined the Roman Church. A priest of the Church of England is now in charge of the Chapel and it is believed that the congregation will soon vote to affiliate with the Church of England.

* * *

Conference at College of Preachers

The Rev. Alexander Zabriskie of the Virginia Seminary was the leader at a clergy conference held at the College of Preachers, Washington, D. C., on January 11th.

* * *

Minneapolis Parish Receives Grants

Gethsemane parish, Minneapolis, has recently come into considerable money. A trust fund of \$100,000 was given by Mr. C. J. Gutgesell in memory of his wife and daughter. Then a small group of people pledged \$10,000 to clear up the parish indebtedness. The Rev. Austin Par-due is the rector.

* * *

Bishop Rowe Speaks in Seattle

Bishop Rowe of Alaska was the speaker at a missionary meeting at St. Mark's Cathedral, Seattle, Washington. The same week Deaconess Phelps, formerly missionary to China, spoke at the Church of the Holy Communion. An unusual step has been taken in the diocese of Olympia this year in holding the conven-

tion at Bellingham, near the northern end of the diocese, 250 miles in length. It is to meet February 2-3, with the Auxiliary meeting Feb. 2-4.

* * *

Maryland Clergyman Dies

The Rev. William Page Dame, rector of St. John's, Worthington Valley, Maryland, died on January 18th after an illness of a month.

* * *

Better Be Careful Who You Love

The director of a large publishing house in Italy was recently condemned to five years' deportation because he declared in private conversation that he loved his dog more than Mussolini. . . However, if you want a Ph.D. degree, you can get one in Fascist Italy, even if it won't do you much good. Universities in that country have been authorized to grant, post mortem, that degree to

students that died in the Ethiopian raid.

* * *

Getting People Out to Church

Last October, the Rev. John Morris Evans, rector of the Church of the Messiah, Providence, inaugurated with the help of interested lay people, a concerted attack on non-church goers, with the purpose of bringing people back to a realization of their duty in that regard. Thirty-two persons were organized into a



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Church Attendance League, and set about the convincing of the rest of the parish of the rectitude of their position. The results are beginning to show in an astonishing fashion. Attendance at the early service has jumped from an average of twelve to an average of fifty-six. The church has been so filled at the late morning service that it has been necessary to have another service at 8:45, which is attended by about seventy people. Members of the Church Attendance League wear a button in token of the work they are doing, and are busy as missionaries to their own families and friends.

* * *

Forums for Parents

At the cathedral at Atlanta, Ga., Dean Raimundo de Ovies conducts two months forums, one for mothers that meets in the morning and the other for fathers that meets in the evening. They are forums rather than lecture courses, although the Dean usually opens the discussions with an interesting case history that illustrates some psychological principle, and participants talk to the point. It was found that the fathers would talk more freely if women were not present; and there is a frankness, and a simplicity, about their revelations of home problems that contributes greatly toward solutions of them. It has been found, also, that the mothers and fathers talk together, and more understandingly, over the week-ends following the forums. The entire plan is due to numerous requests of parents themselves, and the attendance is more than good.

* * *

Jobs for the Older Boys

Do you have difficulty in finding jobs for the older boys of your parish? Here are a number of suggestions: rector's assistant, taught to run the opening service of the Church school. In one school two boys carried on this way for six months be-

tween rectors, due to early training. Appoint one secretary of the school, checking up on absentees by 'phone. Appoint a committee to straighten up the books in the pews before and after the school. Have them repaint and repair toys for poor children. Have them learn to operate a mimeograph and get out a parish letter regularly. Have them canvass the employed young people of the parish for an annual pledge.

* * *

It Is the Little Things That Are Tough

Whoever has been seaskick will weep for Miss Gladys M. Reed, the nurse who is a recent recruit on the mission staff in Liberia. After a slightly harrowing landing from the ocean steamer at Monrovia, she was roused from bad dreams at 6 a.m. to take the launch for Cape Mount. After coming all the way from New York without a qualm, she was ter-

ribly sick during the nine hour trip to Cape Mount. You know how it is. Then, after the relief of arriving off Cape Mount, they could not land through the heavy seas and she rolled in the cabin of that launch, holding on with both hands, until daylight next morning. And the peo-

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ple on shore finally greeted her with, "Why you don't look bad at all." Of St. Timothy's Hospital she writes, "My first impression is that Dr. Werner Junge should have the Church's deepest sympathy and admiration for the work he has done with the means at hand."

New Jersey Announces Plans for School

The clergy school of the diocese of New Jersey is to meet June 14-18 at Island Heights; a school for boys is to be held at St. Bernard's, Bernardsville, June 24 to July 4, while the diocesan summer school is to be held at St. Mary's Hall, Burlington, from July 4 to the 11th. No faculties have yet been announced.

Socked Himself in the Eye

A little Chinese shoemaker, thirteen years old, hurt his eye seriously when his thread broke and his own fist flew up and hit his face. The eye clinic of St. Luke's Hospital, Shanghai, was able to receive him as a patient and after several weeks of care Dr. Tsang thinks he will save at least part of the sight of the injured eye. It costs all of thirty cents a day, U. S. currency, to take care of such a case as this.

Lenten Preachers in Wilkes-Barre

The following men are to be the preachers for the noonday services to be held each day during Lent at St. Stephen's, Wilkes-Barre, Pa.,

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.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service 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
Rev. Frederic F. Bush, Dean's Assistant
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.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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* * *

How to Double the Parish Budget

When Bishop Sherrill of Massachusetts visited Grace Church, Everett, Mass., the other day, he found that the parishioners had doubled the amount pledged for 1937 over 1936. When he asked "How come?" he got the following answer from the rector, the Rev. Herbert L. Johnson.

1. The Vestry's decision of last spring that the canvass should indeed be one of every member.
2. Adoption of a budget with so generous an amount for missions that it gave the canvassers a talking point.
3. Parish lists, up to date, with supplementary catalogues based on families and location.
4. Constant and tactful reference, begun months before the canvass itself, to the necessity of build-

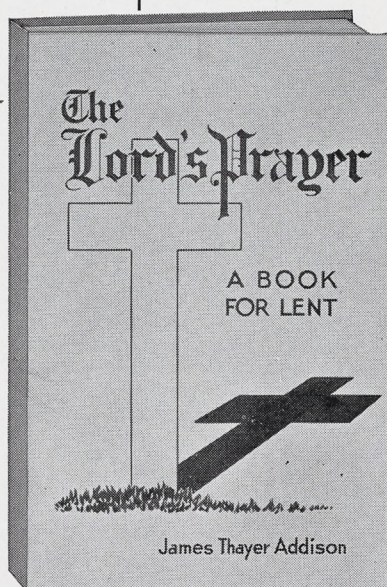
ing up the pledge system.

5. Large group of canvassers with not more than five calls for each worker.
6. The rule that no name has been covered without a personal interview resulting in a definite answer.
7. A September mailing of statement listing statistics, needs, and reasons for pledging.
8. Letter with pledge card sent to every 1936 pledger asking for 1937 pledge by the first Sunday in October.
9. Letter with pledge card to every other name on the parish list with similar request.
10. Second letter, with pledge card, giving new set of reasons for pledging, mailed October 8 to all who had not responded, telling them canvassers would begin to call on October 16.
11. Letter mailed to each canvasser, giving him his short list of names and addresses and advising him: that he went as a messenger; not to argue; not to defend; to listen to criticism pleasantly; to leave happily; to carry blank pledge cards and blank envelopes in which each pledger might seal his pledge.
12. Necessary cancellations made on canvassers' lists after last pledges had been received on October 15, and the letters of instruction mailed to reach the canvassers on the morning of October 16.
13. A Sunday (October 8) of prayer and discussion arranged for the canvassers, when the points of view of the parish and of the mission field were presented.
14. A personal list of appreciation sent to each canvasser when his list has been covered.
15. A follow-up letter sent to each canvasser after each Sunday since personal visiting began, in order that names of those having responded may be removed from the calling lists.
16. Letters to canvassers correcting their lists when changes of addresses are discovered.
17. Letters sent to each person pledging, acknowledging the pledge, stating the amount, and promising delivery of 1937 envelopes between Christmas and New Year's Day.

* * *

Making Garments Out of Sacks

You may not know it but there are many people in this country, particularly among the sharecroppers, who make their clothing out of the bags in which they buy poultry feed and cornmeal. Milling companies, always enterprising, are now increasing their sales by designing their sacks in fast colors. One of them has a very elaborate affair, with ten fast



The Lord's Prayer

By the Rev. James Thayer Addison, D.D.

AGAINST a background of long and scholarly, or flowery and sentimental books frequently recommended for Lenten reading this book stands out as brief, simple, clear—speaking plainly and directly to the heart. Two minutes a day will give you one page of reading on one aspect of the Lord's Prayer—ideas that will branch out for you in many ways all through the day and for days to come.

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colors but with the printing in ink that can be easily washed out. The *New Republic*, commenting on the practice, observes that industry "to whose inability to provide plenty this poverty is due" thus gain more profits from these makeshifts of the poor.

* * *

A Few Schoolboy Boners

People are interested, I take it, in others' mistakes. Here are a few innocent ones that appeared recently on a set of examination papers:

Bigotry is having two wives at one time.

The principal parts of the eye are the mote and the beam.

The hardships of the Puritans were what they came over in.

The American government finally decided to put all the Indians in reservoirs.

Woman is the animal which possesses the greatest attachment for man.

In order to keep milk from turning sour it should be kept in the cow.

The single tax is a tax on bachelors.

The Moratorium is the largest ocean liner.

The only article of clothing worn by Gandhi is the sirloin.

An omelet is a charm worn around the neck in India.

Fiction are books which are fixed on the shelves and cannot be removed.

Chicago is almost at the bottom of Lake Michigan.

Golcondas are boats on the canals of Venus.

A planet is a body of earth entirely surrounded by sky.

A psychiatrist is a doctor with mental disorders.

A millennium is an insect with many more legs than a centennial.

* * *

A List of Social Sins

If you were making up a list of social sins, what would you jot down? The Anglican Bishop of Jerusalem recently made up such a list as follows:

Politics without principle.
Diplomacy without honor.
Promises without fulfillment.
Nationalism without love.
Wealth without work.
Pleasure without conscience.
Knowledge without character.
Industry without morality.
Buildings without homes.
Marriage without sanctity.
Science without humanity.
Worship without sacrifice.
Sundays without worship.
Religion without God.
Christianity without the Cross.

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