

November 4, 1937

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THE WITNESS

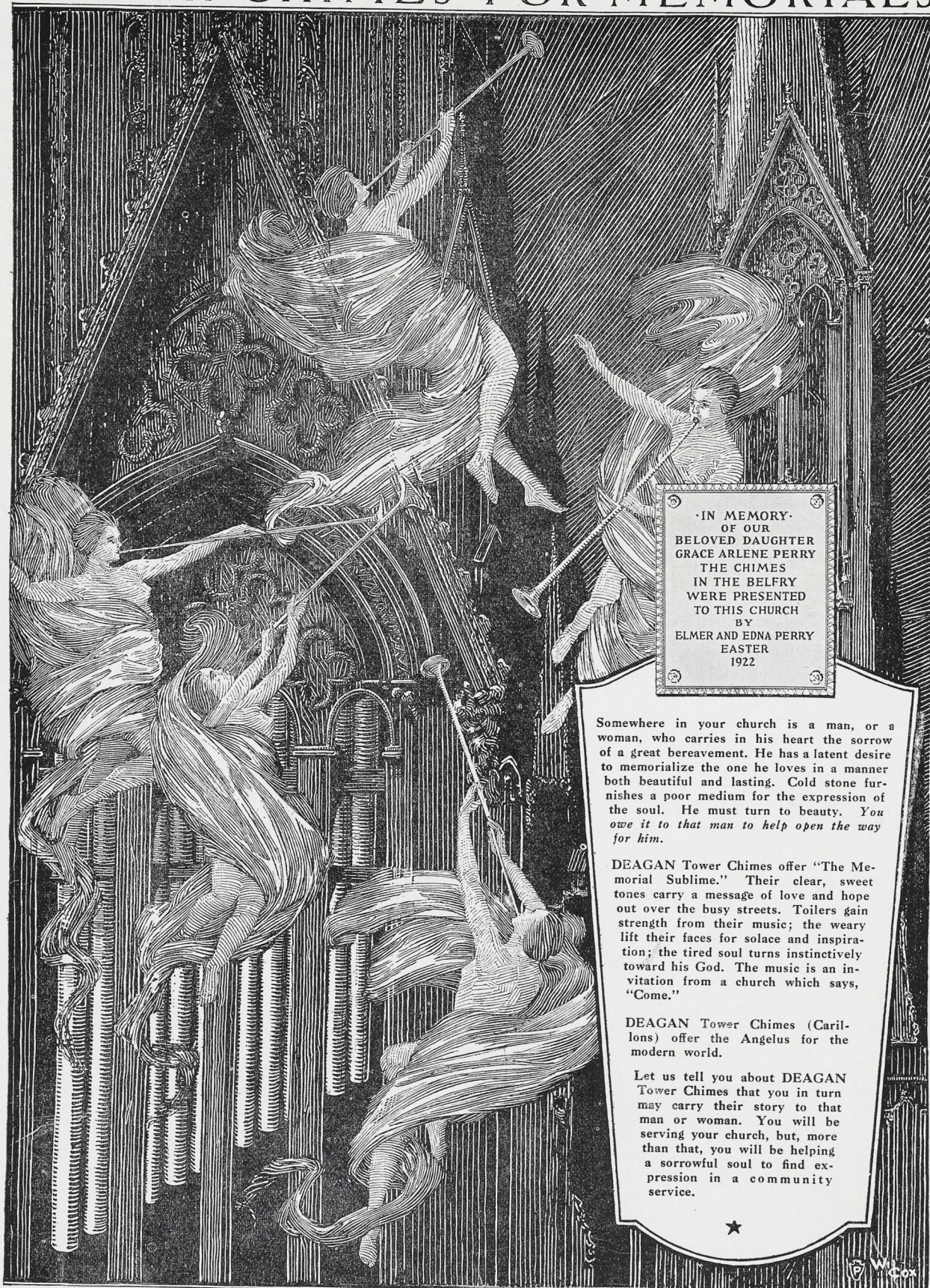


H. ROSS GREER

His Column is a Witness Feature

EDITORIAL ON CONVENTION COLOR

TOWER CHIMES FOR MEMORIALS



IN MEMORY
OF OUR
BELOVED DAUGHTER
GRACE ARLENE PERRY
THE CHIMES
IN THE BELFRY
WERE PRESENTED
TO THIS CHURCH
BY
ELMER AND EDNA PERRY
EASTER
1922

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors

FRANK E. WILSON

H. ROSS GREER

A. MANBY LLOYD

Vol. XXII. No. 1.

NOVEMBER 4, 1937

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church subscription price is \$2.00 a year; in Bundles for sale at the church subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

CONVENTION COLOR

An Editorial by
BISHOP JOHNSON

THERE is no gathering in the United States which is quite so colorful as our General Convention. In comparison with it other religious gatherings are rather drab whereas we have all the colors of the rainbow—purple and red and orange and green. Some people who are color blind do not like it. They want just black and white; just the serious business of the Convention and highly spiritual ideals. They do not realize what it means to have a great family gathering in which all the children have their part—some in rags, some with tags and some with velvet hoods. There are no seats for the unemployed clergy or for the unemployed laymen. They have to be represented by proxies—and since their proxies are seldom elected to be deputies, they have to talk on the outside.

When I was a boy and went to the circus I was more interested in the side shows than I was in the main show. The latter was about the same every time but the side shows were different and they were most interesting, even though they did detract somewhat from the appeal of the main circus. There are those who want the Church to be composed entirely of respectable people who are well dressed, do not split their infinitives and have never remarried after divorce. Unfortunately this is not quite the picture which reflects the mind of Christ who seemed to be chiefly interested in the poorly clothed and the woman who had had five husbands.

I know of no way in which the unemployed nor even the ordinary laborer can sit as a deputy. It takes too much time and costs too much money and if the Church were to supply the money, the laborer could not spare the time. Unfortunately the Convention has to be composed of prosperous bishops and prominent clergy and influential laymen, and none of these parties are apt to see things from the laboring man's viewpoint although many of them, in fact a majority, are quite sympathetic with the needs of the poor and the claims of the underprivileged.

Accordingly I am one who pleads for a Hyde Park where anyone can get anything off his chest that worries him—steam is dangerous only when you clamp the lid on. Moreover it doesn't do any harm for some of

us to listen to ideas with which we do not agree. If the ideas are disagreeable the idealists are our brothers and not our enemies. They are trying to present an economy based upon a belief in God and a devotion to Christ.

Their ideas may be as wet as was Cincinnati during the flood, but one was impressed with the way in which that city has recovered from the catastrophe and it may be that the Church will have to endure a flood in order to make new adjustments to economic problems. In that case we need an ark in which to house the survivors. At any rate let us be willing to hear what they have to say.

Unfortunately many of them are anxious to pull down a structure which they have neither the ability nor the grace to replace. I cannot see what will be gained if we merely substitute the sins of the proletariat for those of the capitalistic class. We can all agree as to the sins of the latter but that does not mean that the ikon of the iconoclasts is one that we are able to worship.

The first and great commandment is that of loving and worshipping God and unless the revolutionists have that for their major premise we will be ejected from the frying pan into the fire.

I BELIEVE that this group in the Church desires that the change which they advocate shall be based on the gospel of Christ. In Spain we are witnessing the destruction of centuries of industry by two groups, one of which has misrepresented Christ and the other has rejected Him.

Surely it is a valuable asset for the future if the Church acknowledges its sins and yet does not put the lid upon the group which is anxious to overcome those sins without rejecting Christ. It may be that in confessing the sins of the present Christians they are blind to the sins of those who would destroy existing conditions, but at least they are not repudiating Christ in their endeavors. I have found the tendency on the part of minority groups, as I have previously said, that they condone murder in their partizans and condemn larceny

in their opponents. As a group I cannot follow them until I can see more clearly what they propose to substitute for what is.

If they mean to invoke a totalitarian state to produce righteousness, then I prefer capitalists to politicians and I value my personal liberty more than material efficiency. I had rather starve to death than to be a slave of Hitler, Stalin or Mussolini.

I do not believe that righteousness can be produced by legal enactment and that when these European experiments become old they will have identically the same sins that the old men before them fell into. Unless you convert the individual, Sodom and Gomorrah will not profit by any regime which the wit of man can devise. I think that the Wesleys had the right idea, which their successors did not perpetuate, namely that until the individual has been converted the whole body will be sick.

Christ faced worse evils than those which confront us but He was not a revolutionist. He built His Church upon personal devotion to Him and to His mission. I believe we are confronted with a new racket, that of innumerable reform movements in the hands of executive secretaries who have a personal interest in the perpetuation of their organizations. If we seek the mind of Christ it will be a gospel to the individual rather than one of mass formation which He always avoided, knowing that mob psychology always follows the lead of the most radical and the least benevolent in the crowd.

Having considerable sympathy with the movements in question I believe that they should be heard respectfully and possibly more good will come from this hearing than from the speeches within the Convention hall.

Possibly the Episcopal Church needs to have its respectability shocked by just such explosions. At any rate let us realize that the group which meets in General Convention is one which excites the admiration of bell boys and policemen, who have frequently said that it is the finest group which has met in the city. Really it is amazing that a body which contains the most diverse elements of any Church convention should always be courteous in Convention Hall and kindly to those without. Perhaps that is the real test of what the Church should be.

To Know God

By

H. ROSS GREER

A YOUNG man approached a clergyman in regard to a personal problem. In attempting to help him the cleric asked, "Do you know God?"

The young man replied, somewhat petulantly, "I've been baptized and confirmed and I'm a communicant of the Church."

"But do you know God?" repeated the minister.

"I am an Episcopalian; I didn't know that was necessary," was his somewhat smug rejoinder.

Baptism, Confirmation and communicant status should make us acquainted with God. But a bowing

acquaintance is not enough. Acquaintanceship should grow into friendship. A Christian man should not be less than Abraham who was the friend of God. The Church ought to be the society of the friends of God and of one another.

In fact, the old question, "What am I for?" with its answer, "I am made to know God, to love God and to work along with God in this life and forever and ever hereafter in heaven" deserves to be better known and practiced.

Let's Know

By

BISHOP WILSON

PARISH RECORDS

SOME years ago when I was a parish priest I received a letter from a woman in England saying she had been married by one of my predecessors. Later she had removed to live in England where her marriage certificate had been destroyed in a fire. She was one of the heirs to an estate which was being settled and it was necessary for her to show documentary evidence of her marriage. Could I provide her with a certified copy of the parish record? Fortunately I could—and did.

Way back in the seventies a Civil War veteran had lived in my parish. His wife died and he subsequently went to live on the west coast where he married again. There he died and his second wife, left in straightened circumstances, was applying to the government for a pension. She was obliged to furnish proof of the death of the first wife to assure the government that they were not paying two pensions to the same family. No record could be found until someone recalled that the family had been connected with the Episcopal Church. Whereupon they came to me and I was able to produce the parish record of the first wife's burial.

Not so happy was the outcome of a request which I received last summer. A railroader out in Utah was applying for a pension under the new railroad pension law. He had to provide evidence of the date of his birth and none was available. He had been baptized in a little mission in our diocese and wrote me for a copy of his baptismal record. Through some carelessness during an interval when there was no priest in charge of that mission the parish register had been lost. There was nothing we could do about it.

Such instances could be multiplied without end. One of the things we bishops are constantly urging on our younger clergy is the importance of keeping full and accurate records in our parish registers. The need of it has been growing increasingly important since birth records have been demanded by the state department in issuing passports and since so many laws have been passed about the minimum age of factory workers. Now the pressure has become still greater with the enactment of the social security act. All over the country people are asking for baptismal records to show proof of birth dates in order to qualify for old age pensions.

Last winter came such a letter from a woman in California who had been baptized in another of our little missions long since gone out of existence. She described the place and the circumstances, including her father's name, but signed the letter with her married name. I located the old register and found that four girls in that family had been baptized in that mission. I wrote back that if she would tell me which one of the four she was, I would be glad to send her a certified copy. Incidentally the record showed she was a year younger than she thought she was.

All of which is a reminder to the clergy that parish records should be kept with the greatest of care. It is also a reminder to vestries that suitable registers should be provided even if they do cost a few dollars and that a safe place should be found to keep them from accidents. A year ago I had occasion to secure the county birth record of a child born in one of our large cities and it was not recorded. The attending physician was sure he had filled it out for the hospital to turn in—but it was missing. I had to go to the Church for the baptismal record. It really is important.

AZARIAH, BISHOP OF DORNAKAL

THE Rt. Rev. Vedanayakam S. Azariah, Bishop of Dornakal, in the Church of India, addressed the triennial meeting of the Woman's Auxiliary at Convention, saying in substance that the impotence of the Church today is the result of two chief causes, first, that the resources of the Church are not devoted to its divine mission, and second, that the Church is divided.

"I am sometimes asked," the Bishop said, "is not the first function of the Church to worship God? I don't know.—I think the first purpose is to carry the love of God into the whole world." He quoted the story written by a Roman Catholic priest about the Telugu Christians in South India. The author found himself obliged to explain why the Protestant Christians had increased rapidly while the Roman Catholics were almost static. His explanation was that among his fellow Roman Catholics all resources of men and money were employed in "taking permanent care of hereditary bodies of Christians," instead of using them to seek new Christians.

How much of the resources of the Church are employed for the pleasure and satisfaction of its members, for the "permanent care of hereditary Christians"? asked the Bishop.

"I am told that lay people often ask the clergy why we should mission to foreign lands when they have perfectly organized religions of their own. Such a question shows only neglect of education of the laity. If after twenty or thirty years of Church attendance, receiving the Holy Communion Sunday after Sunday, a person in sober wits can ask that question, somehow we have failed to show the purpose of the Church."

"To be a follower of Christ does not mean to save one's self. It was said of Him that He saved others, but Himself He could not save. The Salvation Army used to ask many people, 'Are you saved?' When I was a young man we used to discuss the answer to this question. I think that when the question is put to baptized and confirmed Christians it misses the point. The significant question would be, 'Are you saving?' The question must be asked of the Church, is it saving itself or the whole world."

The Bishop reported a conversation held not long ago with an English churchman. "Have you a cathe-

dral?" the Englishman asked. "No," replied the Bishop, "only a little chapel. We hope some day to build a larger edifice." "How much money will you spend on it?" "Probably 5,000 pounds in all." "Why, Bishop," the Englishman explained, "yesterday I signed a check for 40,000 pounds to repair the organ of our cathedral." Bishop Azariah added that since coming to America he had heard of a Church in which one door cost over \$90,000.

"We seem to be forgetting that the Church's mission is to reveal the Father's love to the whole world. Jesus Christ is helpless to accomplish this mission because His Church is careless and spares even grudgingly a small proportion of its resources for what should be its chief work."

MOVING to the second part of his address, the divisions in the Church, the Bishop called attention to the fact that the corporate witness of the Church is now coming to be a greater witness for Christ than even the witness of individuals. The world, he said, can understand the heights to which a few saints have risen. But when the world sees that a whole community is filled with the Spirit of the Master and sees not only individuals but a whole community bearing witness, then it begins to recognize what the power of the Church may be.

"When we see the world at war we as followers of the Prince of Peace must humble ourselves and ask why we as a Church are not bearing a witness to Him which would compel the world to heed. We are not doing this because we are not united. The divisions of the Church—you have heard much about them. The world sneers at us; the non-Christian world cannot understand."

Bishop Azariah then outlined the effort which began in South India seventeen years ago to unite the many missions in that area. The group of 56 ministers who met to confer on this matter realized that their people, who included about two-thirds of the total number of the Christians in India were united in their social world, were speaking one language, were one in their ambition to see India, one-fifth of the human race, come to the feet of Christ, but on Sunday they found

themselves divided into separate camps, divided by causes which they had not created.

Conference has continued all these seventeen years (there was slight laughter at the Bishop's patient tone of voice in making this statement)—“you laugh at this,” the Bishop said, smiling himself, “you are probably thinking that Bishops take too much time, that if we would leave the matter to the Woman's Auxiliary, we should all be united tomorrow. But the prejudices of three hundred years do not die in one year or in seventeen.”

At present the two chief difficulties hindering the progress of the plan, the Bishop continued, are the position taken by those who feel that too much place is given to Bishops and those who feel that too little place is given to them, so it appears, the Bishop suggested, that perhaps the right median place has been reached.

Adding a more specific reference to his own diocese the Bishop reminded his audience that national and political weakness of India is all due to the caste system. There are 2,200 castes. “Caste is Hinduism and Hinduism is caste. Christianity must be the one unifying force.”

How far it is a unifying force in his own diocese of Dornakal may be seen from the fact that although the majority of his 210,000 Christians were outcasts, there are also 25,000 from high castes. The significant thing is that the later have all come into the Church during the past six or seven years, and they say it is because they have seen the extraordinary change which has taken place in the life of the outcasts. Men who would not walk through the streets of the outcasts' quarters, now worship with them in the same church. The Bishop has seen twelve castes at the altar in one Communion Service, where formerly the high caste people would have felt themselves polluted even by the shadow of an outcast. Such a corporate witness as this must compel the attention of the non-Christian community. The non-Christians say, “We cannot explain this.”

“It is the working of a divine power,” the Bishop said, “The Church is indwelt by God's Holy Spirit.”

Talking It Over

By

WILLIAM B. SPOFFORD

PRESIDING BISHOP TUCKER, in New York last week to look over his new job, told the press in an interview that western nations must share the responsibility for Japan's war on China. We set them a bad example, was the gist of his remarks, since all western nations have been guilty of imperialism. He said further that the only road out was to give Japan an outlet for her products. Which, in my judgment, is getting at the heart of the matter in reverse. Wars are to be avoided, not by giving nations an outlet for their so-called surplus wealth but by establishing an economic system which will enable their own people to consume this wealth they create. Why an outlet for the products

of any nation while the people of that nation are suffering for the want of them? That is the question that is crying for solution and must be solved before we have peace on this earth.

THE WITNESS has a group of distinguished clergymen and laymen organized as an Advisory Board. Problems confronting the publication are presented to them, including financial problems, which they go a long way in solving by making annual contributions. It is generally known, I presume, that I serve this paper as managing editor and also the C.L.I.D. as executive secretary. I have leaned over backwards in an effort to keep the two tasks distinct. This can be best illustrated by the amount of space devoted to C.L.I.D. activities in this paper in recent weeks. *The Churchman*, *The Living Church*, and the *Southern Churchman* all have devoted more space to the meetings of the C.L.I.D. in Cincinnati, and the controversy that centered around these activities, than has THE WITNESS. They have done so because their editors, being good journalists, know that it is live copy. I have been a less able editor because, due to my double role, I did not want to seem to be using THE WITNESS to promote my special interests. Yet in spite of this policy on my part there have been rather startling resignations from the Advisory Board, which means of course decreased financial support. We are not crying about it—at least I am not. Long ago I determined to figure things out the best I could and then hew to the line, letting the chips fall where they may. But it does raise an important consideration—how far will the laity of our Church go in supporting the clergy when they express opinions with which they disagree? For it can be said that though our Board is made up about evenly of clergy and laity, all of the resignations have come from laymen. Bishop Stewart, not a member of the C.L.I.D., praised the meetings of the organization in a broadcast delivered on the closing Sunday of the Convention, telling the outside world that they offered proof of the Church's interest in the under-privileged. Dr. Bowie of New York, in his sermon last Sunday, said that the C.L.I.D. meetings in Cincinnati were an instance of “religion dealing drastically with realities.” Bishop-Editor Johnson, in his editorial this week, while not mentioning the C.L.I.D. by name, nevertheless speaks enthusiastically of our efforts at the Convention. Bishop Manning, an outspoken critic of the C.L.I.D., has nevertheless not felt compelled to resign from THE WITNESS Advisory Board because of my connection with the League. Methodist Bishop McConnell, as reported elsewhere, declared the other night that “the next ten years will probably see more deadly warfare against free speech than our nation has known within the lifetime of any who hear me.” It is the laymen, apparently, who will wage this war. And their weapon will be the time-honored one of economic pressure. The results, I am confident, will disappoint them. Clergymen live for other things than three meals a day and they will derive sufficient energy from two, or even one, to enable them to give vigorous utterance to honest opinions.

CALIFORNIA RECTOR URGES SURVEY OF CLERGY SALARIES

The Rev. Oscar F. Green, deputy to General Convention from the diocese of California and rector at Palo Alto, introduced into General Convention a resolution calling for a joint commission to make a survey of salaries paid the clergy, and to offer recommendations in 1940 looking toward greater equalization.

In speaking to this resolution, Mr. Green said: "I am ashamed to present this matter to you; in fact, I am ashamed every time I receive my salary check. The reason for this is that my check is larger than those of nine tenths of my brethren. I should like to think that I am a better man than all these other men, that I have unusual abilities, and that they are plain lazy. But I have heard this kind of rationalization about the salaries of industry so long that I am ashamed to make it. I should not feel so uncomfortable if the ministry were a competitive occupation. But it should not be. The theory is that we are all brothers working to bring in the Kingdom of God. But here is a bachelor who gets twice as much as his neighbor with a wife and three children. Here is a man on a mission field working much harder than I am. He gets also half of what I do. And more than this when he retires he will receive only half the pension I shall.

"We talk about social justice. Is this justice? A Committee in California has studied three hundred salaries of men in Virginia, California, Utah and Nevada. This is what it finds; the highest salary is \$7,500; the lowest is \$720; the average salary (including rectory) \$2,236; the average salary (exclusive of rectory), \$1,863; the median salary (including rectory), \$2,100; median salary (exclusive of rectory), \$1,740. The middle man in our Church gets in cash \$1,740.

"The question is what ought a clergyman to receive? I should say that a professional man ought to get as a minimum \$2,000. But we find that of these three hundred clergymen, a hundred and forty-three (including an allowance for rectory) receive less than \$2000. That is 48%. If we are thinking of the cash they receive, two-thirds of them receive less than the minimum for a professional man. Many a man at this Convention will spend right here half of what we pay to keep some of our clergy going the whole year.

"This is a matter that demands our attention. It demands it because basically the situation is unjust. Is work in Nevada less important than work in New York, where the salaries



DR. RAYMOND F. BARNES
Treasurer of General Convention

soar to more than a thousand dollars a month? It demands it because by this disparity of income we are jeopardizing our missionary program. Because all of us think too much of money: we do not stay on the job where we are most useful, but we strive to find a place of higher pay, because we have built up a false notion of success. Disregarding the ideal of Jesus who told us to seek the Kingdom of God and his righteousness first, in our hearts we have envied those with large salaries and worshipped at the altar of Mammon. I can think of nothing that will make a greater impression on the world, and bring more persons to the feet of Christ, than an effort on our part to show that as Christian ministers we are a brotherhood willing to share and share alike."

MISSIONARY BISHOPS ADDRESS THE DEANS

The bishops of our continental missionary districts went into a huddle during Convention and out of it came a communication addressed to seminary deans. They stated that there is a dearth of suitable young clergy for the missionary fields, and suggested that the seminaries better start training a few. They then indicated what they wanted to find in these young men: first, missionary conviction; 2nd, knowledge of the peculiar problems in rural fields; 3rd, thorough knowledge of how the Church is organized—National Council, Auxiliary, etc.; 4th, knowledge of religious education. The seminaries also should train the men to be more orderly, more disciplined, more devout. The bishops also said that they wanted men free from the cares of family life.

CHURCH IS URGED TO EXTEND WORK TO SMALL TOWNS

The Church has a primary obligation "to actively prosecute a carefully devised and comprehensive nation-wide program for the conservation and improvement of the religious life in the rural and small town population of America," Dr. R. J. Colbert, chief of economics and sociology at the University of Wisconsin, said at a mass meeting of the Department of Domestic Missions at General Convention.

Dr. Colbert pointed out that religious life seems to be definitely on the decline over a large portion of the country and that barely half of the adults in rural communities are church members. "We cannot," he added, "expect to win America to the Christ-like way of living by placing so much emphasis on our support and effort in the city and leaving the 'crumbs' for rural work."

Dr. Colbert, in his talk on "Has the Church an Obligation to Rural America?" asserted that the Church must have a hand in the vast and sweeping changes taking place in rural America. "We cannot expect," he continued, "such a program to be left to the parishes, dioceses and missionary districts to work out as best they can. In no small measure, the future of the Church in America depends upon how this convention measures its obligation to rural America, and how well it provides for meeting that obligation."

An excellent report on rural work was also presented to the Convention by Bishop Green of Mississippi, in which it was stated that one of the chief reasons the Church grows slowly is because little attention is given to rural areas. A very large percentage of the members of city churches, the report maintained, got their early training in the country, a statement that was supported by figures from numerous surveys.

POLITICS IN NEW YORK CITY

Bishop Manning is beginning to discover how easy it is to get oneself branded as a communist. In spite of the fact that he maintains that the Church should have nothing to do with politics he recently issued a strong statement endorsing Mayor LaGuardia as mayor of New York. His endorsement was followed by one from Ralph M. Easley, chairman of the National Civic Federation which is an anti-labor organization, in which Mayor LaGuardia was denounced as a communist. All of which makes Bishop Manning a communist sympathizer—if Ralph Easley is right, which he is not.

AN EXCELLENT NEW VOLUME ON BOOK OF COMMON PRAYER

By GARDINER M. DAY

The whole Church is vastly indebted to Bishop Parsons and Bayard Jones for this grand volume *The American Prayer Book* which has just been published by Scribners. (\$2.50) It is difficult to think of any subject related to the Church upon which two clergymen could write that would fill a greater need than will this volume. The book which we have depended upon more than any other has been Dr. Samuel Hart's *The Book of Common Prayer*. So many changes have been made and so much has been discovered by fellowships since Dr. Hart wrote that this new work will undoubtedly displace Dr. Hart's book in many a worship course in parish and seminary. Bishop Parsons and Dr. Jones have both been life long liturgical students. It would be hard to think of two people in our Church better equipped to collaborate in giving us a study of our Book of worship.

The authors treat their subjects from the standpoint of the meaning of worship, the history of the Prayer Book and its use for the present day. Opening with a chapter on the meaning of worship and another on the ancestry of the English Prayer Book, the *American Prayer Book* is considered section by section. The authors have wisely felt free to call upon any other student of the subject in the Church and in addition have the advantage of a careful reading of the manuscript by Dr. Easton of the General Seminary. It is appropriately dedicated to the memory of Bishop Charles Lewis Slattery who, for so many years, guided the liturgical commission of the Church.

A very handy little volume of approximately one hundred and forty pages in length, entitled, *I am a Vestryman*, has been given to us by Bishop Theodore R. Ludlow of the diocese of Newark and is published by Morehouse, both in a general edition and in a special edition for the diocese of Newark. Bishop Ludlow traces the history of the Church, describes the way in which our Church is governed, the relation of the diocese to the National Church and then explains in very definite, clear and concise language, what the Church expects of a vestryman and what a vestryman's relation to his rector should be. It is an outline that ought to be tremendously useful for rectors to put in the hands of newly elected vestrymen. It is being recommended by the Forward Movement Commission as a valuable course for clergy, vestrymen and layworkers, both men and women.



JOSEPH FORT NEWTON
Writes on Living Every Day

This book ought to help greatly in making more loyal and affective vestrymen in our parish.

The writings of few clergymen in our Church are more widely read than those of Joseph F. Newton. Hence, his volume entitled, *Living Every Day* will be welcomed by literally thousands of readers. (Harpers \$1.90). For years Dr. Newton has written a syndicated column of inspirational readings for the daily newspapers. This has brought to him a vast correspondence and kept him closely in touch with the spiritual problems of the average individual. No one can look into this book without finding many suggestions and helpful thoughts. An idea comes to the author as he reads a letter from some troubled correspondent, or a little excursion into the history of some familiar phrase or quaint adage becomes the subject of a page of meditative reflection. This is the kind of book to keep by your bed-table to dip into when you feel a bit discouraged and in need of a lift from a friendly mind other than your own. Many favorite passages from Dr. Newton's column will be found in this little volume and his friends will be thankful that he put these syndicated selections into more permanent form.

CHAPEL DEDICATED AT PACIFIC DIVINITY SCHOOL

The Weld Memorial Chapel of the Church Divinity School of the Pacific, Berkeley, California, was dedicated on November first by Bishop Parsons.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Here is a story from Japan that came through uncensored. No sooner had the Japanese government decided on its war in China, than it called together a very large group of leaders of various kinds of young people's activities, under the auspices of the imperial department of education, to secure a pledge of support. Y. M. C. A. and Y. W. C. A. leaders were present, but, notably, it was non-Christians who proved the most recalcitrant. Disapproval was boldly expressed and so lukewarm a resolution was passed that the small ultra-patriotic minority said no action at all would have been preferable. There was a similar reaction at the same kind of meeting of leaders connected with Buddhism, Shinto and Christianity held the next day, again with the minister of education himself present, except that the Christian leaders were more vocal. Japan's ministers of state, and the army and navy high command were exhorted to show the same earnestness and temperance (liquor and tobacco) as corresponding figures in China, for example the Generalissimo.

While the National Christian Council under great pressure set up a committee of twenty-nine Japanese representatives of the various denominations and the foreign honorary secretary, which has published a statement pledging themselves "to comply with the purport of the government's statement and to render faithful service to the state," the words used in the original seem to be the mildest that could be selected.

About the middle of July four young men in Osaka were called for service in China and with their insignia on, drowned themselves in a canal, leaving a note behind expressing their complete refusal to fight. The army officer having local jurisdiction, ordered that the bodies be left untouched where they had been fished from the water with their statement beside them. Thus their testimony was witnessed by thousands. About the same time another young man, quite unconnected with these four, told his friends he would go with his unit of freshly called up men, but he would not fight and that they would soon receive a telegram reporting that he had been shot. He said he hoped to influence his comrades during the interval.

Within two weeks the telegram was received.

* * *

For Boycott Against Japan

The United Christian Council for Democracy, a federation of nationally organized denominational groups, has added its support to a nation-wide boycott against Japan. The action was taken at a meeting of the executive and national committees meeting at Union Seminary last week. Forty voted for the resolution with but three voting against.

* * *

To Dedicate Statue of Bishop White

A life-sized statue of Bishop William White, first bishop of Pennsylvania, is to be dedicated this Saturday at Washington Memorial Chapel at Valley Forge. Many societies, still in existence, of which Bishop White was a member and in several instances the founder, are to take part in the services. Bishop Taft is to officiate and the unveiling is to be done by Jane Gordon Fletcher, a great, great, great, great granddaughter of Bishop White. The address will be delivered by the Rev. Walter H. Stowe of New Brunswick, N. J., the president of the Church Historical Society. In addition to the statue a new building, a library, is to be dedicated.

* * *

Quiet Day For Prayer

This is the fifth year in which the women of the Church are observing November 11th as a quiet day for prayer. Orders for more than 100,000 copies of the leaflet issued for individual use during the day have been received.

* * *

Young People Meet In Georgia

The Rev. Hamilton West of Gainesville, Florida, was the speaker at the banquet held in connection with the convention of the young people of the diocese of Georgia, held on October 22-24. There were also discussion groups led by Bishop Barnwell, the Rev. Albert R. Stuart and Mr. Clyde Jardine. The convention voted \$300 to aid in building quarters for the Negro help at Camp Reese, diocesan summer camp. Bishop Barnwell was the preacher at the closing service, held at St. John's, Savannah.

* * *

Matriculation at Cambridge Seminary

Annual matriculation day was celebrated at the Episcopal Theological School, Cambridge, Mass., on October 18, with Professor Angus Dunn conducting a quiet morning

on the four cardinal elements of the priesthood—the ministerial, the prophetic, the pastoral and the priestly. The Rev. Charles H. Cadigan of Amhurst preached the sermon, and Professor Hatch was the toastmaster at the banquet in the evening in the absence of Dean Washburn, in Cincinnati attending General Convention. The speakers were Bishop Lawrence, Dr. James H. Means, a trustee, Professor John M. Maguire of the Harvard Law School, Professor James Thayer Addison of the Cambridge faculty and George R. Milliard who spoke for the students.

* * *

Parochial Mission For Boston Parish

A two weeks' parochial mission was opened on October 31st at All Saints', Boston, conducted by Superior Whittemore, Father Turkington and Brother George, all of the Order of the Holy Cross.

* * *

Lewis D. Learned Resigns

In the resignation of Mr. Lewis D. Learned as executive secretary the diocese of Rhode Island loses the services of a faithful worker who for many years has been a leader in the work in that diocese. Bishop Bennett is now the acting secretary in addition to his other duties.

* * *

Church Leader Dies Suddenly

Mrs. Otto Heinigke, who recently retired as president of the Church Periodical Club after serving for thirty years, died suddenly within a week after her return from General Convention.

* * *

Club For Young Men and Women

A community project, a club for young men and women, has been opened at St. John's, Detroit. The club for people in their twenties, provides social, cultural and recreational activities. Besides providing reading and lounge rooms there is to be training in dramatics, music and athletics. There were 250 young people at the opening on October 22nd.

* * *

Praise For Meetings of C.L.I.D.

Criticism of the Church League for Industrial Democracy, before the recent convention of the Protestant Episcopal Church in Cincinnati, only succeeded in increasing interest in it, the Rev. W. Russell Bowie said in his sermon at Grace Church last Sunday.

Dr. Bowie, one of the four clerical deputies from New York to the Convention, preached on "What Happened at the Convention."

Observing that the convention refused to rebuke or criticize the unofficial meetings of the League, as it had been asked to or by some members of the Church who believed the league too radical, Dr. Bowie added:

"The daily addresses and forums which the league sponsored were an astonishing example of the reverse effect of injudicious attack. The attacks presumably were meant to make people want to stay away from the meetings. The results, of course, were that they made everybody want to go.

"And when they got to these meetings about which there had been an effort to create such a panic, what did they find? They found them presided over on successive days by such men in the highest ranks of the Church as the Bishops of Maine, Massachusetts, California and Missouri, and a layman like Charles P. Taft.

"The spirit of religion, eager, alive and passionate, pulsed through the gathering every day. And it was religion dealing drastically with realities. The speakers were men deliberately chosen not to speak sentimentalities, not to bring any smooth gospel, not to give the Church the sleek and comfortable sense of how pious it already is, but to challenge it with the direct demands of human life, and especially of the poor and disadvantaged among whom Christ himself moved and from whom the Church is not to let itself be separated."

* * *

Workers Picket Long Island Church

Grace Church, Queens, Long Island, is putting up a new parish hall. In letting the contract they forgot to state in the document that union labor should be employed. As a result the church has been picketed for the past two Sundays at church time, much to the disgust of a number of laymen who threatened to "escort the pickets out of town." Rector Ernest Sinfield however advised against such direct action, though he did wire a protest to Mayor LaGuardia.

* * *

Urges a Racial Missionary District

Contending that as long as parishes do not absorb the Negro communicants of the Church we have racial segregation, the Rev. R. I. Johnson of North Carolina, Negro priest, told the General Convention that the problem can best be solved by setting up a Negro Missionary District. He said it would give Negro Churchmen a sense of power and esteem; would provide for Negro leadership; would give Negroes representation

in the councils of the Church; would make possible a Church paper for Negroes; would develop leadership and financial responsibility; make the appointment of Negroes to offices in the Church not a racial gesture but a normal part of Church life.

* * *

Women Hold Educational Conference

A thousand women of the diocese of Pennsylvania held a three day educational conference last week in Philadelphia. The headliners were the Rev. H. W. B. Donegan, rector of St. James, New York; Mrs. James R. Cain of South Carolina, member of the National Council; Captain Christopher Atkinson of Church Army and Bishop Frederick D. Goodwin of Virginia.

* * *

The State of the Church

At each General Convention a report is presented on the state of the Church. In presenting it this year in the House of Deputies Archdeacon Diller of Bethlehem cited a new emphasis on evangelism, growth in personal religion, aroused interest in unity and a deepening sense of social responsibility.

* * *

World Conference of Christian Youth

A world conference of Christian youth is to be held in the summer of 1939 at Amsterdam, Holland. Various organizations are cooperating in the undertaking which will bring together 1,500 delegates between the ages of 18 and 25. Its purpose is stated officially as follows: "to mobilize youth to witness to the reality of the Christian community as the God-given supernatural body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusion."

* * *

Free Speech In Grave Danger

Speaking before a throng of Methodists who gathered last week in spacious Carnegie Hall, New York, to honor him on the 25th anniversary of his episcopate, Methodist Bishop McConnell declared that we are entering upon a fight against free speech in this country. Pastors are being frozen out who "give utterances on unpopular themes. There cannot be much doubt that in those optimistic days of twenty-five years ago God had, in the opinion of the well-fed and well-clothed, taken on the nature of an amiable philanthropist—smiling good-naturedly on all creation. The masses of mankind did not feel that way about it, but the Christian leaders talked too often in such fashion as to make the Gospel

mostly a mixture of milk and honey."

With the World War, according to Bishop McConnell, "many earnest thinkers about religion fore-sware the Gospel outright," while some violently set up a fascist god.

Bishop McConnell declared that the "impersonal economic laws," including that of supply and demand, were not ironclad, but could be set aside or modified "by men who are thinking, not of laws of any kind but of the profit to be gained by manipulating them."

The Bishop held that "the adjustment of the church to the fact of the world's pain is no credit to the church," and that "we must think of the church as having a part in the generation of that public opinion which, after all, is the basic force in modern social movements." Referring to the threat of nationalism, he added:

"Taking nationalism just as we see it today, its presence in the world is a sad reflection on the weakness of Christian sentiment among the nations.

"It will be a tragedy if in these days of awful stress the spirit of social liberalism fails. For liberalism means free speech and free assembly. If anybody thinks that it is to cost nothing today to stand as a liberal for free speech, he had better revise his notion of liberalism. The next ten years will probably see more deadly warfare against free speech than our nation has known within the lifetime of any who hear me.

"Probably the most dynamic question before the church today—if the church regards itself as in the world at all—is that raised by the various forms of Marxianism, ranging all the way from militant Russian communism to afternoon tea parlor socialism. It is interesting to note that the two important leaders who have in the last century taken the possibility of human perfectibility seriously have been John Wesley and Karl Marx, Wesley laying stress on an inner transformation of the souls of men by divine grace and Marx stressing the improvement of men by transformation of their environment.

"The most hopeful note today is that which raises the question of human values in the life of our time.

"Take the labor movement, which calls for so much of our attention today. Whatever we may think about this or that policy in detail, however unworthy these or those individual leaders may be, what gives the movement its drive is the insistence upon larger human chance for millions of men in fundamental contacts with their fellow-men. The church, above all other

organizations, must be quick to catch and keen to learn the significance of anything human."

* * *

A Test on the General Convention

At St. Andrew's School where the Rev. Walden Pell is headmaster, the boys have been following the General Convention by reading *The Witness*. The other day Headmaster Pell gave a test to the second formers, based upon the news that appeared in our October 14th number. Here are his questions and the answers—the grades the lads received he failed to give us.

1. What structure towered above the altar at the opening Convention Service? (A) Chimney.
2. What country has 400,000,000 population? (A) China.
3. The Bishop of what Diocese delivered the Convention Sermon? (A) California, Parsons.
4. Who is Bishop of Washington, (D. C.)? (A) Freeman.
5. Who is host-Bishop of General Convention? (A) Hobson.
6. Who is Presiding Bishop? (A) Perry.
7. What was the best thing the Rev. A. L. Kinsolving ever did? (A) Married.
8. What former nominee for President spoke at the CLID meeting? (A) Norman Thomas.
9. What did one clergyman keep saying? (A) Blah blah.
10. A joint committee of 15 will consider all problems of what sort? (A) National, international economic, industrial, peace, war, etc.
11. When will the next General Convention be held? (A) 1940.
12. What organization has held crowded meetings at General Convention, and has drawn much criticism? (A) CLID.
13. What Pacific islands have dropped "Protestant" from the title of the Episcopal Church there? (A) Philippines.
14. What aged bishop got a hand when he entered the House of Bishops? (A) Lawrence, Mass.
15. What is the name of the other House of General Convention? (A) House of Deputies.
16. What great organization of women raises a Thank Offering? (A) Auxiliary.

* * *

Chinese Leader on Invasion of Japan

"China's military machine may be wiped out and undoubtedly the Chinese armies eventually will be destroyed, but the people of China will never bow to the yoke of Japan. They will resist to the death, and you cannot wipe out 450,000,000

people, one quarter of the earth's population." So declared Francis Cho-Min Wei, president of Hua Chung College at Wuchang, China, in an address on October 22nd at Hobart College. He declared that neither country could afford to lose and therefore predicted that the war would be a long one. But he did say that it might be brought to a sudden end by a revolution in Japan in the not distant future. "Japan," he said, "is now a modern industrial, capitalistic nation. The war is costing the Japanese people one million dollars a day. Japan also is an almost bankrupt nation, and the only way this money can be raised is through heavy taxation. As the people and the nation are drained of their wealth to fight this war on foreign soil, as they become poverty stricken and hungry, they will rebel. I would not be surprised to see a revolt in Japan as early as tomorrow."

* * *

A Congress On International Good-Will

The World Alliance for International Friendship through the Churches is sponsoring a congress, November 7-11, in Boston. Episcopalians on the program are Bishop Oldham of Albany, president of the Alliance, the Rev. Norman Nash, professor of Cambridge Seminary who is also the president of the Massachusetts Council of Churches and Bishop Sherrill of Massachusetts. The headliner of the congress is Viscount Cecil of England.

* * *

Church Pension Fund Trustees Meet

Charles E. Mason, treasurer of Trinity, Boston, was elected a trustee of the Church Pension Fund to succeed the late William H. Crocker of San Francisco, at a meeting of the trustees on October 27th. William Fellowes Morgan, president of the Fund, reported that the investments of the Fund exceed their cost, with a value on September 30th of \$33,472,667. Benefits to retired clergymen, widows and minor orphans, now exceed \$1,300,000 a year. New business written in the first nine months of this year by the Church Life Insurance Corporation exceed 1936 by 33 per cent, while the Church Properties Fire Insurance Corporation now carries insurance on ecclesiastical property amounting to about \$80,000,000.

* * *

The Problem of Young Adults

Younger adults — young business people, professional people and young married people—are not attached to the Church. Those making up young people's fellowships, reports indicate, are not moving into positions of adult leadership. The problem was

tackled at Trinity Church, St. Louis, by the organization of a "cell" (communist technique), with a group limited to eight meeting regularly for study, attending a monthly corporate communion, participating in some active service for the Church. Also there was a rule requiring a ten minute meditation and fifteen minutes of religious reading each day. There were six in the original group but after several meetings all but two of them said quite frankly that they were not interested and withdrew. The two remaining started afresh, enlisted new people, so that today this original cell is to divide into three units.

* * *

Eau Claire Youth Joins Forces

The young people of Christ Church Cathedral, Eau Claire, Wisconsin, have joined forces with the young people of the Congregational and Methodist churches of the city to form "The University of Life", with meetings each Sunday evening—supper, songs, worship and classes. There are 150 young folks enrolled.

* * *

Merged Parishes Move

Last May St. Philip's and St. Mary's, Philadelphia, merged. Since that time they have been worshipping at St. Philip's. Last Sunday they moved to St. Mary's, completely redecorated, a new organ, an enriched sanctuary and altar.

* * *

Bishop Manning Wants More Study

Bishop Manning of New York, in opening a series of meetings on religious education last Monday at the Synod House, declared that people of the Church need a more thorough understanding of the Prayer Book if we are to deal with the present world situation. Which gives me an oppor-

tunity to announce that we are soon to feature a new column called "Round About the Prayer Book," conducted by Dean William P. Ladd of the Berkeley Divinity School. He will offer his comments on various lessons to be drawn from the Book of Common Prayer and will also present you with an opportunity to make suggestions and to ask questions.

* * *

Parents Meet in New York

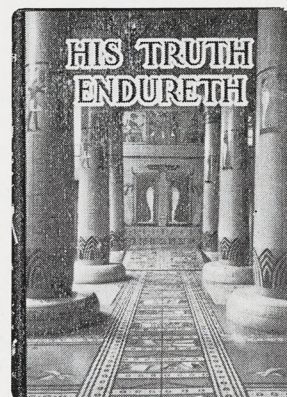
The annual meeting of the parents of the diocese of New York was held at St. Bartholomew's on October 27th. The high spot was an address by M. Theodora Whitley, professor at Columbia, who talked on what religion means to a child.

* * *

Church Peace Union Endorses President

The executive committee of the Church Peace Union at a recent meeting voted approval of President Roosevelt's speech in Chicago regarding "the present reign of terror and international lawlessness," and supported the statement by Secretary of State Hull in proposing to cooperate

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* * *

Trinity Parish Changes Policy

Trinity Parish, New York, got headlines the other day by signing a lease with a restaurant, renting from the parish, which permits the establishment of a bar in connection with the restaurant. The parish corporation has for years frowned upon the sale of liquor on any of its properties.

* * *

Meeting to Honor Dwight L. Moody

A mass meeting to honor Dwight L. Moody was held October 27th in New York. The speakers were the Rev. H. W. B. Donegan, rector of St. James, Sherwood Eddy, Henry Sloan Coffin and John R. Mott.

* * *

Clergy Are Threatened by Mobs

One of the sensational facts that has come out of the hearings on vigilantism in Pittsburgh, conducted by a distinguished panel at the instigation of the American League Against War and Fascism, is that these lawless "law and order leagues" and anti-labor "citizens committees" have done everything they could to restrain free speech, especially regarding clergymen, and to persecute minority groups like the foreign-born, Negroes and Jews. Kenneth Koch, of Weirton, W. Va., one of the witnesses at the hearings, testified that the ministers in the vigilante-bound areas have been picked out especially by the vigilantes as the targets for their attacks on free speech. Clergymen are afraid to talk to strangers in any of the company towns because they have been threatened with dismissal, Koch declared. One minister, he said, who is

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sympathetic to labor organization had been informed that his "congregation was warned that if the minister came out into the open (on labor problems) he would have to be dismissed." When Mr. Koch was asked who made the threat, he said: "I was told of the warning by the minister himself and by several members of the congregation. The minister wouldn't go so far as to say where the warning came from."

Another case of the same sort was reported by John Stevenson, a resident of Butler, Pa., who testified: "A minister of the Congregational Church was told that if he didn't stop his pro-labor activities, he would have to leave. He is in Cleveland now. He couldn't stand it any longer."

Miss Barbara Baker of Cleveland told of a Silver Shirt leaflet which proposed that one city in each state be named as a "City of the Jews", outside of which they would not be permitted to hold property or be guaranteed safety by law.

* * *

Put God In First Place

America must put God in first place, declared the Rev. Henry Darlington in a sermon preached last

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Sunday at the Heavenly Rest, New York. "The trouble with us here in America is not that we do not know about God and the things of God, but we have relegated them to second place," he declared. "Americans unfortunately have a tendency to judge a man more by his money and other worldly possessions than by his morals or his manners. They seem to think that a multiplicity of possessions brings happiness. The honest answer is that it is not the things you have which bring you joy, but how you handle what you possess."

* * *

Among the Candidates in New York

There are at least two distinguished Church people running for the city council in New York, both supporters of Mayor LaGuardia, also a Churchman. They are Mrs. Mary Simkhovitch, director of Greenwich House, and the Rev. John Howard Johnson, vicar of St. Martin's, a large Negro congregation in Harlem.

* * *

Bishop Oldham Is Honored

Bishop Oldham of Albany was honored on October 24th when several hundred churchmen attended a testimonial dinner. The party marked the fifteenth anniversary of his consecration.

* * *

Wants Church Yards More Attractive

The Rev. Eugene A. Heim, rector at West Pittston, Pa., thinks a lot could be done to make churches more attractive. He writes:

"In traveling around the country this summer I saw a great many

church yards and churches which could add a thousand dollars to the value of their property if they expended about twenty-five dollars. I have had it done in three parishes. Instead of baseball grounds in front of your churches spend about twenty-five dollars on shrubbery or ask your people for shrubs, and with a little planning the transformation will take place. I have seen wonderful possibilities where unattractive church grounds could be changed into places of beauty with little expense. Trinity Church, West Pittston, and St. Mary's Church, Reading, are examples of this transformation. These two parishes in the diocese of Bethlehem are looked upon as attractive spots in their respective cities."

* * *

His Most Disconcerting Reply

The Bishop of Exeter has been explaining that "the most disconcerting reply" he has ever received to the question "Why don't you come to church?" was the brief statement "I've been." Perhaps it does sound a little devastating in its suggestion that the service selected was not one which encouraged a return visit, but

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it might also be read as implying someone whose capacity for interest in any subject at all was soon exhausted. It reminds one a little of the famous story about the open-air young woman who was discussing the problem of a Christmas present for her equally unlitrary boy friend. "Why not give him a book?" was one suggestion, to which the instant reply ran, "Oh, but he's got a book!"

So with the man who replied "I've been" when asked why he did not go to church. He may have been a congenial "oncer," of which there are quite a number in many departments of human activity. After all, some people have recommended "Try anything once" as a motto for life in general.

* * *

Wants Pictures Suitable for Children

The Motion Picture Research Council, a national organization with a number of Episcopalians on the advisory council, wishes to have pictures produced especially for children and films for adults from which youngsters and adolescents may be excluded, according to a statement just issued by Ray Lyman Wilbur, president of the organization. "Some form of grading pictures as to quality, suitability to juvenile audiences and so on should be developed by the producers with the counsel of educational authorities, as are other products put on national sale," he said.

"The United States is one of the few countries where young people are admitted to the movies without any restrictions," commented Dr. Wilbur. Most countries follow the principle of admitting children to motion pictures only when the films to be shown are passed by some competent authority as being suitable for them, he stated.

The Payne Fund Studies on Motion Pictures and Youth, which were sponsored by the Motion Picture Research Council, indicated that many of the pictures now produced are not suitable for children, Dr. Wilbur explained. This research project was carried on over a period of five years by leading educators, psychologists and social workers throughout the United States and resulted in agreement that the effect of motion pictures on the minds, emotions, mental attitudes, patterns of conduct and character of the children who see them is an educative influence of prime importance.

"The Council opposes Federal or State censorship, and wishes to promote the principle of community control of our movie fare through the elimination of compulsory block booking and blind selling."

Episcopalians on the advisory

council of the organization are Bishop Parsons of California, the Hon. Alanson B. Houghton, the Rev. Melcol Peabody, the Rev. Guy Emery Shippler and Miss Miriam Van Waters.

* * *

Roman Priest

Sentenced in Germany

Father Rossaint, a Catholic priest of Dusseldorf, was recently sentenced

to eleven years at hard labor, while another priest and two laymen were given shorter terms in prison. This was the conclusion of the affair which began in February, 1936, with the arrest of almost all leaders of the Catholic Young Men's Association of Germany and with the charge against them of having organized a secret plot against Hitler in cooperation with the illegal Communist Party.

Services in Leading Churches

The Cathedral of St. John the Divine Amsterdam Avenue and 112th St. New York City

Sundays: 8, Holy Communion, 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.
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Sunday Masses: 7, 9, 11 (Sung Mass).
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 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, New York Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m.
Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion 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 10 A. M.
Fridays: Holy Communion 12:15 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays 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. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 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.

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, 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.: 5:30, 7:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

Baltimore, Maryland

St. Michael and All Angels
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, 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. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector
7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

While these leaders—more than a hundred in number, among them two dozen priests—were in prison, the Hitler Youth launched its great attack for the annihilation of Catholic youth groups, the only young people's organizations which still existed aside from the Nazi groups. Gradually most of these youth leaders were released and only seven were cited for trial. Of these, four were sentenced to prison and three were acquitted.

Not the slightest proof was adduced of any Catholic-Communist plot. Father Rossaint had been a priest in the poorest district of Oberhausen, a big mining and industrial center. He did much work among the Communists, attended their meetings and told them frankly where he thought they were right and where they were wrong. He founded boys' clubs which were non-denominational, since most boys in that unreligious part of town would never have joined any Catholic group.

When Hitler came to power, Father Rossaint remained in touch with many Communists, helped some of them escape the persecution of the Nazi police, and invited some of their leaders to come to discussion groups with young Catholics. "Charitable intentions," said the "Osservatore

Romano," "were construed as criminal complicity."

Father Rossaint was also active in the peace movement. His biggest "crime" was a youth peace demonstration which he organized in Oberhausen in 1932 under the auspices of the International Fellowship of Reconciliation. Over a thousand young people, Catholics and Protestants, attended the meeting and adopted a resolution in favor of disarmament. That meeting was included among the "crimes" committed by this Catholic priest.

* * *

A Letter From a Medical Missionary

Dr. Lula M. Disosway is one of the three American doctors at St. Elizabeth's Hospital, Shanghai. The senior member of the staff, Dr. Ellen C. Fullerton, left Shanghai last spring on furlough and is unable to get back to Shanghai at this time.

The following letter sent to Dr. Disosway's mother in New Bern, North Carolina, well illustrates the spirit of the members of our staff: "Please send this to all as I cannot tell when I will write again. I am well and hard at work. Don't worry about me. Have faith that all will be well. I have not cabled because things have been in such confusion and our treasurer has sent cables. I

am sending this by a friend who is forced to leave for Hong Kong. He will send it by air mail from there. We must look facts straight in the face in times like these and we cannot think of ourselves. We must stay with our Chinese friends. It is hard when one needs all the human comfort possible and when one is all alone with a big hospital on her hands. Don't worry, I shall bury myself deeper in my work. I still have my childhood faith you instilled in me, and I know God will bring things out in the best way.

"Dr. Pott is in Tsingtao on his vacation. He is stranded there as no one is allowed to come into Shanghai. All foreigners everywhere are being sent into Hong Kong or Manila instead of here. I am the only doctor here except our Chinese. We are in the center of the settlement and the hospital is crowded. All the hospitals in the danger zone are evacuated and we are the only one for maternity work. We have many of the wounded also. We are busy and have food supply and money. The doctors and nurses will be the last to leave and we do not feel that will ever be necessary. I have Miss Ross our foreign nurse with me. We are safe and busy.

"I think of your anxiety and I still believe all will be well."

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