

November 18, 1937

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THE WITNESS



WALLACE J. GARDNER
Enthroned as Bishop of New Jersey

EDITORIAL ON THE NEW SET UP

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CLERGY NOTES

BENSON, GLION T., is to be ordained deacon this month and placed in charge of the Apalachicola field of the diocese of Florida.

BOYCE, JAMES C., of St. Luke's, Wameto, Kansas, has accepted the rectorship of Grace Church, Pittsburgh, Pa.

BUCK, CALVERT E., was instituted rector of the Atonement, Chicago, on October 23rd by Bishop Stewart.

BYRNE, THOMAS D., formerly of Alabama, is now rector of All Saints, Jacksonville, Fla.

CHAFE, ALBERT J., rector of Grace Church, North Attleboro, Mass., is now giving part of his time to the diocesan department of religious education.

DeMOTT, GEORGE C., has resigned as minister in charge of St. Mary's, Rockport, Mass.

HINES, JOHN E., rector of St. Paul's, Augusta, Ga., is also in charge of St. Mary's Church (Colored) until a rector is called to succeed the Rev. Charles H. Dukes.

HULL, PHILIP W., rector of St. John's, Worthington, Ohio, was married on November 3rd to Miss Leola B. Flory. Mrs. Hull has been the head dietician of the girls' resident halls of Ohio State University, Columbus, for the past thirteen years, and prior to that was a nurse at St. Luke's Hospital, Manila.

JARDINE, CLYDE, to be ordained deacon this month, is to be assigned to work among the students of South Georgia Teachers College. He is to live in Savannah and do other missionary work in the vicinity.

KIDD, WILLIAM E., was ordained priest on October 28th at St. James, Portsmouth, Va., by Bishop Goodwin. Mr. Kidd is assistant to Archdeacon Harris and is in charge of colored churches at Halifax, Blackstone and Chatham.

LOCKABY, J. S., rector of St. John's Marion, N. C., has accepted the rectorship of St. Andrew's, Charlotte, N. C.

LOWERY, VALENTINE G., recently of Alabama, is now in charge of St. Luke's, Marianna, Fla.

McCULLOUGH, JAY W., was ordained deacon by Bishop Johnson of Colorado at St. Barnabas, Denver, on All Saints Day.

MEGINNISS, BENJAMIN A., Jr., deacon, is now in charge of St. Paul's-by-the-Sea, Jacksonville Beach, and St. Paul's, South Arlington, Fla.

MEZICK, FRANK, retired as rector of Nelson Parish, Arrington, Va., on November 1st and is now living at Eastport, Maryland.

MORRIS, ALBERT C., vicar of the Ascension, Boston, has accepted the rectorship of Christ Church, Andover, Mass.

NEWMAN, CHARLES W., curate at All Saints, Dorchester, Mass., is now in charge of three missions in Johnsonburg, Pa.

SHURTLEFF, ALBERT D. K., is doing volunteer work at Emmanuel, Boston, as consultant on spiritual difficulties and personal problems.

SOARES, CLAUDE, has resigned as rector of Christ Church, Manlius, N. Y., and as chaplain of the Manlius School to become missionary at Grace Church, Willowdale; St. Stephen's, Remulus and St. Andrew's, Kendaia, diocese of Central New York. Residence: Grace Church Rectory, R. D. 3, Geneva, N. Y.

WALKER, JOSEPH R., has resigned as rector of Trinity Church, Apalachicola, Florida, because of ill health and is now living at Beauford, S. C.

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A. MANBY LLOYD

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THE NEW SET UP

An Editorial By
BISHOP JOHNSON

VIEWED from the quantity of legislation passed, the recent General Convention, as compared with other Conventions, did very little. On the other hand no Convention of recent years has done more constructive work.

Two things were uppermost in the mind of the bishops and deputies. First that we have the mind of Christ in acknowledging the obligation of the Church to promote its missionary work and, secondly, that we set up an organization which will do this work more effectively.

Under the first heading the Convention recognized that the world was never in direr need of the Gospel of Christ than it is today. Not only must we stir up the conscience of Christians to a Forward Movement which shall arouse our own people to their obligations of worship and service but also we must recognize our discipleship by obeying the Master's command to go into all the world to preach the Gospel. It is a fair presumption that Christ knew better than any of us what the Church must be in order to represent Him to the world and there can be no question that He bade us to go into all the world. The conflicts which have threatened the peace of Europe are due to the failure of the Church to represent the mind of Christ on the one hand, and the rejection of Christ by those who are seeking economic security without moral obligations and spiritual aspirations on the other.

Where the Christian Church has separated herself from the ethics of Gospel or has been too secularized to carry out the commands of the Master, she has been trodden under the feet of men as Christ foretold. The salt has lost its savour whenever men have sought to receive the comforts of religion without accepting its obligations.

In a very real sense the Church is quite as dead when she has no message for her neighbors as she is when she has no regard for the ten commandments. Only a Church that is missionary minded has any claim upon the approval of the Master or the respect of those without. We must minister to others or die of dry rot.

If self preservation is the first law of nature then we must be willing to minister to others, if we are to

save our own souls and theirs. It is poor sportsmanship for parishes and dioceses that have largely increased overheads to criticize the National Council for its overhead. If a generous overhead is necessary for effective work in a parish or diocese, it is just as essential in our national headquarters. When the National Council becomes parsimonious because of lack of funds, it is killing the goose that lays the golden eggs. It is far more expensive to contact the whole nation than it is to reach the smaller area of parish and diocese.

Accordingly the Convention fixed a budget in which 10.9 per cent was to cover overhead. We must have able men at the head of our agencies if they are to be effective and the laborer is worthy of his hire. It was in this mood that the Cincinnati Convention unscrambled the mess that was put over in Atlantic City and replaced responsibility upon the Presiding Bishop to head up a new deal. He was made the executive head and the National Council was made his cabinet. This Convention erased from the canons the academic setup of departments and authorized the Presiding Bishop and Council to reorganize the establishment as it saw fit. For six or seven hundred representatives to provide an organization which the National Council must follow is academic and unprofitable. Rather let the smaller group who have studied the situation, and are responsible for its working, make such plans as seem to them to be effective.

I FULLY realize the bogey that we are setting up a hierarchy but when you consider that the Presiding Bishop has no jurisdiction within dioceses and no place to lay his head or to plant his feet from which to exercise authority, the danger of his assuming papal powers is quite remote. Moreover the last thing that Episcopalians need to worry about is that of Episcopal authority. The one thing that the House of Deputies would never permit would be any accession of Episcopal dictatorship, such as is exercised in Roman or Methodist hierarchies. The area of the authority assigned to the Presiding Bishop is confined to missionary, religious and social service activities, and outside of asking for money, he is purely a welcome guest in every diocese.

The Convention was so intent upon a new set up that it not only failed to reelect any members of the National Council whose terms had expired, no matter how valuable their services might have been, but they put in a brand new Presiding Bishop who had not been nominated for the purpose by the joint committee on nominations. Moreover they authorized a new set up in which the previous heads of departments were to be subject to a regimentation by the selection of vice presidents with full time duties to represent the Presiding Bishop in such functions as he might turn over to them.

In short the Church has an organization which follows the practice of other corporations in the sphere of official responsibilities. The Presiding Bishop is to give full time, the treasurer is to devote himself to that office, the heads of departments are to be fitted into a coordinated system in such ways as the Presiding Bishop and Council may determine. Moreover the Presiding Bishop becomes an ex-officio member of the commission on the Forward Movement, not to direct it but to be related to it.

There was very little tinkering with canons and no revision of the Prayer Book and very little legislation of any kind but the Convention was bent on setting its

house in order to restore confidence and cooperation in the general activities of the Church.

We extend our gratitude to former Presiding Bishop Perry and to the former President of the Council, Bishop Cook, for the grace and tact which they displayed in a trying situation and we have no censure to pass upon any who were involved in the muddled set up.

It seemed good to the Convention to have a new start and to place at the head one with the background of missionary experience, with an intimate knowledge, (as a previous member of the National Council) of the workings of that body and with the experience of administering a large diocese and yet free from the embarrassment of intimate relations with the members of the staff.

The Church has placed a heavy load upon the shoulders of Bishop Tucker. It is due to him that every member of the Church should carry his or her share of the burden.

Let us all repeat the prayer of the wise Chinese "Lord revive thy Church beginning with me" and if the revival does not begin in us we have no business to criticize those who must depend upon us for their support.

BOMBS FOR THE BABES OF CHINA

By

MADAM CHIANG KAI-SHEK

Wife of the Chinese Generalissimo

I FEEL that now, when the Nine-Power Treaty conference is trying to end the invasion of my country, I would like to give my readers a picture of my own fight to develop the life of China in accord with principles of Western civilization. I want to describe a woman's personal feelings and reactions to the murder and devastation which surround me, with the hope that it may set the women of the world to thinking.

I am addressing the Christian world and particularly the women of all countries, for I feel, most strongly, that through them, as mothers of future generations, war will be outlawed. I want you to appreciate my position as wife of the generalissimo of the Chinese Army and as the woman who represents Chinese women at the council board of the high command.

The Chinese women look to me to do my utmost to stop the butchering of their children from the air. I say to every woman in the world that there are thousands of tiny Chinese children today, lying in small graves, who were mutilated in the dawn of their lives by these unwarranted bombardments. Furthermore, I want you to put yourself in the place of the mothers of China today, and wonder how you would feel if this had happened to your own child, who might be playing in the room beside you as you read these words.

I do not speak only for China, but I am sounding a warning to the whole world that what we are suffering today may happen in your countries in the fu-

ture. My work and dreams for China have now been obliterated by this invasion of our country, with its fire and blood and destruction.

For the poor people who thronged the crowded streets of our cities, my efforts were directed toward teaching them to look beyond the horizon bounded by the toil of their humdrum existence. I wanted to inspire them with some spirit of love for our country which I feel so strongly myself.

When I married General Chiang Kai-shek, I realized that God had given me a great opportunity to realize these ambitions. It was a greater opportunity than man had given to much worthier reformers.

I had studied American welfare laws and methods, and I had seen with my own eyes how the children of the poorer classes had been guarded and cared for by the state until they became young healthy citizens who, in turn, passed on to their children their love of country and all the best things of the Western civilization.

I saw workers' houses, when I was in America, with children playing in spacious playgrounds. I visited many state health clinics. All these things I remembered when I returned to China full of American ideals. Little did I dream that I would ever reach the pinnacle from which I might hope to look down on my country happy and contented in accord with these dreams.

Had it not been for our Armageddon, I would have

succeeded in establishing many things in the next ten years which would have meant much for China and her people. It was a hard fight at the beginning, but we were making marked progress and China was experiencing a new awakening.

Nothing is left of that work save shattered school-rooms, burned hospitals and homeless, hungry children.

I fought against age-old traditions, many of which were unsuited for modern life, and against ancient customs, ignorance and superstitions. I organized medical supervision for our population.

Old China consisted of many factions, isolated by snow-clad mountains. By the building of roads, bridges, telegraph systems and central schools, I was endeavoring and succeeding in welding China into a great nation. Those Chinese rulers of long ago cannot be blamed for lack of progress in China, as Western ideas of civilization were unknown to them. Even some

of the latter-day rulers cannot be blamed, for they were born amid surroundings which typified the medieval spirit of unchanging China, and they died knowing nothing of other lands and other civilizations.

I commenced this great task of transforming medieval China by teaching the mothers of children. It is the mothers' task to mold the character of their children and develop their ideas so that they might adopt a new outlook on life. I instructed these mothers in modern health principles and how to bring sturdy children into the world.

Little did I think that many of these children would fall victims to Japanese bombs. Their mothers were so anxious to learn anything that would lighten the hard lot of their children in life. They were eager to bear healthy children and rear them in health; but now I must face the bitter truth that much of this effort has been squandered by the ruthless actions of our enemy.

DEFENDERS OF THE FAITH

By

REINHOLD NIEBUHR

Professor at Union Theological Seminary

THIS SUMMER Count Grandi, the Italian ambassador, delivered a speech before the non-intervention committee which established a remarkable record in hypocrisy among statesmen, a rare achievement, since the proceedings of this committee have been particularly fruitful of hypocritical pretences.

Among other things he said: "Italy supports and will support the policy of non-intervention.—The twenty-seven nations here represented have a common Christian origin. All, save one, feel proud of it.

"May the knowledge of this glorious commonwealth inspire these nations to look today at Spain and at themselves through their historical heritage and values of civilization of which they are the trustees and for which they bear the responsibility."

Here in succinct form is the now familiar claim that Franco, Hitler and Mussolini are defenders of Christian civilization against atheistic bolshevism, that fascism seeks to preserve Europe and its traditional civilization from the menace of revolutionary movements.

In one sense the claim is perfectly true. The feudal order of Spain was a "Christian" order. It was maintained by an alliance between the Church, the army and the feudal landowners. It was a belated survival of the "Christian" civilization of feudalism, challenged by Cromwell in England, by the revolution in France and by the post-war revolution in Russia.

This civilization was primarily agrarian in its economic basis and Catholic in its cultural life. In England and France it was challenged by the rising middle and commercial classes, who replaced feudalism with capitalism.

In Russia and Spain, where the feudal order lasted

much longer, the brunt of the challenge was borne and is being borne by the laboring masses, who had meanwhile supplanted the middle classes as the challenging force in modern society.

In as far as Grandi's claim is based upon history it presents a serious indictment against Christianity. It proves that the Christian Church was so intimately allied with the landowning classes of the medieval period that the Christian religion became a bulwark of feudal injustice rather than a source of rebellion against injustice.

The "Christian" civilization which Franco is trying to restore in Spain happens to be one of the most corrupt forms of absentee landlordism, in which the peasant is reduced to unbelievable penury. It might be added that, if Franco should succeed, the evils of feudalism will be compounded with those of fascism.

The fact is that fascism is a kind of renascent feudalism, transformed and made more terrible by the instruments of oppression which a technical civilization has developed. It is for the defence of such a seething mass of oppression and misery that Grandi pleads.

Such a situation is full of both irony and pathos. Undoubtedly there are sensitive spirits in the Catholic Church who find this alliance between Catholicism and landlordism in the older agrarian cultures very embarrassing. But the authority of the Church is such that they have not been able to make themselves heard.

Meanwhile the hierarchy does make itself heard. All over the world the bishops and archbishops of the Church are supporting this nefarious military rebellion against a constitutional government in Spain. They have even been able to forget their traditional teaching on the obedience due to constitutional government.

IN SUCH a situation it becomes important for all who still hold to the Christian faith to explicitly repudiate and disavow this kind of Christian civilization.

Wherever historic religious institutions become intimately involved with, and the defenders of, traditional injustice and are unable to generate movements of rebellion against such injustice, this function naturally passes into unreligious or anti-religious forces and the church must perish with the civilization which captured it.

While it is true that there is a particularly intimate historical relation between Catholicism and feudalism it would not do for Protestants to boast of their freedom from such sins. While capitalism was irreligious in its origin, precisely because the middle classes anticipated the laboring masses in discovering this alliance between Catholicism and feudalism, an alliance between capitalism and Protestantism has developed not unlike the older alliance between Catholicism and feudalism.

The fact is that this alliance goes back to the very beginning of the Protestant movement. Was not Oliver Cromwell supported by the business men of the City against the landed aristocrats?

While Protestantism is able to speak with some degree of detachment about the sins of feudalism, it finds it difficult to extricate itself from the capitalistic-democratic civilization which reigns in Britain and America.

In as far as modern fascism frequently manages to fuse capitalistic and aristocratic interests against the challenge of labor, Protestantism is even now under the temptation to support fascism against labor. The very Church which is now fighting for its life against fascism in Germany, helped to allow Hitler to come to power on the assumption that he would protect a "Christian" civilization against bolshevism.

On the whole the Christian Church is a lower middle class institution. Contrary to a popular belief the plutocracy is no longer in it, though the older aristocracy in Britain may be.

Consequently the position of Christianity toward the social struggle is particularly significant for the problem of the lower middle classes. These classes are particularly important for fascism. It is by pitting the middle class poor against the industrial worker that fascism rises to power.

For this reason there is still real significance in the attitude which the Church may take toward the problem of a "Christian" civilization. If it is primarily interested in saving its life against the threat of irreligious movements or in expressing resentment against atheism it will play into the hands of the fascists everywhere.

If on the other hand it could center its attention upon the social issues and seek a solution for them in the spirit of its Master, it could make a genuine contribution to the preservation of democracy and the avoidance of fascistic corruptions of it.

It might also save its life; and learn in its own experience the truth of the Biblical maxim that "whosoever seeketh to gain his life will lose it and whosoever loses his life will find it"?

Talking It Over

By

WILLIAM B. SPOFFORD

ALL OF US, I am sure, have been waiting breathlessly for the appraisal of General Convention that we knew would be forthcoming from Alexander (Progressive-Liberal) Cummins, the sage of Poughkeepsie. His comments hardly support his conclusion that "this Cincinnati convention was more helpful than harmful and was of benefit to many and to the church." Being the fall of the year, perhaps the Country Squire wrote hurriedly in order to get at his grouse hunting. "Not a great Convention"; "rather unwieldy"; "lacked spontaneity"; "unconvincing and tiresome"; "usual amount of political activity"; "total expense estimated at between \$1,500,000 and \$2,000,000"; "thousands of dollars went to waste in unused printed matter". Here's hoping the fall shooting will put genial Alec in a better frame of mind.

GERMANS ARE WARNED by the new Germany Encyclopedia to attach no importance to the theory of relativity since it was developed by a Jew named Albert Einstein and therefore could not be true. . . . Matrimony is defined as "the union between a man and a woman of equal race and with the same heredity." . . . Defining the word "honor" the book says: "The Christian claim of love and humility is in strict contradiction with the Germanic conception of honor". . . . Josephine Roche, until recently assistant secretary of the U. S. treasury, presents the results of a survey made to determine the relationship of health to poverty, carried on under her direction. Fifty years ago, she says, 94% of all deaths from disease were from acute illnesses; today 75% are caused by chronic illnesses—"and they strike most often and hardest in the homes of the poor." In developing her thesis she maintains, with supporting facts, that to eliminate disease we must eliminate poverty.

WOULDN'T YOU LIKE to join the Purgatorial Society? A dear friend of mine, a distinguished leader of our Church, lost his wife suddenly. Before the end of the week he received the following printed letter, signed by the director of a Roman Catholic Monastery with a rubber-stamp:
My Dear Friend:

The very depressing news of the demise of your beloved deceased has just been sent to us by a mutual friend. With a sincere feeling of sympathy and condolence we join with you in your recent bereavement. The ways of God, indeed, are inscrutable, yet in your extreme sorrow you have the consolation that your friends grieve with you. As you undoubtedly know the Crosier Fathers are in the position to remember the dear deceased in their Holy Masses, Prayers and Novenas. Meanwhile it does not seem out of place to call your attention to the Purgatorial Society which exists at our Monastery. A person enrolled in this society receives a Perpetual Remembrance in the Holy Sacri-

fice of the Mass. We think it a beautiful and consoling thought to know that in this way your dear deceased will never be forgotten,—not even after your own death. We suggest that you give the deceased an Enrollment in The Purgatorial Society, and assure this soul a daily Remembrance in Holy Mass for all time. The fee for this Enrollment is five dollars, indeed a small amount considering the inestimable value of this everlasting memorial. A more beautiful lasting tribute of love cannot be fond; no truer expression of your love and affection can be shown. That this soul may be given the immediate benefit of this Most Holy remembrance we suggest that you do not postpone your reply. Assuring you once more of our sincere sympathy and our prayers for God's blessing, we are

Faithfully yours in Christ,

Let's Know

By

BISHOP WILSON

WOMEN'S HATS

THE question has been asked—why should women wear hats in Church? The answer may be briefly given thus—it is a conventional mark of reverence that men should be uncovered and women covered when they enter God's House. It is not a matter of life and death nor is it an ordinance necessary to salvation. But out of respect and good taste it is a custom good to follow. The question usually arises in connection with an elaborate wedding when some women think they look better without any head covering. It is equally true that some men look stunning in a top hat but I doubt if the women would altogether approve of the ushers at a wedding marching up the aisle of the Church decked out in top hats.

When St. Paul wrote to the Corinthian Christians, he urged that women should have their heads covered in Church and this is often taken as Scriptural authority for the custom. Of course it must be remembered that social conditions in those days were vastly different from those of our own time. In the old pagan world loose women went about with their heads uncovered and it was a sign of decent morals for a woman to wear some sort of hat. This is undoubtedly back of St. Paul's injunction. The custom has persisted as a mark of reverence and is in no way derogatory to the position of women in the Church.

In fact Christianity has been a powerful factor in the gradual elevation of womanhood. It is just as well not to discuss the position of women in the classical paganism of the Roman Empire. It was at its best in the cult of Isis, which is the chief reason for the popularity of that particular form of paganism in early Christian centuries. Among the Jews the religious position of women is illustrated by the form of thanksgiving used by Jewish men in their daily devotions (and, for that matter still in use among orthodox Jews)

"Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a woman". In contrast stands St. Paul's declaration that in the Kingdom of Christ "there is no male or female"—every disciple being recognized as a person irrespective of sex. In fact we read some very fine things in the New Testament about Mary the mother of Mark, Tabitha, Damaris, Lydia, Lois, Priscilla etc. Some of the most revered saints and martyrs in early Christian days were women such as Thekla, St. Cecilia, St. Agatha, St. Agnes, St. Faith and others. Need we add the high place of veneration accorded to the Blessed Virgin Mary.

In a partly Christianized world it has taken a long time for the Christian ideal of womanhood to reach the point which it has attained today. This tardiness has been due to the gradual evolution of social conditions and it still lags in many parts of the world to the present time. So long as a semi-barbaric society made it necessary for women to be dependent upon masculine protection for their safety, they were bound to be held in an inferior position. Spiritually, however, the question was settled long ago for the Christian world. Witness the influence exercised by the religious Orders for women over many centuries and the notable spiritual leadership, gratefully acknowledged, of a St. Catherine, a St. Elizabeth, a St. Theresa. The modern woman owes more than she realizes to Christ and His Gospel.



HER MOTHER AND SISTER ARE LEPERS!

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PLAN CONFERENCE ON THE MINISTRY DURING HOLIDAYS

By CHARLES T. WEBB

"You feel it in your bones" was the reply of a rector of long experience when asked how a young man should know his vocation. Without discounting the value of the technical aptitude tests now being developed we may well hold this advice to be fundamentally sound. It is a homely way of putting the old idea of a "call", and the idea is still valid that each of us is fitted to some particular task, so that anything else is at least only second best. It is a tragedy that the majority of young people through circumstances are shunted into jobs which are merely ways of making a living, instead of into work which calls forth and deeply satisfies the resources with which the Creator has endowed them, so that a salary becomes an incident rather than an end.

This is especially true of the ministry. There are plenty of able young men who at one time or another have "felt it in their bones" that they might find an answer to the problem of vocation in serving God and their fellows through the ministry of the Church, but pressure of one kind or another sweeps them off into something else. Certainly the ministry is not for those who would coldly calculate its advantages against those of the brokerage office or the automobile business. There is reality in the sense of "call" to the ministry, but it may be so vague as to be hardly recognized. The socially minded young man may be perplexed to know whether he should go into the ministry or into some other type of altruistic work. He is usually unaware of the scope afforded by the ordinary parish as well as of the specialized fields which the ministry provides,—the city slums, rural work, teaching, the religious orders, work with college students. He does not know of the demand for a new type of foreign missionary, for Christian pastors trained in psychiatry, for men who know the workers and their problems.

It is to discuss such matters that another New Year's Conference at St. Paul's School, Concord, N. H., has been called for next January 2-4. The last such conference was held six years ago and bore good fruit. Like that, the Conference of 1938 is distinctly not a drive to round up men for the ministry. It is true that there is a shortage of clergy today—seminary classes are small and good men are hard to get—but the emphasis must still be on quality. We expect to have from fifty to seventy-five men—college students, both undergraduates and graduates, young men in business or other professions, boys in



CHARLES T. WEBB

their last year at school—gathered together from Sunday evening to Tuesday morning to consider the ministry as a vocation.

The leader of the conference will be the Rev. Arthur L. Kinsolving, rector of Trinity Church, Boston, and he will be assisted by a group of younger men in the ministry, some older, some laymen. The program will be elastic and will allow time for informal discussion. New Hampshire in winter and St. Paul's School should guarantee an attractive setting. Three dollars registration fee will be the only expense. Do you know a young man who should be invited to this Conference? If so, please send his name without delay to the Secretary, the Reverend Frederic B. Kellogg, Christ Church, Cambridge, Mass.

CHURCHES URGED TO MOVE TO WESTCHESTER

Declaring that Westchester County, New York, was "the fastest growing portion of the entire Anglican communion throughout the world," a report on missions and population changes that was presented at an Archdeaconry meeting, held in Bronxville on November 11th, urged New York City parishes to move there. City parishes have dwindling numbers in many instances. The communicant strength of Manhattan Episcopal churches in 1910 was 53,990 the report revealed, whereas in 1936 it had diminished to 45,406. On the other hand the communicant strength of Westchester churches was 11,942 in 1910 and 24,165 last year. With experts predicting a county population of 1,500,000 by 1965, nearly three times the present number, there will be an ever increasing demand for new churches.

MOREHOUSE BOOKS FOR SCHOOLS AND THEIR LEADERS

By GARDINER M. DAY

Nearly every rector and church school superintendent finds himself, at some time or other, looking about for a book which gives worship services that may be easily adapted for use in the different departments of the church school. He doesn't have to look very long before he finds that there are not many such books that commend themselves. One volume that the author himself has found useful, is a *Church School Book of Prayer and Praise* by the Rev. Maurice Clarke, which was first published ten years ago. Miss Ruth Rex has written another volume of helpful services for the church school, entitled, *In His Holy Temple* which has just been published by Morehouse (\$1.25). After a brief suggestive chapter on worship services in the church school, Miss Rex gives four services for the use of primary children. The services are well constructed, the prayers are simple yet beautiful and the kind of liturgical form is used which would be found most useful in an Episcopal school.

While it is presumed that church schools have already selected their material for the present year, those who are in charge of the church school curriculum for next year will want to look over the new volumes in the Christian Nurture series which are appearing. New leaders manuals in the *Christian Nurture* series for *Our Church and Her Mission*, *A Father's Gifts*, *The Life of Our Lord*, *God's Great Family* have just appeared. They have been greatly changed from the earlier courses of the same titles and are full of valuable suggestions and a considerable more modern approach. Emphasis is placed on projects and activity. Numerous suggestions appear throughout the manual explaining to the teacher how activities may grow naturally out of the material which is being studied. Instead of endeavoring to give all the information necessary for the teaching of the courses, the manuals primarily are guides for the teacher. They aim to illustrate the particular theme of the course and stimulate discussion. I feel that they are a great improvement on the old manuals and will be welcomed by many church schools that had found it necessary to supplement the old manuals with more modern books or perhaps discarded them entirely. Prices of the leaders manuals vary from \$.65 to \$1.15. Morehouse has also published this year, the third primary course in the *Christian Living* series by Mr. and Mrs. Leon C. Palmer entitled,

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It was impossible for elected representatives of the German Churches to attend the Oxford and Edinburg Conferences this summer—at least any men independent of Hitler and his regime. They could not secure passports to leave Germany. It is interesting therefore to read of the recent meeting of the National (Nazi) Movement of German Christians, held at Eisenach with 12,000 people attending. From this meeting came a pronouncement stating that “we passionately reject the so-called oecumenical movement most decisively. A Christian conference which undertakes, after the manner of Oxford, to lay down the law and to pass judgments upon the Church, people and state, has forfeited the right to appeal to the gospel. It serves not faith but politics, and is building a World Council beside the Vatican in Rome—a Vatican in Geneva or Canterbury. It will succumb to the fate of the political International, to which it has handed over the Christian faith. Right over the collapse of all political and Christian internationals, the German people marches on its way. With it marches the National (Nazi) Church movement of German Christians in joyous Christian faith towards the new day.”

And one way it marches joyfully is to march Pastor Martin Niemöller and several hundred other German pastors, who refuse to make the Church the slave of Hitler, off to prison.

* * *

Churches Unite for Preaching Mission

A statewide preaching mission conducted by cooperating Protestant Churches is now being held in New Hampshire. The movement began in a diocesan effort to have a preaching mission for the various parishes of the diocese. Then leaders of Protestant Churches approached Bishop Dallas and urged that the plan include other churches and be made a state-wide affair. This plan was adopted and a committee, with the Bishop as chairman, has arranged for missions in twenty-three centers with 125 towns cooperating. The mission began on November 7th and runs through the 21st, with one preacher serving each community.

* * *

Colorado Tells of Convention

Within ten days of the closing of General Convention, the entire diocese of Colorado, with an area of 100,000 square miles, was covered

THE CANDID CAMERA

ARE YOU a candid camera fan? Many people are these days. We believe it would enliven the pages of THE WITNESS to present more pictures each week . . . not posed pictures but snap-shots of various Church events. Our finances do not allow for prizes but we will of course run credit lines for any pictures that are reproduced in our pages. And while on the subject of finances: in presenting our 20th Anniversary number earlier in the year we appealed to readers for financial aid to enable us to carry on. We set the figure to be raised this year at \$5,000. We fell far short of that amount, but stopped talking about it for fear of overdoing it. We do nevertheless hope that before the close of the year there will be those who will wish to make contributions to the Anniversary Fund. Pictures, and donations, should be sent to 135 Liberty Street, New York City.

with the story of the Convention. All of the clergy and three-fourths of the vestrymen and members of the Auxiliary attended meetings held at strategic points. The speakers were Bishops Salinas y Velasco, Irving P. Johnson and Fred Ingley. . . . Bishop Johnson consecrated the completed church at Boulder on November 7th. During the 25 years that the Rev. H. M. Walters has been the rector over \$50,000 has been raised for the improvement of the property.

* * *

Death Takes Philadelphia Rector

The Rev. Charles H. Collett, rector of Christ Church and St. Michael's, Philadelphia, died suddenly of a heart attack on November 11th. He had been ill since last July and was visiting his brother in Canada at the time of his death. Before taking the Philadelphia parish he was a member of the field department of the National Council. Prior to that he was the rector at Grand Forks, North Dakota. He was generally recognized as one of the outstanding clergy of the Church and was nominated as bishop by several dioceses. He was particularly interested in social and economic questions and was the chairman of the Philadelphia chapter of the CLID.

* * *

World Alliance Assails Japan

The World Alliance for International Friendship through the Churches, holding a national confer-

ence in Boston last week, passed a resolution condemning the “military and naval authorities of Japan in their aggression in China.” The conference also called upon the United States government to “devise and adopt methods for dealing adequately with a situation which is fraught with such dire disaster to China, and to Japan as well, and which imperils the peace not only of the Far East but of the world.” The conference also asked for new neutrality legislation to permit the President to plan an embargo on aggressor nations and to aid nations willing to accept peaceful settlements. Military training in schools and colleges also was condemned by the conference.

* * *

Preaching Mission at Eau Claire

Father Joseph of Mt. Sinai, Long Island, has just concluded an eight day preaching mission at the cathedral in Eau Claire, Wisconsin.

* * *

Exchange Pulpits in Florida

The clergy of the diocese of Florida exchanged pulpits on November 14th. This is an annual custom, the idea being to give the city and country parsons a chance to tell others of their work. . . . Meetings are being held throughout the diocese on General Convention, following a two day clergy conference at which Bishop Juhan and deputies explained what went on in Cincinnati. . . . Parochial meetings are being held under the direction of a committee chairmaned by the Rev. John L. Oldham to prepare for the centennial celebration of the diocese to be held next April. Bishop Oldham of Albany, brother, is to be the preacher at the celebration.

* * *

Diocesan School Launches Campaign

Holderness School, diocesan boys school in New Hampshire, having been forced to refuse applicants for lack of dormitory space, has launched a campaign for \$250,000 to be raised over a period of three years. The Rev. Eric A. Weld is headmaster.

* * *

An Appeal to the Christian Conscience

Twenty eminent Christians from China have signed an appeal to Christians all over the world to take their share of the responsibility for the maintenance of peace and justice in the world. “We are convinced”, they write, “that in a world which is so interwoven in its political, social and economic relationships, peace is indivisible and war cannot be localized. This ghastly thing going on before our eyes in China may ultimately de-

velop into a world-wide conflagration. No individual or group could maintain a detached position. We Christians have often been reticent and passive in international affairs. The Christian Church has in the past made general pronouncements against war, but it has been silent on specific international issues which lead to war. Vital religion cannot be separated from humanity. The Christian Church must keep alive its conscience in a big international crisis such as the one now obtaining in the Far East, or its vitality is sapped and future doomed. Our Christian conscience must needs be kept alive by expressing itself in action. The present Sino-Japanese crisis may prove a test of the moral strength of the Christian Church throughout the world. Let us take stock of our faith in this hour of crisis and repent for our common failures in the endeavour of the past. Then let us turn to God once more and pray that His guiding hand will lead us out of the present chaos.

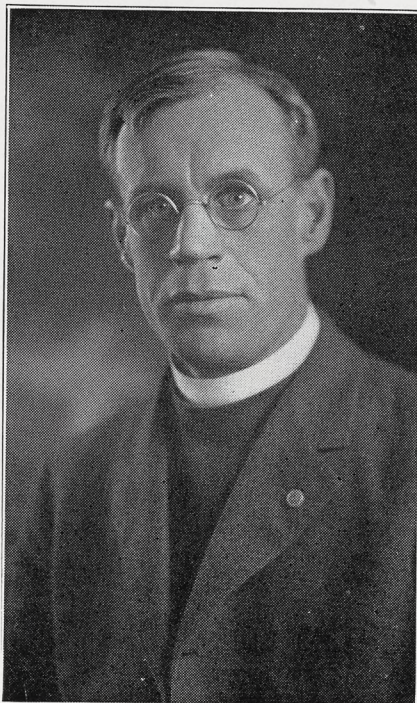
"We have a deep sense of the seriousness of the situation and seek a humble realization of the contagiousness of sin. Against the will of God, barbarous warfare is threatening humanity. Our earnest hope is that the Sino-Japanese conflict may not be viewed as a local and remote quarrel between Japan and China alone, nor be regarded as some transient political problem outside the realm of religion. We appeal to Christian people all over the world, including those in Japan, to share with us the sense of responsibility in this perilous hour, and to adopt whatever measures are within their power to set in motion the corporate conscience of the Christian Church. So far as Christians in China are concerned, there is a readiness to undergo sacrifice to support any move to uphold true peace and justice in international relations and to witness to the strength of the Universal Christian Church."

Among those signing the appeal are leaders of the following Christian organizations in China; National Christian Council, Christian Literature Society, Chinese Christian Centre, National Committee Y.M.C.A., National Committee for Christian Religious Education, National Committee Y.W.C.A.

* * *

Disciples Convention Is Progressive

The international convention of the Disciples of Christ, which met for six days ending November 1st in Columbus, Ohio, was in many ways much more forward looking than the one of our own Church held earlier in the month in the same state. Resolutions were passed by a two to one vote affirming the right of work-



BISHOP ROBERTS
Addresses Newark Laymen

ers to organize for collective bargaining; supporting the constitutional guarantees of free speech, press and assemblage, even in times of labor strife, and endorsing the child labor amendment to the constitution. There was also a lengthy debate on neutrality through a resolution demanding that the President invoke the Neutrality Law in the Far East, since Japan and China actually are

at war even though war has not formally been declared. Speakers declared that President Roosevelt was setting a dangerous precedent by exceeding his authority in setting aside the mandatory features of the act. The resolution passed the convention by a large majority in spite of the fact that there was a small but vigorous minority. The convention also voted, as at previous conventions, "that as Christians we do not intend ever again to sanction, support or participate in war". It also endorsed the Ludlow Bill which would amend the constitution so as to transfer the war-declaring power from Congress to a vote of the people. Finally there was a hearty condemnation of compulsory military training in colleges and universities.

* * *

Bishop Mikell Has an Anniversary

Bishop Mikell of Atlanta celebrated the 20th anniversary of his consecration on November first, marked by a special edition of the diocesan paper. The convention of the diocese, to be held in January, is likewise to mark the event.

* * *

Albany Parish Has Anniversary

Bishop Gilbert of New York was the preacher at the service on November 7th marking the 40th anniversary of St. Andrew's, Albany, New York. The Rev. Grant Noble, rector of St. John's, Williamstown, Mass., was the preacher at a young people's service in the evening. The following evening there was a parish dinner with

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addresses by Bishop Oldham and several of the clergy of the city. The plant of the parish, one of the finest in the diocese, was dedicated six years ago. The rector is the Rev. Charles W. Findlay who has been there for fifteen years.

* * *

Perfect Organization in Georgia

At the meeting of the executive council of the diocese of Georgia, held in Savannah on November 3rd and 4th, the Rev. Stephen E. Barnwell was elected executive secretary of the field department, a new office. He is vicar of St. Andrew's, Douglas, and continues his work there. The Rev. Harry S. Cobey, rector of St. Paul's, Albany, was elected to the department of social service. The diocesan budget for 1938 as finally adopted amounts to \$22,590.

* * *

Bishop Gardner Is Enthroned

Bishop Wallace J. Gardner was enthroned as Bishop of New Jersey at a service at Trinity Cathedral, Trenton, on November 11th. He succeeds Bishop Paul Matthews whose resignation as diocesan was accepted at the recent General Convention. At the same service the Rev. Frederick M. Adams was instituted dean of the cathedral.

* * *

Retreat for the CLID

The executive committee of the Church League for Industrial Democracy, together with officers of local chapters of the League, are holding a retreat-conference this week at St. Martin's House, Bernardsville, New Jersey. Plans are being discussed for future work of the organization.

* * *

Report On Bishop Lloyd Memorial Fund

Mr. Samuel Thorne and Dr. John W. Wood, representing the committee of the trustees of the American School at Kuling, China, report that the fund for a memorial there to Bishop Lloyd had reached \$9300 on November 8th. Two memorial serv-

ices were held in Cincinnati during General Convention, both attended by crowded congregations, at which the total offerings for the fund were \$874.

* * *

Family Relations Conference in California

The social service department of the diocese of California sponsored a conference on family relations in San Francisco, November 16th and 17th, under the chairmanship of the Rev. Lloyd B. Thomas. All sorts of experts were on the program, physicians, educators, public health officials, in addition to the following clergymen: Canon L. D. Gottschall of St. Peter's, Oakland; the Rev. Sumner Walters, rector of Christ Church, Alameda and the Rev. Leland F. Wood, who is the secretary of the Federal Council's commission on marriage and the home.

* * *

Young People Meet in Detroit

There were 350 young people, representing 20 parishes in Detroit, at the meeting held at St. Columba's on October 31st to hear reports of the young people's convention in Cincinnati.

* * *

News Notes From Rhode Island

"Stand by Bishop Tucker" was the charge to the clergy of Rhode Island, delivered by Bishop Perry at a meeting of the clericus last week. "By experience and character he is fitted for the work", declared the retiring Presiding Bishop. . . . Bishop Gilman of Hankow told of the work in China and Mrs. E. M. Little of the work among the isolated in New Hampshire, at a meeting of the diocesan

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Auxiliary, held at Woonsocket on November 4th. . . . The Rev. Stanley Hughes, rector of Trinity, Newport, gave an informal address on the General Convention at the convocation of Narragansett. The meeting was held at Pontiac as part of the 50th anniversary of All Saints parish.

* * *

Spencer Miller Jr. in Houston

Spencer Miller Jr., consultant on industrial problems to the National Council, was the speaker on November 7th at Trinity Church, Houston, Texas, his subject being "The Church and Social Justice."

* * *

Sweden Gets the Jitters

Great excitement was provoked by reports emanating from Karelia, on the Finno-Soviet border, one of the danger spots of Europe, that six Russian airplanes had engaged in an impromptu raid on important Finnish military centers. Conservative Swedish papers saw the situation as another instance of "war by act without declaration." Dire predictions were made of a Russian coup to seize northern Scandinavia. Smaller headlines later carried the amusing tidings that the planes had merely gone astray in a snowstorm and that they carried neither arms nor cameras. But the desired reactionary propaganda effect had been achieved.

* * *

National Council Receipts Fall off

The National Council has a larger sum to collect in the remaining weeks of this year than in the corresponding time for the past two years, according to a report from Treasurer Lewis B. Franklin. The percentage paid to November 1st, 1935 was

82.6%; last year it was 85.4% whereas this year it is to be but 81.5%. The total sum collected however is \$15,770 more than in 1936, the differences in percentages being due to the fact that expectations were greater this year by \$91,359.

* * *

Bishop Oldham Preaches at Colleges

Bishop Oldham of Albany preached on November 7th at Hamilton College, Clinton, N. Y., and the Sunday before was the preacher at Cornell and at Wells College. His subject at all of them was Church unity, with stress on the findings and decisions of the Oxford and Edinburgh Conferences of this past summer.

* * *

The Rural Field of Delaware

The five clergymen of Sussex County, Delaware, organized themselves into a clericus recently and immediately launched a training school for leaders that already has 25 persons enrolled. . . . One of the parsons the other day was called upon to baptize a 68 year old sharecropper. It was necessary to have her grandchildren make the vows since she could not read. . . . Bishop Nichols of Kyoto was at St. Philip's, Laurel, the other day, where he discussed the marriage ideals of the Japanese with the young people. The discussion would have gone well into the night had not Rector R. Y. Barber insisted that the Bishop go to bed in order to be fit for work the next day.

* * *

Dinner for the Epiphany, New York

The Church of the Epiphany, New York, held a dinner on November 4th for the purpose of launching their program for a new church and an en-

dowment fund. The speakers were Rector-emeritus William T. Crocker, Bishop Manning, Mr. F. L. Allen, Judge Philip McCook, Mrs. Harper Sibley and Bishop Gilbert. The parish

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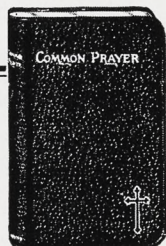
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was formerly located on Lexington Avenue in the thirties, but plans are now under way to build at York Avenue and 74th Street. Meanwhile the Rev. John W. Suter Jr., the rector, is holding his parish together through services held each Sunday at St. Thomas' Chapel.

* * *

Bishop Roberts Addresses Newark Laymen

Bishop Blair Roberts of South Dakota was the headliner at a dinner of laymen of the diocese of Newark held on November 4th and attended by about five hundred. He declared that only the Church can overcome war, and pointed to the Indians to prove it. The United States Army was unable to make them a peaceful people . . . the Church came along and did the job. The world, he said, has improved in science, social welfare, political justice, but has stood still or gone backward in providing better motives and more spiritual power.

* * *

Grace Lindley Addresses Virginia Auxiliary

Miss Grace Lindley, executive secretary of the Auxiliary, was the headliner at the annual meeting of the Auxiliary of Southwestern Virginia, held at Wytheville, November 2-4. The Rev. J. Hubbard Lloyd, missionary from Japan, was also a speaker.

* * *

Lay Readers Go into Training

Twenty-seven prospective lay readers of the diocese of Michigan went into training on October 28th. The diocese at present has 61 men licensed for lay reading, serving in their parishes and in missions of the diocese. The school is to meet each Thursday evening through December 2, with two sessions nightly. Then on December 9th there is to be a banquet at which Bishops Page and Creighton will speak, followed by a service of personal consecration.

* * *

Church Army Wants Some Cash

B. Frank Mountford, head man of Church Army, writes that the Army got a lot of pats on the back at General Convention. "These encourage us but of themselves do not strengthen us financially." He pleads for more substance with which to carry on the training of fifteen students who are soon to take up work in rural fields.

* * *

News Notes From Massachusetts

Suffragan Bishop Babcock recently celebrated his 86th birthday at his home in Marblehead. He and Mrs. Babcock are soon to return to Boston for the winter. . . . Bishop Sherrill

was the preacher on October 24th at the 90th anniversary service at St. Mary's, Dorchester. It was in this church that Phillips Brooks was confirmed. . . . Bishop Cross of Spokane, Bishop Bentley of Alaska and Miss Margaret Marston, education secretary of the Auxiliary, are filling 51 speaking engagements in 44 centers in the diocese this month. . . . The Cathedral Church of St. Paul, Boston, has just celebrated its 25th anniversary.

ry. The Rev. Donald Aldrich, rector of the Ascension, New York, formerly of the cathedral staff, was the preacher on All Saints' Day; New Hampshire's Bishop Dallas and the Rev. Edward T. Sullivan of Newton Centre were the speakers at a dinner and Retired Bishop Lawrence was the preacher on November 3rd when the clergy and parish representatives attended a diocesan service. . . . The 60th anniversary of the diocesan

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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 and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

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: 8:00 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.

branch of the Auxiliary was celebrated on November 17th. The speakers were Bishop Sherrill, Bishop Lawrence, Bishop Cross, Miss Eva Corey and Miss Margaret Marston. . . . The Rev. Spence Burton, father superior of the Cowley Fathers, sailed on October 28th to visit the mother house at Oxford, England.

* * *

The Rector Has a New Car

Rector and Mrs. Albert Broadhurst of Titusville, Pa., were presented with a new automobile the other day in recognition of 25 years' service to St. James' Church. . . . Rector E. Pinkney Wroth of Warren, Pa., broadcasts the service of Trinity Church each Sunday morning over station WJTN of Jamestown, N. Y. . . . The Rev. Truman Heminway of Sherburne, Vt., conducted a mission at St. John's, Sharon, Pa., from October 31st through November 5th.

* * *

We Receive a Pat On the Back

The Rev. Warner L. Forsyth, rector at Birmingham, Michigan writes: "This is to thank THE WITNESS reporters for the fine reporting of the General Convention. I was in Cincinnati but had to rely on THE WITNESS to get a larger picture than I could pick up myself. You did a fine piece of work and I hope you receive much sincere appreciation." Thanks.

* * *

A Preaching Mission At Tacoma

The Rev. George F. Pratt, rector of Trinity, Hoquiam, Washington, conducted a preaching mission at St. Andrew's, Tacoma, the last week of

October. It was characterized by the teaching of the Oxford Group, but according to Rector W. B. Turritt, "without any emphasis on open confession."

* * *

A Maintenance Fund for Sewanee

The University of the South, Sewanee, Tennessee, is asking each of the 1425 parishes and missions in the 22 dioceses that own and control the college to include in their budgets 25 cents for each communicant. This sum, if realized, will enable the college to operate on a balanced budget and thus make possible the placing of other gifts in the completion fund for the building program.

* * *

American Church Union Holds Regional Meeting

The points of view of the Greek Orthodox and Polish National Churches were considered at a regional conference of the American Church Union, held in Cleveland on November 17th. The Rev. P. S. Lander, general secretary, was the preacher at the solemn Eucharist held at Trinity Cathedral, and Professor Jared S. Moore of Western Reserve University was the chairman of the conference that followed. Speakers included the Rev. John Trutza of the Roumanian Orthodox Church; the

Rev. Donald W. Blackwell of St. Matthew's, Chicago; Professor Howard D. Roelofs of the University of Cincinnati. The Rev. Felix Cirlope, rector of St. Andrew's, Buffalo, preached the sermon at the solemn Evensong service that closed the conference.

* * *

Auxiliary Meets At Meadville

The annual meeting of the Auxiliary of the convocation of Meadville, diocese of Erie, was held at Christ Church, Meadville, on October 26th. The speakers were Bishop Ward, Bishop Gilman of Hankow, Miss Mary Wood McKenzie of Liberia, the Rev. John Winslow of Dante, Va., the Rev. Robert T. McCutcheon of Mt. Alto and Miss Margaret D. Jefferson, field secretary of the Girls' Friendly Society.

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(Continued from page 8)

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