

December 9, 1937

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THE WITNESS



THE CHRISTIAN ARTIST

THE PRESENT WORLD SITUATION

\$481,846.76

This is the amount which must be paid in
December to complete the expectations of
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Amount expected from the Dioceses for the year 1937	\$1,481,351.00
Up to December first the Dioceses had remitted	999,504.24
Balance to be collected in December	\$ 481,846.76

§In eleven months 68% of the year's total has been remitted leaving 32% to be collected in the final month. Last year the amount remaining on December 1st was nearly \$65,000 less than now.

§On January 1, 1938 the Right Reverend Henry St. George Tucker, Presiding Bishop-elect, takes office as head of the National Council. Let us give him a good start by closing the year 1937 with the "Expectation" of every diocese paid in full.

§The General Convention of 1937 demonstrated the unity of the Church and its high purpose to go forward upon its great task of making Christ known to all the world. Meeting the 1937 obligations is an important step in the accomplishment of that task.

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THE WITNESS

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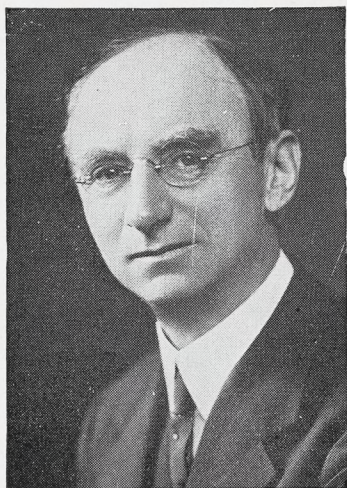
THE PRESENT WORLD SITUATION

By

HARRY F. WARD

Professor at Union Theological Seminary

THE union of the Fascist nations has been forming for some time. It was organized and brought into the open by the struggle in Spain. The military plan for the Spanish revolt was made in Germany, according to documents published in *The Manchester Guardian*, and the amount of military materials and



HARRY F. WARD

personnel supplied to the rebels by Italy and Germany has been reported by unbiased American correspondents. This continuous Fascist aid to the rebels has been recognized by our most conservative papers. The international Fascist offensive is an attack on Democracy, not only in Spain, but throughout the world.

At the Nuremberg Congress, following the Olympic Games, Hitler called for a world crusade against Bolshevism. Shortly thereafter the Pope invited all Christians to join in a holy war against Communism—the anti-Christ. Then came Mussolini urging the forces of order everywhere to get together in “a decisive conflict to defend civilization against anarchy.” Next Hitler and Mussolini signed an agreement, offensive and defensive. Then a treaty was announced between Hitler and Japan. A little later came reports of a similar engagement between Mussolini and Japan. Now all three have organized a Fascist International.

This international offensive against democratic government marks a turning point in world history. Spain and China are the battlegrounds for control of the future. The international forces that are there contending have started something vaster than a new world war. It is not a struggle between two ideas, like the religious wars of old. It is a vital conflict between two ways of organizing life—the democratic and the auto-

cratic. The issue is whether the people or the exploiters of the people are to rule. It involves the question of whether life is to go forward or backward.

Recall how constitutional government was overthrown in Germany. Remember how the people of Germany were whipped up into a frenzy against Communism by the Reichstag fire and the reports that the Communists had done it. Under the cloak of that lie what remained of the democratic constitution of Germany was destroyed. This is the technique which is now to be employed internationally by the black Fascist International, the same technique which has been used in Spain and China to destroy the People's Governments under the anti-Communist slogan. This formula will serve well in Czechoslovakia on the ground that it has made an alliance with the Soviet Union, and that it is therefore an instrument for promoting the activities of the Communist International. It will serve for an attack on the People's Front Government in France. It will serve the same purpose in the countries of Latin America, where the Fascist groups are already organized.

No, these conflicts on the soil of Spain and China cannot be localized. It must be recognized that what we face today is not simply the ambitions of imperialism, not simply a conflict of fanatical enthusiasts, but something far deeper. History has come to the point where two diametrically opposite ways of organizing the life of mankind are now fighting for control of the next period of human existence.

The democratic method has been challenging the autocratic way of life, the ancient way of the aristocrats and emperors and lords (they are all different types of the same breed). The democratic method has been seeking the way of peace, has been upholding the right of peoples to rule themselves. And now we come to the testing time, and as at the beginning of this period when all forces of reaction joined to crush the newly born Democracy, so now all the forces of reaction—economic, political, cultural—are using the Fascist system and its armies as the instruments in the endeavor to prevent the democratic method from taking the next

step and extending the control of the people over the things that are necessary to their life. That is the meaning in the large of these conflicts.

There is another force that has joined this black International which must be reckoned with. Did it escape attention that the voice of the Vatican (and the voice of the Vatican today is the voice of the Jesuits that control the Vatican), was heard in between Hitler's speech, calling the world to a crusade against Bolshevism, and Mussolini's speech, calling the world in defense of law and order against monarchy? In between these two, the voice of the Pope called Christians everywhere, Protestants as well as Catholics, to join in a holy war against the anti-Christ, Communism. And so you have the Vatican throwing its lot in with the Fascist International. It is well to bear in mind that the Vatican attacking Democracy, under the guise of a crusade against Communism, is an organized force that knows more about propaganda than Mr. Hearst can ever learn if he stayed on this earth 1000 years.

The Vatican is organizing its crusade, and it is expected that Protestants will join up. The Pro Deo societies organized in some European countries to unite Protestants and Catholics in the attack on Communism are to be extended around the world. One of the things that brought Cardinal Pacelli, "closest collaborator" of the Pope, to this country last year was to find out what support for the campaign could be secured here, politically and religiously. Our "red-baiting" Protestants, spiritual kin to reaction everywhere, are now invited to sing "All one body we." The question is how many liberals and pacifists, how many simple, honest folk, will be deceived into irretrievable disaster by the false battle cry.

THE Fascist offensive makes it perfectly clear that the defense of peace today in the defense of Democracy, that those who would end war must end Fascism. Does this mean another vain attempt to make the world safe for Democracy? This time the people face reality, not the illusions of a slogan under which the purposes of economic imperialism were concealed. This time the attack is against People's Front governments, because they register a forward step in Democracy. The effort is to crush the people before they take the next step, and establish the people's power completely. The issue today is not a crusade in behalf of a fictitious Democracy, but the defense of the reality against actual attack. How is this to be done?

The issue cannot be decided by a clear line-up between the so-called democratic countries and the united Fascist states. Not even with the inclusion of the Soviet Union in the "democratic bloc," where it clearly belongs by virtue of its economic democracy and its new constitution. Indeed that line-up cannot at present be formed. If it could be the democratic governments would not have deprived the Spanish People's Government of its lawful right to buy what it needed to put down a military revolt. And the shameful lying record of the Non-Intervention Committee would never have been written. If there were a clear line-up be-

tween the democratic countries and the Fascist states, Hitler would not be maneuvering continually for the support of England, and Mussolini would not be seeking loans from England and the United States.

It is only when there are people's front governments in Great Britain and the United States that there can be a clear line of division between the democratic world and the Fascist world. As long as there are not, Hitler and Mussolini can get help from the reactionary elements in the democratic countries to destroy the People's Front governments on the plea that they are, or lead to, Soviets. It is these Fascist, or potentially Fascist, elements in the democratic countries that have helped and are helping the Fascists to power elsewhere. They do this through financial aid, sometimes consciously, sometimes unconsciously in the ordinary ways of money making. Thus, it is clear that if the democratic forces in the other countries are successfully to resist the Fascist offensive, they must defeat the forces of reaction at home. The strength of the enemy abroad is the presence of the enemy within the gates. Unless he is discovered and disarmed, the citadel of Democracy is lost.

There are only three ways in which the Fascist International can be defeated—by its own contradictions and antagonisms, by the force of arms, by economic strangulation. From the present course of events it looks as though the differences between the Fascist allies can be submerged long enough to carry on their projected offensive. They may have overreached themselves in announcing their alliance too early, and in recognizing Franco too soon, thus obligating themselves to a test of strength before they are ready. This prospect may split them. But if they surmount this difficulty, the fact that ultimately they must destroy each other because they have no solution for the basic economic problem, does not avail to prevent the present destruction of Democracy.

If the issue is now carried to the field of arms, there is no guarantee that more Fascism will not come out of the next world war than came out of the last. In this country the beginning of war certainly involves the attempt to set up Fascist controls. The Industrial Mobilization Plan of the War Department provides the machinery for Fascist dictatorship, immediate and complete.

The only way to avoid this doubtful conflict is for the "democratic" countries to withdraw all economic support from the Fascist powers—no loans, no credits, no supplies. Obviously this will not be attempted except by people's front governments. Plainly these cannot be established without first exposing and outvoting the internal Fascist and potentially Fascist forces. The defeat of Fascism abroad requires the defeat of reaction at home. The defeat of reaction at home brings the defeat of the Fascists abroad. It cuts off their base of supplies. If, in desperation, they attempt war it cannot last long. Their own combined economic resources are not sufficient.

But Democracy cannot win by a defensive campaign.

Its hidden strength is that it provides the people with a method through which they can solve the economic problem before which the Fascist forces are helpless. Reaction can be stopped from controlling the next period of history if the democratic forces will take the economic offensive in time. Unless the people's front forces can extend peoples' control swiftly to the economic field, and start to provide jobs and security for all, they lose. The slogan of Democracy, "All Power to the People," means that the people must take over and run the economic machine upon which their lives depend. When the democratic countries do this, and do it successfully, they will detach the deceived followers from the Fascist leaders. They will then be in a position to offer economic security, through economic Democracy on a world scale, to all peoples. Then both war and tyranny can be ended. Collective security can become a reality. Peace and freedom can be established.

Talking It Over

By

WILLIAM B. SPOFFORD

IT IS all from the New York Tribune for Thanksgiving day. Mr. J. B. C. (he lacked the nerve to sign his name) wrote a letter to the paper. It was an imaginary message from Franklin D. Roosevelt to the people of the United States. In it he had the President say, "As I do not intend to run for President again it will be unnecessary to keep any longer the large number of unemployed on the relief rolls, for I shall not need their votes, therefore, they will be released and allowed to go to work in the industrial field or take up such free and independent careers as they see fit. With the rehabilitation of their morale and character, necessarily somewhat relaxed by so long a period of dependence on the dole, they will be once again at liberty to use their native initiative and ingenuity in following their bent and desire as to such work as they may choose to take up."

On the opposite page of the same newspaper was this story: "Despondent because he was penniless and without work and because his quest for employment had taken him away from his wife and five-week-old child, Arthur P. Steinbring, thirty-six, committed suicide yesterday. A .32 caliber automatic pistol, with which he shot himself through the heart was found beside him on his bed. In his room were notes indicating that he was in such dire financial straits that he could not go out for work because his laundry needed cleaning and his clothes needed pressing."

SCENE One: Mr. Steinbring's hotel room. He enters, completely fagged from pounding the streets looking for work. Flops on the bed in complete exhaustion, first pulling off his worn shoes, rubbing his swollen feet. The 'phone . . . his wife. "Sorry, dear. No luck—everywhere the same answer, 'Sorry, we have nothing. Please leave your name and address and we will call you if we have anything.' How is the

baby? Yes, I know—a half pint of milk is hardly enough. Sound tired and discouraged? Oh, I'm all right. Keep up your courage—remember our precious needs you. We should have better luck tomorrow." Hanging up the receiver he goes to a bureau drawer and takes out a .32 pistol. His actions make it clear to the audience that he plans suicide. Laying it down he unwraps a bundle containing his dirty clothing. He glances over the page of the paper in which his clothes are wrapped. "Allowed to go to work," "free and independent careers," "rehabilitation of their morale and character," "at liberty to use their native initiative and ingenuity." Putting his pistol in his pocket he goes out to make a call on Mr. J. B. C.

SCENE Two: The call of Mr. Steinbring on Mr. J. B. C., in a pent-house atop a Park Avenue apartment. Difficulty in getting by the doorman . . . more difficulty in getting by the butler. He crashes, with the aid of his pistol. He confronts Mr. J. B. C., politely and calmly. "I read your letter in the paper. I agree. I have been unemployed for six months. I have a wife and a five-weeks-old baby. Work . . . Free . . . Independent . . . Morale . . . Character . . . Liberty . . . Initiative . . . Ingenuity. You believe these things, I believe these things. Tell me what time I report to you in the morning for that job." Mr. J. B. C. stammers, "Well, you see, my firm at the moment is not operating at capacity. What's the use . . . if you make money the government only takes it away from you. We are therefore operating on part time and are laying off rather than hiring. I'm sorry, my good man, but I can do nothing for you." Mr. Steinbring: "Well, this is the way it is. I've pounded these pavements for weeks. I want work to support my wife and child. There is no work. See this gun? I was about to blow my brains out when my eyes fell on that letter of yours. Instead I came to you, thinking you meant what you said. You're living in a swanky apartment with butlers, and scotch over there on the table, and a couple of baby-grands with nobody around to play them. I'm going to bump myself off, but in a different way, just to let the world know about all this."

SCENE Three: The trial of Mr. Steinbring for the murder of Mr. J. B. C. The testimony of the doorman . . . a mad man. The testimony of the butler . . . a madman. Mr. Steinbring is called to the stand in his own defense. No work . . . wife . . . five-week-old child. A letter in the newspaper about Work . . . Independence . . . Free . . . Character . . . Initiative. "So I said it's either all that or suicide . . . but in a new way. Quite calmly and in my right mind I called on Mr. J. B. C. And I asked him quite politely for these things that he said men should have. He wrote that letter. He was able to give these things. But he did not. So quite calmly and in my right mind I killed him dead and called up the police . . . quite calmly and in my right mind. I murdered him . . . calmly and in my right mind. And now, calmly and in my right mind, I ask this jury to sentence me to be strapped in an electric chair. And I will walk to that electric chair, calm-

ly and in my right mind. And I will sit there until dead."

SCENE Four: The funeral of Mr. Arthur P. Steinbring, thirty-six. A hundred thousand of New York's unemployed marching behind a casket. They carry banners, and they chant as they march, "Work . . . Free . . . Independent . . . Morale . . . Character . . . Liberty . . . Initiative . . . Ingenuity." As they pass the Union League Club the shades are drawn. As they pass St. Thomas's, it not being Sunday, the doors are bolted.

Prayer Book Inter-Leaves

A Series of Comments by W. P. Ladd

MORE ABOUT EXITS AND ENTRANCES

HOW hard it is to begin and to end can be seen in the structure of the Roman Mass. This service began originally quite simply with Old and New Testament lessons, preceded, perhaps, by a collect, when the people had "collected." It ended with the announcement by the deacon "Ite missa est"—"You are dismissed." (It was this word "missa" of course which gave the mass its popular name.) Slowly in the course of the centuries beginnings and endings piled up. There are now about eight of the former and five of the latter, the newest being the vanacular prayers added by Leo XIII at the end. Some of these additions are a gain, like the Introit. Others are simply confusing, like the Confession and the Gloria in Excelsis, or downright objectionable, like the "last gospel" at the end.

The trouble about having too many exits and entrances to any structure is that living room gets contracted. That is what has happened to the mass. As beginnings and endings grew, the Bible readings diminished, and the psalms were almost completely squeezed out. Something similar is happening to our services. We cultivate "pros" and "res," and then shorten the psalms and drop the first lesson.

It is easier to point out defects than to prescribe remedies. But here are a few suggestions respectfully offered to clergy and choirmasters.

1. Always begin and end quietly.
2. Omit all processions and recessions. Or if habit, sentimentality, or (may it be whispered?) exhibitionism are too strongly entrenched, try occasional omission, as in Lent. A silent procession is dignified and impressive. Or why not let clergy and choir take their places individually as congregations do, and encourage a short period of silent meditation and prayer for all as the best preparation for corporate worship? However, if you *must* have processions, beg the women singers not to look too smug. And is it necessary to warn against marching in step? It is—unfortunately.

3. Do not use the Lord's Prayer as a preface. Traditionally and appropriately it should be a climax. Thus it belongs after the Prayer of Consecration in the Eucharist, and after the Creed in Morning and Evening Prayer. Our last revision recognized this, but unfortunately it left the Lord's Prayer at the beginning

of the Eucharist, and did not print it in its proper place in the offices.

4. The difficulty about the opening in Morning and Evening Prayer is that the Church, in the characteristic Anglican way, has never made up its mind whether it should be joyful or penitential. We can make it either. If penitential (as in Lent) there should, clearly, be no singing till after "O Lord open thou our lips." At that point an office hymn is appropriate and has the sanction of the usage of fourteen centuries. If you begin with praise omit the Confession.

5. Do not copy medieval mistakes — like a "last gospel."

Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.

Let's Know

By

BISHOP WILSON

GYPSIES

IN THESE days of sharp nationalism and racial antipathies, it is interesting to turn one's thoughts to a small group of strange people whom we commonly call Gypsies. Who are they, where did they come from, what is their history? It is easier to ask such questions than to answer them.

The name "Gypsy" is a corruption of "Egyptian" and was applied to these people in England hundreds of years ago, evidently because of a mistaken idea that they came from Egypt. In eastern Europe they were known as Cygani, in Spain they were called Bohemians, while in Scandinavia they were spoken of as Tartars. The name they give themselves is "Rom" and their language is "Romany."

Much study and research has produced remarkably little in the way of accurate knowledge of the Gypsies. They appear to be of Asiatic origin. Their language probably derives from Sanskrit but it has become interlarded with so many words and phrases from so many other languages that it is impossible to trace it back with any assurance. They were known in Europe as early as the eighth century when a reference to them appears in an edict of Charlemagne dated 789 A.D., mentioning them as Christian pilgrims. In the Middle Ages they performed their dances in connection with religious pageants. Later they were organized in bands and not infrequently some nobleman who was not a Gypsy at all was appointed as their leader. They received special approval from some of the Popes for their pious pilgrimages.

But the time came when these roving bands were not as popular as once they had been. They had an uncomfortable habit of taking things which did not belong to them. Some of the bands were heavily armed and demanded what was not given to them. Difficulties arose which finally led to efforts at suppression. They were harried from place to place, expelled from one country after another, many of them mistreated and executed. In the eighteenth century Maria Theresa of

Austria tried to settle them on the land and turn them into peasants but she was not very successful.

Somehow they have persisted and number up towards a million today. The largest number of them are in Rumania and Hungary with smaller numbers in other European countries and a light sprinkling in the United States. In eastern Europe many of them have settled in communities and have given up their roving habits.

The religion of the Gypsies is a strange mixture of Christianity combined with numerous remnants of early superstitions and pagan customs. They go in heavily for charms and amulets, for forms of astrology and interpreting of dreams, for fortune-telling and palm-reading. Their children grow up without formal education and they have their own system of internal discipline and tribal government. Music and dancing claim a large portion of their attention. In recent years there has been something of a vogue for Gypsy music at fancy parties and in some night clubs. They are a strange people in the modern world—a hold-over from by-gone days. In all their wanderings their blood has become mixed with that of practically every other nation and race. They are another illustration of the absurdity of talking about "pure Aryan" blood or "pure Nordic" stock. We are all some kind of hereditary mixture.

Always Wanting Money

By

GRANVILLE TAYLOR

Vicar of the Mediator, Philadelphia

I WANT to talk with you quite frankly about money. I want to lift it out of the level we sometimes place it when we call it "filthy lucre," and put it in its rightful place as an instrument God puts in our hands to use for His glory and the welfare of His family on earth.

The Church is always talking about money, is it? That's right, I want to be frank. Don't hesitate to speak what is in your mind. Well, let me tell you, the leaders of the Church hate to talk about money as much as you hate to hear it, and if each one of us had a sense of our stewardship, and understood money as God intends us to understand it, it would never be mentioned from one end of the year to the other in our Church—nor would it need to be mentioned.

That proves, doesn't it, that the necessity for all this talk about money rests squarely on the men and women who are the Church?

Here's another angle. If money is necessary to carry on God's work, why should we hesitate to talk about it? There is nothing more important than God's work. If money is necessary to wage a war, in which men are slaughtered by the millions, we talk about it.

For the life of me I cannot see any sin in talking about money that may be needed to wage God's holy war against the evils of this life. Money is an essential part of our civilization at the present time. We can no more eliminate it from the work of God than we can from any of its secular uses. By the way, do you

know any way to get heat, light, supplies, insurance, or make repairs, without money? Tell me if you do, please.

You think the Church should talk about spiritual things. You're quite right, that's its job, but my dear friend, money is a spiritual thing in a very real sense. I know of no better barometer of one's spiritual life than the way a person uses his money. Think it over!

Given deeply spiritual life, there will be no haggling about pennies, nickles and dimes. The whole question will be put on this basis: God has given to me so much ability, time and resources. How much does my love for God's work prompt me to consecrate to that work?

You said not so long ago that you wanted to be counted a Christian. I take it you mean you want to be counted a Christian in the eyes of God. All right, look over your budget, examine your expenditures, consider the proportion you give to God's work! Then you can answer your own question.

I came across the following, which I think is very worthwhile:

"It is out of the three per cent of our income which we give away voluntarily to the nation's cultural agencies that we draw our richest satisfactions. I do not understand it any more than you do, but there is something about it that blesses us. Those who give most have most left. I believe that everyone that dries a tear will be spared the shedding of a thousand tears. I believe that every sacrifice we make will so enrich us in the future that our regret will be we did not sacrifice the more."



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SINCE 1831—AMERICA'S LEADING SILVERSMITHS

CONRAD NOEL DOES DIFFERENT LIFE OF JESUS OF NAZARETH

By A. MANBY LLOYD

The first instalments of this masterpiece came out in 1921-2, and my copy, (which almost perished in the flames of a railway accident) has the note attached "The Rev. Conrad Noel will not be contributing instalments till Candlemas, Feb. 2, 1923." I suspect it had become pretty stiff reading to the editor, The Rev. W. E. Orchard, who, as we know, later became a convert to Rome.

It has now been published in book form (Simon & Schuster, \$3.75). It is a book which will be much discussed. I can only give you an idea of it. The prologue discusses the society before Christ; Stoicism serves the rich, and the poorer classes were either slaves or had a hard time to exist. Among the exotic worships there was one in particular, Mithra, the cult of the Sun God. . . . It was a popular cult among dockers and wharfingers at the seaports, a religion for the courageous, with a promise of enduring happiness beyond the grave. Conrad traces the other cults in similar fashion.

Then he comes to the prosecution of the Church; a prosecution for blasphemy was often, in fact, a political charge. The secret of their being prosecuted was not in their worship of one God, but in the character of the one God, and in the building of this International which was the expression of this one God in practical affairs. But pietistic writers say that we have entirely missed the point: it was the refusal to burn incense to Caesar that led to the prosecutions.

"How is it, then, that the liberal Jews throughout the Empire refused to burn incense to Caesar, and were promptly exempted from doing so? Obviously, because the liberal Jew was a friend to the empire and the Christian an enemy. Our pietistic friends do not seem to have studied Caesar worship. For a full account of it I would refer them to Hausrath and Workman."

It is impossible to follow the argument much closer. There are endless quotations and the work must have occupied thirty years of his life. His reception in the *Church Times* was fairly good, and he writes to thank them for their generous review. He says that to describe him as a Communist would need some qualification; if by a Communist Society they meant an international, and not a cosmopolitan commonwealth in which free play is given to each personality developing in community, to each family, to each nation contributing

their riches to the whole, then I am a Communist and would claim Our Lord as the Communist leader . . . but the word Communism has of late been rightly or wrongly associated with bloodthirsty and tyranny, with the abolition of the family and of almost all private property. This, I think is a wrong interpretation of the word.

Into the heart of the black country, the place of the five towns immortalized by Arnold Bennett in the *Old Wives Tales*. Motoring from Warwick, Birmingham and Newcastle, I took car for Hanley and in the pretty town of Milton, once a village, now a town of twelve thousand people, Jack Bucknall flies the red flag, for was he not curate to Conrad Noel umpteen years ago.

Last time I met Jack, one of us had to sleep on the floor. This time, as the proud vicar of the C. of E. for which he has to thank Fr. Ad-derley and the last Bishop of Lichfield, he was enabled to provide me with a bed. By the way, he and Conrad Noel have both become vegetarians. The diet saved the latter's life and has led to a restoration of his sight, for he was becoming blind.

The Church was half full on Sunday morning at nine o'clock . . . for Matins is cut out . . . and full Catholic ritual according to Sarum was in use. Jack, as everyone calls him, was in the canonical vestments which would have sent the Kensit Brigade into hysterics. But as he said, if you have ritual and appeal to the Historic Church, do the thing well.

It was an Advent sermon which he preached at Evensong. The tall vicar, wearing a black hood over his long surplus, (looking somewhat like what one would imagine John Wyckliffe, in his youth) chose for his text "When he shall come again in power and great glory," said somewhat as follows:

"Christ having failed in his mission left one hope, and that was His coming again to establish His Kingdom on earth. St. Paul emphasized the same note for the Lord our God is Justice, the keynote of the reign of Christ. For the first three hundred years this was the central hope of the Church. Then came Constantine and the foundation of the Church was forsaken and petered out into a belief into souls going at last into some distant abode in the sky. Every Emperor in turn was bound to persecute the Church, for the central hope was gone. Christians became the children of an Apostasy. What do we mean when we say He shall come again? God is not going to be mocked; He seems to be silent, and yet He is never mocked. Whatsoever you sow that also you will reap.

(Continued on page 15)

FINE BIOGRAPHY OF NOTED APOSTLE TO THE CHINESE

By GARDINER M. DAY

I can remember in studying the missionary history of our Church while in Seminary, running across a brief account of Bishop Schereschewsky and making a mental note of the fact that there was no biography of him in existence and that his life would undoubtedly be an exceptionally interesting subject for a biography. No matter how dumb I may have become as the years have rolled on since Seminary, that my initial idea was true, is more than made manifest by the admirably interesting biography of Bishop Schereschewsky, which has just been written by Professor James Arthur Muller, of the Episcopal Theological School, Cambridge; published by Morehouse; and entitled *Apostle of China* (\$2.50).

For a Russian Lithuanian Jew to end up as a Bishop in the Episcopal Church is in itself a phenomenon, but to learn, that in addition to being a pioneer missionary Bishop, he was a great scholar and that he did most of his notable translations after he had been bodily incapacitated carries us beyond the power of adequate description.

Dr. Muller has written a most readable biography of this extraordinary individual. Born in 1831 in Lithuania, Schereschewsky was converted while living at Breslau by Dr. S. Neumann, a Jewish Christian missionary of the London Society; and migrating to the United States in 1854, became a Presbyterian. Deciding to enter the Presbyterian ministry, he enrolled in the Western Theological Seminary at Pittsburgh. Two years there found him unable to accept some of the Presbyterian doctrines and applying for admittance to the Episcopal church. After studying at the General Theological Seminary, he expressed "a strong desire to devote his whole life to the China Mission," and after his ordination as deacon, he set sail in 1859 for China. Sixteen years were devoted to an extraordinarily varied ministry in that country with much of his time spent in preparing translations of the Bible and the Prayer Book into Mandarin. Returning on furlough in 1875, he was naturalized as an American citizen. He was elected Bishop of China. He declined the election. The next year he was re-elected and again declined but was finally persuaded to withdraw his declination. After four years as Bishop, he suffered a severe sunstroke, which practically incapacitated

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

How is your spelling? Suppose you take a bit of paper and a pencil, sit down in the corner by yourself, and write the Apostle's Creed, spelling and punctuating correctly. Sixty-five children in the confirmation class at The Church of St. James the Less, Scarsdale, N. Y., where children in the main are given the opportunities of a good education, were asked to do this recently. There were but eight or ten of the 65 able to spell Pontius Pilate correctly, and there were thirty spellings, as follows:

Conscious Pirate	pontuous pilot
Punctious Pilot	Pontiois Piolet
Pontios Pilot	ponchis piolate
Ponis Polite	ponchis piolit
Pontious Pilate	Pontius Polute
Pontious Pilote	pontious pilat
Pontius Pitol	Pontcius Piolet
Pontius Pilite	ponchis pilot
Pontius Pilatte	Pontitus Pilate
Ponticus Polite	Pontius Piliate
Pontius Pilite	ponchis pioled
Pontius Piolet	conscious piolet
conscious bilate	ponchese polit
ponchis piolet	Pontas Pilit
Ponces Pilot	Ponsic Pilate

One of the most interesting things about the examination was that almost all these children do know the creed and can repeat it, but their writing of it is little short of amazing. We print four exact copies of the written variations:

I blieve in god the father almight make of heven and earth and in Jesus crist his only son or lord. Who was conceed by the wholy ghost, born in virgin suffered under ponsic pilate, was crusified dead and bired. The the third day he rose from the dead and desended in to heven and sitest on the right hand the god father almighty from thense he shall come to judge the quick and dead.

I believe in the wholy gost the wholy cathletic church.

I Believe in God the father almighty maker of heaven and earth and in Jesus Christ his only son our lord who was consived By the Holy Ghost Born of the Virgin Mary sufured under ponchis pilot was crusivied dead and beuried, He desended into hell the third day he rose again and desended into heaven and sitteth on the right hand of God the father almighty from thenet he shall come to Judge the quick and the dead.

I Believe in the Holy Ghost the Holy Cathlic church the communion of saints the forgiveness of sins, the reserrection of the Body, live ever-lasting.—Amen.



BISHOP STERRETT
Celebrates in Wilkes-Barre

I believe in God the father almyty maker of heaven and earth and Jeases Christ his only son our Lord who was consieved by the holy Ghost born of the Virgin Mary suffered under ponchis pioled was coufised dead and burried he descended into Hell and sitith on the right hand of God the father. I believe in the holy Ghost the holy Catlilock Church the cumion of Saints the forgiveness of sins the resrection of the body and the Life ever lasting.—Amen.

I believe in God the Farther all mighty meacker of heaven and earth and in Jeuse christ his only son our Lord who was conceived by the Holy Ghost born of the Vergin Mary suffered under concious bilate was crusified dead and beeried. He decendid into hell the third day he rose again from the dead and asended into Heaven and siteth on the right hand of God the Father. From thence we shall come to judge the quick and the dead. I believe in the holy ghost. The Holy Chathalic Church the cumunion of saints and in the reserecktion of the body and the life ever lasting.—Amen.

There were some new varieties of the spelling of the word Catholic, all with a small C—

cathletic	chathalic	cathlic
cahtlic	cathlick	chaolic
chatolic		

* * *

CLID Aids Strikers in Cincinnati

Those who were in Cincinnati attending the General Convention will recall that there was a strike of workers in a chain of drug stores. Girls were asking for a 44 hour

week instead of 48 hours, and an increase in wages from \$14 to \$17. The men were asking for a 48 hour week instead of 56 hours, and a wage increase to \$21 from \$18. The strike is still going on and was reported to the executive committee of the CLID at a recent meeting by Mr. Stanley Matthews of Cincinnati. They then voted \$50 for strikers' relief as a small token of goodwill.

* * *

Francis Wei Sees Menace of Fascism

Broadcasting over the "Church of the Air" series on November 28th, Francis Wei, Churchman-educator of China who was a leading figure at the recent General Convention, declared that Fascism is a new form of paganism in our modern world. "It claims the whole life of the individual and demands its supreme and exclusive loyalty, which is due to God and God alone. . . . Christianity and totalitarianism are bound to clash. Our God is a jealous God. He suffers no myth or ideology which comes between Him and man, seeking to demand, direct, and control the whole life of the individual and of the community. By clever indoctrination, by state-controlled education, by strict censorship of all literature and publications, by an elaborate system of government-supported propaganda, the individual mind is stunted and public opinion poisoned. Man bows down and worships the state. Blind patriotism becomes the highest virtue." He then declared that it was this Fascism, in the hands of the military machine of Japan, that is responsible for the undeclared war on China, and which is responsible for the enslavement of the people of Germany and other Fascist countries. "Let the Church stand firm," said Dr. Wei, "and pro-



What Kind of Gifts

Will you, as Church folk, give your loved ones and friends this Christmas? Certainly *not all* of a worldly nature. Christmas is a spiritual Festival and, as Christians, most of our gifts should reflect our beliefs and practices. May we make suggestions to you for such remembrances? Many of our things are not in other American stores at all.

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claim still to the world that man owes his supreme loyalty to God and God alone. Men owe support and loyalty to the social and political institutions only in so far as they are doing the will of God. This may mean unpopularity, opposition, persecution, and even martyrdom, and the Church in order to bear her witness may have to face it. Perhaps at a time like this the martyr's blood is required to wash the world of its sin and put the Church in a place where it belongs. This to me is what the Far Eastern conflict, if unchecked, may mean to the Church."

* * *

Wilkes-Barre Parish Has Anniversary

St. Stephen's, Wilkes-Barre, Pa., where the Rev. Gardiner M. Day is rector, celebrated its 120th anniversary last week. There was a dinner on Wednesday evening at which Bishop Sterrett and Rector Day were among the speakers.

* * *

Bishop Mitchell on Clergy Reform

The place to start reformation in the Church is with the clergy, Bishop Mitchell of Arizona told the clergy of his district meeting the other day in conference. Writing of the conference Bishop Mitchell says: "It is an easy matter to lay the blame on the Bishop, the National Council, and the General Convention, as well as on the laity of our Church; but when the clergy themselves were brought face to face with the facts, we found to our amazement that many of us were not making a very great effort to carry out our own ordination vows. Here is a suggested program which came out of the conference, and, which is the direct result of a series of meditations on the ordination vows of the clergy and the papers which were read and discussed on the Missionary Motive of the Forward Movement:

"1. Churches open every day with some kind of a Service and possibly a meditation.

"2. Elimination of money raising, except by voluntary offerings.

"Forward—Day by Day"

Orders still are being received for the current number of "Forward—Day by Day", Forward Movement manual of daily Bible readings and meditations.

Place your order now, if you have not already done so.

The number in use now covers the period to March 2nd, Ash Wednesday. It is a double number. Price, 5 cents each for less than 20 copies. Over 20 copies, 3½ cents each, postpaid when remittance accompanies order.

Forward Movement Commission

406 Sycamore St. Cincinnati, Ohio

"3. Parish hall and Church to be used as places of worship and instruction.

"4. That the clergy cease attempting to be popular preachers.

"5. Make a fuller use of the sacramental system and life, with the main idea the conversion of souls to Jesus Christ and the hastening of the Kingdom of God on earth."

* * *

Rector Kreitler Is Surprised

The parish anniversary dinner at St. Luke's, Scranton, Pa., was turned into a celebration of the 25th anniversary of the rectorship of the Rev. Robert P. Kreitler—with a check for one thousand dollars to the rector.

* * *

Improvements in Bethlehem Parishes

St. Peter's, Hazleton, Pa., has been completely renovated and a large number of memorials were dedicated the other day by Bishop Sterrett. . . . St. Stephen's, Forestville, has recently installed a new organ and also a new lighting system. . . . Church of the Faith, Mahanoy City, has just finished an addition to the parish hall, doubling the size. They also installed the choir stalls, pulpit and lectern that formerly were in the Hazleton church.

* * *

Brazilian Clergyman Honored by Seminary

The Virginia Seminary conferred the degree of Doctor of Divinity upon the Rev. Athalicio Pithan of Brazil on December 1st. The address

was given by the Rev. James W. Morris, one of the four original founders of the Episcopal Church in Brazil. Rector Pithan is not only in charge of a large parish but is an educator, an editor and a general all-round man in Church life in Brazil. Virginia Seminary has been particularly close to the work there . . . the Brazilian Church was founded by four of its graduates and the daughter of its dean, and the seminary has supplied all of its North American clergy.

* * *

Council Member Speaks in Georgia

Mrs. Henry Hill Pierce, New York, member of the National Council, addressed the women of the parishes of Savannah, Ga., on St. Andrew's Day. She also visited Augusta, Brunswick, Albany, Waycross, Valdosta and Americus.

* * *

Corner Stone Laid for Cathedral House

The corner stone of the new cathedral house at Garden City was

A New Book by HARRY EMERSON FOSDICK entitled Successful Christian Living

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* * *

Report from H. A. McNulty

The Rev H. A. McNulty, author of the article that appeared in last week's WITNESS and from whom, as reported, nothing had been heard in some time, has been found safe in Kwangfoh, China, looking after refugees.

* * *

Public Forum at Valley Forge

The Rev. John R. Hart, new vicar at the George Washington Memorial Chapel at Valley Forge, Pa., has instituted an open forum at which a carefully selected group of speakers will express their thoughts on American standards and ideals. It is to meet fortnightly on Monday evenings.

* * *

Church Club Dinner in Philadelphia

Presiding Bishop Tucker, Bishop Cook of Delaware and Canon Cyril E. Hudson, special lecturer from England at the Berkeley Divinity School, were the speakers at the annual dinner of the Church Club of Pennsylvania, held in Philadelphia on December 7th.

* * *

Dr. Keller to Address Seminarians

Dr. Billy Keller of Cincinnati, for fifteen years the director of the Cincinnati Summer School, is the headliner at the annual meeting of the Theological Professors Union, meeting December 10th at the University of Chicago. The group is composed of 150 professors representing ten seminaries. Dr. Keller is also to meet with the social service department of the diocese of Chicago and is to speak next Sunday evening at the Church of the Holy Spirit, Lake Forest, where the Rev. H. W. Prince is rector.

* * *

Texas Clergyman Make Washington Canon

The Rev. Everett H. Jones, rector of St. Paul's, Waco, Texas, has accepted appointment as Canon Chancellor of Washington Cathedral, according to an announcement by Bishop Freeman. He is to take a regular part in the preaching and religious services of the cathedral and is also to be associated with the various educational institutions on Mount Saint Alban. In addition to being

Canon he is to be the assistant to the warden of the College of Preachers.

* * *

Union Service in Albany

There were over 1,600 people in All Saints Cathedral, Albany, N. Y., on Thanksgiving Day for a service in which the majority of the Protestant churches of the city joined. Presbyterian, Methodist, Dutch Reformed and Congregational ministers had parts in the service. Bishop Oldham made a brief address and the sermon

was preached by the Rev. Lynn Harold Hough of Drew Seminary.

* * *

Young People Meet in Ohio

Three hundred young people of the diocese of Ohio met in convention over the last week-end and organized as the Young Churchmen of Ohio.

* * *

Methodist Minister Is Ordained

Howard Samuel Kennedy, minister of the Methodist Church, was or-

Hymnals and Prayer Books for Christmas

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

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

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dained deacon on November 29 by Bishop Oldham of Albany. He was presented by the Rev. A. Abbott Hastings, rector of St. Paul's, Troy, where for some months Mr. Kennedy has been on the staff and where he is to remain as assistant.

* * *

Guild of Social Action at General

The Christian Guild of Social Action is the name of a group at the General Seminary, affiliated with the CLID. A large part of the student body is enrolled. Meetings are held regularly, with the following on the program for this term: the secretary of the CLID, Miss Murial Lester of London, the Rev. Reinhold Niebuhr of Union Seminary, the Rev. Thomas L. Harris of Philadelphia and Greenville Hicks of Bard College.

* * *

New Parish House For Salt Lake Cathedral

St. Mark's Cathedral, Salt Lake City, Utah, is building a fine new parish house at a cost of \$32,000, unfurnished. Fine auditorium seating 400, modern stage, rest rooms, modern kitchen, guild room for 50. Dean Franklin L. Gibson reports that it is hoped to have it furnished early in January when a two-day carnival is planned as a celebration. The parish also recently purchased a new deanery, the former home of the senior warden. In regard to the parish house, the method of financing is interesting. They began with a building fund of \$14,000. This has been added to by gifts and the sale of non-interest bearing notes, so that \$22,000 is now in the bank. A campaign is now being conducted to raise the balance.

* * *

Wilkes-Barre Methodists Support the Mayor

It is nice to report a bunch of parsons able to support an official rather than feeling duty-bound to crack down on him. In Wilkes-Barre, Pa., a peace parade was planned for Armistice Day, with a lot of the churches taking part. There were the usual protests about the parade being "communist-inspired." How-

ever Mayor Loveland said that people had a right to parade for peace, and the parade was staged. Methodist ministers, meeting the other day, therefore wrote him a letter, commending him for his stand. The statement concludes:

"We are aware that wide differences of opinion exist among sincere and patriotic citizens as to the most effective means of insuring peace. We ask only that each person accord to those who differ with him the same freedom of conscience and of speech which he desires for himself and without which our American democracy would cease to exist."

* * *

South Carolina Parish Has 125th Anniversary

Trinity Church, Columbia, S. C., presided over by Rector Henry D. Phillips, celebrated its 125th anniversary in November and got columns of space, with pictures, in the newspapers. Bishop Finlay, rector of the parish for 13 years, was on hand at the anniversary service to preach the sermon. There was a thank offering, shared between the Hudson Stuck Hospital at Fort Yukon, Alaska and the University of the South, Sewanee, Tennessee. It was in this church that a convention representing the Southern dioceses met in the early days of the war between the states to consider whether they should split from the north, ecclesiastically. The answer was "no" which has been a subject for boasting on the part of Episcopal orators ever since. The Rev. Henry D. Phillips became rector of the parish in 1922 and under his leadership it has

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shown marked progress all along the line, not the least of which has been its interest in social progress and community welfare. Ought to say, too, that there was a grand anniversary pageant presented by the children enrolled in the large church school.

* * *

Missionary Offering from Men and Boys

The men and boys of Christ Church, Lima, Ohio, started something new on Advent Sunday when they presented a Men and Boys United Thank Offering, for use for the work of the general Church at home and abroad. Rector Richard O. Petersen says that it is their hope that the idea will be generally approved and followed so that we may soon have a nation-wide Thank Offering from the male side of the Church, similar to the United Thank Offering of the Women. And he adds: "It is not necessary to set up new machinery to carry out this project. The parish treasurer can handle the funds. The diocesan treasurer can then handle the funds, forwarding the offerings to the national treasurer."

* * *

Keeps in Touch With the Students

Rector J. Jarden Guenther, rector at Swarthmore, Pa., keeps in touch with the many students away at school and college by sending them copies of the Forward Movement pamphlets. Copies also are sent to the Episcopal students at Swarthmore College and to those attending a number of secondary schools located in his parish.

* * *

Churches to Observe Week of Prayer

A week of prayer is to be observed by the churches of the country, January 3-9, with a special program having been prepared by the Federal Council of Churches. It contains six orders of service: the re-discovery of the reality of God; a service of forgiveness; for the

Church; for nations; for spiritual awakening; for the coming of the Kingdom on earth. Many communities, it is reported, are already planning union services for that week.

* * *

Anniversary of Church Army

The tenth anniversary of the founding of Church Army in the United States is to be celebrated on December 12th with a service at the Cathedral of St. John the Divine, New York. Bishop Manning is to be the preacher.

* * *

Missionary Meeting in Virginia

Bishop Bentley of Virginia was the headliner at a meeting of the Laymen's League of Virginia which met December 8th at St. George's, Clarendon. Bishop Tucker and Bishop Goodwin were also speakers.

* * *

Change Plans for Missionary Conference

Since the outbreak of hostilities in China it has grown more and more evident that the conditions will make it impossible to hold the World Conference of Missions in Hangchow in the autumn of next year as originally planned. The officers of the International Missionary Council have been considering this matter very carefully in consultation with the national bodies concerned, and they decided at a meeting held last week in New York not to postpone the meeting, but to hold it in 1938 in India instead of in China. The date and exact place of the conference will be published shortly.

* * *

Sending Them on from Rural Fields

It is an old story but perhaps can't be too often told, that country mis-

sions are the fountain heads of city parishes. A recent illustration is a rural mission field in Maryland which has 102 of its former members now in a Baltimore parish. Another illustration: In recent months the missionaries at Hays, Kansas, headquarters of the General Theological Seminary's associate mission in a rural field, have transferred Church members to every state west of the Mississippi, except North Dakota. Almost every parish in Kansas and Colorado has received members from this western Kansas mission. Another illustration from the same field: The mission at Ellis lately transferred

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man and wife and five children to the cathedral at Salina, and another family of the same size to a parish in Colorado.

Twenty-five college students who have been confirmed since the coming of the associate mission to Hays have gone out to small towns in all directions. Many of these towns have no Episcopal Church congregation but effort is made to keep the students in touch with the nearest one. In one town the students who were confirmed at Hays have played an important part in establishing a new and vigorous mission.

* * *

William N. Guthrie Preaches Farewell Sermon

The spectacular and unorthodox tactics frequently used at St. Mark's-in-the-Bouwerie, New York, were necessary in order to attract a congregation, the Rev. William N. Guthrie told his congregation in his farewell sermon last Sunday. He has announced his resignation to retire to Connecticut where he hopes to complete an autobiography. Variety, freshness and catholicity is needed in worship, he said, and this could not be done "by freezing to the Prayer Book" which he described as "a masterpiece of obsolete devotion." The Episcopal Church he said was the least intolerable of the churches. "It was organized by gentlemen for gentlemen and you can break the law if you know how."

* * *

New Orleans Cathedral Is Picketed

Dean William H. Nes of Christ Church Cathedral, New Orleans, La., recently appeared before the school board of the city to request compulsory military training in the schools. So a local socialist put a sign on his back and picketed the cathedral the following Sunday. He was on hand from the early service through the noon hour, dodging police as he handed out circulars which condemned the Dean for supporting militarism.

* * *

No Place for Fear in Christianity

Despite political turmoil, wars, economic instability and personal cares the real Christian does not become distracted or fearful, the Rev. Henry Darlington told his Church of the Heavenly Rest congregation in New York last Sunday.

* * *

Appeal to Reason from Japan

At the same time that I received the address of Dr. Wei, reported elsewhere, the mail brought me two

documents from the Japanese Chamber of Commerce of New York, one of which is called "Appeal to Reason." It defends Japanese aggression in China by stating that it is a war of defense. "Chinese militarism, backed by communist imperialism, struck at Japan. Japan for self-preservation, struck back. This is the naked truth of the Sino-Japanese

hostilities." A statement which is adequately answered by Dr. Wei who declared in his radio address that a Chinese soldier has never set foot in Japan. The Japanese statement concludes with an appeal to Americans not to boycott Japanese goods, appealing to our self-interest. It points out that such a boycott would hurt America rather than

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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.

Japan since we sell to Japan more than we buy from her. The answer to this is that no Christian ought to fail to act for fear of getting hurt. A boycott of Japanese goods by Americans (meaning largely silk, ladies) will weaken the militarists of Japan and hasten their collapse. To suffer in the undertaking, for the Christian, is as it should be.

* * *

Why He Attended the Coronation

Among missionary luxuries may be listed the featherbeds in the missionary's house on the island of Tristan da Cunha; they are made of mail bags stuffed with penguin feathers. Among missionary economies may be listed the collection of bent and used nails gathered in London by that same Tristan da Cunha missionary to take back to that island where supplies of all sorts are valued and nothing is wasted. Mr. Wilde collected the nails on several walks in London while the Coronation viewing stands were being dismantled.

* * *

Dean Gates Pleads for Common Honesty

"I know a lot of Episcopalians who feel that they have done their duty by the Church's year when they have bought a beautiful Church calendar printed in two colors and have hung it on the wall," said Dean Gates last Sunday at the Cathedral of St. John the Divine. He called upon the congregation to practice common honesty during the Church year; "pay your bills and don't buy anything you can't pay for."

FINE BIOGRAPHY OF NOTED APOSTLE TO THE CHINESE

(Continued from page 8)

tated him bodily, but left his mind as keen and alert as ever. Never again able to get out of a chair, between 1881 and 1909, spending his time in places as distant as Clifton Springs, New York, and Geneva, Switzerland, he produced translations that might well have been the result of a life's work of many another man.

This is bare outline. The reader, with any imagination at all, can readily realize the biographical possibilities, and Dr. Muller has made the most of them.

This review would not do justice to the book were it not to call attention to the fascinating opening chapter entitled "Research in the Cellar." In it the author tells of having an experience of finding, after a long search, old manuscripts hidden away in the basement vault at 281 Fourth Avenue in old boxes which had not been opened for years, and whose contents were apparently not

existent so far as the living members of 281 were concerned. It's the kind of experience that every historian or biographer is always hoping to have—and so seldom enjoys. It's a good chapter for all rectors, secretaries of vestries, and church officials generally to read, for it shows how important letters written by missionaries in the fields may become. Without these letters, Dr. Muller would have been able to write only the briefest sketch of Bishop Schereschewsky's life.

CONRAD NOEL DOES DIFFERENT LIFE OF JESUS OF NAZARETH

(Continued from page 8)

Causes have effect. Catastrophe must come. The very word Judgment means a crisis. There will be conflict on earth. The result will be in the nature of an earthquake. Opportunity of the weak, the poor, the unfortunate is come. No use blaming sin. If you drink you may get drunk and end up with the D.T.'s. Same with venereal disease. For sin in the state there is social punishment and we are responsible for our government, for the support of Japan or Italy. We are responsible. A crisis must come. War is always the final result when great passions are shown and man is seen at his best and worse.

"Read Revelations. The war furnished an opportunity; leaders arose, and the people won. Look at the French Revolution and the partial return of a just system. Christ returned, but not a full coming of Christ. He came once as a Baby, again as a young man, but it is essential that He come again in the Body of His personalities. It may be a Socialist State or a Communist State, we cannot say, for if men say, lo here or there, believe it not, but we look for a world-wide Revelation of the people with tenacity and courage and the freedom of Christ. So shall the coming of the Son of man be, but it depends on us.

"God will not interfere with our Will. He cannot make a round square or undo the past or go against His nature. But we can follow His example and prepare the way. The Saints shall rule the Nations. Not a one man show. Christ is the Eternal Democrat. Pray that He may stir up the wills of His faithful people. An international organization, a political party. Be sure you have His Spirit. What was the Passion of His life. That we might share in His Life and Death and Resurrection. In that common sharing He comes; in His sacrament of Bread and Wine, His personality is with us. The Coming of Christ may not be seen in either case. But He will come again with Glory."

Christmas Gift Suggestions



APOSTLE OF CHINA

By James Arthur Muller, Ph.D.

A thrilling portrayal of the life of a remarkable man—Samuel Isaac Joseph Schereschewsky, third Bishop of Shanghai, scholar, pioneer for higher Christian education in China—a great Christian. It reads like a novel. Illustrated. Cloth, \$2.50

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