

October 6, 1938
5c a copy

THE WITNESS



HISTORIC CHRIST CHURCH, CAMBRIDGE

THE STORY OF CHRIST CHURCH

SCHOOLS

The General Theological Seminary

Three - year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and D.Th.

ADDRESS

THE DEAN
Chelsea Square New York City
For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University
Address DEAN W. P. LADD
86 Sachem Street

TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

Virginia Episcopal School

Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to
Rev. Oscar deWolf Randolph, D.D., Rector

St. Faith's School

Secretarial, Art, Music, French, Winter Sports. Regents Examination. Tuition \$650 yr. Protection, Care, Health.

Some scholarships available.

Apply to
REV. DR. F. ALLEN SISCO, Principal
Saratoga Spa, N. Y.

CLERGY NOTES

BAGBY, J. THOMAS, formerly of St. Mary's, Houston, Texas, is now in charge of St. James', Houston.

BIMSON, WILLIAM C., formerly rector of St. Luke's, Willmer, Minn., and dean of the Willmer Deanery, has accepted the rectorship of All Saints', Minneapolis. Address: 3041 Park Avenue.

HARGRAVE, WILLIAM L., priest-in-charge of St. Mark's, Cocoa, Fla., has been elected rector of the parish, recently admitted into union with the diocese.

HICKS, REGINALD, formerly of Hillsboro, Oregon, is now the vicar of St. John's, Milwaukie, Oregon.

LICHLITER, JAMES, formerly canon of Christ Church Cathedral, St. Louis, is now the rector at Columbia, Missouri.

LOCKE, GREGORY, has accepted appointment as canon at Christ Church Cathedral, St. Louis, Missouri.

NEW, ALFRED, formerly rector of Grace Church, Waynesville, N. C., is now the rector of the Ascension, Clearwater, Florida.

PAYNE, HENRY E., in charge at Punta Gorda and Boca Grande, Florida, is critically ill in a hospital at Venice, Florida.

SHORE, FRANK A. J., has resigned as rector of St. Luke's, Fort Myers, Fla., after 32 years in the ministry. He has retired and is living at Ocala, Fla.

WELSH, WALTER N., director of religious education at Grace Church, Orange, N. J., has been placed in charge of parish activities assistant to the rector, the Rev. Lane W. Barton. Mr. Welsh was confirmed in July, formerly being a minister of the Reformed Church.

WICKERSHAM, GEORGE W., 2nd, deacon of the diocese of New York, has joined the staff of Christ Church, Cambridge, Massachusetts.



VESTMENTS

Cassocks - Surplices - Stoles - Scarves
Silks - Altar Cloths - Embroideries
Custom Tailoring for Clergymen
Priest Cloaks - Rabats - Collars

1837 Marking 101 years service 1938
to the Church and Clergy

COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N. Y.

ERNEST W. LAKEMAN

DESIGNER AND WORKER IN
STAINED & LEADED GLASS
336 EAST 28 ST. NEW YORK

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

—O—
STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

—O—
CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

SCHOOLS

KEMPER HALL

KENOSHA, WISCONSIN
Episcopal Boarding and Day School.
Preparatory to all colleges. Unusual opportunities in Art and Music.
Complete sports program. Junior School. Accredited. Address:

SISTERS OF ST. MARY

Box W.T.

Kemper Hall Kenosha, Wisconsin

CATHEDRAL CHOIR SCHOOL

New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address The Precentor, Cathedral Choir School. Cathedral Heights, New York City.

HOLDERNESSE

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector

Box W Plymouth, N. H.

Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr. A.B., Box A, Staunton, Va.

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA

Dean, Henry H. Shires 2457 Ridge Road

SCHOOL OF NURSING

General Hospital for Men, Women and Children provides experience in medical, surgical, and obstetric nursing, with affiliated courses in psychiatric, communicable disease and visiting nursing included in three year program.

Class enters in September.

Apply to Director of Nursing
Hospital of St. Barnabas and for Women and Children
Newark, New Jersey

MARGARET HALL

Under Sisters of St. Anne

(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field and tennis court. Rate \$650. For catalog, address: Sister Rachel, O.S.A., Box A, Versailles, Kentucky

1932 HANNAH MORE ACADEMY 1938

The Maryland Diocesan School for Girls, in the country, fifteen miles from Baltimore. Accredited. College Preparatory and General Courses. Music, Art. Modern equipment and methods. Reasonable rates. Athletics. Riding.

Address: Principal,

LAURA FOWLER, A.B.,

Box L, Reisterstown, Md.

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD

Literary Editor
GARDINER M. DAY

THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

Vol. XXII. No. 43.

OCTOBER 6, 1938

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

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

OTHER FORWARD MOVEMENTS—PENTECOST

By
BISHOP WILSON

ST. TERESA said she intended to build a church and had a penny for the building fund. A questioner asked her, "How do you expect to build a church with one penny?" To which she replied, "One penny and Teresa are nothing. But one penny and God are everything."

The little band of Christians assembled in Jerusalem on the Day of Pentecost numbered only a hundred and twenty—ridiculously few to launch a world movement. An idea and 120 people may not amount to much. But an idea plus the Holy Spirit may indeed do great things.

Pentecost was one of the three great feasts in the Jewish year. It fell on the "fiftieth" day after the Feast of Unleavened Bread which marked the beginning of the spring harvest. By that time the early grain had been gathered and one of the ceremonies of Pentecost was the offering of two loaves to God, "first-fruits" of the finished harvest. An historical touch was added by commemorating at the same time the giving of the Law on Mount Sinai.

It is difficult to tell just what occurred on that particular Day of Pentecost. The Christian disciples had gathered with the other Jews to observe the Feast. Early in the morning they had gone to the Temple to participate in the offering of "first-fruits." Then they had reassembled in the familiar upper room where they were accustomed to offer their distinctively Christian worship. Something happened. How were they to describe it? It is impossible to give an exact account of a searching spiritual experience. They had never known anything comparable to it. It was like a powerful wind rushing through the house. It was like tongues of living fire touching them. Something happened—and they were never quite the same people thereafter. Any hesitancy they might have felt about their Christian mission vanished. Full of faith, confidence, and enthusiasm they marched out to bear their witness to Christ. The great Forward Movement of the Church had begun and many converts were made that day.

It is often called the Birthday of the Church. To be sure, the Church was already there but now it was

stirred to go into action. On the day when they commemorated the giving of the Old Law, they began to proclaim the New Law. On the day when they offered the first-fruits of the ground, they presented to God the first-fruits of the Christian dispensation.

That Forward Movement has been followed by a succession of lesser impulses running through twenty centuries of Christian history. Always the Church has been moving in response to the promptings of the Holy Spirit. Sometimes its progress has lagged and a new touch of the Spirit has sent it forward with greater acceleration. For the Holy Spirit is always active and God's work never stops.

It is interesting to notice that all these Forward Movements begin with a small group and their vitality depends upon a faithful few. Huge mass movements are spectacular and impressive but their lasting qualities are not very reliable. Better for God to have a small group of Christians who mean business than to have a cheering multitude which melts away after the momentary excitement is over.

In these days of many reports and interminable records, we are likely to become the victims of statistics. If we can pile up figures, we think we are getting somewhere. If we can collect great crowds, we think we have done something. Perhaps it is well for us to remember that 120 Christians started the Church on its way. Since that Day of Pentecost the Church has spread to the ends of the earth and today it numbers many millions in its fold. But its real work has always been done by relatively small groups who maintain a spiritual ferment within the larger numbers. It is still true today. Every parish has its fringe of occasionals but its life hangs on the devoted service of the inside few who are always dependable. Large demonstrations may have their place but the Kingdom of God moves forward on the steady allegiance of the inconspicuous faithful—like the original six-score most of whom have not even been named.

Next Week: CONSTANTINE: FREEDOM FROM PERSECUTION.

A TASK BEFORE THE CHURCH

By

JOHN MACMURRAY

Churchman and Professor at University College, London

IT IS very easy to find grounds, quite proper and reasonable, rational, Christian grounds, for attacking both the theory upon which the Communist revolution has been made and a great number of things that it has done in Russia. It is also very dangerous to take the opportunity to do so, because that is one of the easiest ways to escape the actual situation with which we are faced, and our obvious, simple, Christian duty in it.

This question of the relation between Christianity and Communism is perhaps the most important question that faces Christians and the Christian Church at the present time, and it has got to be dealt with seriously. We can consign Communism and all its works to the devil and go on in the easy, old way, which has brought us to the pass in which we are.

There has got to be a radical change in our conception of Christianity and of Christian action in social problems. If it is true that our Christianity forbids us to act in terms of hard political realism, forbids us to choose Communist methods and follow them in the creation of a true society in the world, then the Christian Church is bound to create its own method, its own campaign, for carrying through a Christian revolution. And I would say this, that if you come to the conclusion that the methods and the underlying principles on which the Communist Revolution was made in Russia and was made in other countries are unchristian and false, then in doing so you have a bounden duty as a Christian to propose another method which will do the same thing and which will be Christian; and there is absolutely no excuse for making these criticisms, coming to that conclusion, and then sitting down and going on as we are going on, and as we have been going on for a long time. The business that Christ gave to His Church was not the establishment of the Kingdom of Heaven in Heaven; it was the establishment of the Kingdom of Heaven on earth; and *that* is the task of the Christian Church. It was given to it by its Master, and if the Christian Church fails to carry on that task, if it substitutes something more pleasant and less sacrificial, then the Christian Church loses all reason for existing and ought to be swept out of the way as a nuisance in the world.

THERE is one other point I should like to make in general. In social life, as in individual life, very often the things that really matter from a religious and Christian point of view have nothing whatever to do with religion in the ordinary sense. In a man's life, as

we know very well, there may be something, some slight thing which he has done and which he knows is wrong and which he is called upon to put right. It may have nothing to do with religion in the ordinary sense, but it is no use his trying to do all sorts of other good works and putting that behind him and refusing to face it. The issue in our lives very often narrows to a single point: we have got to deal with that, and if we do not deal with that nothing else is of value. As Paul said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." There are occasions in our own lives when the real challenge of our Christianity calls for something that does not fall in the religious field at all, but the test of the reality of our religion depends upon our doing that thing.

The same happens in the lives of nations, and I think I can say without any fear of reasonable contradiction, that in our own time, in the life of England and in the other nations of the West, there is one issue which has narrowed to a point; and it is no use doing anything else, all the other good works—perfectly right in their own place—if we refuse to do that one thing. If history puts a nation in such a position that it is faced with a challenge to do the right thing and it refuses, it is finished. I would like to quote something that Jesus said on that issue: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." I would remind you also, that it is no use, in the face of the great issue that is facing us at the present day—one aspect of which is unemployment—to go on providing voluntary activities of service and goodwill and charity and help when what is needed, from any Christian standpoint, is simple justice. It is no use, when a claim is made on a basis of natural right and natural justice, to offer instead benevolent compassion, help and self-sacrifice. That is dodging the issue. If the claim is for justice, it must be answered in the terms of justice. That is why, on a similar occasion, Isaiah found himself saying, in the name of Jehovah, that God could not abide their solemn religious meetings, and the smoke of their sacrifices. There are times when the actual carrying on of religious activities, activities of worship, by people who are refusing to do something that is obviously right and just, stinks in the nostrils of the Almighty.

The second of the series of articles by Professor Macmurray will appear in the issue for next week.—Editor's Note.

CHRIST CHURCH, CAMBRIDGE

By
ITS CLERGY

CHRIST CHURCH was started by the Society for the Propagation of the Gospel in Foreign Parts (S.P.G.) in 1759. The original building, designed by Peter Harrison, the first trained American architect, and still standing, was opened October 15, 1761, with the Rev. East Apthorp as first rector. Its communion silver goes back 70 years before that to the time of King William and Queen Mary. The American Revolution nearly killed the parish, since the rector and most of the parishioners were Tories, and the building was used as a barracks for troops besieging Boston. George Washington took command of the Continental Army on the Common in front of it and attended service in it December 31, 1775, when prayers were offered for both the King and the Congress. Longfellow and Oliver Wendell Holmes have written about it; Richard Henry Dana, *Two Years Before the Mast*, with other Harvard graduates, gave a chime of bells in 1859 which still ring for the services. Theodore Roosevelt taught Sunday School here during his four years at Harvard. George Bond, the "Father of American Astronomy" was one of its distinguished lay readers while a professor at Harvard, and it was his presence at services during the days of the controversy over Darwin's *Origin of the Species* that led William Read Huntington, then a college student, to believe that science and religion were not antagonistic. Among its rectors have been Winwood Serjeant, George Otis, Thomas W. Coit, M. A. DeWolfe Howe, Nicholas Hoppin, James F. Spalding, Basil King, and Prescott Evarts.

To the hundreds of visitors who come each month on sightseeing tours, the Church looks almost as it did in Colonial Days, with three exceptions: It is larger, having had two bays added in 1857. The square pews were replaced by slip pews in 1854, as being more democratic. The choir was moved in 1885 from the organ loft or gallery to the chancel, and thus greater architectural dignity given to the altar, due to the influence of the Oxford Movement.

The Church is situated in the heart of Cambridge, on the Common, one block from Harvard Square, and next to the Old Burying Ground of 1630. The rectory



is next door and a parish house and two other houses belonging to the church are behind it, thus entirely protecting the edifice with church owned property, and permitting the clergy to live next door to the church. Harvard University and Radcliffe College are on either side. Someone has observed that the street on which the church stands divides Cambridge Common from Cambridge Preferred. This is symbolical of the ministry of Christ Church to all groups in the city, white and colored, rich and poor, manufacturers and factory workers, professors and Harvard scrub women. Its four hundred seats have been free for 75 years. It is open all day, every day.

Christ Church, however, is not a museum. The well-known photographer, Samuel Chamberlain, was as much interested in the hum of life within the old wooden walls as in the quiet beauty of the architecture. The present size of the parish is 1000 communicants or about 2500 baptized persons, plus 1500 Episcopal Harvard students. There are six or seven services on Sunday, daily Morning Prayer, Holy Communion at least twice during the week, and a mid-week service from Advent to Easter. The Sunday School has 350 pupils and 40 teachers. There are about 75 confirmed each year, half adults and half children, and about 50 baptized, with a large number of weddings and funerals because the church is looked to by many strangers. The church raises \$20,000 for parish expenses on the black side of the duplex envelope, and nearly \$9,000 on the red side for missions. The tradition is that the Every Member Canvass was invented here; at any rate, one has been held here every year for a long time. There

are 5 clergymen, one of whom is also in charge of music. It looks like a small parish because the building is small and it likes to foster the tradition of being a home-like, but energetic parish. It has especially in mind the thousands who are in Cambridge for a few years and who go away to parishes in all parts of the country. Christ Church does not want them to be used to anything in the way of Church life which could not be duplicated in any other medium-sized churches.

Phillips Brooks said that the first thing to do in a parish was to take up an offering for foreign missions. That is believed literally and the record of Christ Church in missionary giving has been a notable one, starting with the rectorship of Prescott Evarts. Recently, during five years' depression, the missionary quota was overpaid a total of \$16,000, while the running expenses of the parish ran behind a total of \$8,000. There are two treasurers, duplex envelopes, funds are never mixed, and for over a quarter of a century the parish has given away money when often it did not have enough for itself. "Missions First" is believed essential for spiritual vitality.

The Rev. Walter Williams, who is in charge, has an organist under him, but the total amount available for choir salaries is less than \$2000. This makes the singing chiefly volunteer work and offers many people a chance for service. There are over 150 singers organized into 5 choirs, 3 of which sing regularly every Sunday. The music, under the direction of a devoted priest, has become a means of instruction and growth for those who sing, as well as a help to the worship of the congregation.



TOPPAN HOUSE

Given by Cushing Toppan for student work, that is in charge of the Rev. Frederic B. Kellogg.



Rev. C. Leslie Glenn, rector of Christ Church; Professor Roscoe Pound, former dean of the Harvard Law School, and the Rev. Frederic B. Kellogg, student chaplain at Christ Church. Photo by Boston Herald at reception of new students addressed by Dr. Pound, a parishioner.

gation. The parish would never be willing to have only professional singers, but looks upon Mr. Williams' work as one of its chief evangelizing methods.

THE original appeal to the Archbishop of Canterbury for the building of Christ Church said, "A mission in that place would be of great consequence to the interest of Christianity in general as well as to the Church of England in particular. The college, my Lord, is placed in that town and it will undoubtedly be of great service to erect a church there." And now, for nearly two centuries this same church has tried "to give a right turn to the youth who come here." But strong as the parish is, it is not strong enough to support enough clergymen to minister to the 1500 Episcopal students of Harvard. The diocese gives \$1500 towards the work, \$1000 comes in as income from Toppan House (given by Cushing Toppan as residences for two student workers) and about \$2000 is raised by appealing to Harvard alumni and parents of boys now in college. Some day it is hoped that an endowment of \$200,000 may be obtained so that two or three full-time clergymen can serve among the students without the yearly necessity of begging letters. The Rev. Frederic B. Kellogg has been in charge of the college work with the Rev. Gray M. Blandy. Every student is visited within 48 hours after he arrives, daily calls are made at the infirmary, and constant tramping of dormitory stairs goes on all year. Bible classes are held, corporate communions, men baptized and presented for Confirmation. The chief student service is a 9:00 o'clock Communion with instruction on Sunday, but students come to all of the services.

Student work is casting bread upon the waters. If there are results throughout the Church, they are not seen in this parish except on rare occasions. Last Christmas there came a card from an officer on a battleship in foreign waters "to thank you for what Christ Church did for me when I was taking special work at M.I.T."—no signature. Last spring, a graduate student who had

never been seen in Church was helped out of great trouble. "How did you happen to come to us?" he was asked. "Because you had me to supper once six years ago when I was a freshman!"

For six years now, there have been two "mid-morning" services, preceded by one or two, and this year three, services of Holy Communion. These two services were at 9:30 and 11:00 but will be at 10:00 and 11:15 this year. The Communion will be at 7:30, 8:15 and 9:00. The object of having two services is partly to relieve crowding, but also to offer an opportunity for people to go to church at different hours on Sunday morning. Having several clergymen does not help to make these double services possible, because the same clergyman must take both services and preach the same sermon. Our experience for six years has been that the services must be identical, with however, different choirs, equally good. Attendance at the earlier service has come from an average of 20 the first year to 150 the sixth year. The attendance would have been better in the beginning if we had known enough to make the first service just as good as the second. Our second service generally has 50 people standing and 450 seated in pews and extra chairs. Putting the two services at 10 and 11:15 may make a better division.

Ski trains which go off to the mountains for Sunday operate out of Boston all winter and have become a symbol of the many lures to the country which busy modern life holds on week-ends, especially for young married couples. Several efforts were made with different kinds of mid-week services and finally one developed at Christ Church which has been going for three years. It has a choir recruited especially among those who are apt to be away on Sundays, Sunday Churchgoers are discouraged from coming, a congenial supper is served at cost so that business men do not go home and get settled and there are no dishes to wash at home. Getting people to come requires endless calling; but it is an important development worth working on in the face of the change in church-going habits and the increased mobility of people.

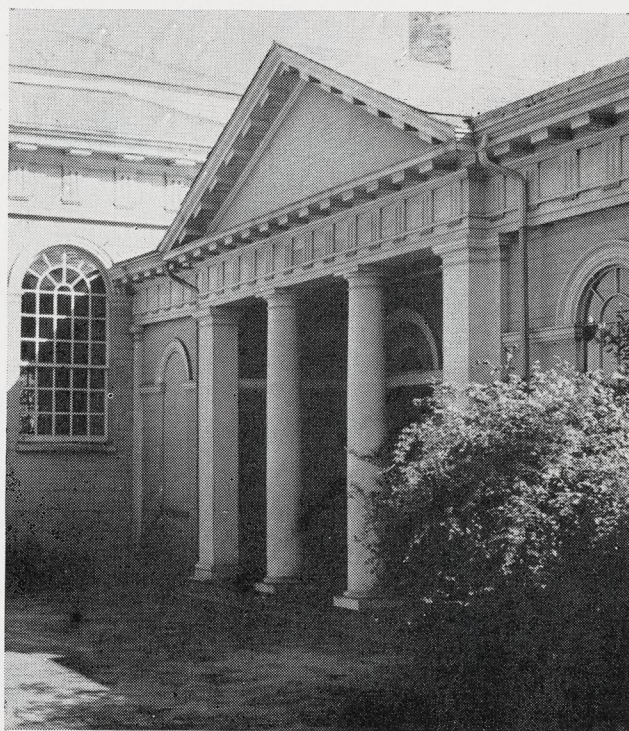
The effect of persistent calling and advertising is seen also in the summer church-going. Three clergymen remain all summer looking up summer school students and visitors, as well as parishioners, and at the same time permitting no difference in quality between summer and winter services. The startling result of this has been that in 1938 summer attendance was almost double what it was in the Harvard Tercentenary year, 1936, which up to then was the high water mark.

Probably the fisherman is a more adequate symbol of the work of the ministry today than the shepherd. At least it is true in our cities where people move so often and especially since the depression. It has often been asked by Bishops, "What happens to all the people confirmed? The number of communicants does not increase proportionally." The Christ Church records were studied with this in mind and it was seen that 60% of the people in the parish register in 1930 had either died or moved out of Cambridge by 1935. Dur-

ing this same period the parish had grown, so of course there was a large turnover of people. This must be true in most industrial towns (students are excluded from these figures).

The task is constantly to find the new people and to devise ways of bringing the Church's teachings to them. Each clergyman makes about 1500 calls a year. One quarter of the city is canvassed from door to door each year by a layman who does this work professionally and who finds out the church preference of all the people not on the rolls of any church. 300 or 400 Episcopalians are discovered each year in this way and are then called on by the clergy. While only 50 or 60 come into closer fellowship with the Church as a result, all at least know that there is a church they are staying away from and that it cares for them.

In Lent, the clergy offer to go to anyone's house at any time to meet with a group or with an individual for discussion or instruction. While theoretically this opportunity is open for every clergyman all the time, it is stressed so much during Lent, that all of the staff is engaged for a great deal of this kind of home instruction. Bible classes have been held once a week during Lent at lunch in downtown Boston for business men. The Junior Guild is an organization of over 100 younger married women who meet at lunch every two weeks and who provide a most acceptable welcome to newcomers and introduce them to the church's work. It is the same with the Men's Club and the Woman's Auxiliary. In fact, all of the organizations of the parish are singularly alert to their missionary opportunity with the strangers. Much of this work has been led by the Rev. Harold B.



ENTRANCE TO PARISH HOUSE

A building inadequate for the many organizations that use it. A fund has been started to modernize and enlarge it.

Sedgwick who is leaving, to our great regret, to become rector of All Saints' Church, Brookline.

The Parish would die if it were not constantly absorbing new blood. What is happening all over the country is that people are on the move and the sheer mechanics of finding them and welcoming them is back-breaking for any church.

CHURCH CHURCH has the best lawn in Cambridge. The rector and the sexton both have spent many weary hours on hands and knees pulling up witch grass and weeds. No papers remain on the floor or grounds for long. All the buildings are painted and scrubbed, and repairs are kept up. At least to the outward eye it is fair. The choir appears in freshly laundered cottas every Sunday because a devoted choir mother, the daughter of Professor Joseph H. Beale, works incessantly. The loving care that is taken in the sacristy, the library, the pageant equipment and all other parts of the church property belongs in the same tradition as St. Francis' rebuilding of the church, or the alabaster box in the Gospel. It is physical beauty expressing the spiritual devotion of many workers, and incidentally, it is a very important witness to the passer-by.

Under the inspiration of the Forward Movement, the parish set out to take its part in the nation-wide effort. The first step was Worship and for three years this first duty of Christians has been kept before the parish, with the outward results described above. In our opinion the Forward Movement has deepened immeasurably the inner life as well.

Our next step is education. By patient effort and splendid work on the part of our librarians, more books are being read, and some teaching to adults has been done through the informal home groups. The Sunday School and week-day activities for children have

had good leadership for many years and now we are proposing a new and bolder attack on the whole opportunity of the Church in religious education. What this is will not be written until it has proved itself.

In our critical moods we tire of reading plans in the Church papers, what this parish is going to do, what that one thinks might be useful. "Keep strictly to results, like a medical journal" is our impertinent advice to editors. So we will not inflict one more set of aspirations, but close here. How can the Church really become a teaching Church is the absorbing question before us.

Christ Church

By

OLIVER WENDELL HOLMES

OUR ancient Church! its lowly tower
Beneath the loftier spire
Is shadowed when the sunset hour
Clothes the tall shaft in fire.
It sinks beyond the distant eye
Long ere the glittering vane
High wheeling in the western sky
Has faded o'er the plain.

Like Sentinel and Nun, they keep
Their vigil on the green;
One seems to guard, and one to weep,
The dead that lie between:
And both roll out so full and near
Their music's mingling waves
They shake the grass, whose pennoned spear
Leans o'er the narrow graves.



Left to right: Toppan House, occupied by student chaplains; 19 Farwell Place, containing offices and clergy apartments; the Church and the Rectory. Behind the Church is the Parish House containing basketball court, Sunday school rooms, dining hall, kitchen.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

When the House of Bishops meets on November 2 in Memphis, Tennessee, just a year after the General Convention, there will be eleven new Bishops seated: Roberts of Shanghai, though he doubtless will not be present; Wilner of the Philippines, now on furlough in this country; Heron of Massachusetts; Brown of Southern Virginia; Carpenter of Alabama; Dandridge of Tennessee; Phillips of Southwestern Virginia; Tucker of Ohio; Peabody of Central New York; Block of California; Mitchell of Arkansas. There are three vacancies not yet filled. The Rev. Oliver J. Hart has been elected to succeed Bishop Cook of Delaware but should he accept it is almost certain that he cannot be consecrated before the Bishops meet. The successor to Bishop Finlay of Upper South Carolina is to be elected at a special convention called for November 8th and no successor has yet been elected to succeed the late Bishop Hulse of Cuba.

There are a large number of resignations to be acted upon: Shayler of Nebraska; Davenport of Easton; Gravatt of West Virginia; Ferris of Rochester; Rogers of Ohio; Mize of Salina; Johnson of Colorado; Bratton of Mississippi; Nichols of Shanghai. Five of these have coadjutors to succeed: Strider for West Virginia; Reinheimer for Rochester; Green for Mississippi; Ingley for Colorado and Tucker for Ohio.

The House will presumably elect a Bishop for Cuba but it is thought unlikely that one will be elected to succeed Bishop Mize in Salina since a movement is on foot to reunite the district with the diocese of Kansas. If the House so decides the Presiding Bishop will appoint some neighboring bishop in charge of the district until the General Convention next meets in 1940.

A mass meeting is to be held the evening of November 1st at which the newly consecrated Bishop-coadjutor of California, Karl Block, and Bishop Quin of Texas will be the speakers with the Presiding Bishop presiding.

* * *

Death Takes Grafton Burke

Grafton Burke, founder and director of the Hudson Stuck Hospital, Fort Yukon, Alaska, died in Seattle on September 25 following a severe breakdown. He was fifty-six years old. He had been ordained a deacon in 1921 and was advanced to the priesthood only this summer, just a short time before his death. His life



REV. C. LESLIE GLENN

The Rector of Christ Church, Cambridge

has been inseparable from Alaska and the log building on the banks of the Yukon which he slowly built, enlarged, improved and equipped, the better to serve the Indians and white people who came to him from an area of a thousand miles or more, is a living memorial to him. Behind this story is the name of Hudson Stuck, late Archdeacon of Alaska, who as dean of the cathedral in Dallas, Texas, inspired Grafton Burke who was then a boy in the cathedral choir.

* * *

Bland Mitchell Is Consecrated

The Rev. R. Bland Mitchell of Alabama was consecrated Bishop of Arkansas yesterday, October 5th, the consecrator being his brother, Bishop Mitchell of Arizona. The service was held at Trinity Cathedral, Little Rock, with Bishop Barnwell of Georgia preaching.

* * *

Clergy Conference in Kansas

The Rev. Theodore O. Wedel, secretary of student work of the National Council, led a conference of the clergy of Kansas at diocesan

headquarters in Topeka on September 26-28. He is a native of Kansas, having been born and reared in Newton, where his father for many years was the president of Bethal College.

* * *

Bishop Wise Returns to the Hospital

Bishop James Wise of Kansas, ill for some time but reported better, has been obliged to return to the hospital in Topeka for further treatment.

* * *

St. Augustine's Opens Seventy-second Year

St. Augustine's College opened its 72nd year on September 22 with a service conducted by the Rev. Edgar H. Gould, president, with the sermon preached by Bishop Penick of North Carolina who is president of the trustees.

* * *

Edmund Souder Pleads for China

The Rev. Edmund L. Souder of Providence, former missionary in China, was one of the headliners at the conferences for clergy and laymen in the diocese of Southern Ohio,

held September 21-25. "The aid being given to China," he said, "means much to the people and the missionaries who have hearts torn by all the suffering of war." Other speakers at the conference were Bishop Cross of Spokane, the Rev. David R. Covell, executive secretary of the diocese, Canon Gilbert Symons of the Forward Movement and the Rev. Smythe H. Lindsay of the diocesan staff.

* * *

Bridgeport Parish Starts a College

At St. George's, Bridgeport, Conn., they have started what Rector Delmar S. Markle calls an Institute of Cultural Subjects, which is a sort of college with a faculty of fourteen, including three Roman Catholic priests. Courses are offered on various subjects, all taught on the basis of university standards. It is entirely non-sectarian and there is an enrollment of 160 students, representing practically every religious group in the city. There are courses on philosophy, history, Latin, Greek, Spanish, German, public speaking, English literature, grammar.

* * *

Anniversary for Kansas City Parish

The 25th anniversary of St. Andrew's, Kansas City, Mo., is to be celebrated October 9-10, with three Bishops taking part; Bishop Fenner of Kansas, Bishop Spencer of West Missouri and Bishop McElwain of Minnesota.

* * *

Pennsylvania Parish Has Celebration

St. John's, Concord, the first English Church in Chester County, Pennsylvania, celebrated its 236th anniversary on October 2. Bishop Taitt celebrated, using the pewter communion set presented to the church in 1707 by Queen Anne. There was a pageant on Monday evening based upon episodes in the church's history.

* * *

Preaching Mission in Jersey Parish

Father Harrison of the Order of the Holy Cross is to conduct a preaching mission at Chew's Landing, New Jersey, from October 9th through the 16th. The mission is to be attended by a number of those who make up the "Flying Squadron" of the diocese, composed of clergy who have agreed themselves to hold missions this fall.

* * *

Council's Treasurer On Missions

All can pray for missions no matter how much or how little working and giving they can do, Council's treasurer, Lewis B. Franklin, told the clergy and laity of the diocese of Lexington at their annual confer-

ence on September 22. In outlining the Every Member Canvass he stressed the visitation of every member and the need of securing a pledge from every family.

* * *

New Organist at New York Parish

Mr. Andrew Tietjen is the new organist at All Angels', New York City. He has had long experience in the church. He sang as a choir boy at St. Bartholomew's at the age of nine, and at eleven went to St. Thomas' as a choir boy and began organ lessons under T. Tertius Noble, and was made his assistant at the age of sixteen. For the past three years he has been the organist and choirmaster at St. Thomas' Chapel.

* * *

Large Enrollment at Diocesan School

Margaret Hall School, Versailles, Kentucky, operated by the Sisters of St. Anne, opened on September 22 with the largest enrollment of many years. The Rev. G. R. Madson of Paris, Kentucky, former chaplain, gave the address at the opening service.

* * *

Lay Corner Stone for New Church

Bishop Keeler of Minnesota laid

the corner stone for the new church of St. Stephen-the-Martyr, Edina, on September 18th, with five hundred present at the ceremony. The church, English Gothic, is to cost \$60,000 and will include a parish house. Edina is a residential section of

THE STORY OF THE CHURCH

By Bishop Johnson

A revised edition of this book which gives the history of the Church from Apostolic times to the present. Written briefly and interestingly for the average layman.

50c for singles copies
\$4 for a dozen copies

THE WITNESS
6140 Cottage Grove Avenue
Chicago, Illinois



Buy an Annuity... and you buy **LONG LIFE!**

The peace of mind which comes from a regular income and provision for the future may add years to your life. *Figures prove that owners of annuities are longer lived than the average person . . .* As a holder of an Annuity Agreement of the American Bible Society you receive a check at stated intervals, regardless of disturbing or perplexing world conditions. Such checks have never failed though they have been issued regularly for more than 90 years. You enjoy protection in old age through a steady income. You enjoy also the permanent satisfaction of taking part in the increasingly important work of making the Bible more widely available throughout the world.

May we send you "A Gift That Lives," a booklet explaining the plan and how you may enjoy its two-fold advantages?

	MAIL THIS COUPON TODAY	
	AMERICAN BIBLE SOCIETY Bible House, New York, N. Y.	
	Please send me, without obligation, your booklet W-9 entitled "A Gift That Lives."	
	Name _____	Address _____
	Denomination _____	City _____ State _____

In the Home

Commencing with this issue are two series of articles, one by Bishop Wilson on "Other Forward Movements" and the other by John Macmurray on "Christianity and Communism." In addition each week the paper offers articles by Bishop Johnson, W. B. Spofford, Dean W. P. Ladd and others; book reviews by Gardiner M. Day and all the news of the Church in Brief Paragraphs.

The Witness will be mailed to you each week for \$2 a year. Rectors wishing to have the paper mailed to the homes of parishioners merely have to send the names and addresses. We then bill quarterly at 3c a copy. A Bundle for sale at the church is also billed quarterly at 3c a copy.

THE WITNESS

6140 Cottage Grove Avenue
Chicago

Minneapolis, and the mission was organized early last year. The Rev. Elliott D. Marston, at that time rector of Trinity Church, Excelsior, was called to take over the new work, and the first service was held in an Edina school on April 18, 1937. There are now 125 families affiliated with the church, a Church school of more than 200, from 50 to 70 women in the guild, and a young people's fellowship of more than 20 members. There have been 22 baptisms and 53 confirmations. The congregation will continue to hold services in the Edina school until December 15, 1938, at which time the new church will be ready for occupancy.

* * *

Bishops Urge Prayers for Peace

At least two Bishops urged that prayers be said in all the churches for Peace. Bishop Manning of New York issued such a statement on September 24th, as did also Bishop Stewart of Chicago. The Chicago appeal was signed also by the Rev. T. C. Hume, Congregationalist, who is chairman of the Chicago Church Federation on World Friendship, and Clifford W. Barnes, president of the Chicago Sunday Evening Club. The prayer authorized by Bishop Manning is as follows:

ALMIGHTY GOD, our heavenly Father, guide, we beseech Thee, the Nations of the world into the way of Justice and Truth, and grant that peace may be preserved and established with Justice, Righteousness, and Liberty; through our Lord and Saviour Jesus Christ.

* * *

Oldest Minnesota Church Celebrates

Trinity, Anoka, Minnesota, is the oldest church edifice now in use in the diocese of Minnesota. On September 25th the 80th anniversary of the parish was celebrated by the dedication of a number of memorials, including new stained glass, a reredos and a pulpit.

* * *

Red Wing Parish Has Celebration

The 80th anniversary of the calling of the Rev. Edward R. Welles as the first rector of Christ Church, Red Wing, Minnesota, was celebrated on October 2 and 3, with Bishop McElwain and Bishop Keeler and Rector Monroe Bailie officiating at two special services. The sermon was preached by the grandson of the first rector, the Very Rev. Edward R. Welles, the dean of the cathedral in Albany, N. Y. Present also was the Rev. Samuel Welles, canon of the cathedral in Trenton, N. J., son of the first rector and father of the

preacher. Christ church had its beginning in 1855 when the first Episcopal service was held in the law office of Colonel William Colvill, famous as a hero in the battle of Gettysburg. The parish was organized on Christmas day, 1857, and in October, 1858, 80 years ago the Rev. Edward Randolph Welles of Waterloo, N. Y., was called as the first rector. Dr. Welles was a pioneer in religious life of the entire Mississippi river valley in Minnesota, and was consecrated first missionary bishop of Wisconsin in 1874. His body lies in a plot of ground on Christ church property, which is a shrine for the large area in which he ministered. The celebration was concluded with a banquet on the evening of October 3 with addresses by former rectors of Christ church parish: The Rev. Dr. A. E. Knickerbocker, Minneapolis; the Rev. Joseph Barnett, Oshkosh, Wisconsin, and the Rev. Earle B. Jewell, Kansas City, Missouri.

* * *

Religion in Family Life

Religion in Family Life was the theme of the conference of the Auxiliary of Michigan which met September 21-22 at the Girl's Friendly Holiday House, Pine Lake, with 125 leaders attending. The leaders were Mrs. Belle Farley Murray, professor of sociology at Wayne University; Mrs. G. W. Willard of Ann Arbor,

and Mrs. C. W. Brickman of Lansing, who led discussion on college work; the Rev. W. R. Wood of the Messiah, Detroit, who spoke on diocesan work; and Mrs. Morgan Sherman of Christ Church Chapel, Grosse Pointe Farms, who carried forward the discussion on family life.

* * *

Parish for Colored Has Anniversary

There was something new on hand when St. Matthew's, Detroit, one of the largest congregations of Colored people west of New York, celebrated its 92nd anniversary with a dinner on September 21st. There was an orchestra, a dandy one of twenty pieces. What's more it was not a professional orchestra but one that was assembled and trained by one of the laymen of the parish. There was a talk by Bishop Creighton and another by Rector E. W. Daniel.

* * *

Vacation Church School Brings Results

During the summer, the Rev. David R. Haupt, priest in charge, conducted a daily vacation Church school at St. Mary's church, Basswood Grove, the only truly rural parish in the diocese of Minnesota. So popular and successful was this school that on September 15, for the

JESUS AND HIS CHURCH

A Study of the Idea of the Ecclesia
in the New Testament

By R. NEWTON FLEW

Did Jesus found a Church? Is the charge to Peter—"On the rock I will build my Church"—an authentic utterance of our Lord? In what sense is the Church the Body of Christ? Such are the living questions handled in this book.

"Dr. Flew says . . . 'The first task is to break down the widespread doubt whether there is room for the idea of the Ecclesia in the teaching of our Lord.' After reading this devout, scholarly study that doubt will be removed. . . . This book makes use of the most recent literature; it breathes the atmosphere of the fellowship of Love. It is a valuable contribution in every way."

—R. Birch Hoyle,
in *The British Weekly*.

Net, \$2.00

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK CINCINNATI CHICAGO
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

"The greatest translation made
by the man most ably prepared
to translate it."

—JOHN HENRY JOWETT

THE MOFFATT BIBLE

A New Translation by
JAMES MOFFATT

Presenting the Scriptures in matchless modern prose and poetry, the MOFFATT BIBLE has come to be considered a necessity in the home by all types of readers throughout the English-speaking world. Enjoy it, as millions are already doing, for its clearness, literary beauty and inspiration.

Ask your bookseller to show you the handsome cloth-bound edition with the gold jacket, or the choice leather editions. Prices from \$3.50. NEW TESTAMENT, from \$60.

HARPER & BROTHERS

first time, religious instruction was started in rural schools at and around Basswood Grove. This is under permission of the state law and with approval of the school boards, and cooperation of the teachers.

* * *

Death Takes Head of Order

Sister Catharine, superior of the Community of St. John the Evangelist, died in the Sisters' House, Brooklyn, N. Y., on September 24 in her 91st year. For more than sixty years she ministered to patients, nurses and others in the hospital and other institutions of the Church Charity Foundation of the diocese of Long Island.

* * *

Council Officers to Address Auxiliary

In New York there is an evening branch of the Woman's Auxiliary, organized particularly for those who work during the day. The president, Mrs. Margaret F. Ridge, on the staff of the social service department of the National Council, has organized a series of meetings, one each month from October through next May, at which executive heads of departments at headquarters will present their work.

* * *

Westhampton Rector Has a Time

The Rev. Arnold Lewis, in charge of St. Mark's, Westhampton, Long Island, has a story to tell about the storm that completely destroyed the village on September 21st. No sooner had the annual conference of the clergy of the diocese, meeting there, adjourned than the storm hit and Mr. Lewis found himself in a terrific situation as he tried to reach his imperiled parishioners and friends in their homes on the beach. House after house collapsed, and while most of the occupants escaped into the storm, some were killed in the fall of their houses. Boats were brought into use to ferry the people over to the mainland. Then came the tidal wave, and many of the boats were capsized. The waters came up into the village itself, and the church where the conference had its Eucharist Tuesday and Wednesday mornings was surrounded by water, which filled the basement and rose toward the floor of the church. The steeple was blown off. Everything in the basement, including many books and all the vestments, was ruined. A power boat from the bay

was deposited on the church lawn and left there by the receding waters. Mr. Lewis worked all night with others for the rescue of those imperiled and the relief of the suffering, and was sometimes up to his chest in the water. The Howell House, where the conference was housed, and which was closing its season that day, reopened its doors to the sufferers, fed and housed seventy, though the roof of the kitchen wing had been blown off.

The Rev. Walter Robert Hampshire, of Christ Church, Bellport, attended the clergy conference. His wife took the opportunity to visit her mother at her home on Westhampton Beach. At the end of the conference the Rev. Mr. Hampshire fought his way through the storm to join his wife and her mother. Shortly word came to evacuate all the houses on the beach, and get to the mainland. Mr. Hampshire and his wife and her mother were separated in the large group of people being taken into the boats. All the boats were overturned. Mr. Hampshire managed to swim to shore, helping others on the way. His wife also reached the mainland, being a good swimmer. But the mother was drowned. Her body was recovered shortly afterward.

St. Andrew's Dune Church, Southampton, is reported almost a total wreck, and beyond repair. What is left standing is laid open so that guards have been posted to prevent looting of the furnishings and memorials. Fragments of the church have been picked up at long distances from the site. St. Andrew's chapel at Saltaire, Fire Island, is said to be relatively little damaged, though the Ro-

BEAUTIFUL PERSONAL Christmas CARDS

50 Assorted Lovely Designs with Envelopes for a Dollar. Your name inscribed on each free if desired. An Ideal Xmas Gift. Order Early.

NICHOLS & CO.
Rockmart, Georgia

Write us for
Organ Information
AUSTIN ORGANS, Inc.
Hartford, Conn.

The D'Ascenzo Studios

1604 Summer St., Phila., Pa.

*Respectfully refer you to their
stained glass in*

The Cathedral of St. John the Divine,
New York City

The Washington Memorial Chapel,
Valley Forge, Pa.

The National Cathedral, Washington, D.C.

Westminster Memorial Studios Inc.

148-56 West Twenty-third Street, New York
Designers and makers of

Stained Glass Windows, Monuments and
other forms of Memorials

Charles W. Nussbaum, Pres.

Formerly with the late Louis C. Tiffany

RESTHAVEN

Saint Augustine, Florida

Sisters of The Resurrection have again opened their Rest House in this historic city to guests desiring spiritual peace and strength; physical rest, quiet, and nourishing food. The new location is in beautiful grounds with water outlook, live oaks, palms, flowers. Comfortable rooms. Central heat. Address The Mother Superior S. R.

FINE IRISH LINEN

Imported direct from Ireland for vestment and Altar use. Samples free on request. Write: MARY FAWCETT COMPANY, Box 146, Plainfield, N.J.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume).

Pew Size

Apply to Rev. W. Arthur Warner, D.D.

Secretary, 1935 Chestnut St.
Philadelphia, Pa.

ALTAR ORDERS PROMPTLY FILLED BREADS SAINT MARY'S CONVENT KENOSHA • WISCONSIN

POSITION WANTED

Active Rector in good position, some private means, desires change. Good references. Reply to Box G, The Witness, 135 Liberty Street, New York.

CATHEDRAL STUDIO—Church embroidery. Stoles \$6 up, Burse, veil, \$10 up. Surplices, \$8 up. Exquisite Altar Linens. Cope \$70 up. Mass set \$50 up. Complete line pure Irish linens and Church fabrics by the yd. Embroidered emblems ready to apply. Altar Guild Handbook 50c. Address: L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue,



sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles at drug stores, or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tenn.

man church near by is a wreck. The Church of the Atonement at Quogue is said to have been partly moved from its foundations, and damaged, but not irreparably.

Similar reports of damages to church property are continuing to come in from parishes and missions throughout the diocese. Bishop Stires has appealed to the people for relief for the sufferers and for funds with which to rebuild damaged property.

* * *

New Parish House in Chicago

All Saints, Ravenswood, Chicago, has started the construction of a parish house, involving the expenditure of about \$50,000. It is being built on a pay-as-you-go basis, with no portion of the building being started until the money is in hand with which to pay for it. The portion now under way will consist of two stories, with a third to be added later. The Rev. Floyd E. Bernard is the rector.

* * *

Young People Seek an Endowment

The late Bishop Sherwood was at one time the rector of Christ Church, Streator, Illinois, and left a small legacy to the parish. Young people have been seeking to add to it and so far have brought it to \$3,000, and have indicated that they will have it at \$20,000 within ten years.

* * *

Young People of 2nd Province to Meet

The young people of the second province are to meet October 14-16 at Morristown, N. J., guests of the Redeemer and St. Peter's parishes. World Christianity or World Chaos is the appropriate theme, with the following holding forth on various aspects of the theme: Mrs. Henry Hill Pierce of the National Council; the Rev. Morgan P. Noyes, Montclair Presbyterian pastor; the Rev. Henry Smith Leiper, secretary of the Universal Christian Council for Life and Work; Bishop Washburn and Bishop Ludlow of Newark.

* * *

Bishop Phillips Is Consecrated Bishop

The Rev. Henry D. Phillips was consecrated the second bishop of Southwestern Virginia at a colorful service held on September 27th at St. Paul's, Lynchburg, Va. There were thirty clergy in the procession

from neighboring dioceses and thirty-five of the diocesan clergy, in addition to many of our Bishops and the clergy of other churches. Bishop Penick of North Carolina in his sermon stressed two phases of Church work which call for special emphasis in the south; the evangelization of the Negro, with the need that the two races go forward together "in mutual respect, genuine good-will and perfect tolerance"; and second, the challenge of an increasingly industrialized south. He spoke of the struggle of the submerged classes; of the insurgent demands of youth looking for spiritual leadership; the conflict between Church and state and of the need for Church unity.

* * *

Young People Meet in New York

Thirty-five parishes were represented by 150 young people at the fall conference of the young people of the diocese of New York which met recently at Camp Talcott, Orange County, the largest youth gathering of its kind in the history of the diocese. It was the first co-operative venture of all the diocesan young

Your CHURCH, SOCIETY or SCHOOL NEEDS MONEY

Sell finest Chocolate covered 5 cent Bars and Packets and earn money quickly. Twenty varieties. Pay for candy in 30 days. Offer not good in South or West. For full information write

L. E. AUSTIN

825 West End Ave. New York City

REMEMBER DEMETRIUS?

(To the large percentage of Episcopalians who do not know their Bibles, read Acts 19:24).

Little did we ever think we would become members of his ancient guild of craftsmen. Thinking and believing as we do, doubtless Demetrius would not have welcomed us into his Guild, but by the same token, he'd never have wrought as we do, the lovely sacred vessels for The Church which we love, but which he scorned.

Our artisans also work in gold, and brass, and wood,—aye, and in color work of all sorts, too. We know you'd like to know it,—you've been so thoughtful in other things.

AMMIDON AND COMPANY

Horace L. Varian, President
31 S. Frederick St.
Baltimore, Maryland

people's organizations, working under the newly formed youth division of the board of religious education. It was decided that all young people between 16 and 25 should belong to the division, the membership being

VESTMENTS

For the Clergy and Choir.
Altar Linens, Embroideries.
Materials by the Yard, Tailoring.

J. M. HALL, Inc.

417 FIFTH AVENUE, NEW YORK
(Between 37th and 38th Streets)

DISTRIBUTORS FOR

James Powell & Sons

(WHITEFRIARS) Limited.

Established 1680

STAINED GLASS

100 Wigmore St., London, Eng.

PAYNE SPIERS STUDIOS
INC.
STAINED GLASS CRAFTSMEN
50 WEST 15 STREET NEW YORK
FINE STAINED GLASS
FOR FIFTY YEARS

ST. HILDA GUILD, Inc.

147 E. 47th St., New York

CHURCH VESTMENTS
ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment of Churches

Telephone EL-dorado 5-1058

MENEELY & CO.
BELLS ESTABLISHED IN 1826
WATERVLIET, N.Y. THE OLD MENEELY BELL FOUNDRY

Wilbur Herbert Burnham

Designer and Master
Craftsman

Stained and Leaded Glass

Studios 1126 Boylston Street

Boston, Massachusetts

CHURCH FURNITURE

DIRECT FACTORY PRICES

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request.

Redington Company, Dept. X, Scranton, Pa.

R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS

based on a pledge containing four points: to attend church each Sunday; to make a regular pledge to the parish; to pray daily; to try to bring at least one other person to the Church yearly. The Rev. F. Gray Garten, director, states that it is hoped that 1,000 members will be enrolled by January. Leaders of the conference were the Rev. C. Avery Mason of Staten Island, who is the president of the diocesan board of religious education; Captain Prior of Church Army; Miss Adelaide Hill of the G. F. S.; the Rev. Harold Kelley of the Seaman's Church Institute; the Rev. H. Ross Greer of THE WITNESS editorial staff and others.

* * *

Queen Wilhelmina Seeks Information on Groups

Wilhelmina, queen of the Netherlands, summoned a number of Dutch leaders to her palace on September 26 to learn more about the "moral rearmament" which was advocated by the world conference of the Oxford Groups, recently meeting in Switzerland, as the only solution of the world crises. The statement affirms that "the dangerous crisis through which the world is passing is fundamentally moral. Moral rearmament is the only radical solution."

* * *

Southern Negro Workers to Meet

Church workers among Colored people of the province of Sewanee are to hold their 13th annual conference at Wilmington, N. C., October 18-20, with Bishop Darst welcoming the conference and the Rev. Kenneth DeP. Hughes preaching the conference sermon. Various phases of Negro work in the Church will be dealt with by Negro Church leaders.

* * *

F. O. R. Calls for Enforcement of Neutrality Laws

Holding its annual conference at Bound Brook, N. J., the Fellowship of Reconciliation called for strengthening the neutrality law by making its provisions mandatory and extend-

ing it to cover secondary war materials exported in volume exceeding peacetime demands. In a resolution the F.O.R. said: "Our first task as Americans is to see that the United States effectually and immediately renounces the imperialism of the Orient. This means the withdrawal of our armed forces from China; immediate recognition of Philippine independence with suitable provisions for easing the shock to Philippine

economy; the abandonment of American military bases in the Philippines and the repeal of the Oriental exclusion act. . . . We confess our horror at present American participation in Japanese aggression through the supply of munitions and secondary war materials. But we believe that in the long run the cause of peace and justice will best be served and human life in China and elsewhere made safe from the curse of

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10, Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

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
The 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, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & 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.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

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

Very Rev. Austin Pardue, Dean

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.; 4:30 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.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Street

Sunday Services: 7:30, 9:30, 11 A.M.;

8 P.M.

Weekdays: Monday, Wednesday and

Saturday, 10 A.M.

Tuesday, Thursday and Friday, 7 A.M.

Holy Days, 7 & 10 A.M. Morning Prayer

at 9 A.M. Evening Prayer at 5:15 P.M.

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 Ser-

mon.

6:00 P.M.—Young People's Organiza-

tions.

10:30 A.M.—Holy Communion on Wednes-

days and Holy Days.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

Just Off The Press

THE BOOK OF REVELATION

by Bruce Corbin

New, Vital, Inspiring, Startling Interpretations in the Light of Present World Events. Of Great Value to Every Bible Student.

Clothbound, 150 pages..Price \$1.00
Postpaid, if ordered at once

TRUTH PUBLISHING CO.
GUTHRIE, OKLA.

*New and Outstanding***The Right to Believe**

by J. S. Whale

"What has Christianity to say and do for the people living down our street?"—penetrating comments on urgent modern problems. \$1.25

The History of the Episcopal Church in Japan

by Henry St. George Tucker

A fascinating record of the two hundred years' pagan opposition, the inevitable progress, and final establishment of churches, hospitals and schools in Christianity's heroic penetration of Japan. \$2.00

Revelation and Response

by Edgar P. Dickie

This thorough, logical volume builds the way to a religious faith which embodies both reason and revelation, and fills the need for some logical certainty by which to steer.

A Religious Book Club Choice \$2.50

The Doctrines of the Creed

by Oliver C. Quick

A profound discussion of the essential doctrines of Christianity by one of England's greatest religious thinkers. \$3.75

Solitude and Society

by Nicolas Berdyaev

A new and inspiring study—keyed to the spiritual unrest of the modern world—by one of the most brilliant modern philosophers. \$3.00

The Church Through the Centuries

by C. C. Richardson, Th.D.

The whole, sweeping history of the Church in one compact volume. "Throws a flood of light on the problems confronting the Church today."

Religious Book Club Bulletin. \$2.50

at all bookstores

Charles Scribner's Sons, New York

war by getting our country completely to abandon all export of war materials at all times."

* * *

Changes Among Educational Workers

Miss Katherine Grammer is dean of women in the newly established department of women of the Philadelphia Divinity School. . . . Miss Mary Jane Moore is now the educational adviser for the diocese of Dallas. . . . Miss Marie Turley is now working with the missions in Gary, Hobart and Valparaiso, Indiana. . . . Mrs. Phyllis Maramarco, whose story in this paper about work among children at St. John's, Hartford, brought much favorable comment, has resigned as educational director of that parish to take a similar position in a Hartford Congregational Church. . . . Miss Dorothy May Fischer has left St. Paul's, Chestnut Hill, Philadelphia, to take charge of the educational and religious program at the Delta Cooperative Farm. A bi-racial Community Church has recently been organized at the Farm. Miss Fischer was formerly national secretary of young people's work of the National Council. . . . Miss Eunice Gales, formerly director of education at the Pro-cathedral, Baltimore, is now educational adviser at the Good Shepherd, Hartford. . . . Miss Emily McCoy, formerly director of religious education at Christ Church and St. Luke's, Norfolk, Va., has accepted a similar position at St. Michael's, Milton, Mass. . . . Miss Virginia Pearce is now in charge of religious education at St. Andrew's South Orange, N. J. . . . Miss Maria Prentiss is now director of religious education at Christ Church, Raleigh, N. C., succeeding Miss Mayhew Goodrich who recently married. Three directors of religious education have recently resigned, giving way to enable the parishes to have curates: Miss Mary McKinlay from St. Mark's, Minneapolis; Miss Mary Powers from the Advent, Cincinnati; Miss Dorothy Taylor from Trinity, Syracuse.

* * *

Church Founded by an Atheist

Sometime in the 50's of the last century, a small group of land men came to Chatfield, then an unsettled territory in southern Minnesota. As the community grew, they decided there should be a church to care for spiritual needs of the people. The wife of one was an Episcopalian, so Episcopal church it was. They banded themselves together to raise money with which to erect a church. Not one was a Churchman. There was a Unitarian, Quaker, Methodist, Roman Catholic, and the atheist. It was he who was the most arduous

New Books

Somewhere To Be Had, a book by the Very Rev. Raimundo de Ovies, Dean of St. Philip's Cathedral, Atlanta, leads our October list. Here is a book on seeking happiness in life which has grown from the author's experiences with people. A newspaper columnist, lecturer and author, and Dean of one of the large Cathedrals in the South, Dean de Ovies is well qualified to write on the subject. This is the second edition, revised, of a limited edition issued last December. In reviewing the first edition the **Churchman** says, "**Somewhere To Be Had**" deals with life questions that thoughtful people are asking and it deals with them without evasion and without equivocation. More, it deals with them intelligently and with conviction—the conviction of authority and with the authority of conviction. The book gets its title from George Meredith's line, "Take ship!—for happiness is somewhere to be had." The book is priced at \$1.50.

Parish Administration by the Rev. Don Frank Fenn, D.D., was published this past summer. It is an important book dealing with the practical problems of the ministry, and is intended especially to help the young clergyman starting out on his life's work. However, the book is very valuable for all the clergy as it contains a mine of information and suggestions for any priest—new or experienced—in active parochial work. Bishop Johnson, Editor of **The Witness**, who wrote the Foreword, states, "It is not an academic production, but one which deals with the practical problems of the ministry." The book is fully indexed, has 334 pages, and is beautifully bound—the price is \$3.50.

A Church School Looks at Christian Unity by Helen C. Washburn, is an important publication in the educational field. Is it possible to win the people of an ordinary parish to give thought and study to the problem of Christian unity? Miss Washburn thought it was, and that it was even possible to win the interest of the boys and girls. For seven weeks the whole educational program of the parish dealt with the question of Christian unity—and this is the record of her experiment. Paper bound and priced at \$.75.

Another new book in the educational field is **Working in the Church** by Dorothy Dickinson Barbour. Here are hundreds of practical suggestions for working with eight year olds. By offering alternatives, the course encourages choice and initiative, and the fitting of local conditions. This new course is distinctive both in method and attitude, in purpose, and in the means suggested for its accomplishment. **Working in the Church** is a new trend in religious education. Cloth bound and priced at \$2.00.

MOREHOUSE-GORHAM CO.
14 EAST 41st STREET
NEW YORK CITY

worker for the new project and who said, "I don't believe in God, man, or devil, but no community can be respectable without a church."

The 80th anniversary of the parish, St. Matthew's, was celebrated on September 25th with Bishop Keeler, Rector J. Ross Colquhoun and former Rectors David R. Haupt and George L. Brown taking part in the service. Besides being founded by an atheist the parish is unique in another respect. It is maintained entirely by voluntary pledges, with no money-making affairs for the parish allowed. All obligations, parochial, diocesan and general, are met in full.

* * *

The Gospel in Bottles

Pedestrians near the water front at the corner of Lombard Street and Market Place in Baltimore, Maryland, might observe a rather unpretentious lunchroom bearing the sign "Mike's Place." At first glance this rather forbidding name suggests an alliance with the underworld. However, the presiding genius of this hostelry is an Italian whose heart is aflame with evangelistic fire. This devoted Christian, Michael Coscia, has hit upon a most unique method of sending the gospel to those who go down to the sea in ships.

Coscia was born over a saloon kept by his father. There was little religious influence about his childhood and early youth. Brought up to regard liquor as a necessity he drank it at will. His associates were the type of men who loaf in barrooms and until past thirty years of age he found no incentive to change his manner of living or break with his surroundings. Then came a day when, like John Wesley, his heart was strangely warmed and life and duty took on a new significance for Mike Coscia. He felt a Pauline urge to preach the gospel, but, handicapped by lack of education and readiness of speech, it became necessary to discover some mode of proclaiming his message other than from the pulpit or upon the corners of the streets.

About this time he opened his lunchroom in the busy downtown section opposite the People's Court and diagonally across the street from the Candler Building. One day the thought came to him that probably not less than seven thousand people look daily from the windows of the Candler Building and the Court toward his lunchroom. Why not place a message from the Bible on his roof where it could be seen and read by these thousands as they wait to transact business? To think was to act. Now those who glance across Lombard Street, by day or night, are confronted by these words, for

a spotlight plays upon them until midnight: "Lest you forget—God says to you again: The wages of sin is death: but the gift of God is eternal life through Jesus Christ Our Lord."

Mike's next inspiration came from finding every morning scores of empty whiskey, gin, and wine bottles scattered around Market Place. Of course, they were gathered by the white wings, so that for most of the day the streets were clean. But Mike saw in these empty bottles a great opportunity. He and his family began to gather the bottles daily, like the manna. Labels were removed, the bottles carefully washed, then a tract of Gospel penny portion placed

within, after which the bottles were sealed and consigned to the sea. This is no small town enterprise. Sometimes as many as 2,500 bottles go into Chesapeake Bay at a single launching. In the lunchroom, behind the counter, Coscia keeps thousands of tracts and Scriptures ready to supply any wayfarer who may stop for lunch and who also indicates either hunger or need for the Bread of Life.

Many of the Scripture bottles have been found by sailors who later reported at Mike's Place telling the story of finding the bottle in the bay or the ocean, and sometimes the story of their conversion as a result of this strange evangel.



LOW COST INSURANCE and ANNUITIES

and

A RETIREMENT PLAN FOR GROUPS OF LAY EMPLOYEES OF THE CHURCH

are available to

the clergy, lay officials and active lay workers
in the Episcopal Church and members of
their immediate families.

For information write to the

Church Life Insurance Corporation

Subsidiary of The Church Pension Fund

20 Exchange Place, New York City