

November 3, 1938  
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# THE WITNESS



**ELLEN B. GAMMACK**  
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**AN EDITORIAL BY BISHOP JOHNSON**



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## CLERGY NOTES

CROSS, GORDON, formerly of Whitehorse, Saskatchewan, Canada, is now the assistant at Trinity, Santa Barbara, California, with charge of work with young people.

ENGLISH, HOWARD G., rector of Edgefield Parish, diocese of Upper South Carolina, is to retire from the active ministry on December first. Address: Penny Farms, Fla.

HARMON, ALBERT M., was ordained priest on October 16th by Bishop Huston of Olympia (Washington). He has accepted a curacy at St. Clement's, New York City.

JENSEN, AUGUST E., priest in charge of St. Monica's, Trenton, N. J., retired from the active ministry on October 20th after more than 40 years of active Church service.

KLINE, A. R., formerly curate at Christ Church, Fitchburg, Mass., has accepted the rectorship of the Church of the Good Shepherd, Nashua, N. H., succeeding the Rev. William Porter Niles who retires from the active ministry on November 15th.

LOVGREN, BERNARD N., rector of St. Paul's, Concord, N. H., has been elected secretary of the standing committee of the diocese of New Hampshire.

LUTHER, JACK, candidate for orders, is now associated with the work at All Saints, Montecito, California, and is organizing work in Los Olivos.

MAN, ROBERT M., in charge at Rockingham, N. C., is to be married on November 8th to Miss Edna Henley of Durham, N. C.

MARSHFIELD, GEORGE W., formerly assistant at St. Mary's, Ardmore, Pa., is now the rector of Emmanuel Church, Petoskey, Michigan.

MENGERS, C. RANDOLPH, formerly in charge of St. Matthias, Baltimore, is now the rector of St. John's, Mt. Rainier, Maryland.

MOORE, LOUIS W., formerly assistant at Memorial Church, Baltimore, is now in charge of St. Matthias chapel, Baltimore.

MORGAN, JOHN H., rector of St. Thomas', Glassboro, N. J., has resigned to accept the rectorship of Christ Church, Mansfield, La.

MURPHY, CHARLES T., formerly vicar of St. Jude's, Burbank, Calif., is now the associate rector of Grace Church, Glendora, Calif. He resides in Azura and is to build up the church in that community, with charge also of missions at El Mote and Baldwin Park.

ORVIS, ROBERT W., has resigned as curate at St. John's, Los Angeles.

RAMSAY, JOHN R., diocese of Maryland, has left to do missionary work in the Philippines.

SMITH, ROBERT, rector of Grace Church, Trenton, has been elected canon in charge of social service work in the diocese of New Jersey.

SPARKMAN, S. THORNE, formerly rector of Christ Church, Baltimore, has accepted the rectorship of St. Paul's, Chattanooga, Tenn.

WILEY, LESTER V., formerly vicar of St. John's, Fallbrook, Calif., is now the chaplain of Harvard School.

WILLIAMS, R. G. W., rector of Christ Church, Woodbury, N. J., is to observe the 20th anniversary of his ordination and his rectorship on November 9th.

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# THE WITNESS

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*Associate Editors*

FRANK E. WILSON

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## ZEALOTS

*An Editorial by*  
BISHOP JOHNSON

THERE was in our Lord's time a small sect, to which one of the Apostles had belonged, who had as their mission to resist Roman authority by violent means and so to free the Jews of Roman oppression. What they accomplished was to create anarchy, resulting in the destruction of Jerusalem and the temple. Our Lord seemed to ignore them; certainly He did not encourage them.

Since then there have been numerous groups who have felt confident that the way to accomplish reform was to overthrow the existing social order by force and so to set up a new regime in place of the old. As in Jerusalem the effect of fanaticism has always been chaos. In Russia and Germany they have expelled one devil and seven others have come in to replace them. The very faults of which they complained in Church and state have been repeated sevenfold in themselves. If these institutions were guilty of injustice, hypocrisy and bigotry, the new substitutions have committed the same faults to the nth degree, and whatever increased material advantages have occurred have been secured by methods that they themselves condemned as the reason for their revolution.

They have whined about injustice to one group and yet they terrorized those groups which they disliked. They have prated about loving the common man but have shot him when he disagreed with them. They love nobody but themselves. They have displayed a bigotry in dogmatism never equalled in previous hierarchies.

We are told that they are a united group in contrast with the divisions of Christendom. Such a claim is naive. For example if men believe in God there is a wide chance of disagreement in theology; but in denying God's existence there is no chance of disagreement. You cannot differ in a negative. Moreover if one shoots the men who oppose him there is a reasonable presumption that there will not be many differences of opinion. A bullet is a conclusive argument if not a convincing one.

There is plenty of evidence in Russia that there has been a dispute as to what constitutes communism but

Stalin, having killed most of his former associates, can still produce a united front. As a matter of fact there is as much disagreement among those who invent a new ism as there has ever been in those who maintain the established order. Human minds are not like pickets on a fence, no matter how much men may try to make them such.

AFTER all the vital question is one of major premises. If one group of men believe in God as a Father and another group assumes that there is no God; if one group relies on persuasion and another on brute force; if one group is governed by a moral code and another group scoffs at any ethical standards, then there can be no common denominator upon which any permanent agreement can be reached between these two groups.

A man cannot serve God and mammon, for in the end the brute will dominate reason and the end of brutality is chaos.

Of course one may justly criticize existing institutions, both Church and state. It is easy to point out flaws in any structure. But that does not mean that the critic has the ability to rear another structure in which more justice and more equity will be assured. In my experience critics are not noted for their constructive abilities. A mob can tear down a house without any power to replace it with something better.

Whether a nation goes communist or nazi you have the same result—that of a totalitarian state in which a self constituted dictator demands submission to his will. So far as human liberty is concerned it is doomed in either case.

We must choose between God and Caesar, and all Caesars look alike to me. If I have to choose between an inefficient government with liberty of conscience and one that produces material prosperity but permits no liberty, I will not hesitate. To accept the rule of any group of zealots means the destruction of Jerusalem and the temple of God, and in the end the loss of liberty.

No system of government can procure human decency unless those who direct it are animated by the love of God and respect for the moral law and have rever-



ence for human liberty. Whatever progress along these lines have ever been made has come from individual righteousness and never from political domination.

It was true in our Lord's time that men had made His Father's house a den of thieves and they have done so since, but the Master loved it, suffered for it and saw man's only hope in the fulfillment of the law. But that fulfillment must come by the remnant who would

leaven the whole, and never from brute force or violent revolution.

The zealots in all ages have made Jerusalem a heap of stones and then built a shrine to Moloch out of the wreckage.

Christ taught that if the world is to become better men must begin by becoming better themselves. No external compulsion can make it better.

## BY THEIR FRUITS

By

JOHN MACMURRAY

*Churchman and Professor at University College, London*

I WANT to refer to this question of a classless society that they are trying to achieve in Russia. Do not let us worry about theory. What do they mean? What are they trying to do? Their own statement of it is this, that they are out to "free from enslavement millions of laborers in Asia and of the exploited nations, to obtain self-determination for the oppressed nationalities and complete equality for all citizens regardless of race, color or nationality."

How far have they really carried that out in practice? First of all, you know that under the old regime in Russia Jewish blood flowed year after year in persecutions. The new Russian government has emancipated the Jews, freed them from that oppression, made them equal citizens with the rest of the country. Let me give you one little fact that will show you what that means. The persecution of Jews, which is openly encouraged in Germany, is severely punished in Russia. In one village one man was sent to prison for three years for making an anti-Semitic joke. That is the kind of attitude, the kind of principle upon which the idea of a classless society is being carried out.

I should like to give you just one other case, showing how they deal with colour prejudice. The communists consider race prejudice to be degrading and they are particularly angered by any manifestation of it. In 1930 two Americans objected to an American Negro in a dining hall in Stalingrad and assaulted him. Public opinion all over Russia was aroused and the Americans were sentenced to two years' expulsion from the Soviet Republic. It is a fact that in Russia today there is no difference made between one man and another on grounds of race, difference of colour, or nationality. All are equal in practice, and the law is very severe in dealing with any infringement, any activity which would be the assertion of the superiority of one race over another and of one individual over another. That is to say, they really do believe in practice, and make it a principle of their legal and social order that men are brothers. I want to ask you to think, in relation to that, of the attitude of our own countrymen to Indians in India, or of the American citizens to their own Ne-

gro population, and ask the simple question, which of these two is more Christian. The answer is obvious. We have been talking now for a century about the brotherhood of all men. The Russians are making it real. That is the only difference.

There is one other point that I want to make. I think that the thing most of us feel about the Russian theory is that the Russian Communists have no sense of human individuality. They do not prize it. Everybody is just a member of the mass, to be treated as a unit and his individuality lost. In theory that again is true, but in practice it seems to work out precisely in the opposite way. The Russian government, in planning its program of reorganization, says this: "We have got to deliver women from the drudgery and toil of domestic life and the awful homes that they have lived in." Can you imagine a British government saying that kind of thing as a basis for an economic plan? Do we think in terms of human welfare, of delivering human individuals from drudgery and toil; or do we think of figures in a cash book? In practice which system, ours or the Russian's, is really concerned about human individuality?

THIRDLY, I want to speak about the treatment of criminals in Russia. (I am leaving out the political side.) How does it compare with the penal system of England or America? May I read you an account of the actual principles which, according to a careful observer, actually lie at the basis of the present system of dealing with criminals.

"A" was 28 years of age. From the age of thirteen he had been a thief for nine years. He had been convicted or sentenced six times for his crimes. He has now been admitted to the trade union and the Communist Party. He received 300 roubles a month in wages. Was he free to leave? Certainly, but why should he wish to? This was the commune that had made him an honest man. It had trusted him, it had given him hope, it had taught him to work and to love it. Now he wanted to stay and teach others who had gone astray as he had done."

"D" is 28 years of age. He was a thief from



the age of eleven and has been here nine years, though his sentence was completed some years ago. He is now an instructor earning 300 roubles a month. He is married and took us proudly to his home for which he pays a rent of 22 roubles. It was neat and clean, with lace curtains at the windows, and attractive with flowers and plants. Here was a radio which he had bought, his bicycle, and other prized possessions. His boy was out playing tennis on the courts below the window. His wife earns 120 roubles and they save money every month. What help had the commune been to him? He replied: 'I came here practically naked. See me now! I have been a member of the trade union for four years and also belong to the Party. I have a happy home. My wife was a peasant girl. I now have a clean record and I can face the world. I would be sorry if I had to leave. We are all one big family here. I am as free as the air.'

" 'E' is the head of the shoe factory. He is obviously a man of commanding ability. His life story would make a thrilling novel. He was formerly a brigand or desperado, a highway robber and safe-breaker. After one of his desperate crimes he was sentenced to death. He was finally sent here as a last resort, as it seemed a pity to execute so bold and brilliant a man. He is now one of the most steady, dependable, and able leaders in the institution. No one would dream that he had been a criminal himself. He is looked up to with admiration and affection by the younger members, not as a 'big shot,' but as a social leader."

If I had read these three reports without telling you what they were, you would have said at once that they were reports from some Christian Society for the reformation of criminals. They are reports from one of the ordinary prison settlements in Russia. Again, I say, compare this kind of treatment of criminals with our own; and ask which is the more Christian, which is really more concerned with the welfare of the individual and the development of character, and which is the one which is merely vindictive, full of primitive vengeance and fear?

The only other point I wanted to mention is the question of the care of children, care for their welfare, irrespective of social position or importance, but because they are children. There is probably no country in the world where children are treated with such care just because they are children as in Russia. I quote the words of Mr. Sherwood Eddy on that subject. "To one who has travelled in Russia it is as if the revolution has taken a little child and set him in the midst of them and the whole system, occupying the first place of regard and almost of reverence." Compare that with the niggling way in which we are calculating how much we should give in the Means Test for a child, or whether we can afford to increase the school-leaving age by one or two years. Which of the two ways is more Christian?

There you have facts, and I still say that Communists may say they are anti-Christian, but if that kind of thing is anti-Christian, then I am all for it; and if the Christian Church is going to stand in the way

of that sort of thing being done, then I am all for its abolition. I say again I am judging from the standpoint from which Jesus said we were to judge, "By their fruits."

There is already in the world, covering one-sixth of the globe, a great people which is building a system of human society, which is far nearer, in many respects, to the Christian ideal of what society ought to be than anything the world has yet seen.

## *The Crusades*

By  
BISHOP WILSON

THERE has never been anything quite like the Crusades. They burst upon the Christian world in 1095 A.D., continued for two centuries, and then completely ceased. Their objective was the recapture of the Holy Land from the Moslems. After an initial success, they failed of their purpose. Palestine remained in Mohammedan hands but Europe itself was profoundly changed.

It is difficult to say how many Crusades there were. At intervals huge military expeditions moved across Europe which we can separate and enumerate. But between these larger movements, crusading went on all the time. The First Crusade did capture a large part of the Holy Land and erected the Christian Kingdom of Jerusalem which lasted about fifty years before it broke down. Bit by bit the Moslems took it away again.

The heart of the crusading movement during those two centuries was the Order of the Temple. There were other military orders such as the Hospitallers and the Teutonic Knights but the Templars were the dominant crusaders. They were the standing army for the Christians in Palestine—always on crusade. At their best they represented the summit of medieval chivalry, which was a very fine thing indeed.

In the year 1118 eight Christian knights, led by Hugh des Payens and imbued with crusading ardor, banded themselves together for the protection of Christian pilgrims in the Holy Land. They were a military order living under a modified monastic rule. They took their vows of poverty, chastity, and obedience, to which was added a rigid military discipline. They were never off duty. When the great expeditions came over for a Crusade, the Templars were waiting to join them. It was their privilege to occupy the most dangerous positions in combat. Their banner, the "beauseant," was half white and half black, signifying "fair and favorable to the friends of Christ; dark and terrible to His enemies." The best blood of Europe flocked to this standard and donned the long white garment worn over their armor which was adorned with the blood-red passion cross. The order grew enormously, became wealthy and independent, and incurred the enmity of ambitious sovereigns. Philip the Fair was the powerful king of France in the fourteenth century, who hated the Templars and had a quarrel with the Pope, Clement



V. The destruction of the Order of the Temple was the price of settling the quarrel.

The Crusades produced certain important results.

1—The aristocracy of Europe was seriously depleted and impoverished while the Papacy gained strength by their loss.

2—Eastern markets were opened to Europe. They were closed again when the Crusades ended, thus forcing European merchants to seek a water route to the Indies. In that search Columbus unwittingly discovered America.

3—Eastern culture and Eastern learning were imported into Europe.

4—The failure of the Crusades opened the way for the fall of Constantinople to the Turks, sending the Eastern Church into eclipse, and elevating the Papacy to supreme command.

5—Europe was lifted out of its medieval isolation. A backwash of adventuresome restlessness sent out a stream of explorers to roam the uncharted seas and enormously expand the world frontier.

Certainly the Crusades were a tremendous movement. The character of them was a mixture of the highest motives and the basest devices. In some, if not in all respects, they constituted a Forward Movement which launched western Christendom into a new epoch in the progress of Christian civilization. Too often the Crusades are considered as a series of romantic adventures. Really they were an historic upheaval. Millions of warriors shared in the mass movements of the organized expeditions but it was the small, closely-knit Order of the Temple around which all the rest of it gathered. When the Templars were destroyed, the Crusades ceased.

## PRIESTS, CREEDS AND DINNER TABLES

By

DANIEL A. MCGREGOR

THE first altar that man ever built was a dinner-table. The early tribes of mankind were usually hungry, they roamed the forests and plains seeking food and eating it immediately when found. Some times when there was an abundance of food they gathered together for a great feast. Such a meal was always a ritualistic and religious occasion. The god of the tribe was invited to the meal and the food was eaten with him and in his presence. Later on the idea developed that the food was a sacrifice offered to the god as propitiation but the earliest idea was that the killing and eating of the animal was a communion of the tribe with the god rather than a propitiation to him. In the earliest human religion a communal meal was worship and a dinner table was an altar. The truest place of the presence of the divine was the place where brethren ate together in fellowship.

We need to recapture something of this early conception. The dinner table is a more important factor in religion than we have been accustomed to think it. I will yield to none in my emphasis on the truth and necessity of the Christian creeds and yet I will maintain that dinners are more important than creeds. People who eat and drink together in the presence of their God form a religious group, a church even though they may differ in many of their ideas and beliefs. People who believe the same things but who never eat a dinner together form a society or a clique or a college. These are not religious groups although they may be very valuable in many ways.

The central moment in the Christian religion is a group of people recognizing themselves as one family in Christ, and eating and drinking together in the presence of God. Such an occasion is a source of grace and blessing to all who partake worthily. In this sacrament of the Lord's Supper we are taught that God Himself

is present in a unique manner and that He acts on the lives of His people as they share in this holy meal. Thus the Christian religion carries on in its holiest activity the pattern of worship which comes from the earliest ages of man's history.

If it is true that there is a special presence of God at every communal meal of the religious group, it is also true that there is a presence of God at every meal of any group where God is recognized. Every common meal of a Christian family is a sacrament, every dinner table is an altar and every breakfast and dinner a place of a unique presence of God. There is a gift of God which comes to people as they eat and drink together, a gift which comes in no other way or time.

Religion has always been exceedingly careful in its selection of the priest who should preside at the communal meal. He must be the one who can best transmit to the participants all that is most worthful in the life of the tribe or group. Great values are mediated by God to the individuals at this meal and the priest or president must be the one who can arrange best for the reception of these values. A very solemn responsibility rests upon him.

When we turn from the supper of the religious group to the family meal we find that the same truth obtains. The dinner table is a place where something super-individual comes to each person and it is of the utmost importance that the person or persons who preside at that table should realize their high and holy function. Father and Mother are priest and priestess at the altar of the family. Not all the gifts of God are mediated through the Church, some of God's richest gifts are mediated through the family. In each case the place where these gifts are best mediated is the place of the common meal. And in each case the person who presides at the table-altar is a priest or priestess of the Most High God.



## Professional Parsons

THE study has resumed its quiet, and I have resumed my pipe. A young lady has just left, pretty, vivacious, bright, happy; a splendid specimen of American youth. She came to me with a problem, terribly serious it was to her, and new; not however, new or particularly serious to me. I think I gave her the right advice, and she left cheered and grateful. But she set me thinking of a different problem, not new, nor one I have been able to solve.

What should be the attitude of the parish clergyman to young people and their modern notion of the pastoral relationship?

Now, the attitude of young people to the clergyman is set. They would call him by his first name or a nickname, and would be as familiar with him as one of their own gang. They profess to believe that this is an affectionate expression of respect. We have long listened to the exclamations of the wonderful success that this or that young priest has with young people—measured by the fact that they all call him by his first name or some pert abbreviation of his title.

This is merely bad manners on the part of the youngster, and for the clergyman to encourage it means that he is placing his personal popularity above the dignity of his priestly office.

Oh, I know the usual retort, that if he insists on being called "Father" or "Mister" or "Doctor," he is raising a barrier between himself and young people and courting the title of "a stuffed shirt." I do not know the answer; though I am satisfied that some care and thought should be applied to the question.

To get back to the young lady who has just left my office. When we had finished talking of the purpose of her visit I asked her, "Tell me, why did you come to me with this rather than your rector?" I was curious. I have known the girl for several years; her regularity in her own parish and her loyalty to her rector. I knew it was not a matter of age or learning, for he had both of these over me. Her answer is what started all this. "Oh, he is an old dear, and I love him, and call him by his first name; but you see I wanted professional advice."

Maybe there is something to be said for professionalism among the clergy after all.—THE POOR PARSON.

## The Optimist

ALTHOUGH Austin Brooks has not owned a car for years, he recently bought a trailer chassis and has been putting in a lot of time building a body for it. At first, he had to stand for a lot of joshing for having a trailer and no car, but that didn't worry him. "That's right," he would say, "laugh your fool heads off. When times pick up and I'm back in the building game, I'm going to have another car. Then this little trailer will be ready to hitch on and go places. Meanwhile, I enjoy working on it."

The other day, Parker Chase, who owns half the town, stopped Brooks on the street and said, "They tell me that you are furnishing a lot of amusement for the town with that trailer of yours, but I think you are setting all of us a good example. When people have sufficient faith in the future to do a little work getting ready for it, the depression will be over. I am going to have faith enough to put up seven more houses over on that development of mine and I want you to take entire charge of the project."—THE CHURCHMOUSE.

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May we urge the Clergy to co-operate with us in getting the paper into the hands of the laity by adopting one or the other of these Plans.

## THE WITNESS

6140 Cottage Grove Avenue, Chicago



## HOW CAN CATHOLICS CONTINUE TO BACK SPANISH REBELS?

By GARDINER M. DAY

Few things in the modern scene are more inexplicable than the continued support of the Spanish rebels by the Roman Catholics. So thoroughly have they backed up General Franco that in many places Catholics have endeavored to prevent meetings to discuss the Spanish situation. In not a few places, devout Catholics have endeavored to have the moving picture "Blockade" either banned or censored. It is even more inexplicable to anyone who sees "Blockade." It is only by reading into the picture that one can make it out to be strongly pro-Loyalist. Indeed, I believe the average individual, had it not been for the Catholic propaganda, would have considered it simply a good fight picture. In fact, I checked up on this and found several young people who saw the picture and followed the Spanish situation but little, who thought of it in just those terms. That the Roman Church backed Franco originally is not surprising, for Fascism had not then emblazoned its true colors across the world's horizon with such inescapable obviousness. But how the Roman Church can continue to support Franco now that it has become evident that the attitude of his Fascist sponsors toward the Church is as Godless as Communism itself, passes all understanding.

The pastoral letter of the German-Catholic bishops who met at Fulda last August makes clear even to the most casual Catholic reader what the true attitude of Fascism is toward Christianity, namely that of annihilating it. That letter was so straightforward that it is worth while quoting portions of it here, particularly as it was so long that many people will not take the trouble to read it as it appeared in the daily press. The bishops first point out that attacks on the Church "have not become more temperate or more bearable, but rather more hostile and more violent, and certainly more evident. They strive for the hindrance of, and the sucking away of the blood of, Catholic life;" and "even the uprooting of Christianity in general and the introduction of a faith that no longer has the least relation to belief in God and the Christian belief in a future life." The bishops then point out that no matter how loyal to the state, how much community spirit the Catholics show, it seems more and more evident that the state wishes to deprive them of the ordinary rights of citizens. The bishops further assert that the experiences they have had show that attacks on

### TOWARD UNITY

A PLATFORM looking toward eventual unity between the Episcopal and Presbyterian Churches was adopted at a joint meeting of commissions of the two Churches, held in New York on October 28. The platform repeats "Things Believed in Common" and "Things that might be Undertaken in Common" from the accord reached several years ago between the Church of England and the Presbyterian Church of Scotland as a basis for possible merger. The concordat adopted in New York provides "means whereby each Church may wherever it seems locally desirable assume pastoral charge of the members of the other Church and offer them the privilege of the Holy Communion, thus establishing one congregation." Both the platform and the concordat will come up for action at the General Assembly of the Presbyterian Church in May and at the General Convention of the Episcopal Church in 1940. Bishop Parsons, as chairman of our commission and the Rev. J. Ross Stevenson, chairman of the Presbyterian Commission, stated that the sessions were marked by complete harmony and expressed the conviction that organic unity will eventually be achieved.

the Church are not sporadic or occasional outbursts, but "what is being pursued today on all sides, with all and ever-increasing pressure, is the complete destruction of the Catholic faith in Germany."

"It cannot be said that this is an unfounded fear or an injurious suspicion taking its origin in an inspiration hostile to the national community. Authoritative personages have proclaimed with the widest publicity that their goal lies in the destruction of German Catholicism.

"They can scarcely retort that, at least, no obstacle has been placed in the way of Catholic religious services. By and large that holds true. But in individual cases, nevertheless, they strive more and more to turn youth against and to prevent attendance at Catholic church services, to condemn all confessional assemblies as causing national dissension, and to remove all religion from the public life. "They would condemn us to the life of the catacombs which is meant to be the beginning of the end.

"The doctrine of race and blood would have us believe that the personality and the life of Christ are contrary to the development of the

(Continued on page 16)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

News from Japan presents me with a problem. A typhoon recently hit Tokyo and chose outstanding targets. St. Luke's Hospital, one of our mightiest achievements in medical missions, suffered most. Roofs wrecked, walls damaged, great areas of windows smashed and gone, according to Bishop Reifsnider. Then St. Paul's University and St. Margaret's School were both hard hit. About \$7,000 in damage taking it all in all, with the National Council issuing an immediate appeal. I receive this appeal along with the story of the destruction of Canton, China, and of the fall of Hankow with all the destruction of life that goes with it. I do not know how reliable the figures are but I have been told that the Japanese are killing about a million Chinese a month, while their destruction of property is beyond imagination. So I am disposed to say that my extra dollar shall go to care for the children in China who have been made orphans by American scrap-iron dropped from the sky by Japanese soldiers. And, if I was an officer of our Church and empowered to do so, I think I would go a bit further by writing a note to the war-lords of Japan. "Dear War-lords: We have received word that a typhoon damaged property belonging to our Church and we have received an appeal for funds to repair it. We are proud of the work of Christian healing and education that has been carried on for years in these institutions. We have to inform you however that our resources are being exhausted in doing what little we can to aid the people of China who are being crushed by your war machine. We therefore suggest that you dip into your war chest for the funds necessary to repair these buildings. A double purpose will be served if you act upon this suggestion; it will enable us to send that much more to meet an emergency of your creation; it will give you that much less with which to do still further damage to our brethren in China."

\* \* \*

### Meadville Clergyman Dies Suddenly

A few seconds after he had completed his task as toastmaster at a dinner, the Rev. Frederick G. DeSaussure of Meadville, Pa., died of a heart attack. An engineer by profession he served the Church for many years as a layman. In 1931, having prepared himself by studying after working hours, he was ordained deacon by Bishop Ward and assisted the rector of the Meadville parish,



conducted services in missions and edited the diocesan paper, continuing all the while to earn his living at his profession.

\* \* \*

#### **New Castle Parish Has Anniversary**

Trinity Church, New Castle, Pa., celebrated its 90th anniversary last Sunday with Bishop Ward the preacher at the morning service and the Rev. Philip C. Pearson preaching in the evening at a service which marked the 15th anniversary of his rectorship.

\* \* \*

#### **Bohlen Lectures by Howard Chandler Robbins**

Preaching the Gospel is the subject of the Bohlen lectures to be delivered by the Rev. Howard Chandler Robbins at the Philadelphia Divinity School, commencing November 7th and continuing for six successive Mondays.

\* \* \*

#### **Synod of the Seventh Province**

The synod of the Seventh Province met at Christ Church, Houston, Texas, October 26-27. Leaders of the province dealt with "Practical Application of the work of the Synod" at the first session; Presiding Bishop Tucker was on hand to speak at a luncheon and to preach at the synod service, and the Rev. Gilbert Symons of the Forward Movement staff in Cincinnati delivered an address on the Edinburgh and Oxford Conferences.

\* \* \*

#### **Men Hold Convention in Florida**

The first annual convention of the League of men's clubs in the diocese of Florida was held at the cathedral in Orlando, October 20-21. The speakers at the banquet, which was the high spot, were Bishop Wing, the Rev. John B. Walthour of Tampa and the Rev. J. M. Taylor of Fort Pierce.

\* \* \*

#### **Bequest to Parish in New Hampshire**

Trinity Church, Tilton, N. H., has received \$25,000 by the will of the late Joseph Morrison. He also left the church his modern home to be used as a rectory. The Rev. H. R. Goodwin is rector.

\* \* \*

#### **New Parish House at Norwood, N. Y.**

St. Philip's, Norwood, N. Y., where the Rev. Leon F. Haley is rector, has just completed a new parish house at a cost of about \$20,000, the gift of a parishioner.

\* \* \*

#### **Thirty-nine Years in One Parish**

The Rev. George Kromer got behind a band and six hundred people on October 9th and marched all over the neighborhood in Baltimore that



REV. ROBERT SMITH  
*New Canon of Social Service in New Jersey*

is served by the Chapel of the Guardian Angel. The procession wound up at the church where a service was held marking the 39th anniversary of his vicarship. It was quite a parade, with six hundred on foot, the aged in cars and the infant department of the Church school chattering away in a bus. The Rev. Don Frank Fenn, rector of St. Michael and All Angels, preached. Mr. Kromer was handed a purse, which was nice.

\* \* \*

#### **Young Churchmen to Discuss Social Questions**

Something new is under way, and if it succeeds we will have to become accustomed to some more letters. It is the CYCSA, which stands for the Catholic Youth Council for Social Action of the Episcopal Church. It all got under way this summer when a number of Episcopalians who classify themselves as belonging to "Youth" met every other week at the Cathedral in New York. And purely as an aside I hope some day we can have a definition of "Youth." I was asked a week ago to meet with "some of the youth of the city" in a small discussion group. There were about thirty there and we had a swell time going at each other for

about four hours, but my guess is that the average age was about thirty-two. Their ideas were young enough, I'll say that, and maybe that's how you qualify. If so, send me an application blank and while you're at it, send one to George Bernard Shaw, age eighty. But to get back to the subject of the CYCSA, these folks met because they all shared the opinion "that the Catholic movement was rather asleep to the implications of its devotion, at least among the laity, and the feeling that many young people would become more interested in the devotion of the Church if they knew that to include a social passion." I do not know how many attended, except that most of them were of the laity. There were four parsons on hand, the Rev. John Golding of the Cathedral staff; the Rev. Tom Bigham, who is an instructor at the General; the Rev. Richard Benson of the Intercession and the Rev. Gray Gatten of the department of religious education of the diocese. They worked out a number of statements that present their point of view:

1. All life, corporate and individual, finds its meaning in God.
2. Sin, which is due to man's free will, is an element in every so-



cial situation and cannot be overcome by man alone.

3. Therefore, God entered into human life in Jesus Christ to show man's true nature and to renew it.
4. The agent of this renewal in the world is the Holy Catholic Church in whose offering of the Eucharist all life, corporate and individual, is presented again to God.

They then discussed the social implications of these teachings and came to the following conclusions:

1. The growth of political democracy as opposed to any form of totalitarian state.
2. The growth of economic democracy which provides economic security for the producers of economic value.
3. Cooperation with organizations which defend civil and democratic liberties.
4. A practical program for world peace.

After this excellent start a conference has been called to meet this coming Saturday and Sunday, November 5 and 6, at St. Luke's Chapel, New York City. The Rev. W. Norman Pittenger is to start things off by setting forth the aims of the conference. Then they divide up into discussion groups as follows: Doctrinal Theology, the Rev. Charles R. Fielding, leader; Economic Democracy, Mr. Spencer Miller Jr., leader; Political Democracy, the Rev. William Kernan of Bayonne, N. J., leader; Cooperation with Labor, Mrs. Elinore M. Herrick, regional director of the National Labor Relations Board, leader; Peace, the Rev. Edward Roche Hardy Jr., leader; Spiritual Life and Social Action, the Rev. H. Bonnell Spencer of the Order of the Holy Cross, leader. The first day ends with a summary by the Rev. Joseph F. Fletcher of the School of Applied Religion, Cincinnati. Sunday afternoon there are to be reports of the groups with discussion with the conference closing with a service conducted by the Rev. Thomas J. Bigham and the Holy Cross Fathers.

\* \* \*

#### Methodist Bishop Honored in Episcopal Cathedral

An interdenominational service to honor Methodist Bishop Ivan Lee Holt was held last month in Christ Church Cathedral, St. Louis. A large number of clergymen of various denominations spoke, including Bishop Scarlett.

\* \* \*

#### Christian Rural Fellowship to Meet

The Christian Rural Fellowship, an interdenominational group consisting of those interested in rural work, is to hold its annual meeting

and dinner in New York on December 2-3. The speakers include missionaries from Japan, China and India as well as leaders in American rural life. The dinner speaker is to be the Honorable M. L. Wilson, under secretary of Agriculture.

\* \* \*

#### The Synod of the Mid-West

Eleven Bishops and delegates from thirteen dioceses attended the synod of the province of the mid-west which met at Flint, Michigan, October 18-20. The provincial organization of the Auxiliary met at the same time. Highlights: Presiding Bishop Tucker spoke at the synod banquet. Churchmen, he said, should keep in mind the whole program of the Church when considering any particular phase of activity. He stressed particularly the work in small communities and rural areas. . . . The Rev. Francis J. Bloodgood of Madison, Wisconsin, was the preacher at the synod service, speaking on the Oxford Conference of last summer. . . . Christian Unity was the subject of an open forum, held in the Masonic Temple, with Mr. Clifford Morehouse of the *Living Church*, Bishop Hobson of Southern Ohio and Mr. Bloodgood taking leading parts. . . . Bloodgood also showed movies of the Oxford and Edinburgh Conferences. . . . The synod approved of the proposed set-up for young people's work in the National Council. . . . Preliminary steps have been taken to establish a provincial training school for missionaries in Chicago, probably at Chase House. . . . The 1939 synod will be held at Racine, Wisconsin.

\* \* \*

#### Synod of Province of Sewanee

The synod of the province of Sewanee met at St. Paul's, Winston-Salem, North Carolina, October 25-27, again with Presiding Bishop Tucker as the headliner and with the findings of the Oxford and Edinburgh Conferences playing a big part in the program. Mr. Z. C. Patten of Chattanooga reported on the Forward Movement; Bishop Penick on Negro work in the province and Bishop Barnwell of Georgia talked on the future of the province. The Auxiliary met at the same time with an extensive program, featuring Bishop Carpenter of Alabama and Bishop Dandridge, Coadjutor of Tennessee.

\* \* \*

#### Bob Smith Made a Canon

The Rev. Robert D. Smith, rector of Grace Church, Trenton, N. J., has been elected canon in charge of social service in the diocese of New Jersey, succeeding Canon Samuel G.

Welles, retired. Bob Smith has been identified with the social side of the Church's work ever since ordination and has been a leader of social service work in Trenton. Prior to taking his present parish he was a field secretary of the Church League for Industrial Democracy and is at present on the administrative committee of the organization.

\* \* \*

#### Elizabeth Rector Has Anniversary

Parishioners of St. John's, Elizabeth, N. J., honored their rector the Rev. L. E. Hubbard at a reception on October 20th, marking the 25th anniversary of his rectorship. Cash was handed to him "for a car or anything that you and Mrs. Hubbard may desire." Both Bishop Gardner and Bishop Matthews were present.

\* \* \*

#### New Bishop for West Indies

The archbishop of the West Indies, the Most Reverend E. A. Dunn, made a brief visit to the United States, visiting Boston, Providence and New York. On the 16th he preached twice in New York and was also a guest at the synod of the Second Province meeting at Garden City. Having served both American and British interests for twenty-one years he has now secured the Rev. Douglas John Wilson of the diocese of Lichfield, England, for his assistant bishop. Mr. Wilson is to be consecrated in the Island of Jamaica in January. Archbishop Dunn also stated that the poor people of his

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province had contributed \$4,400 a year for missionary work in the diocese of Gambia, Africa. He made a plea for closer contact between his work and the missions of the American Church in the West Indies.

#### Distinguished Speakers for Philadelphia Clericus

Distinguished speakers have been lined up for the clerical brotherhood of the diocese of Pennsylvania, that meets each Monday in Philadelphia. On the 24th of October the speaker was Don Rose, a columnist on a local newspaper; this Monday it was Dr. Holman White, a superintendent of a public school district in the city. Next Monday it is to be Bishop Paul Jones, formerly of Utah, now chaplain of Antioch College, who is to speak on "Peace After Munich." November 14th the speaker is to be the Rev. Kimber H. K. Den, missionary to China, and on the 21st, the Rev. William Barrow Pugh, Presbyterian, who is to talk on "Presbyterian and Episcopalian Overtures."

#### Bishop Paddock Visits New Jersey Parish

Bishop Robert L. Paddock, formerly Bishop of Eastern Oregon, was the preacher on October 23rd at Christ Church, Middletown, New Jersey. It is the first time in some years that he has felt up to the task of preaching, due to illness. Incidentally, when I read the news items that come to me about parish anniversaries, I am tempted to tell the story of this parish that really is old—at least 237, with some historians saying that it is even older than that. It is a real story, with the Society for the Propagation of the Gospel, with pirates led by Captain Kidd and with doughnuts and Jersey applejack all playing a part in its history. Some day you shall have it.

#### School of Religion at Poughkeepsie

A School of Religion is being held on six Monday evenings through November 21 at St. Paul's, Poughkeepsie, N. Y., sponsored by the board of religious education of the diocese of New York. Courses are given by the Rev. R. J. Bunten, rector of St. Paul's; the Rev. E. C. Chorley of Garrison; the Rev. H. H. R. Thompson of St. Andrew's, Poughkeepsie; the Rev. J. B. Myers of Fishkill; Mrs. L. S. Welling, director of the Dutchess County association for Christian education, and a lecture each Monday by some missionary to a foreign field. The young people of Dutchess and Putnam Counties also joined forces for a meeting held at Christ Church, Poughkeepsie, on October 23rd, to plan activities. Addresses were given by the Rev. C. Avery Mason, Staten Island, who is

the diocesan president of the board of religious education, and the Rev. F. Gray Garten, director of the young people's work of the diocese.

#### Hasty Marriage Law Up Again in Maryland

The assembly of Maryland in 1937 passed a bill providing that forty-eight hours should be required to secure a marriage license. The law was to go into effect in June but the marrying parsons, taxi drivers and others who make money out of the marriage trade, went to work and secured a sufficient number of signatures to check the operation of the law until a referendum could be held. It is being voted upon this month with our correspondent from the diocese of Maryland stating that "It is the hope of the Church people and the decent thinking people of Maryland that the vote will be large enough to cause an overwhelming victory for the law to keep marriage above the racket plane."

#### London Dean Likes "Dominant Personalities"

Dean Matthews of St. Paul's Cathedral, London, preaching last Sunday at Washington Cathedral, declared that the dictator countries were not held down by brute force; said that in these lands "there is a fund of enthusiasm with new hope and interest—a purpose and loyalty which have transformed life. The leaders are dominant personalities surrounded by a halo of imagination." All of which prompts me to inquire why the United States government should allow one Britisher to come to America to make speeches praising Hitler and his Italian yes-man, while keeping out another Englishman, John Strachey, who has somewhat different ideas.

#### Peace Meeting in San Francisco

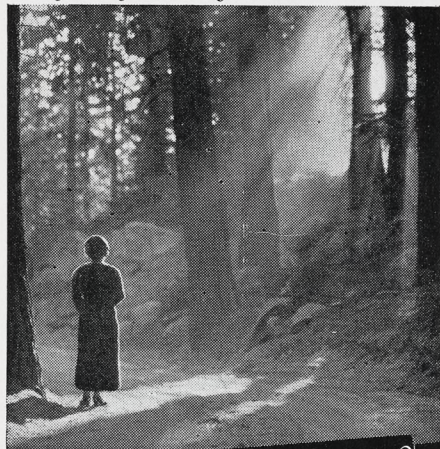
The World Alliance for International Friendship through the Churches and the Church Peace Union are sponsoring a peace meeting in San Francisco November 6-11. Among the speakers are the Rev.

William P. Merrill, Presbyterian, who has succeeded Bishop Oldham as president; Clark M. Eichelberger of the League of Nations Association; Henry A. Atkinson, secretary of the organization; Richard M. Fagley, formerly with the Social Action Committee of the Congregationalists; Shailer Mathews and a number of Jewish Rabbi and Roman Catholic priests. Bishop Oldham is to be the preacher at the Armistice Day service which is to close the convention.

#### Frankfort Parish Has Anniversary

The Ascension, Frankfort, Kentucky, celebrated its 100th anniversary on October 30-31. Bishop Abbott was the celebrant and Bishop Penick of North Carolina was the preacher at a service the morning of the 30th, with Dean Emeritus R. L. McCready of Louisville preaching in the evening. There were also two minute addresses by Bishop Abbott

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and Bishop Penick. The following evening there was a banquet at which Bishop Penick was the headliner, with supporting two minute talks by the clergy of neighboring parishes and missions.

\* \* \*

#### New Center for Students

There are fourteen men who recently graduated from college or professional schools living at Rainsford House, which St. George's Church, New York, dedicated on October 30th as Rainsford House in honor of the rector who served the parish from 1883 to 1905. Each man gives a small portion of his time to volunteer social service in the parish and in the settlement houses of the city.

\* \* \*

#### Berkshire Convocation in Western Massachusetts

Admiral Reginald R. Belknap, treasurer of the General Seminary, was the speaker on October 30th at the annual Berkshire convocation of the diocese of Western Massachusetts, held at Grace Church, Dalton. A service was held in the evening with addresses by the Rev. Ralph Hayden of Pittsfield and the Rev. Edmund R. Laine of Stockbridge. The Rev. Arthur Murray, rector at North Adams, is the dean of the convocation.

\* \* \*

#### The Feast of All Animals

I can't find it in the Prayer Book but I am informed by an excellent authority that today is the Feast of All Animals. Information is not given as to just how the day is to be observed, but I presume besides a special service in the parish church, with all the doors and windows left open so the cats and dogs can enter, it would be appropriate to put an extra bowl of milk and a nice steak behind the kitchen stove.

\* \* \*

#### Bishop Bartlett Visits Maryland

Bishop Fred Bartlett of Idaho, part time secretary of domestic missions, was the speaker at a mission-

ary dinner held October 19th at St. Michael and All Angels, Baltimore, for the diocese of Maryland. He also addressed the diocesan meeting of the Auxiliary that afternoon.

\* \* \*

#### Japanese Mission in Seattle

The 30th anniversary of St. Peter's Japanese mission, Seattle, was celebrated October 4-12 with a series of services and meetings. Bishop Huston confirmed a class of thirty-seven, twenty of whom had been prepared by the Rev. G. Shoji with the other seventeen, English speaking, being prepared by Deaconess Margaret Peppers. A visiting speaker was the Rev. J. M. Yamazaki, bilingual priest who is in charge of St. Mary's Japanese Mission, Los Angeles. The speakers at the banquet were the Japanese consul and the founder of the mission, the Rev. H. H. Gowen.

\* \* \*

#### Rhode Island Parishes to Be Rebuilt

Fifty parishes in Rhode Island have reported hurricane damages to Bishop Perry. Two of these have to be entirely rebuilt, St. Ann's, Block Island, and St. Mary's, Warwick Neck. There were twenty-seven communicants of the Church killed by the hurricane, with Christ Church, Westerly, losing eleven members of one of their women's organizations.

\* \* \*

#### Anniversaries in Michigan Parishes

When St. Stephen's, Wyandotte, Michigan, celebrated its 75th anniversary recently the person who perhaps enjoyed it most was Mrs. John Wayman, 92 years of age who has been a member of the parish for

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over 50 years. Bishops Page and Creighton both took part in the celebration. St. Luke's, Ypsilanti, celebrated its centennial October 16-18 with Bishop Creighton the speaker at the banquet.

#### Eric Tasman Speaks in Baltimore

The Rev. Eric Tasman of South Orange, N. J. was the speaker at the annual parish day service at Severn Parish, Anne Arundel County, Maryland, last Sunday. In the afternoon Miss Helen Skiles, missionary to Japan, told of her work.

#### Baltimore Parish Has Anniversary

Bishop Abbott of Lexington was the preacher at both morning and evening services on October 16th at St. Thomas', Baltimore, the occasion being the celebration of the 80th anniversary of the parish. The Rev. Francis F. Lynch is the rector and is doing a progressive work in a growing neighborhood.

#### Chicago Deaconess Goes to Wyoming

Deaconess Edith Adams, who organized a correspondence school for children in the diocese of Chicago, and has done fine work in this and other phases of rural work, has resigned to accept a position in the district of Wyoming. She is to be director of religious education on the Wind River Indian reservation.

#### News Notes From Rhode Island

Miss Frances Arnold, field secretary of the Girls' Friendly Society, was the speaker on All Saints' Day, November 1st, at the meeting of the Narragansett Convocation of Rhode Island, meeting at Wakefield. . . . Bishop Bennett and Rabbi I. M. Goldman will "compare notes" on Christianity and Judaism as a part of an extension course offered at Brown University. They are to explore bases for mutual cooperation and appreciation. . . . The Rev. Dudley Tyng, rector at Manville, is extending his work to include a little non-denominational chapel at Smithfield, recently closed for want of support, both financial and personal. . . . Incidentally at Emmanuel, Manville, there are three vestrymen who have served a total of 150 years; Thomas Handy, 56 years;

Everett A. Wise, 45 years, Walter Collings, 49 years. Imagine.

#### Bishop Manning Urges Collections

Bishop Manning of New York announced last week that he had requested the 400 clergy of his diocese to call upon their people for contributions toward the opening of the interior of the Cathedral of St. John the Divine. It is his hope that it may be opened before the world's fair. He stated that the work ought to start immediately "but it cannot begin until the necessary amount is in hand because in the building of the Cathedral it is our principle never to incur debt." He also announced that last summer more than 50,000 people visited the Cathedral on weekdays.

#### Church Gives Sissy Tasks to Men

Complaint that the only tasks which the Church provided for laymen to interest them in the church were "sissy" jobs, was made in the report of the commission on Church extension to the Synod of the Province of New England, meeting in Boston.

"Your commission has no work done to report," said the document, signed by the Rev. Howard K. Bartow of Quincy, chairman. "We are aware of the number of fields of useful activity, but they require the placing of workers in these fields and for that no resources are available. All we are able to do is to advise.

"The trouble with the church is that it makes no demands upon men and women in the way of work.

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Actually, apart from one or two jobs, which the church has to offer, the rest are sissy jobs, and the result is men are not interested in the Church and don't do very much. They are excellent at eating a good dinner, but that won't get them into the kingdom of heaven.

"The Church should present an honest-to-goodness program of work which would attract a man. Give a man a job and he does it and attends to it; 'sticks around' and is interested. But we have such penny jobs to give to men and we don't believe that they can do anything greater."

The Church must be willing to undertake new and daring social experiments and to show "more costly concern for the underprivileged," according to a report of the Oxford Conference, given by Mrs. Henry Hill Pierce at the conference of Episcopal women's organizations of New England.

Bishop Henry Knox Sherrill of Massachusetts told the women at an afternoon session that "the very pressure of the times is making a clear-cut issue between the forces of evil and Christianity."

\* \* \*

#### Albany GFS Celebrates Fiftieth Anniversary

The Girls' Friendly Society of the diocese of Albany celebrated its 50th anniversary on October 23rd with a service at St. Paul's. Leaders and rectors came with about 300 girls to listen to Bishop Oldham who talked on goodness, friendliness and service. There was a banquet after the service with an address by Miss Helen Brent, national president of the organization.

\* \* \*

#### Albany Auxiliary Holds Meeting

The semi-annual meeting of the Albany Auxiliary was held at St. John's, Johnstown, N. Y., on October 20 with about 200 women present. The addresses were by Miss Margaret Jefferson, field secretary of the Girls' Friendly Society and Miss Sarah Reid of Shanghai, China.

\* \* \*

#### Bishop Darst to Conduct Mission

Bishop Darst of East Carolina and president of the province of Sewanee is conducting a preaching mission the week of November 13 at the Good Shepherd, Raleigh, N. C. Mrs. William J. Gordon of Spray, N. C., is conducting the morning devotions.

\* \* \*

#### The Situation in Hankow

Bishop Gilman of Hankow heads the foreign relief administration which completed arrangements for a safety zone for Chinese civilians while the Japanese were at the point

of entering Hankow. At work on the project for weeks, a cable dispatch states that "sufficient food supplies have been laid up to feed a population of 200,000 for at least a month."

\* \* \*

#### New Church for New Haven Parish

St. Thomas' parish, New Haven, Connecticut, has started construction of a new church and chapel, according to an announcement from the

rector, the Rev. Robert S. Flockhart. The church is to cost \$150,000 and the chapel another \$10,000. Plans for a new church have been in hand for some time but building was delayed for lack of funds. In 1937 however the parish received the tidy sum of \$300,000 by the will of Dr. C. Purdy Lindsley, vestryman, in which it was stated that half the sum was for the construction and furnishing of a new church. He also

## 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. Tagart 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. Daily (except Saturdays): 12:15 to 12:35 program of organ music.

### 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. 9:30 A.M.—Children's Service & Church School. 11 A.M.—Morning Service and Sermon. Holy Communion, Thursdays and Saints' Days 12 o'clock. 8:00 P.M.—Choral Evensong & Sermon.

### St. Thomas Church

Fifth Avenue and 53rd Street New York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service: 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

### Christ Church Parish

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

Rev. J. Francis Sant, Vicar Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard Services: 8:00, 9:45, 11:00, 7:30 Sundays. Saints' Days: 10:30.

### 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 Sermon. 6:00 P.M.—Young People's Organizations. 10:30 A.M.—Holy Communion on Wednesdays 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.



gave his residence as a rectory and another \$100,000 as an endowment for its maintenance. The late Mary B. Sperry, another parishioner, willed the funds for the chapel, so the building committee, it is stated, "saw no further obstacle in the way of making a start on the edifice," which sounds like a reasonable conclusion.

\* \* \*

#### Alabama Rector Elected Bishop

The Rev. R. A. Kirchhoffer, rector of Christ Church, Mobile, Ala., was elected Bishop Coadjutor of Indianapolis on October 26th. He was elected on the second ballot.

\* \* \*

#### Religious Leaders Attack Nazism

Germany's anti-Semitic laws and their consequences were discussed last week by a Methodist bishop, a Catholic layman and a Jewish rabbi over the radio. All agreed that the so-called Nuremberg laws, which became valid more than three years ago, marked the beginning of a world-wide program of terrorism against Catholics, Protestants and Jews. The three speakers were: Bishop Francis J. McConnell, presiding Bishop of the Methodist Church in the North Atlantic region; former Justice Jeremiah T. Mahoney, and Rabbi William F. Rosenblum of Temple Israel, New York City.

Though suggesting that there were features of the Munich conference that Neville Chamberlain, the British Prime Minister, disliked "very heartily," Bishop McConnell declared that "it looks as if the two men (Chamberlain and Chancellor Adolf Hitler) worked on a rather thorough understanding." He said it was a "sure guess that Mr. Chamberlain sympathized with some phases of fascism," and continued:

"The seeds of fascism are in this country also. The best way to deal with them is to pull them out into the light. There is no need of threatening anybody or of sending anybody to jail. It is necessary, however, to point out the temper of some industrial and political leaders in our country and to show the direction in which their advice and their actions point."

Convinced that "a way will be found to make the masses and the millions in the Reich and elsewhere listen or read," Rabbi Rosenblum said he found that people were talking more and more calmly about the possibility of fascism in America. He suggested a strong counter-propaganda by radio and pamphlets and added:

"Today a bloodless war is being

fought and propaganda is stronger than gunfire. This is not a Jewish problem—it is a human obligation."

Mr. Mahoney likewise declared that the persecution of Jews by the Nazis "constitutes not merely a Jewish question, but a matter of humanity that transcends the consideration of any race or creed."

"The Nuremberg laws of the Nazi rulers make all God-fearing individuals the world over realize that those who are in a position to do so must keep up the fight against religious intolerance and political dictatorships wherever the same exist," he said.

\* \* \*

#### College President Wants More Leadership

Youth is too passive in the face of world situations in the opinion of the Rev. Ralph Hutchinson, president of Washington and Jefferson College, preaching last Sunday at St. Paul's Chapel, Columbia University.

"In a world full of problems I feel that youth, particularly in our colleges, are standing idle. Yet our youth, as I know them, are the ablest this country has ever had," declared Dr. Hutchinson. "They are mature and have poise, judgment and polish. It is easy to note they do more study, more sincere scholarship and deep thinking than recent generations.

"One can prove it by comparing our alumni with present-day students at commencements. The

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## NEW BOOKS

Many new and very interesting books appear at this time of the year. The past two weeks have brought quite a number and those listed in this column will, we predict, have a large distribution.

The subject of Re-union is again brought to the fore through **Union of Christendom** (\$3.00), edited by Kenneth Mackenzie. It is essential that the rank and file of Christendom study the doctrinal principles of the different Churches. Here is a great book, 702 pages, that provides nearly all that the ordinary student is likely to require.

Fresh from the press is Dr. Fosdick's **A Guide to Understanding the Bible** (\$3.00). The general reader here, can read the fascinating story of the great religious ideas of the Old and New Testaments.

Dr. Charles Raven, the Canon of Ely, has just written a book **War and the Christian** (\$1.75). That war is evil all thinking Christians are agreed. But is it inevitable? Canon Raven analyses this question, giving the varied viewpoints—the pros and cons of participation in war.

The Hulsean Lectures of 1936 entitled **The Divinity of Jesus Christ** (\$2.00), by John Martin Creed, D.D., Ely Professor of Divinity in the University of Cambridge, has just been received. This is a study in the history of Christian doctrine since Kant. This book will interest the clergy more than the laity.

It is a relief to pick up a book of sound teaching on the Faith, written for lay men and women in non-technical language. In his book entitled **This Is Our Faith** (\$2.50) the Bishop of Ely takes the Creed phrase by phrase and presents a very readable exposition of its meaning. Week by week the Creed is repeated—but, can the average layman answer intelligently, questions put to him on its meaning? This book will certainly aid all who desire to refresh their memories.

Educational workers will be interested in the announcement that **Working in the Church** (\$2.00) by Dorothy Dickinson Barbour is now in stock.

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14 E. 41st Street  
New York City



alumni still boast of infantile antics and stunts which modern students would no more do than roll hoops.

"But with all its fine equipment youth is not doing anything. It lacks passion. It has no cause to which it is pledged. Youth has a gentle, intelligent cynicism which keeps it away from great causes. Its whole program is one of inactivity and ease, with great emphasis on leisure.

"We have a great youth which is all dressed up and with no place to go."

Seeking to explain youth's passiveness, he said young people are laboring under a delusion that the great things already have been done, that the harvest has been brought in. Dr. Hutchinson said great struggles still must be fought, asserting:

"We have seen the recession of religious liberty, the imprisonment of men whose crime is that they preached as we preach now. The battle which we thought had been won by the blood of the martyrs is still an unfinished task.

"We also have assumed that ideal of peace had been attained. We celebrated the belief that humanity would settle quarrels by peaceful means such as arbitration, dealing with intelligence and decency. We built a peace palace to celebrate it, and we signed a great pact. Now we are not so sure that we have attained the ideals of civilization."

Explaining the passiveness of our youth in meeting these problems, Dr. Hutchinson said youth in America has failed to find a leadership which it needs, in contrast to the leaders which it has found in Fascist countries.

"In America, under the delusion that youth resists leadership, that it wants to make its own decisions and lead itself, youth has been left alone. In fact, it has been told not to have certain political and religious beliefs," Dr. Hutchinson declared.

"But youth hasn't its own leadership. It won't even play football in colleges under its own leaders; it wants the best coaches. Youth doesn't need leadership, as commencement orators say glibly. Not leadership but 'followship' is needed.

"Through the ages it has been shown that youth has followed. 'Follow me,' said Christ, and youth followed Him. And all great lives have been great because they appended themselves to a great movement.

"The youth problem in America today is really the adult problem—adults who, in the pulpit or the rostrum, have no convictions with which to lead youth."

## HOW CAN CATHOLICS BACK SPANISH REBELS?

(Continued from page 8)

German race, and that fundamental doctrines of the faith founded by Him, especially the dogma of original sin and redemption, and of reward and punishment after death, are primarily Asiatic superstitions and that the forcing of these doctrines upon the German race has retarded it.

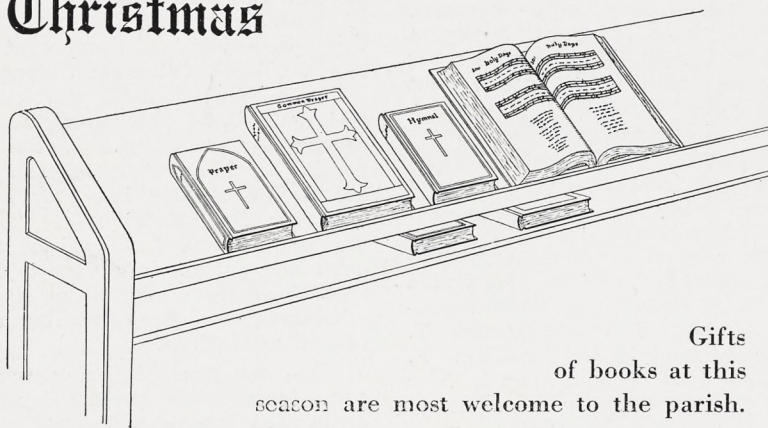
"Also, Christian ethical principles and precepts are outlawed as behind-the-times and ineffectual.

"In various sections youth particularly have been urged to remove crosses—regardless of their great

artistic worth—from the public eye as the symbol of the Christian religious, and even to destroy them, to the pain of Christian people."

Yes, it is all too evident that the Hitler propaganda office has kindled a war of extermination against religion, in both its Protestant and Catholic following; and it ought to be equally evident to every observer that if Franco wins in Spain he will carry on that same Fascist war against religion. And yet how frequently we can read reports of Catholics, frequently prominent Catholics, who denounce the Loyalist government and express their hope that Franco will be victorious.

## Thanksgiving and Christmas



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