

November 10, 1938
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THE WITNESS



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CLERGY NOTES

BENTLEY, WALTER E., general missionary, is now residing at 297 Wheeling Avenue, Princes Bay, Staten Island, New York.

CLARK, ALLEN W., is temporarily in charge of St. John the Evangelist, Mansfield, Mass.

DAY, EDWARD J., vicar at Ayer and Groton, Mass., and a master at Groton School, has accepted the rectorship of St. Paul's, St. Louis, Mo.

DOZIER, JULIAN F., Memphis, Tennessee, has accepted appointment as vicar of Holy Cross Church, Harrisburg, and St. Barnabas, Altoona, Pa.

EASTMAN, ERIC, assistant at St. Paul's, Jackson, Michigan, has accepted the rectorship of St. Thomas', Detroit, effective December 1st.

EMRICH, RICHARD S. M., instructor at the Cambridge Seminary, is in charge of St. Anne's, Lincoln, Mass.

HENNESSY, JOHN MEREDITH, was ordained priest on October 30th at the Redeemer, Superior, Wisconsin, by Bishop Wilson. Mr. Hennessy is rector of the parish.

HOLMES, RAYMOND D., was ordained deacon on October 28, at All Saints, Seattle, by Bishop Huston of Olympia. He remains in charge of All Saints which he has been serving as a layreader.

McKINSTRY, ARTHUR R., was instituted rector of Christ Church, Nashville, Tenn., in October.

MOUNSEY, ERNEST B., formerly rector of Christ Church, Waterloo, Iowa, has accepted the rectorship of St. Luke's, Saranac Lake, N. Y., effective January 1.

MOWREY, JOHN D., has resigned at Stoneham and Cliftondale, Mass., because of ill health and is to take a rest of several months.

PEEPLES, DAVID N., was instituted rector of St. Paul's, Savannah, Ga., on October 23 by Bishop Barnwell.

SCHWAB, NORMAN, assistant at St. Peter's, Cambridge, Mass., has resigned to devote his full time to the Oxford Groups (Buchmanites), making his home at Pittsfield, Mass.

SOUDER, EDMUND L., assistant at St. Stephen's, Providence, R. I., and formerly a missionary to China, has accepted the rectorship of the newly combined Grace-St. Luke's parish, Cincinnati.

SNYDER, FRANK, formerly vicar of St. Paul's, Mannheim, Pa., and associated churches, has accepted the rectorship of St. Mary's, Williamsport and the Church of Our Saviour, Montoursville, diocese of Harrisburg.

THOMAS, JOHN, retired priest of the diocese of Newark, died in St. John's Hospital, Brooklyn, N. Y., on October 25th. His last parish was the Ascension, Bloomfield, N. J.

TROWBRIDGE, GEORGE A., rector of All Angels, New York City, has accepted the rectorship of St. Paul's, Chestnut Hill, Pa., effective January 1, 1939.

WILLIAMS, D. J., rector at Jerome, Arizona, has accepted the rectorship of Grace Church, Carlsbad, New Mexico, effective November 16th.

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THE TRAGEDY OF UNEMPLOYMENT

An Editorial by
BISHOP JOHNSON

THERE is no question but that there are some employable clergy who are unemployed and also that there are more clergy unemployed who are unemployable.

The tendency is to blame the bishops for the situation. I have known a great many bishops intimately and for the most part they are kindly gentlemen who are just as merciful as those who criticize them, and knowing both the critics and the criticized I do not believe that the situation would be altered if the critics had been consecrated to occupy the posts of the criticized.

In the first place, I am confident that a smaller percentage of clergy are on relief than in any other profession. In the next place, bishops have no jurisdiction in supplying parishes with rectors, and in missions where he does hold this power, his ability to provide livings is limited to the vacancies which exist and the funds which are at his command. Missionary offerings have fallen off thirty per cent during the depression necessitating the doubling up of places in order to provide a salary for those who are employed. Moreover, there is in every profession a certain percentage of misfits who are themselves quite unconscious of their limitations, and yet who are unable to fit into the picture.

It is true that the Church has accepted them and to a certain extent is responsible for their support—but surely they themselves must aid in producing the income necessary thereto.

Missions are maintained by local contributions and diocesan appropriations and unless missions are to be pauperized the ratio between the two must be maintained. Too often missionary offerings become permanent pensions instead of missionary stipends. In a real sense such a use of funds given for missionary efforts is misapplied. There are places that have been

subsidized so long that they have come to look upon it as a right. I know of nothing that is more apt to dry up the supply than such a misuse of funds, injurious to the missions and unfair to the givers. The use of missionary money for the support of incompetent clergy in unproductive fields is a moral problem that every bishop faces. Moreover it dries up the supply from both local and diocesan sources.

It is unfortunate but unavoidable that occasionally a competent man is unemployed because there is no vacancy and no funds. But supposing there is both a vacancy in the mission field and there are funds to support a missionary, whom shall the bishop appoint? He is the Chief Pastor both of the Shepherds and of the flock. It is as much his duty to the flock to give them a competent pastor as it is his duty to provide a living for the clergyman.

I have recently talked to a bishop who has a large missionary field. Out of sympathy for the unemployed he asked the central office for a list and was given fifteen names. He looked up their records and found that he could use none of them without jeopardizing the field to which they were to be assigned. Had he any right to ask this little flock to supply a pension for a clergyman who would so far as he could prophesy, fail to build up the work?

WHAT are the reasons which make clergy unemployable? Chiefly they fall under five heads: 1st, a lack of diplomacy in dealing with people so that instead of attracting those without, they repel those within. After all, the Master gave us a fishing job and if we refuse to use the proper bait we catch no fish.

2nd, a trail of debts which destroy any influence in the community.

3rd, a fondness for drink beyond the limits of propriety.

4th, a disorderly home which destroys the reputation of the family.

5th, a disposition to impose their own ideas upon a congregation which has not been trained to accept them—an utter failure to realize that having rejected papal infallibility they have no right to assume it themselves.

Should a bishop take these matters into consideration before he asks a little flock to carry such a burden? If my sympathy for the clergy prompted me to do this my conscience would revolt.

It seems to me that the responsibility for unemployment rests upon the man himself as well as upon the whole body of the Church which must provide the funds to pension the unemployed. Bishops cannot make bricks without straw and they themselves have no remedy for a situation which is deplorable and should be met.

It would be for the interests of the Church to pension unemployable clergy rather than to imperil the work by trying to use them. Having served for over twenty years as a bishop in a

large room and with a goodly heritage I would humbly suggest that the Church clothe the bishop with less imposing garments and more impressive powers.

So concerned have I been with this problem of unemployment that I introduced a resolution in the House of Bishops at Atlantic City for a commission to study this subject and to suggest a remedy; and I also introduced a resolution in our Provincial Synod of the Northwest that all clergy be assessed to care for them and for a time this was done.

It would seem to be a way of meeting the need if a system of assessments on the clergy were levied to meet the needs of their unemployed brethren, but it would need to be safeguarded as to the causes of unemployment and also as to the amount of aid that would be given.

It would seem that such a plan should be turned over to the Provinces to inaugurate.

In any event let us substitute definite action for banal criticism which is always cheap and seldom constructive and costs the author no sacrifice.

DEAFNESS AND CHURCH ATTENDANCE

By

H. H. SMITH

SHOULD those whose hearing is so impaired that they cannot hear a sermon, even with the help of a hearing-aid, attend church services? If one says, "No, I have tried it and find it more confusing than helpful," I do not think we should urge church attendance upon such a person as a duty. It is a matter for each one to decide for himself. However, I should like to give my experience in attending church services since I have become entirely deafened. Several friends have urged me to do this for the benefit of others.

Although I do not hear a single sound during the whole service, I attend church regularly and find it uplifting. We are social beings and feel the inspiration of fellow-worshippers, whether we hear their voices or not. I also receive inspiration from meeting my friends at church. And, incidentally, it should be an inspiration to others to see deaf persons attending church services regularly.

When the hymn is announced I get the number from the bulletin board, or from a fellow-worshiper—if lip-reading fails me—and, glancing occasionally at some one who is singing, I read their lips and follow the words with the congre-

gation, mentally, and try to enter into the spirit and sentiment of the hymn,—though I do not attempt to sing, as I cannot hear my own voice. Sometimes I feel that the hymn means more to me than it did when I could hear it sung, because I concentrate my thoughts more intently upon it, and often discover impressive sentiments hitherto undisclosed. As the Scripture lessons are usually from familiar selections, I can usually follow the minister by lip-reading. I make a special effort to get the text or subject, as that will greatly help in following the speaker by lip-reading. Sometimes it is necessary to call on a fellow-worshiper to write the text for me. Even the best of lip-readers find it difficult to understand a speech or sermon, but usually one can understand enough to follow the main thought of the discourse. Even when it is impossible to follow the speaker, one can always find some helpful thought from the hymn or Scripture lesson for profitable meditation. After all, we go to church to worship God, and we may worship Him "in spirit and in truth," though we hear not a word. When a devout Scotchman, hard of hearing, was invited to come nearer the front so he could hear,

he replied, "I dinna want to hear." He had learned the secret of true worship, and human voices were a distraction to him. During the pioneer days, an Indian, who hardly knew a word of English, attended a camp-meeting and was converted. Somehow he caught the spirit of the service without understanding the language of the leader.

No minister can do the praying for his congregation. He may lead them in prayer, but each one must do his own praying,—and here deafness is no barrier. And remember, ears or no ears, every one may take part in the offering.

Those who are deafened are excluded from many of the activities of life, and they feel this keenly. But if they join their fellowmen in the church services, they feel that they are adjusting themselves to the world about them, and, to some extent, living normally. This is a great help to their morale. If you are not in the habit of attending church services, on account of deafness, let me suggest that you begin by attending with a sympathetic friend who may help you, at first, by writing a few notes to guide you in the service. We should not give up but remember the slogan of the hard of hearing: "Cultivate the will to overcome."

May I add these suggestions: The hard of hearing may find great help from two sources: hearing-aids, and lip-reading. The former will help those who are partially deafened, and the latter is an aid to all. Caution: There are some fraudulent hearing-devices on the market. Buy no instrument without first giving it several days' trial; reliable dealers allow this.

The American Society for the Hard of Hearing, Washington, D.C., will be glad to give reliable advice concerning the various hearing-aids. Write them, if interested. In most of our cities there are branch chapters of this society, which hold weekly meetings for the benefit of the deafened. They also sponsor lip-reading instruction, or can direct you where you may secure such instruction.

What will lip-reading do for the deafened? It will not give you back your ears, for speech-reading has some severe limitations; but it will work wonders for those who will give it a fair trial. While it will help, to some extent, in understanding a public address, it is of the greatest service in conversation, especially in the home or office where we become familiar with the lip-movements of those with whom we daily come in contact. If I may give my experience I will say that, although I am now entirely deaf, and am only a fairly good lip-reader, I can converse with my wife and children with such facility that I hardly miss my

hearing in my home. If you would like to know more about the possibilities of lip-reading, and how the deafened may be helped to solve their problems, write the society in Washington and they will cheerfully furnish the information desired.

The author of this article is a clergyman who has been deprived of a pastorate for fifteen years because of deafness.—Editor's Note.

Plain Talk for Gentiles

By

AL SEGAL

Columnist of the Cincinnati Post

SOMETIMES I wish I were a Gentile. To be sure, you have your troubles, too. You are worried about your children, and wonder fearfully at tomorrow, and suffer unemployment and tread timorously on an insecure world. All this is the pain of Jews as well.

Yet you have only your own pain as individuals to suffer. Tomorrow morning you will not be searching the newspapers anxiously (as Jews do): "What are they saying about us today? What new reproaches are being heaped on us this morning? What new outrages?"

I dislike even hypothetically to put any people in the unhappy place of Jews; but, in order that you may understand Jews, let us imagine that some hideous fate has done to Gentiles as Jews have been done by for a long time.

This has made you almost psychopathic about yourself—an inward-looking, brooding man to whom even the well-disposed neighbor may look suspect. You should like to be friendly with Neighbor Smith but yesterday, as he passed by, there was something in his eye that suggested he might be anti-Gentile.

You say to yourself, "I've become a frightened little man afraid of everything and everybody. I ought to snap out of it." But, then only day before yesterday, your boy who is just out of college, applied for a job in a big industry and was turned away because he was a Gentile.

The boy had graduated cum laude in chemistry. When he applied for the job he was given a blank in which, among other things, he was required to state his religion. On the prescribed line he had written the title of one of the religions of the Gentiles to which you belong.

The employment manager, a kindly man, indeed, said: "I may as well tell you that we don't employ Gentiles here."

"But," the boy protested, "what has that to do

with it? Isn't it sufficient that I am a chemist? Do the chemical elements know the difference? Do they react differently in the hands of non-Gentiles?"

"I'm sorry, sir," the employment manager answered. "But our policy is against employing Gentiles."

"But I was graduated cum laude. . . . I made Phi Beta Kappa in my junior year. . . . I . . ."

"Well, it's not my rule, it's the company's. I'm sorry."

Yesterday your eyes chanced upon a "For Rent" advertisement; it said plainly that Gentiles weren't wanted. You shrugged your shoulders at this. It didn't really matter that some people didn't care for your company; you yourself make social discriminations and don't take everybody into your house. What mattered much was that a door of opportunity was slammed in your boy's face because he is a Gentile.

Yet you say to yourself, this "For Rent" advertisement doesn't discriminate against you on your own account. You could understand it if you yourself were an undesirable fellow, an unmannerly person; you yourself wouldn't care to live with any individual like that. You and your family are cultured people, contributors to everything that is fine in the city; your generousities know no bounds of faith or race.

They don't want you in the apartment house only because you are of the Gentiles. You ask yourself, "What's the matter with us Gentiles?" You are always asking yourself that, always looking inwardly in self-inquisition.

YOU recall that there are, indeed, some terrible Gentiles, the penitentiaries are full of them and Dillinger was one of us, to say nothing of Baby Face Floyd and all the rest of them. But why do they count against me and all the other Gentiles who live God-fearing and law-abiding lives?

I know, too (you say), there are many vulgar Gentiles among us . . . people I wouldn't let into my house even by the back door. But why should they count against my rights as a human being and against the welfare of my children?

Yet from this pain you have derived a certain pride and a poignant awareness of responsibility. Oh, you tell yourself, since every Gentile is judged by the conduct of other Gentiles I owe it to my people so to guard my behavior that no act of mine shall reflect upon them. You watch your every step, lest your least misstep be charged against your people; you suffer pain to read of a Gentile gone wrong because you know it will be said of him, Yes, that's the Gentiles for you.

This morning, as every morning, you ran down to the porch in your pajamas for your favorite newspaper. Almost every morning lately something hideous against Gentiles has been printed; somebody in high authority in Germany has been saying something against Gentiles.

One day it's "Gentiles are a scourge" and another day, "Gentiles are our sorrow," or "Gentiles must be exterminated." This morning it was "Gentiles are in league to undermine the social order." . . . "The mere presence of Gentiles provokes us." . . .

You feel horribly troubled. Not that you are any the less sure of the merits of your people but you wonder fearfully what these falsehoods will do with the minds of the ignorant.

You know how most worthy your people have been in the world, what contributions they have given. Your philosophers and teachers and preachers; your poets and singers and painters; your scientists and actors and scholars; your prophets and philanthropists; your Carrols and Comptons, your Edisons and Santayanas, your Cadmans, Holmes' and Eliots, your Whitmans, Darrows and St. Gaudens, your Lincolns, Walter Reeds and Garrisons.

You are aware, too, of the millions of fine but less distinguished spirits among you. Their single aspiration is to lead their children in the ways they should go; they count it success enough that their children grow up to be righteous; they say, Yes, good children are everything and nothing else matters much.

Because you know all this, the slanders in this morning's newspaper hurt you the more. You boarded the street car to your work. Everybody in the car had a newspaper and you were sure everybody was reading the piece about your people. . . . "Gentiles in League to Undermine Social Order. . . ."

What were they thinking as they read this? What poison was infecting the mind of this youth who sat beside you. He was certainly reading it, as you could see when you followed his eyes to the last column on the right. You should like to speak to him. . . . "Young man, you really don't believe that, do you? Will you let me tell you the truth about the Gentiles? Most of them are people like you and your parents. . . ."

Your diffidence restrained you. You raised your head proudly above the accusing headlines. If some of these eyes were lifted from the newspapers to turn with reproach against you they must see that you are not a scourged culprit but a righteous man who takes with dignity the lash that falls upon him unjustly.

HUMANISM AND THE RENAISSANCE

By

BISHOP WILSON

AMONG the many results of the Crusades there were two which had an important bearing on the Church in western Europe.

First, crowds of people went adventuring in the Near East where they lived in an atmosphere totally foreign to what they had known at home. Those who returned brought with them a lively interest in classical literature which had largely been forgotten in the west. After the fall of Constantinople (1453 A. D.) many scholars fled from the Turks and settled in western Europe, bringing with them Greek manuscripts in which they were highly proficient. Intellectuals developed a passion for the critical study of old records.

Second, Europeans who had never known anything but a Papal Church discovered in the east a strong Church life which had nothing whatever to do with the Pope. They brought back many questionings as to the authenticity of the whole papal system.

These two factors soon dispelled all confidence in the "Decretals" and the "Donation of Constantine." These two documents had never been questioned in western Europe. They had been accepted as documentary evidence for the medieval papacy. Now they were proved to be spurious and are so acknowledged by everyone today.

Out of all this came the Renaissance (the New Learning) and the parallel flare for Humanism. In those days Humanism meant simply the study of classical literature in contrast to the sacred literature which had been the exclusive concern of the Schoolmen. Vergil and Cicero, Homer and the Greek dramatists all came back to life. It began in Italy and spread to other countries. Such an interest was aroused in the old pagan writings that, in high places in the Church, Christianity itself was neglected and morals became marvelously free and easy.

However, there were those who held fast to the faith while still participating in the New Learning. Dante was an early example. Later came Colet and More in England. But the greatest of them all was Erasmus.

Erasmus was a Hollander who died in 1536. He was ordained to the priesthood but spent his life in literary work. He was a restless student, independent to the last degree, and gifted with a peculiar ability for expressing himself pungent-

ly. His cutting satires riddled the loose-living formalism of the ecclesiastical hierarchy. He made people laugh—and blush. He campaigned vigorously for reform in the Church. His writings were translated into many languages and were read everywhere. He accepted the better phase of Humanism but built it into a solid background of Christian teaching. When the Reformation broke out, he declined to join Martin Luther. He was a scholar, not a crusader. But he continued to pay his biting respects to the unsavory conditions which had paved the way for Luther's revolt. Not unjustly his enemies charged that he had "laid the egg that Luther hatched." To which he replied that he had expected quite a different kind of bird.

Neither Humanism nor the Renaissance were organized movements. They were rather what we now love to call "trends." But they uprooted ideas and radically changed habits of thought throughout all of western Europe. The stuffiness of scholastic theology was dislodged in favor of new and broader exploration into the field of expanding knowledge. A new day was ushered in of revolutionary significance. The Renaissance did for the world of ideas what the Reformation was to do in the sphere of direct action. It is hard to see how the one could have occurred without the other. And it was accomplished at the insistence of a small number of notable men who claimed the right to freedom of thought.

Dust Catchers

A GOOD housekeeper usually dislikes dried flowers, for they are nothing but dust-catchers, cluttering up the house. There is no beauty to them and they find their way to the rubbish-can, in short order.

Every Parish has its dried flowers, people with all the life and color gone out of them, Episcopalian dust-catchers. As Churches have no rubbish-cans for dried souls, Rectors are obliged to put up with them. They say that there is a use for everything in Nature. Perhaps the Lord has some use for dead-on-their-feet Christians.—THE CHURCHMOUSE.

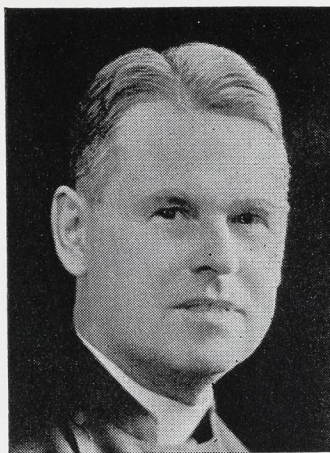
NEW BISHOPS ARE ELECTED BY THE HOUSE OF BISHOPS

Reported by CHARLES G. HAMILTON

The outstanding feature of the House of Bishops meeting at Memphis, November 2-3, was an address by a layman. The Honorable Francis Sayre, assistant secretary of state, in a serious, devout and impassioned speech, made the most revolutionary pronouncements some of the bishops had heard since the CLID meetings at the last General Convention. Sayre remarked: "Christ taught a way of life poles apart from that believed in our time. All who are opposed to war and power politics must stand together. We must reassert the sovereignty of God; put Christ in the center of life. We must put faith into action, a Fatherhood of God involving a brotherhood of man beyond the narrow confines of class, nation or race. It must be a social program. To believe in Christ is to declare war on all that undermines and injures human life. Christians must unite on fundamental social objectives; the ultimate elimination of war; a social order which gives a chance to every one to earn a living wage; the elimination of the selfish exploitation of the weak by the strong; the elimination of race, creed and color bars that poison human relationships."

Spence Burton, superior of the Cowley Fathers, was elected suffragan bishop of Haiti on the first ballot, a position created at this meeting of the Bishops. He is also to have charge of the Dominican Republic. Dean Hugo Blankenship of Havana was elected bishop of Cuba. No bishop was elected for Salina since Bishop Mize's resignation is dated January first. Bishop Demby, Negro bishop suffragan, submitted his resignation effective February first, which was accepted. All the other resignations, previously reported in these pages, were accepted. At the opening session the Presiding Bishop welcomed the new bishops as additions to the appearance as well as the intelligence of the house. He suggested that their duties were to be the chief missionaries and also to be always persecuted.

The meeting was the greatest Episcopal meeting that has been held in the South in years. St. Mary's Cathedral was jammed at the Forward Movement meeting which gave most mid-southerners their only sight in a lifetime of authentic apostolic bishops. Bishop Block used three dollar polysyllabic words which were not customary in southern congregations. Bishop Quin gave a strong rousurement, much of which will be



SPENCE BURTON
Elected Suffragan of Haiti

heard in next Sunday's sermons of rectors. Presiding Bishop Tucker ended on a quiet note of missionary consecration.

Local newspapers, unused to reporting the true faith, ran headlines: "Seeks to bring Christian principles into everyday life"; "With a Crucifer holding aloft a gold cross"; "Simple but beautiful flowers".

A petition asking the bishops for "greater activity in denouncing immorality" was laughingly buried in committee . . . such action might offend our better class contributors. . . . Sympathy was expressed for oppressed brethren in Germany and elsewhere. . . . Nothing was said about the small Hitlers at home. . . . A Memphis minister was forced by local-dictator Crump to cancel an invitation to have the governor speak in his church. But that is tactless to mention as the bishops were meeting in Crump's parish. . . . Evangelism was added to the bishops' agenda at the request of the Forward Movement. . . . Los Angeles clergy said that the present prayers for peace were inadequate and petitioned for others. . . . Bishop Stires requested the observance of the 150th anniversary of the first American Prayer Book. . . . While messages of sympathy to absent sick bishops were being proposed, irrepressible Mitchell (Number One of Arizona) proposed that it be done wholesale. . . . The house looked like good prospects for the Townsend Plan from the front row.

Bishop Parsons stressed unity with the Presbyterians, and offered to quote St. Thomas Aquinas in Latin on the unessentiality of confirmation. . . . The report on Presbyterians has the phrase, "Proper pastoral care or other delinquency" . . . we had heard that pastoral care was obsolete but we did not realize that it had joined the delinquency docket. . . . Charles Sheerin, new big-wig at national headquarters, was busy with

his job on how to win friends and influence bishops. He announced sweeping changes in the National Council program, with abandonment of the outgrown 1919 psychology of drives and canvasses, streamlined promotional publicity, radical changes in the name, format and general spirit of the *Spirit of Missions*. . . . Clerical salaries have gone up 2% since "the depression ended." . . . 1600 out of 7500 parishes have real canvasses. . . . Only three dioceses have real publicity departments. . . . Experts who can come in and raise money to save buttercups on front lawns are not needed for church finance.

Bishop Hobson gave a clear, incisive, informal report on the field department and explained how to raise the increased budget of the National Council. After which the bishops adjourned for tea.

The banquet was run by the Laymen's League of the diocese and was a swell social set-up, with the usual exhibitionist complexes of society, demonstrating that the Church is concerned with everyone who can afford \$1.25 for a meal. Mayor Overton, recently out of favor with the local fuehrer, spoke at length without point. The proper genuflection was made to the religion of nationalism by the singing of the unprogrammed Star Spangled Banner, after which the local congressman, an undistinguished and placid tool of Boss Crump, after appealing to the Hull pride of Tennesseans, introduced Woodrow Wilson's son-in-law for the main speech, Mr. Sayre. In the "25 years ago today" column of the *Memphis Appeal*, "Miss Jessie Wilson announced that she would forsake the altars of her fathers and join the Episcopal Church with her fiancée, Francis Sayre."

No pastoral letter was issued for the first time in many sessions. Instead two statements were adopted, one dealing with non-Christian tendencies in national and international affairs; the other an emphatic protest against commerce in war supplies. One statement pleads for world peace and declares that "passive unconcern may prove fatal to the cause to which the Church is irrevocably committed"; protests violation of the Kellogg-Briand Pact; decries American isolation as "both immoral and impossible"; deplores persistent persecution of helpless people because of race and religion; demands continuance of missionary activities in both China and Japan; demands a reaffirmation of the sovereignty of God in human affairs; protests dictatorships. The other statement was a reaffirmation of the statement issued by the October meeting of the National Council condemning making profits out of war.

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

An aggressive campaign to advance the purposes for which it was created was planned at the meeting of the commission of the Forward Movement, meeting in Memphis, October 31 and November 1. Bishop Block, coadjutor of California, presented details of a campaign among the laity, on an experimental basis in a limited number of dioceses, and also of a plan of evangelization with picked teams of bishops, priests, laymen and women holding conferences to train leaders in various centers. Mr. Z. C. Patten, layman of Chattanooga, as chairman of a committee, outlined a six point program on laymen's work which was enthusiastically adopted. The points are:

1. To arouse through the Commission's efforts, laymen of the Church to a fuller active co-operation in the building of the Kingdom of God on earth.

2. To have laymen acknowledge their responsibility, and realize the opportunity for participation in the devotional as well as active life of the Church—to find a deeper and truer meaning of Christian discipleship.

3. To persuade laymen not to permit the women to monopolize the information, the instruction, the inspiration of the Church; and to this end to participate in study classes, Bible classes, Retreats, Conferences, etc.

4. To impress upon laymen that the value of association and fellowship, which they have learned as members of fraternities, lunch clubs, etc. is equally strong in association, fellowship and united effort in the work of the Church.

5. To place before laymen the importance of studying and understanding the Church's Program, the Diocesan Program, and the parish program, and to participate in disseminating this information and securing support of these programs through the Every Member Campaign.

6. To bring laymen to a realization of the opportunity which frequently presents itself for co-operation with the clergy in building up Confirmation Classes, Bible Classes, and attendance at Church School; to keep the boys of the Church in close contact with the Church, and to actively engage in parochial and diocesan social service work.

The plan for reorganizing the youth work of the Church, approved at the recent meeting of the National Council, was endorsed by the Forward Movement Commission and

THE CO-OP CORNER

LAST WEEK we urged readers to subscribe for a friend; to send in a subscription for a missionary; to send the paper each week to the public library in their town. It is our plan to keep you informed of the action taken in this Corner of Co-operation. During the past week six rectors have adopted the Bundle Plan, a considerable number of readers have sent in subscriptions for friends. One rector has sent in the names and addresses of twenty-five leading laymen of his parish with the request that we send the paper to their homes for ten weeks (check enclosed for \$7.50 to cover the cost). At the end of that time we are to write each of them in the name of the rector urging them to subscribe to the paper for a year. Who is next? Subscribe for a friend; for the library; adopt the Bundle Plan, or the plan followed by this rector. Write to the New York office, 135 Liberty Street.

also endorsement was given to a series of missionary promotional conferences being sponsored in centers west of the Mississippi by the National Council. The finances of the Forward Movement were reported as sound, with a budget adopted for 1939 called for the expenditure of \$75,708 against an estimated income of \$78,832.

* * *

News of This War Torn World

The only direct news to date from central China is a wireless from Wuchang, relayed from Shanghai November 3 to the foreign missions department of the National Council. It mentions "three thousand refugees" which would indicate that Bishop Gilman and the others of the Church staff remaining in Hankow and Wuchang have their hands full with relief work. The Associated Press cable of November 3 states that our mission compound in Hankow is occupied by the Japanese. A report also comes to us from Marcus Mervine, in China, stating that despite inspired reports to the contrary, the Chinese will continue their resistance to Japanese aggression. He further states that the one thing the Chinese leaders fear is a "peace" mediated by Britain, France, Germany and Italy which will sell out their country as Czechoslovakia was sold out. It can also be said that there are well grounded reasons for believing that before this month has passed, and

perhaps before these words are printed, that Mr. Chamberlain and his brethren of France, Germany and Italy will grant belligerent rights to Franco and thus bring Loyalist Spain to its knees by means of a blockade which will mean starvation.

* * *

For Victims of Racial Oppression

The Federal Council of Churches has called upon churches throughout the country to have prayers on November 20th for the victims of racial and religious oppression. Presiding Bishop Tucker is among those signing the call.

* * *

Lewis B. Franklin Still in Hospital

The illness which prevented Lewis B. Franklin, treasurer of the National Council, from attending the October meeting of the Council continues to be severe, confining him to the hospital.

* * *

A Couple of More Anniversaries

We seem to be having quite a wave of anniversaries—at least there are a half dozen or more to report each week. St. Luke's, Brockport, N.Y., celebrated its 100th birthday on All Saints, with both Bishop Ferris and Bishop Reinheimer taking part in the doings. And at St. Peter's, Uniontown, Pa., they had special services on October 30th to celebrate their centennial, with Bishop Mann as the preacher.

* * *

Memorial Chapel For Kanuga

The late Bishop Finlay of Upper South Carolina was the first president of the Kanuga Conferences, which in recent years have come to be among the more important conferences of the Church. Money is therefore now being raised to erect on the conference grounds a chapel in his memory. The cost is not to exceed \$10,000 and part of the fund is now in the bank. Bishop Gribbin, new president of the Kanuga Conferences, is the chairman of the building committee.

* * *

New Set-up for Religious Education

The province of Sewanee, meeting at Winston-Salem, N. C., has a new set-up for religious education. Instead of a paid executive secretary as heretofore, the executive responsibility, under the general leadership of the Rev. John L. Jackson of Charlotte, N. C., is to be split between three regional vice-chairmen. The Rev. Leon Palmer of Birmingham, Alabama, and the Rev. Maurice Clark of Camden, S. C., are to be two of them and the other one is to be appointed by Bishop Juhan, elected president of the province to suc-

ceed Bishop Darst. Miss Annie Morton Stout of Memphis was elected field worker on full time. The new committee is now completing material for a fall program which includes a pageant, panel discussion outlines, source material and a short-time discussion course for young parents.

* * *

Interracial Conference of Churchmen

A national interracial conference of Churchmen is to be held in Chicago, November 29-30, under the auspices of the joint commission on Negro work, appointed at the last General Convention. There are to be two public mass meetings, one the evening of the 29th at St. Luke's, Evanston, and the other the following evening at the University of Chicago. Speakers have not yet been announced.

* * *

Miller Pleads for Social Justice

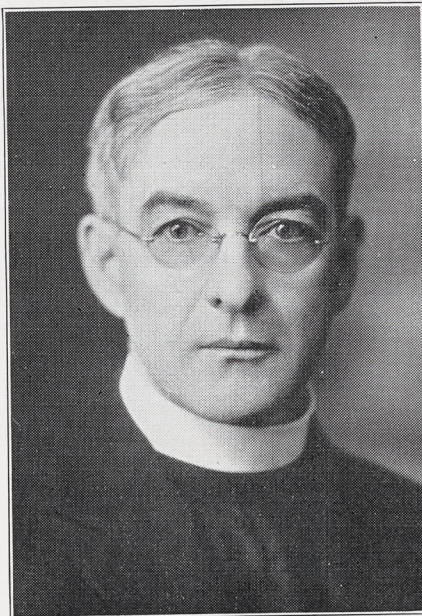
Spencer Miller Jr., consultant on industry for the National Council, pleaded for social and economic justice in addressing the synod of the second province:

"Mazzini, one of the great leaders of Italian unity, proclaimed more than three-score years ago, 'He who will spiritualize democracy will save the world.' To-day democracy stands on the defensive before the advancing threat of a ruthless dictatorship. It needs courageous champions as well as those who will infuse a new spiritual power into it.

"If we who believe in the democratic way of life are going to see a world in which free men can worship God according to the dictates of their own conscience, if we are concerned with the preservation of government which rests upon the consent of the governed, if we are anxious to see the building of the civilization in which moral values are once again to have regency in the affairs of men, the time has come when we must gird ourselves for the struggle which lies ahead.

"But the challenge to the moral leadership of the Church at this hour is a grave and vital one. While it is true to say that we cannot equate Christianity with any political or economic system it is also true to say that under a democracy which recognizes the inviolate dignity of man the Christian finds a way of life congenial to the spirit of man. Because of this interrelationship I believe that the Christian citizen will find himself at home under a democracy.

"The Church today faces a crisis within her household. We cannot, and must not, accept the serious blunder of believing that this situation will adjust itself without our



BISHOP MAXON
The Host of the Bishops

doing anything about it. I am reminded of the words of Mary Slessor, a London working girl who became one of the greatest evangelists in England. When she was asked on one occasion what the secret of her power was she said: 'When I pray, I pray as if everything depended upon Almighty God, but when I work, I work as if everything depended upon Mary Slessor.'

"We have, it seems to me, to learn to pray with much deeper conviction about the power of God in the lives of men; we have also to work with a deeper sense of the power of the co-operative labor of all men of good will to establish a community in which the ideals of social justice will come to characterize our social order."

* * *

Not Worthy of Confirmation

A person who is not ready and eager to make his pledge to the Church's work at home and abroad is not worthy of being presented for confirmation, according to Bishop Hobson of Southern Ohio.

"There is no such person as a Christian who is not making a sacrifice to support the work of the Church at home and abroad. I am not the authority for this statement. Christ is, for it was He who said, 'He who would come after Me let him deny himself' . . . also 'Go ye into all the world and preach the Gospel to every creature.' We can't escape the fact that He called us to be ready to make a willing sacrifice in order that all men everywhere might share the good news.

"It is tragedy that about half of the communicants of our diocese are

blind to this truth. They fool themselves into thinking that they have a right to decide whether or not they care to support the Church's program in the diocese and general Church. Christ decided this nineteen centuries ago, and all we can do is to either prove our loyalty by heeding His command, or rule ourselves out of the company of those who are truly His followers."

* * *

British Miners Adopt Spanish Orphans

More than a quarter of a million dollars raised by members of the British Miners' Federation, and placed at the disposal of the International Solidarity Fund, will be used to care for a thousand fatherless children of Loyalist Spain, according to an announcement by M. Schevenels, Secretary of the Fund. Three representatives of the miners have been in Spain meeting the children, four hundred of whom will be housed in Spain, and approximately six hundred in South France.

* * *

Houghteling Elected Head of Brotherhood

James L. Houghteling Jr., son of the founder, was elected president of the Brotherhood of St. Andrew at the annual meeting held October 22-23 in Washington, D. C. A native of Chicago, he is at present living in Washington where he is the commissioner of immigration and naturalization of the federal government. Benjamin F. Finney of Seawee, Tenn., the retiring president, was elected a vice-president.

* * *

Hospital Ward Memorial to Mrs. Reese

An Episcopal ward in a Savannah hospital was dedicated the other day as a memorial to the late Ella Parr Reese, wife of the late Bishop Reese of Georgia. It was furnished by individuals and groups from the Savannah parishes.

* * *

Charged with Murdering Rector

Remember eight months or so ago we reported the murder of the Rev. Charles H. Lee, 71-year-old rector of Christ Church, St. Simons Island, Ga. On October 28th four men were arrested charged with the murder; two Negroes and two whites. According to the story two resort operators, brothers, hired the two Negroes to murder the rector because of objections the rector had made to gambling carried on by the Cofer brothers. The arrests are the outcome of the story told by one of the Negroes who was arrested on October 20th and kept in jail for a number of days while being questioned by the police. The other Negro, on be-

ing arrested in a nearby town, denied any knowledge of the crime and the Cofer brothers, through their attorneys, likewise maintained their innocence.

The clue that led to the arrest of the four men was furnished by a young woman, it was said, a paroled convict, who was serving a sentence at Milledgeville after being convicted here with her husband of a series of robberies on St. Simons Island shortly after the Lee murder.

The Associated Press said that "Chief of Police Ben T. Watkins of Macon, credited by Glynn county officials with having an important part in the investigation, disclosed tonight that the woman who provided essential information in 'breaking' the case was Mrs. Carrie Stevens.

"Watkins said the young woman and her husband, H. Grady Stevens, were arrested at St. Simons on robbery charges shortly after the Lee slaying. They were questioned about the killing and exonerated. Subsequently, Watkins said, both were given sentences on the robbery counts and Stevens still is in prison.

"Watkins said Mrs. Stevens told of observing as an innocent spectator one of the Cofer brothers pay a Negro \$150 the night Dr. Lee was shot. A casual remark to relatives by the woman while she was seeking a parole, Watkins added, led officers to question her further about the case. She was paroled October 12."

Henry Cofer is owner of considerable valuable property on St. Simons. He is owner of the Golden Isle Hotel, the Golden Isle Casino, and formerly owned and operated the Nineteenth Hole Club, which was sold several months ago. He also owns considerable other property on St. Simons, and only recently purchased the Crooked River Club in Camden county, which he has since been operating.

W. H., better known as H. Cofer, owns and operates the Brass Rail on St. Simons.

The brothers, it is understood, removed here a number of years ago from Washington, Ga., and both are well known at the island and in Brunswick.

* * *

The Usual Thorough Job in Scranton

The Rev. Robert Kreidler, rector at St. Luke's, Scranton, Pa., believes in a thorough-going every member canvass. This year he first had a meeting of the clergy and the key laymen, with a talk by M. C. Schrader, layman. Meetings of canvassers for instruction was next. Then the parish was divided into districts, with a captain for each one, with a flock of canvassers assigned to their jobs. Finally there was a parish dinner at which Bishop Sterrett

and Bishop Beecher of Western Nebraska were the speakers. Rector Kreidler told the people that the parish had lost a number of people by deaths and removals—just the same he needed a 20% increase in pledges over this year in order to do the work in 1939. I hope he will let me know whether or not he got it so I can pass the information on to you.

* * *

Carpenter Shop of the Nazarene

The Rev. F. S. Persons, rector of St. Mark's, Mauch Chunk, Pa., decided that something ought to be done for boys so they could make some constructive use of idle time. He therefore installed in the basement of the parish house a modern, well-equipped, manual training and woodwork shop. New machinery was installed and a trained man engaged to see that the kids don't cut off their fingers. The shop is called the Carpenter Shop of the Nazarene.

* * *

The Christian and Peace

A Churchman of Denver, concerned over the proper attitude for him to take on the matter of peace and war, has formulated the following statement as his own guide: "Only the barbarian (heathen) will attempt by force to acquire that which belongs to another, or by force to impose his will upon another; then civilized man (the Christian) is justified in the use of force only in opposition to such barbarian (heathen) aggression." He wants to know what I think of it. If you can help me with the answer, shoot it along.

* * *

Preaching Missions in Texas

Bishop Quin of Texas conducted a school of instruction on October 28th for the clergy of the diocese in preparation for preaching missions that are to be held throughout the diocese during the Epiphany and Pre-Lenten seasons.

* * *

New Chancel for Detroit Parish

Rector Seward H. Bean of St. Andrew's, Detroit, has announced that cash is in the bank for a new chancel. They are to start off with a new window which will be unveiled before Christmas. But that's just a start. The parish is also to have a new organist, Mr. Paul Pettinga, formerly organist at St. Andrew's, Elyria, Ohio.

* * *

Bishop Block Lights a Fire

Bishop Karl Block, new coadjutor of California, struck a match and lighted a fire at a dinner attended by the members of All Saints, San

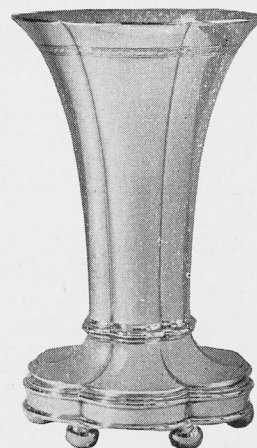
Francisco, California, on October 24th. There was cheering as the mortgage, contracted in 1932, went up in flames. It was in Lent of 1936 that Rector Paul Little came up with an idea of Church bonds, which people were to buy to wipe out the indebtedness. There was no high pressure stuff, but he did talk for four weeks on Christian stewardship. Maybe he threatened to keep on talking—I wouldn't know—but in any case the bonds were bought with the result that the debt has vanished and some cash is left for repairs and improvements.

* * *

Danger but No Panic

When a floor supporting a congregation of 150 persons starts to fall into the basement someone is apt to shout a bit and run for the door. The floor of Calvary Church, Hillman, Michigan, collapsed at the end of a confirmation service on October 23rd, but Bishop Creighton reports that there was not the slightest panic and that, in spite of the real danger, nobody was even scratched. It seems that the floor was held in place by beams supported by an iron truss, but the truss apparently was not used to such a large congregation and decided to snap in the middle. The floor dropped a foot or so and was prevented from

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falling to the basement and the top of the furnace only by supplementary beams. Pews were wrenched from the walls and a considerable amount of damage was done.

* * *

Convocation Helps Parish Celebrate

Church folks of the Southwestern convocation of the diocese of Michigan went to Grace Church, Jonesville, on October 26th, and helped the parish celebrate its 100th anniversary by holding the fall convocation there. Talks on women's work, the family, work with students, and the history of the parish were given in the afternoon and then in the evening they had a dinner with Bishop Page the headliner. Jonesville, while old and picturesque, seems to be unable to maintain a Sunday school or any work for young people so the Bishop centered his talk chiefly on the need of ministering to these groups.

* * *

For the Guidance of Missionary Growth

In Texas the following principles have been worked out for the guidance of missionary growth:

1. Active obedience to our Lord's missionary command as a basic principle of Discipleship.
2. A greater faith and consecration.
3. A new conception of Missions which faithfully represents Jesus and His Gospel.
4. The recognition of responsibility of the Church for Christianizing the whole range of life.
5. The conviction that our missionary enterprise must constantly be subjected to inquiry and revision.
6. Recognition of the Christian Church as a representative organism divinely purposed to extend the work of the Kingdom.

* * *

Commission on Ecclesiastical Relations

The Rev. Floyd W. Tomkins, rector at Washington, Conn., was elect-



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ed counselor of the Presiding Bishop's Advisory Commission on ecclesiastical relations that met in New York on October 26th. The meeting, presided over by Bishop Parsons of California, considered the growth of closer relations with Churches, both Orthodox and Protestant. The Rev. Edward R. Hardy Jr., of the General Seminary faculty and the Rev. Francis J. Bloodgood of Madison, Wisconsin, reported on the Old Catholic Congress held last summer in Switzerland; the Rev. Livingstone Porter of Arizona told of a conference held in Wisconsin of the spiritual descendants of John Hus, which he attended as a fraternal delegate, appointed by the Presiding Bishop. Then Bishop Parsons and Bishop Wilson reported on the conference with the Presbyterians which was reported in these notes last week.

* * *

Preaching Missions in Arizona

A preaching mission in every church in the district this month is the goal in Arizona.

* * *

Savannah Churchman Dies of Heart Attack

Dr. Arthur A. Morrison, senior warden of St. Paul's, Savannah, Ga., and chairman of the city council, died of a heart attack on October 17—young fellow, too, only 38.

* * *

She Knew What She Was

The Rev. Philip H. Steinmetz, rector at Montrose, Pa., tells this one. A child from the Sunday school was carrying home the Sunday morning paper when she was stopped by a blue-nose and asked what she had

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Valley Forge, Pa.

The National Cathedral, Washington, D.C.

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under her arm. "The Sunday paper with the funnies," was her reply. "Little girl," said the parson, "you are a child of the devil." "Indeed I am not," she came right back, "I am a child of God, a member of Christ and an inheritor of the Kingdom of Heaven."

* * *

Albany Cathedral Has Anniversary

Methodists, Lutherans, Presbyterians and Dutch Reformers joined with Episcopalians in celebrating the 50th anniversary of the dedication of All Saints Cathedral, Albany, N. Y., the other day. Dean Edward R. Welles read the service, assisted by two former deans, the Rev. C. W. Carver of Rochester, N. Y., and the Rev. Charles S. Lewis of Kinderhook, New York. Bishop Oldham preached. One of the features of the service was the induction of a number of canons; the Rev. Oscar C. Taylor, canon sacrist; the Rev. R. W. Woodroffe, diocesan canon; the Rev. Nelson M. Burroughs, the Rev. H. W. Crydenwise, the Rev. Henry N. Herndon, the Rev. W. E. Sprenger and the Rev. Frank L. Titus, all as honorary canons.

* * *

New Reredos for Wilkes-Barre Parish

A beautiful reredos has been placed in the chapel of St. Stephen's, Wilkes-Barre, Pa., the gift of Miss Anne Flinchbaugh in memory of her father and mother.

* * *

Wilkes-Barre Ministers Offer Mediation

The Rev. Gardiner M. Day, rector of St. Stephen's, Wilkes-Barre, Pa., joined with other ministers of the city last week in offering to mediate a strike that involves four newspapers. Both groups accepted but then the ministers found it impossible to bring the representatives together. Meetings were held over a two day period with each group separately but they failed to work out common grounds for a joint meeting. They are still hopeful.

* * *

Churchmen Address Council of Churches

The Rev. Norman Nash, professor of the Cambridge Seminary, is to deliver an address as president when the Massachusetts Council of Churches holds its annual meeting in

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Brockton, November 14-15. The Rev. Arthur Lichtenberger, rector of St. Paul's, Brookline, is also to speak on the subject of religious education and Bishop Heron is to lead one of the round table discussions.

* * *

Church School Institutes in Bethlehem

A series of Church School institutes are being held this week in the diocese of Bethlehem, meeting at St. Clair, Reading, Bethlehem, Kingston, Montrose, Scranton and Sayre on successive days. The leaders in each instance are Miss Charlotte C. Tompkins, National Council's field secretary on religious education, and Archdeacon Diller.

* * *

Young People Meet in Texas

Bishop Quin was the headliner when the young people of the diocese of Texas met November 4-6 to consider "Youth Seeks a World Christian Community." Other leaders at the conference were Miss Lynette Giesecke, director of religious education; Archdeacon Charles A. Sumners; the Rev. Thomas N. Carruthers and the Rev. James P. DeWolfe.

* * *

Cambridge Parish Honors Former Rector

Christ Church, Cambridge, Mass., recently honored the Rev. Basil King, rector from 1892 to 1900, in the dedication of communion silver. Miss Josephine Blumstead, president of the parish altar guild who is known to thousands of Church people as a director of the Wellesley Conference, tells of the work of this clergyman who became a famous author after resigning his rectorship because of

illness. She writes: "It was at the time when he was facing continued ill health and probable blindness that he wrote *The Conquest of Fear*, a book that has been a strength and comfort to many; this was followed by *Faith and Success*, *The Seven Torches of Character*, and others. He was, however, best known as a novelist, *The Inner Shrine* being one of the 'best sellers' of the day."

* * *

Churchman Speaks on Housing

The city council of Cincinnati has been bothered by the question of housing. Developments subsidized by the government, many contend, tend to hurt private industry. Others feel that radical steps are neces-

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sary if the housing problem is ever to be solved. Churchman Charles P. Taft, whose brother is at present seeking election as the Republican candidate for Senator, quotes a leading real estate man as having said that private business simply cannot build houses to rent under \$30 a month. Mr. Taft then declared that "fully fifty per cent of our people cannot pay more than that. If we keep our public building rents down and permit only those with low incomes to live in them, how do we compete with private enterprise which can only build for higher incomes?" New plans of the housing authority of the city will be thoroughly aired at the meeting of the council of churches at the November meeting, devoted almost exclusively to this subject.

* * *

Student Leader in Boston

The Rev. Charles H. Cadigan, student pastor at Amherst College, was the speaker at the first seminar for students to be held this fall at Trinity Church, Boston. The parish, in the center of student life, carries on a full program for college and other students throughout the academic year.

* * *

Religion a Problem for the Home

Students in a public school in Cleveland were asked in a questionnaire to state problems they would like to have discussed in a new course being planned. Religious training, the children maintained, was a home problem and not one to be dealt with in schools. Health, domestic science, marital relationships, manners and courtesy and sex were matters they wanted to have discussed in the new course.

NEW BISHOPS ARE ELECTED BY THE HOUSE OF BISHOPS

(Continued from page 8)

Closing minutes: Bishop Quin, following the lead of THE WITNESS, proposed action on clergy unemployment . . . a commission is to be appointed to deal with the matter. . .

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Dean Blankingship cabled his acceptance as bishop of Cuba. . . Bishop Brown, in Memphis, the financial center of King Cotton, remarked that the chief munition with which we are aiding Japan to war upon China is cotton. . . Bishop Davis proposed discussion groups in each diocese with Presbyterian ministers and laymen. . . Bishop Mitchell the First announced that the meeting of the

Bishops would not raise the level of Memphis spiritual life for half a century, but it will register a little more hope of life in the patient. . . After the benediction some of the bishops departed for joy rides into the surrounding country; others, having seen cotton fields for the first time, returned to their dioceses to be expert lecturers on the sharecropper problem.

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 12th 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.
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 Saint's 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.
Neonday 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.

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Rev. Frederic F. Bush, Dean's Assistant
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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

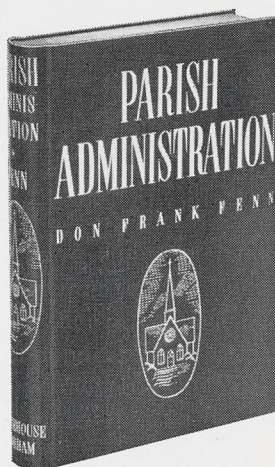
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Thursdays: 7:30 A.M.

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