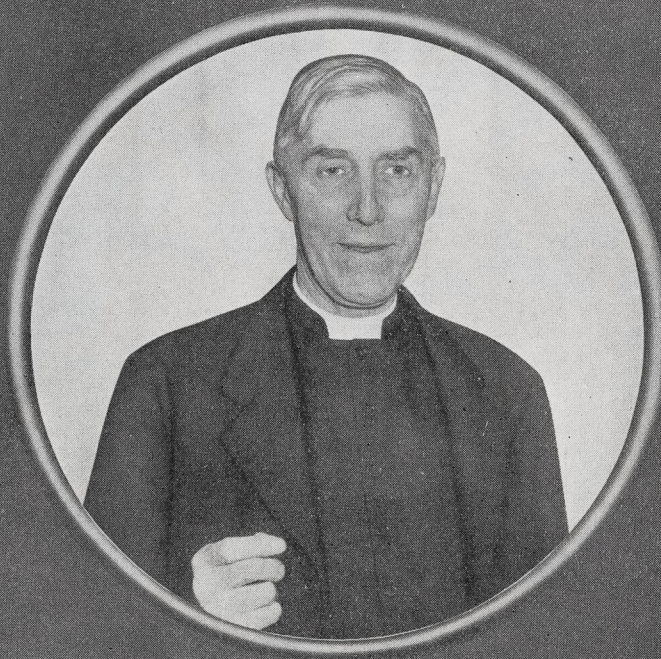


January 18, 1940
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THE WITNESS



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A CHURCH PERIODICAL**

—THE PRESIDING BISHOP

ON BEING AN EDITOR by JOHNSON

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CLERGY NOTES

ARLIN, W. AUBREY, was instituted rector at Hammondsport, N. Y., on January 11th by Bishop Reinheimer.

CARPENTER, JERRY E., was ordained priest on December 20th at St. Paul's, Bellevue, Ohio, by Bishop Beverley D. Tucker.

COLDREN, CHARLES M., JR., was ordained priest on December 19th at St. John's, York, Pa., by Bishop Brown.

CONE, L. H., was instituted rector of Trinity Church, Monroe, Michigan, on January 7th by Bishop Creighton.

COWDERY, ARTHUR R., was instituted rector of St. Thomas', Rochester, N. Y., on January 7th by Bishop Reinheimer.

COX, J. PERRY, former curate at Calvary, Summit, N. J., has been placed in charge of St. James', Mansfield; St. Luke's, Blossburg; Trinity, Antrim; Christ Church, Arnot, and St. Joseph's, Mount Pleasant, all in the diocese of Harrisburg. Residence is at Mansfield.

DUNLAP, E. S., has been elected executive secretary of the council of the diocese of Washington.

GALE, WALTER W., formerly rector of St. Martin's, Marcus Hook, Pa., is now an assistant at St. Thomas's, Washington, D.C.

GRASER, GORDON L., formerly rector of Emmanuel, Washington, D.C., has accepted the rectorship of Holy Trinity, Melbourne, Florida.

GRAMBS, GEORGE L., formerly rector of St. Peter's, Clifton, N. J., has accepted the rectorship of Trinity, Bayonne, New Jersey.

HEAD, ALBERT H., was instituted rector at Penn Yan, N. Y., on January 18th by Bishop Reinheimer.

JACOBSON, JAMES H., formerly of Wilton, Conn., has accepted appointment as pastor to Episcopal students at the University of Pennsylvania.

KNOX, JOHN EVANS, was ordained priest on December 19th at Trinity, Findlay, Ohio, by Bishop Beverley D. Tucker.

KUNKEL, RICHARD L., was ordained priest by Bishop Brown on December 12 at St. John's, Carlisle, Pa.

MEYERS, F. RICKSFORD, was instituted rector of St. Matthew's, Detroit, on January 7th by Bishop Creighton.

PLUMB, ROBERT J., formerly the rector of Trinity, Branford, Conn., has accepted the rectorship of St. Mark's, Washington, D.C.

SHAFFER, FRANK LESTER, was ordained priest on December 21st at the Church of Our Saviour, Akron, Ohio, by Bishop Beverley D. Tucker.

(Continued on page 15)

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A National Paper of the Episcopal Church

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WILLIAM P. LADD
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ON BEING AN EDITOR

By

BISHOP JOHNSON

FOR twenty-three years I have written editorials for THE WITNESS, and this being Church Press Week is a good time to say something about it. My memory recalls the group of clergy who met at the St. Louis convention to discuss the issuing of a Church paper which should be a forum in which all sides of all questions could be discussed providing the writer had the courage to sign his name to the article. It was not to be a party organ but rather a cross section of all viewpoints to be found in the Church. It was also to be published at a price which would put it in the reach of all.

Most of those who were responsible for its existence have passed away. Francis White, James Wise, George Atwood and John Sage were among those who helped in its inception. It has been an interesting experiment. We have learned that Episcopalians are the most intelligent and the most illiterate group of Christians in the United States. I say this not because they do not subscribe to THE WITNESS, but because no national paper appeals to them—we have a million and a half members and I question whether the Living Church, the Churchman, the Southern Churchman and THE WITNESS enter more than twenty thousand different homes, when you take into consideration the duplicates that are read by one subscriber. We are told that none of these papers are sufficiently interesting to secure the interest of people. The truth is deeper than that. If that were all the difficulty, the demand would create the supply.

The fact is that the average Churchman is interested in his parish affairs, mildly aware that he belongs to a diocese and quite indifferent as to what goes on in the nation at large. Moreover if he is high, he seeks high literature; if he is low,

he wants to read nothing high; if he is broad, he wants to browse on liberal things; and if he is without connections, he wants to be let alone. The right wing is more interested in what the Roman Church does than he is in Virginia, and the left wing is more concerned with evangelical denominations than he is with Milwaukee. Whereas the large center is concerned with none of these things. In any case a concordat with Rome or with Congregationalists would arouse more excitement than a concordat within the household.

Truly things are better than they used to be when high and low each had its own missionary society.

Church editors might well say "We have piped unto you and ye have not danced; we have mourned unto you and ye have not lamented." Perhaps some genius will arise whose music will be acceptable to the whole group. One of the reasons why the American people are as they are is to be found in the experience of St. Paul when he preached at Athens. He was heard because he brought a strange doctrine "for the Athenians spent their time in nothing else but either to hear or to tell some new thing." As soon as religion became stable, they lost interest therein.

The Church depends for its growth on its power to attract those who are weary of partisan bias and cocksure cults. There are so many new things that they are bewildering and the weary traveller is glad for a place to rest. The United States is a place where zeal and partisanship meet together and politics and religion have kissed each other. Where there are 212 interpretations of the gospel, all of which are infallibly correct, one naturally seeks peace and contentment in the historic faith. But the result is that our people find their rest in peace and quietness.

If you are a Republican or a Democrat you can work up zeal but you take it for granted that you are an American and merely growl at your taxes and salute the flag. We want liberty that costs us nothing and peace that is apt to be stagnation.

It is refreshing to find those who are patriotic rather than partizan and who find, in Church and state, room for all parties; who love their household and do not find those who agree to be disagreeable. If people would only be as enthusiastic over the whole truth as they are over partial truths. But our Lord was conscious of this human deficiency when He said "Because I tell you the truth therefore you will not believe me." People get excited over half truths, but the whole truth is too large for their receptacles. As has been wisely said, "Our preachers overestimate the information of their congregation and underestimate its intelligence."

A word of commendation should be said to the ten thousands who constitute our WITNESS family. It is this group that has given us the courage to go on in our endeavor to provide a forum in which men can think out loud and at the same time be loyal to the faith. The words of encouragement from a subscriber more than repays us for the toil involved. It is good to know that occasionally the nail is hit.

Prayer Book Inter-Leaves

BAPTISTERIES

THE baptistery was the only room in the church house at Dura which had frescoes upon its walls. That was no accident. In the Church architecture of the early period baptisteries were always a special feature. At Emmaus, in the church recently excavated by the French Dominicans, a church almost as old as Dura (it may date from 250 A.D.) there was an elaborate baptistery. When the Emperor Constantine won his victory at the Milvian bridge and issued the so-called Edict of Milan favoring the Christians, his wife Fausta presented the Lateran palace at Rome to the Roman bishop for a residence and cathedral, and the palace bath was converted into a baptistery. And when the Emperor tore down the palace and built the great St. John Lateran basilica on its site, he reconstructed the baptistery in basilican style, to become, what it still is, the most famous baptistery of the Western world. At Ravenna there are two beautiful baptisteries, one of which belonged to the Orthodox, the other to the Arians in the

fifth century. In various cities of Italy baptisteries continued to be built throughout the middle ages. Travellers will recall those at Pisa and Siena, and perhaps especially the baptistery across the way from the cathedral in Florence, with its bronze doors by Ghiberti which Michael Angelo declared were worthy to be the gates of Paradise. In France few baptisteries were built after the early period; and none survives in England, though a circular Norman building at Canterbury cathedral is called the baptistery. But in Germany there are a number of medieval baptisteries such for example as the one adjoining the archiepiscopal cathedral at Trier, a beautiful circular Gothic building—most baptisteries were circular—which now serves as the parish Church of our Lady.

Baptisteries, whether they were rooms as at Dura, or independent structures as at Rome and Ravenna, always stood apart from the space devoted to worship. Why? To answer that question we must recall that the Graeco-Roman world into which the Church came was a world inhabited—so everybody believed—by innumerable devils. A horror of devils hung over the ancients somewhat as a horror of germs does over many moderns. Christians believed that devils were the instigators of polytheism, and that the idol-worshipping pagan was especially under their spell. If such a one were converted to the Christian faith he could not receive Holy Baptism until after a period of scrutiny, instruction, and the exorcism of devils, extending over two or even three years. During that time he might attend church but he must stand near the door along with the penitents and the epileptics (also possessed with devils) and with them must leave after the preliminary readings and prayers. Had he been admitted to the Holy Mysteries he would have contaminated the Holy Church and might have driven away the Holy Ghost. As Easter, the time of baptism, drew near, exorcisms increased. A theory gained currency in the third century that even the baptismal water needed exorcism. And various new methods of exorcism—breathing, salt, oil, spittle, blessed bread—found their way into the baptismal service. It is obvious that the baptistery, where these ceremonies were carried on and baptism itself administered, was a sort of isolation ward. That is why it was kept separate from the church, and why the place of the font in our churches is near the door.

There were, of course, other and better reasons for baptisteries. These must go over to next

time. Meanwhile we may well ask ourselves if we are better off for having lost this primitive baptismal discipline. We may smile at exorcism and salt, but the Church of that early period did actually overcome paganism. How far are we getting with our easy-going ideas about baptism and Church membership?

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem St., New Haven, Connecticut, to whom questions and suggestions can be sent.

Talking It Over

By

WILLIAM B. SPOFFORD

THE CLERGY NOTES this week carries a little item in six point type about the ordination as a deacon of Philip Shutt. It was over twenty years ago that I migrated to Chicago with my wife and six months' old daughter to take charge of a mission church, without salary. Two or three youthful parsons, recently out of seminary, thought that the proper way to run a parish was to join forces, each working during the day at some job and serving the Church without pay. I led the procession. There being no rectory and apartments being next to impossible to rent because of the war days, we doubled up for a time with Mr. Frank Clarke, printer, who published THE WITNESS and who was a vestryman of the parish I served. It was during these early weeks in Chicago that the Rev. Charles Shutt died. He was the managing editor of the paper and the father of this lad, then a baby, who was ordained last week. The doctor called it flu, and doubtless it was, but I have always had a hunch that working from early morn to late night in a drafty print shop was a contributing factor. He was determined to put over the new paper, and did as much as any man. Bishop Johnson came on for the funeral, very much up in the air about what to do with THE WITNESS. Clarke told him to see Spofford. We went into a huddle in the study of Charles Herbert Young, then a Chicago rector, and he asked me to become the managing editor. I told him that I was not interested; that I considered the paper a pretty lousy one in the first place, and besides I had a job. I was at the time driving a truck for Mr. John Allen, a Churchman who in recent years has been the president of the Laymen's Club of the diocese. Later I became the labor manager for a manufacturing concern. But the Bishop said, "Well get out the next two or three issues until I can find someone for the job." Whether he ever

tried to find anyone I don't know—I have never asked him. All I know is that I have been responsible for the managing of the paper ever since. For four years I ran a parish, I worked during the day as a labor manager in a factory employing 1,800 people, and in the evening my wife and I would sprawl out on the floor of our little apartment and paste the dummy. I got paid \$125 a month for my job as a labor manager; the other two jobs were Church jobs for which I received no pay, on principle.

TWENTY YEARS have passed since then and a lot of things have happened to THE WITNESS, and I guess to my principles too. Most of those originally connected with the paper as associates have died. But there are two men, one Bishop Johnson and the other Bishop Wilson who joined us soon after the paper got under way, that I have been hearing from every week for twenty years. It is a relationship which I prize the more because of the marvel of it. Bishop Johnson was once asked: "How in the world can you stand Spofford and his crackpot ideas?" And the Bishop is said to have replied, "We get along because we keep a thousand miles apart." But this is not the reason. It is because Bishop Johnson, unique man that he is, meant it when he said twenty-three years ago when the paper was founded: "The Church needs a paper which is a forum in which all sides of all questions can be discussed, providing the writer has the courage to sign his name to the article; published at a price within the reach of all." My name has been signed to many articles expressing opinions with which Bishop Johnson has violently disagreed. I think he has looked at me on occasions as though to say, "Too bad; too bad," but never once in the years of our partnership has he as much as hinted that I did not have perfect freedom to express myself. The same goes for Bishop Wilson—I cannot recall ever receiving a note from him criticising me for anything I wrote in THE WITNESS. And I would like to say that I do not believe such a relationship is possible outside the Church. I serve on a good many committees, many of them of the so-called liberal variety where the members pride themselves on their breadth and tolerance. I speak therefore from experience when I say that they are narrow-minded bigots compared with these men who really believe in the liberty of the sons of God.

I DON'T SUPPOSE we have done so well with THE WITNESS. We have expressed opinion honestly, allowing each other perfect freedom. We

have brought out the best paper we could without forsaking the original plan of publishing a paper within reach of all. As circulations go on religious journals I suppose we haven't anything to complain about. Nevertheless what Bishop Johnson says this week is perfectly true—all the papers of the Church combined reach a small part of the Church membership. The Presiding Bishop and his associates recognize this fact by setting aside this week as Church Press Week. We cooperate with the undertaking by offering several suggestions that are found on page eleven. Whether anything will happen remains to be seen. Whether anything does or not, I mean to plug along, thankful for a group of faithful subscribers and for that accident of life—providence is perhaps a better word—that threw my lot in with Bishop Johnson, Bishop Wilson, Frank Clarke and the others with whom I have been associated in bringing out this paper, and for that larger group of Christian men and women—donors and advertisers—who have been responsible for sustaining it.

Innocence Abroad

IN TALKING with a man who has had some rather startling experiences with a lie detector (his task was that of an investigator for the government, and he was very enthusiastic over a new instrument which he had just seen) he said, "you know we fellows have more lies told to us in the course of our job than anybody else in the world." I promptly replied, "except the clergymen." "Why should anyone lie to you?" he asked. "I do not know, except that they think we do not have enough sense (worldly sense) to know the difference."

Of all the difficult things in life, the hardest one for me to bear is to accept that reflection on my intelligence which I feel when some one blandly lies to me, and I know it, and they in turn look as if they did not think I had sense enough to *know* it. It is not the lie but being taken for a fool or an idiot which gets you.

An every-day experience is wondering why the doctors and the druggists, nurses and all who have to be with the sick, can possibly survive the strenuous life they have to live. They had two days' work in one, judging by the number of people who told me of being sick over Sunday. Then when I met the Doctor, who should have been in Church and was not, I was not surprised but refreshed when he said, "*Parson*, I went

fishing yesterday." I like the Doctor: he at least did not take me for a fool.

Then, there is the woman who says, "I wish you would do something to interest my husband in the Church. I have prayed for the day when something would awaken his interest. If you would just find a way." Well, I have not lost my faith in prayer as a result of that one, because I saw the poor suffering husband dressed up in "soup and fish" at a reception, ready but not daring to revolt. I knew she could have made him take the sermon last Sunday and like it if she had been interested enough to come home at a decent hour Saturday night.

Then there is, "I did so want to see you when I was sick, but you never came near me." That, of course, is intended to put the *Parson* in his place, or perhaps to justify the failure to pay last year's pledge. But just as he begins to feel humiliated by his failure to note her absence or sickness, he remembers that he has not seen her since Easter time, and slyly asks how long she was sick, and suggests that the telephone still works.

Then there is the call on a person who has not been in Church in a long while, who assures you he is certainly going to attend. You smile and say "how nice." (there are no Parsons from Missouri).

There is, too, the person who "loves the Church;" it "means so much to me." Of course you know there are people who love the Church, but you also know from experience that they show it and do not talk about it. The tactful clergyman must look as if he believed it—which is hard.

Then there is the man or woman who will accept a task and never turn a hand after accepting it. Sometimes the *Parson* knows when they accept that they do not mean it. But when later on he is informed that "I lost interest because there was nothing I could do," or "I never was called on to help in any way," all the *Parson* can do is to look innocent and hum, "O Mother dear Jerusalem" and something about "Endless Sabbaths."

These are only the very common ones of ordinary experience. But the *Parson* is refreshed by his contact with the children. They have no pretense, no pride; they confess without a sense of chagrin that they have no Prayer Book or Bible in the house; that the family does not get up on Sunday morning; or even that Mother does not like the rector, and was home when he called but

would not let him in; or that daddy says the Church is run by a clique.

After all the *Parson* should not have a memory any how; and when, to top it all off, some one tells him "that was a wonderful sermon on Sunday morning," he ought not to be so skeptical as to ask "were you there?" but if he is wise he will look pleased, and quickly remember not to say what the psalmist said in his haste—(116).—THE POOR PARSON.

Let's Know

By

BISHOP WILSON

FUNERALS

A LITTLE while ago I read an article written by a minister about funerals, especially country funerals. He tells of the first one he had to conduct and the horror of it. He describes the dramatized sorrow, the mournful music, the endless obituary, the shuffling procession to "view the remains," and the painful sermon he was expected to preach. It was too much for him and he began the slow process of teaching the people something better.

Established custom is always hard to break. When it comes to funerals it is more than difficult. In the first place, one must contend with family pride. Some people think that respect for their dead can only be shown by a public exhibition of grief. There is also a sense of mild competition—this one's funeral must be just as lavish as the neighbor's who died a few months ago. In some communities a funeral is a major social event and the bereaved family must measure up to their social obligations to the friends who flock in. A strangely hysterical improvidence seizes upon some people in sorrow. Undertakers have told me of widows who were desperately in need but insisted on spending all of a husband's insurance on a costly burial because "the money really belonged to him." Thus a couple of hours of agony may be endured with stolid fortitude by the visitors and with real or assumed anguish by the mourners.

Really it is rather terrible. The writer of this article tells how he gradually omitted the procession of viewers of remains, reduced the mournful dirges, abolished the obituaries, toned down the long prayers, and shortened the funeral sermons. Thus far it was all to the good—but in the end he seemed to miss the real point completely. He

says the only reason for a funeral is "to offer help and comfort to those who mourn".

Certainly the Church teaches us something more than that. Human life is a sacrament—an immortal soul expressing itself thru a material body. When death separates the one from the other, the body is reverently laid away, not as a cast-off garment but as the sacramental instrument thru the life we loved used to function. But far more important, the life itself, the immortal soul, is commended to God on the lifting wings of our prayers. At a funeral we come together to do something for the person who has died. Gruesome obsequies are out of place not merely because they harrow the feelings of the audience but because they are unworthy of the released soul who is entering the freer life of God's Paradise. The most important person at a funeral is the one who has died—not the mourners.

I wonder how many of us Episcopalians realize what a protection we have in the Prayer Book? That Burial Office—simple, dignified, reverent—shields us from the extravagances of super-emotional people, whether it be the minister himself, inquisitive friends, or solicitous relatives. The Church officiates. Already the Church has been leading that person toward God thru Baptism, Confirmation, the Holy Communion. Now it ushers him thru the gate of death into God's eternal Presence. He is still in the Church—the communion of saints binds together those who are in the Church in this world with those of the same Church in the world beyond. This friend of ours has gone upstairs in God's house. In the Burial Office the Church bears witness to this and lends its help to the spiritual transition. Let the Church bury the dead in its own accustomed way and the unpleasant features of a funeral will vanish.

The Proud Dobsons

"AT MY usual charges," said old Doctor Buxton, "the Dobsons would have owed me twenty dollars for attending their child but, as little Polly was rather a pet of mine and I knew that the Dobsons were having a hard time of it, I told them that they didn't owe me anything. With icy dignity, they refused my proffered friendliness and insisted that I send my bill, which I did—for ten dollars. The Dobsons are proud people and feel better to owe me ten dollars, which they probably will never pay, than gratitude."—THE CHURCHMOUSE.

EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Edited by W. B. SPOFFORD

What is the attitude of Christian groups in the warring nations? It is a question frequently asked and the Information Service of the Federal Council of Churches now comes up with this answer which they say comes from a confidential and trustworthy source.

It is in France that one "feels" the war most. There are few men students remaining in Paris connected with the Student Christian Movement. It is estimated that nearly three-fourths of the Protestants in Paris are either in the army or have been evacuated. The evacuation of about 150,000 Alsatian Protestants into sections where there are almost no Protestant churches creates a serious problem of religious ministration. The French Christians have had little difficulty in reconciling the war with their moral judgment. A young Christian Youth leader said: "A year ago we suffered in our consciences; today we suffer only in our hearts." Jacques Maritain, widely-known neo-Thomist writer, says the war is not a Holy War but it is a "just war." There are very few conscientious objectors. The danger is apparent that the memory of 1870 and 1914 is so strong in French minds that in the event of victory it will be difficult to dispel the idea that Germany should be carved up into smaller states.

In Britain pacifism is stronger than in France and one is impressed that the "ideological pacifism" which has been cultivated for many years is now making it very hard for Christians to square themselves with what they recognize to be a practical necessity.

Some younger Christians are suspicious that the government's aims are less pure than it maintains. For most Christians the difficulty is one of obeying what they think to be a moral mandate but which requires action which they cannot characterize as Christian. A sententious comment sums up this attitude: "Let's keep God out of this dirty, hideous, mechanized campaign of bloodshed." And, again: "We must fight this war, but it is a dirty business. And if any Bishop tells us that this is a Christian thing, then let's at least string up the Bishop." The idea of a federal union seems to be gaining ground.

In Germany the tension in the Christian conscience is very strong. The Deutsche Christen Movement, the Nazified wing of Protestant Christianity, has no difficulty. One



BISHOP CREIGHTON
To Be Instituted Diocesan

of that group has utilized the parable of the Good Samaritan, comparing Poland to the man who fell among thieves, France and England to the priest and the Levite, and Germany to the Good Samaritan. However, there are many Christians who feel strongly the bond of *Una Sancta* and yet are impelled by the demand for spiritual solidarity with their countrymen to support the war. The size and influence of this group is likely to be underestimated by people outside Germany. With these Christians the present situation is apocalyptic. It is an hour of judgment and can only bring the severest tension and suffering.

* * *

The Boys and Girls Plan to Get Around

Missionary Bishops, missionaries, National Council officers, and others who tell the story of the Church's Program in parishes all through the country, according to a report of the Speakers Bureau for January, filled 520 engagements in 43 dioceses, and those who filled local itineraries totaled 909 itinerary days in 53 dioceses.

* * *

Statement Supporting Proposed Concordat

On January 10th Presbyterian Henry Sloane Coffin and Episcopalian Frederick C. Grant, both of the Union Seminary faculty, talked to close to a hundred Episcopal vestrymen and Presbyterian trustees on the proposed Concordat. Following this dinner meeting a statement was released by Mr. Charles C. Burlingham, senior warden of St. George's, where the meeting was held, and Judge August N. Hand, senior warden of

Grace Church, stating that "We view this attempt for organic union by the Presbyterian and Episcopal Churches as one of the most important and significant ventures of our time and we look forward to the day when the union between the two churches will be completed."

* * *

Presiding Bishop in Washington

Presiding Bishop Tucker was the speaker at the annual meeting of the Auxiliary of the diocese of Washington, meeting at the Epiphany on January 2nd. The women pledged \$2,000 for the Program of the National Council, an increase of \$800 over 1939.

* * *

Maryland Parish to Celebrate

St. Paul's, Centreville, Maryland, founded in 1640, which is a long time ago in any country, is to have three days of celebration to mark its Ter-Centenary. There is to be a corporate communion of the parish on St. Paul's Day; an anniversary dinner on the 27th and a service on the 28th at which the Rev. James A. Mitchell, rector of St. Paul's, Englewood, N. J., whose father was once rector of the parish, is to preach. The Rev. Thomas Donaldson is the present rector.

* * *

Increase in F.O.R. Membership

The Fellowship of Reconciliation, pacifist organization of which the Rev. John Nevin Sayre is director, announces that its membership is now over 10,000—an increase of 1,888 during 1939. Over 140 conferences in different parts of the country were held last year.

* * *

Corporate Communion In Cleveland

Announcement is made that the CLID, one of the organizations sponsoring the Cleveland conference to be held next week, is to have a corporate communion on the morning of January 24th. Announcement as to time and place will be made at the conference. It is also announced that the mass meeting on the evening of the 23rd and the dinner on the 24th will both be broadcast and those unable to attend are asked to watch their local papers for announcements of time and stations.

* * *

Clergy Conference at Berkeley

The mid-winter conference of clergy is to be held at the Berkeley Divinity School, New Haven, Conn., January 23 and 24. Speakers are to be the Rev. A. S. Nash of England;

Bishop Henry Daniels of Montana; Prof. Luccock of Yale; Miss Chase of Yale Museum of Fine Arts and Dean Ladd.

* * *

Looking Toward Union in Cincinnati

The Rev. Howard Robbins of General Seminary was the speaker at a meeting of Presbyterian and Episcopalian clergy, held in Cincinnati on January 8th. There was discussion of the proposals offered for closer cooperation between the two Churches, looking to eventual organic union.

* * *

Student To Go To Puerto Rico

Ralph K. Webster, just graduated from Hobart College, is to go to Puerto Rico for eight months as a lay missionary, sent by the diocese of Rochester.

* * *

Pittsburgh Rector Dies

The Rev. Frank Orr Johnson, for twenty-six years the rector of Christ Church, Pittsburgh, died of a heart attack on January 9th. He was sixty-six years old.

* * *

General Seminary Alumni Meet

Professor Frederick A. Pottle of Yale and Dean Fosbroke of General were the speakers at the mid-winter reunion of General alumni, held January 17th.

* * *

Children in Democracy at the White House

A conference on "Children in Democracy" is to be held at the White House, January 18-20, with 600 persons invited to attend, representing every type of philanthropic and religious activity. Episcopalians on the program include the President of the United States, Mrs. Eleanor Roosevelt and Miss Frances Perkins. The Episcopal Church is sending the Rev. Almon R. Pepper, secretary of the department of social service.

* * *

College Pastors Meet in Washington

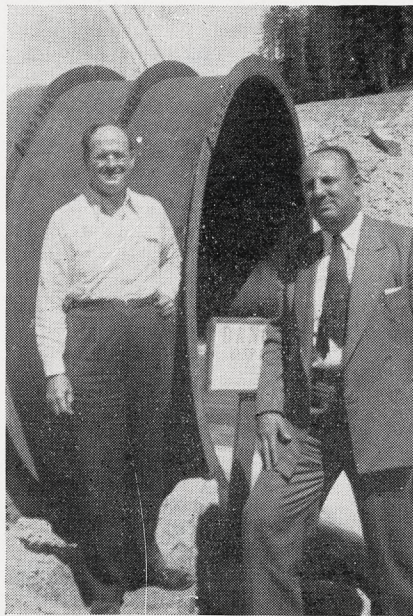
Twenty-five college pastors to Episcopal students met at the College of Preachers, Washington, January 1-5, to discuss their common tasks.

* * *

Clarence W. Whitmore Dies

The Rev. Clarence W. Whitmore, liberal clergyman of Maryland, died last week in his 57th year. He was always a fighter for the under-dog and twelve years ago was forced out of his rectorship at Leonardtown because of his criticism of the executions of Sacco and Vanzetti. He was

Off-Moments



This is not a war scene. It is merely Canon Rankin Barnes of San Diego and Bakerfield's Bill Patrick, dean of San Joaquin's Camp Sierra Conference, on a visit to Huntington Lake, California.

also a battler for the unemployed and was the founder and first president of the People's Unemployment League. The papers which were quick to take cracks at him when he was under fire paid him glowing tributes upon his death. Oh death, where is thy sting?

* * *

Maverick Praised by Preachers

Mayor Maury Maverick, acquitted recently of charges of having paid the poll taxes of voters in San Antonio, was praised by a resolution passed recently by the General Pastors' Association of the city. They pointed out particularly that during his regime the police department has effected such valued reforms as to call forth public approval. Mr. Maverick is an Episcopalian and has been nominated to the national committee of the CLID, on which a vote is now being taken.

* * *

Taking a Poke at Fletcher

The Rev. Edward L. Curran, Roman Catholic editor, visited Cincinnati recently and singled out three Cincinnati citizens for attack. One of these was the Rev. Joseph Fletcher, director of the Graduate School of Applied Religion, who is to be a leader at the forthcoming Emergency Conference in Cleveland. He criticized Fletcher particularly for par-

ticipating in broadcasts sponsored by the American League for Peace and Democracy. All of which prompted the local correspondent of the Christian Century to write: "For Father Curran, a stranger, to come into this city and criticize three of its highly esteemed citizens seems poor taste."

* * *

No Religious Questions in 1940 Census

The federal government has ruled against asking citizens about their religious affiliations in the 1940 census. Pressure is said to have been brought to bear to include a query as to belief in God, but the government has decided that it is none of their business.

* * *

Bishop Takes Part in Installing of Rabbi

Bishop Fred Ingle of Colorado, along with other church leaders of Denver, took part in the installation of Abraham L. Feinberg as Rabbi of Temple Emanuel, largest synagogue in the city.

* * *

Church Women Lead in China Relief

Miss Mary Johnston of Glendale and Mrs. Charles P. Taft of Cincinnati, Episcopalians, were the chairmen of a dinner held recently in Cincinnati to raise funds for China relief. There were over 900 persons present with a collection of about \$9,000. The headliner was the Chinese ambassador to the United States, Dr. Hu Shih.

* * *

Layman Praises Church Press Week

Charles G. Weaver, Churchman-publisher of eleven newspapers on Long Island, commends the Presiding Bishop for setting aside a week for the promotion of the circulations of the Church papers. He says: "With everyone, from distillers and temperance fanatics to the sellers of good and poor merchandise, expending vast sums annually to employ up to date publicity methods, the Church, with the greatest story in the world to tell, is content to relegate its propaganda efforts to fifth-rate consideration. It spends much on its hospitals, its social work, its missionaries and its parishes and lets its publicity take the hindmost place. The messages from our pulpits are insufficient. Few laymen attend Church regularly and many of those who do, feel the need of more help. The Church papers can supply this demand. There is a real demand for articles discussing the Churchman's place in this industrial, transitory, civilization; the practical application of Christian principles to contemporary social problems and in our daily lives; and Christian leadership as exemplified by

our Bishops and other clergy. The Church Press should supplement the work of the pulpit, reaching out to those who do not hear the voices in the pulpit and keeping fresh in the minds of all Episcopalians the eternal validity of Christian doctrine.

"The Church Press needs and deserves the active interest and support of every clergyman, and they should be glad to help the Press to set forth the work of the Church in human interest terms."

* * *

Bishop Creighton to Be Installed

A feature of the convention of the diocese of Michigan, meeting January 31st at St. Paul's Cathedral, Detroit, is to be the installation of Bishop Creighton as Bishop of the diocese. He is to be installed by Bishop Page, whose resignation was accepted at the recent meeting of the House of Bishops. Miss Eva D. Corey of Massachusetts, a member of the National Council, is to be the headliner at the annual meeting of the Auxiliary, meeting at the same time.

* * *

Church Leaders Meet Together

Some time ago a service was held in St. Paul's Cathedral, Detroit, to which Episcopalians and Presbyterians were invited and in which the clergy of both churches took part. A similar service was held on January 14th at the First Presbyterian Church of Detroit.

* * *

Diocese Disagrees With National Council

The executive board of the diocese of Southwestern Virginia at a recent meeting went on record as opposing the action of the National Council on the matter of including lay employees of the Church under the Federal Social Security Act. They thus agree with a minority report that was submitted at the last Council meeting, signed by Bishop Davis of Western New York and Mr. Brad-

ford Locke, executive vice-president of the Church Pension Fund. The reasons given for the action are that it tends to break down the principal of the separation of Church and state and is also an opening wedge for governmental regulation of Churches. Like the minority report to the Council, the diocesan board also contends that it is a matter to be dealt with in General Convention rather than by the National Council. The resolution suggests that dioceses should be encouraged to establish their own security systems for lay employees and declares that several dioceses already have done so.

* * *

Robber Cracks the Church Safe

Long after worshippers had left the Christmas Eve service at St. Paul's, Savannah, Ga., expert robbers entered, picked several locks in fine fashion and cracked a safe. Money belonging to several parish projects was taken and also a gold pix belonging to Rector David Peebles.

* * *

Nineteen Years of Broadcasting

A special Church service went over the air on December 31st from Calvary Church, Pittsburgh, marking the completion of nineteen years of the broadcasting of Church services. It was at Calvary on January 2, 1921, that the first service was broadcast over KDKA, and a large bronze tablet now marks the event. The Rev. E. J. Van Etten, who was the speaker at the service in 1921 was on the air at this service the

other day. He spoke of television as an added radio development, to be perfected in the near future, but said that listening, and even seeing, over the radio could never be a substitute for worship in church.

* * *

Bishop Gardner Visits the Coast

Bishop Wallace J. Gardner of New Jersey spent the holidays on the Pacific Coast where he and his sisters spent Christmas day at his brother's home in San Francisco—the first time they have been united on Christmas for thirty-five years.

* * *

Russell Hubbard to Represent Institute

The Rev. Russell S. Hubbard, rector of St. Martin's, Providence, has been appointed a representative of the American Church Institute for Negroes. It will be his job to keep Rhode Island informed of the work of this important Church agency.

* * *

Forums in Diocese of Newark

A series of forums are offered this winter on social topics at Grace Church, Orange, New Jersey, sponsored by the diocesan board of religious education. Here are a few of the subjects: "What are Christians going to do about Church and Democracy?" "What should be the relationship of the Church to the state?" "What attitude should the Church take toward labor?" "What place has the Church in the world

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community." Among the speakers will be Professor T. M. Greene of Princeton; the Rev. Morgan Noyes of the Montclair Presbyterian Church; Mr. Fred Hewitt, editor of the Machinists magazine, and the Rev. Henry Smith Leiper, secretary of the Universal Christian Council for Life and Work.

* * *

Presiding Bishop Visits New Jersey

Presiding Bishop Tucker was the headliner at the annual meeting of the Auxiliary of New Jersey, meeting January 10th at Trinity Cathedral, Trenton. He was introduced by the retired Bishop of the Diocese, Bishop Paul Matthews, with Bishop Gardner the celebrant at a service which opened the meeting. . . . On the 23rd the Church Mission of Help of the diocese is to celebrate its 20th anniversary, with Bishop Matthews the speaker in the morning and the Rev. John Talbot Ward, Dr. Ellen C. Potter and Dr. Miriam Van Waters the speakers in the afternoon.

* * *

John Crocker Addresses Church Club

The Rev. John Crocker, Episcopal Chaplain at Princeton and the Headmaster-elect of Groton School, and Professor Carl W. Ackerman, dean of the Columbia University School of Journalism, were the headliners at the annual dinner of the Church Club of New York, held on the 11th.

* * *

Bishop Washburn Conducts a Mission

Bishop Benjamin Washburn of Newark held a teaching mission on successive Sunday evenings from November 26th through December 17th at Grace Church, Newark. It was for the parishes of the city and was attended by over 1,600 people representing 14 parishes.

* * *

Pageant At Detroit Cathedral

The annual Feast of Lights, a pageant picturizing the spread of the Christian Religion throughout the world, was held on January 7th at St. Paul's Cathedral, Detroit. When this service was first presented two years ago it was attended by three hundred; last year there were 750 present and this year over a thousand.

* * *

Church Training Center in Newark

A Church training center has been opened in Newark, with the first session held on the evening of January 10th. Professor Cuthbert A. Simpson of the General Seminary presented a course on the Old Testament; the Rev. Charles L. Gomph, rector of Grace Church, Newark, one

on the Life of our Lord; the Rev. Percy T. Olton, rector of St. James, Newark, one on the Prayer Book. The Rev. David K. Montgomery of Morristown presented a course on personal religion, and two courses were offered on teaching, one by the Rev. Allan Whatley of Union City and the other by Miss Sarah F. Baldwin, head of the primary department at St. James', Upper Montclair.

* * *

Pep in the Later Years

The Rev. J. E. Reilly, soon to be 77 years of age, became the rector of Grace Church, Hastings-on-Hudson, when he was seventy. During these few years he has dedicated four stained glass windows, installed a

new organ that is fully paid for, reduced the parish debt by \$12,000 out of parochial income, and last year the missionary quota, for the first time, was overpaid. He resigned recently but the vestry rejected the resignation and instead boosted his salary. Imagine!

* * *

Lloyd Craighill Nominated as Bishop

The December 1939 meeting of the House of Bishops of the Chung Hua Shung Kung Hui, held in Shanghai, considered a considerable number of changes in personnel, in addition to the previously announced nomination of the Rev. Lloyd R. Craighill of the diocese of Anking, to the House of Bishops in the United

HOW YOU CAN HELP

The Presiding Bishop asks the people of the Church to make a tremendous effort this week (January 14-21) to place Church publications in the hands of our people and to encourage them to subscribe.

THE WITNESS cooperates with this effort by making the following suggestions:

1. Send in Gift Subscriptions for your friends of the Episcopal Church at \$2 each.
2. Send in Gift Subscriptions for your friends of the other Churches, to receive the ONCE-A-MONTH NUMBER containing a Review of the News of All the Churches and an article by an Outstanding Non-Episcopalian. These subscriptions are but 50c a year.
3. Order a Bundle so that THE WITNESS may be on sale each Sunday at your church. The papers sell for 5c a copy; we bill quarterly at three cents a copy.
4. The Direct Mail Plan whereby you send a list of those to whom you wish to have the paper sent each week, directly to their homes. We bill quarterly at three cents a copy.
5. A Bundle for Lent Only, featuring the BIOGRAPHY OF THE CHURCH announced on the back page of this issue.

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States to succeed the Rt. Rev. Daniel Trumbull Huntington, who plans to resign as Bishop of Anking. This nomination will come before the meeting of the House of Bishops at Kansas City next fall. Mr. Craighill has been a missionary in China since 1915, and has been largely instrumental in the development of the two stations of the Church in Nanchang, capital of the Province of Kiangsi. Mr. Craighill was responsible for much of the executive work of the district in the summer and autumn of 1937 while Bishop Huntington was absent from the country.

* * *

Edith Balmford Appointed New Secretary of Mission of Help

Miss Edith Balmford of Weston, Connecticut, was appointed executive secretary of the Church Mission of Help on December 27th, and assumed her new duties on January 3rd. Miss Balmford has had wide experience with children and young people and in 1936-37 served as case supervisor of New York City for the Juvenile Aid Bureau. The Church Mission of Help will meet in New York, January 22, to consider plans for work under the new executive, and to hear the Rev. Arnold Nash, visiting English lecturer, who is chairman of the Moral Welfare Council of the Church of England.

* * *

New Jersey Church Gets Trust Fund

The heirs of George H. Helme, founder of St. George's Church, Helmetta, New Jersey, have set up an open trust fund starting with \$31,000 for the maintenance of the church.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles at drug stores, or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tenn.



The present donors are Mrs. George H. Helme, Mrs. Olivia Herbert and the Charles Strater estate. Others are expected to add to the trust later. This donation, with former benefactions of other members of the Helme family, brings the permanent endowment of the parish to just short of the \$100,000 mark. The Rev. S. Alston Wragg is rector of St. George's.

* * *

Shall It Be a Fight to the Finish?

The Archbishop of Canterbury and the Bishop of Chichester, Dr. G. K. A. Bell, do not agree on what is to be done about the war, if one may judge the matter solely by their New Year statements. On January first the Archbishop pleaded for self-restraint in the face of possible enemy provocation but also said:

"We must have the courage to persevere until the wrong that has

been on a vast scale inflicted on the world has been righted, until a just and durable peace has been obtained, and until at least a beginning is made of a better ordering of international life."

The Bishop of Chichester, writing in his own diocesan gazette, believes

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Three Great Needs

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Spain where many thousands of people are in concentration camps, depending largely on the help of friends in other countries for food.

Germany where funds are needed to bring to this country refugees fleeing from persecution.

Do what you can to aid one or more of these causes. In sending your check, indicate how you wish to have the money used, otherwise we will split it three ways.

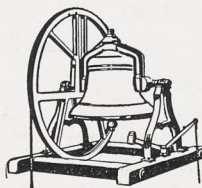
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that a strong effort should be made to reach terms with Germany because the cost of fighting to the bitter end will be so high that the way of negotiation is worth the risk of failure.

"We do not suggest," he said, "that peace should be bought at any price. But we do suggest that without any condoning of the Nazi regime or of the crimes against Poland and Czecho-Slovakia, a very strong effort ought to be made to see whether we cannot obtain terms that are just and would lead to an enduring settlement because they remove the causes of friction, by means of free negotiation."

The Bishop of Chichester was one of a handful of members of the House of Lords who in the debate on Dec. 12 urged the government to open peace negotiations with Germany without waiting until Britain had paid a terrible price for a fruitless victory.

* * *

News Notes from Diocese of Erie

The Girls' Friendly of St. John's, Sharon, Pa., opened its 1940 program with a lecture by Dr. Markley Jamieson, head of the health department of the University of Pittsburgh. . . . The 47 year old organ at St. Luke's, Smethport, still good in spite of its years, is receiving a bit of doctoring at a cost of \$5,000. . . . Bishop Ward was the preacher in December at a service commemorating the 25th anniversary of the founding of St. Mary's Mission, Lawrence Park, where the Rev. William S. Noce is in charge.

* * *

Women Hold Forum in Los Angeles

Under the auspices of the Daughters of the Church of St. Paul's Cathedral, Los Angeles, a forum on Democracy will be held beginning January 9th. The course extends over a period of six months with six prominent speakers featured. On January 9th, Dr. Th. Adamantios

Polyzoides will speak on The Foreign Situation; February 12th, Dr. A. S. Raubenheimer will speak on Democracy; March 11th, Dr. Claude A. Buss will talk on Democracy in Foreign Affairs; April 9th, Dr. M. H. Neumeyer will present the Social Aspect of Democracy; May 7th, Dr. Mildred Struble will talk on Propaganda; and on June 3rd, Dr. M. M. Thompson will close with Philosophy, Democracy, and Religion.

* * *

North Carolina Treasurer Dies

Henry M. London, for twenty years the treasurer of the diocese of North Carolina, died in Raleigh on December 30th. He was secretary of the state bar association, secretary of the board of trustees of the state university and active on many Church committees. He was several times a deputy to General Conventions.

* * *

Galveston Parish Pays Debt

Trinity Church, Galveston, Texas, closed 1939 with all indebtedness paid. The parish is to entertain the council of the diocese, meeting this month.

* * *

A Belated Christmas Message From China

Even a Christmas message takes time to travel from China to the Church in the United States, but, slightly late, it is none the less in-

ORGANIST and choirmaster with long experience in prominent churches in New York and vicinity is living in Florida and is available for work with mixed choir or boys choir. Address; Box 735, Lakeland, Florida.

Send U. S. money gifts for Chinese Industrial Cooperatives to John B. Foster, Central China College, Hsichow via Tali, Yunnan, China. He is Episcopal missionary, lecturer in English literature.

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spiring in its expression of Christian faith, hope and fellowship.

The Canton Union Theological College and Hua Chung College sent to the Church in the United States a message which they "hope to get to our friends abroad in times like these to show that they are all in our thoughts and prayers while we are observing Christmas in the inland town of Hsichow, quiet and safe while war is raging both in Europe and China."

"With the approach of the Christmas season, our thoughts go round the world to our friends in other lands, many of whom may be going through the same trying experiences as we in China. We all share the feeling that this sin-sick and war-torn world is drifting in a direction quite contrary to the Christmas message of peace and good will. But we are confident that these experiences will serve ultimately to bind us closer together in Christian fellowship and in our common determination to find a more effective expression of the spirit of Christ in the life of nations as well as of individuals. We pray that the work in our College, in which all of you share, may have its part in the world effort to make this Christmas the beginning of a new realization of the meaning of Immanuel, 'God with us'."

The message is signed by Stewart Kunkle, president of Canton Union Theological College, and Francis C. M. Wei, president of Hua Chung College.

* * *

Launch Campaign for Philadelphia Seminary

A special service to launch a campaign for funds for the Philadelphia Divinity School was held on January 8th.

The new plan of theological education, as developed at the Philadelphia Divinity School, the only seminary which offers its students clinical training integrated and correlated with the usual theological studies, is past the experimental stage. The School has completed, this year, the first series of clinical

training periods under the new plan. One of these periods is held in each year of the required three year course of the school. The clinical period in junior year was conducted at the Pennsylvania Hospital, in the middle year at the Norristown State Hospital and in the Senior Year in actual parochial work at the Chapel of the Prince of Peace, 22nd and Morris Streets, Philadelphia, in the study of human nature and problems in personality adjustment with special reference to the individual's specific and general social situation, and with reference also to the de-

velopment and refinement of pastoral methods in dealing with individuals and social conditions.

The importance of the clinical training of men for the ministry is gaining increased attention and approval throughout the Church and the medical profession. There can be little doubt of the value attached to it by bishops and clergy, doctors and psychologists, for by its integration and correlation with the teaching of theology it gives the seminary student the experience of the whole man. A conception which is being felt to be of the utmost significance

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

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

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

Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Clifton Macon, D.D., Locum-tenens
Broadway at 10th St.

Sundays: 8 and 11 A.M. and 8 P.M.
Daily: 12:30 except Mondays and Saturdays.

Thursdays: Holy Communion, 12:30.
Holy Days: Holy Communion, 11:00 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 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 at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

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

Sunday Services

8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music.
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church, New York

Madison Avenue at 71st Street

The Rev. H. W. B. Donegan, Rector

8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed., 8 A.M.; Thurs. 12 M.

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.

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

Verv Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 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. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

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.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two

miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday School.

11:00 A.M.—Morning Service and Sermon.

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in the meeting of the personality and behavior problems so frequently encountered in our Modern Life. In behalf of this important and creative work, The Divinity School appeals for financial support, each year, to all Church people in and about the City of Philadelphia, through its Annual Canvass.

The preacher at the service was Bishop Manning of New York who expressed his well-known disagreement with those of the Church who believe that the Cordordat proposed with the Presbyterian Church is a step toward Church unity.

The Bishop described as "incorrect and in direct conflict with the facts" the statement by advocates of the concordat that the Prayer Book doctrine as to the succession of the ministry from apostolic times had been rendered untenable and could no longer be held by any one familiar with the results of modern scholarship.

Moreover, the statement in the concordat that "both churches believe in Episcopal ordination" was, he said, "irreconcilable with the facts of history and with the official formularies and statements of the two churches."

Bishop Manning declared that if this statement were true, "we might well ask why was this fact not brought to light long ago."

"I am confident," he continued, "that our General Convention will not adopt this proposal, but I am unable to understand how any one, especially in these times in which we are living, can wish to force upon the church a measure so divisive and disruptive, a measure which from any standpoint is so highly experimental and of such doubtful effect."

* * *

Episcopal Church Transfers Property

The diocese of Chicago has transferred the property known as Doddridge Farm to the Catholic Youth Organization. The farm had been used by the diocese as a fresh air camp for children and more recently by the Boy Scouts. In effecting the transfer Bishop Stewart pointed out that the diocese through various organizations has already under its direction several outdoor camp sites.

CLERGY NOTES

(Continued from page 2)

SHUTT, PHILIP, was ordained deacon on January first in Christ Church, Springfield, Illinois, by Bishop White. Mr. Shutt, son of the first managing editor of THE WITNESS, is continuing his studies at Nashotah and this summer will take work at the Graduate School in Cincinnati.

TREDER, JOHN H., was ordained priest on December 19th at St. John's, York, Pa., by Bishop Brown.

WILLIAMSON, HAROLD C., formerly curate at Christ Church, Lexington, Kentucky, has accepted the rectorship of St. Matthew's, Cleveland, Ohio, effective February first. Address: West 84th and Clark Streets.

Cleveland Conference

Euclid Avenue Baptist Church

January 23-25

PUBLIC MASS MEETING

Evening of the 23rd

BISHOP BEVERLEY D. TUCKER, *Chairman*

— Speakers —

DR. J. WARREN MADDEN

Chairman of the National Labor Relations Board

BISHOP FRANCIS MCCONNELL

of the Methodist Church

Music by the famous A Cappella Choir of Oberlin College.
Admission Free.

PUBLIC DINNER

Evening of the 24th

JOHN PAUL JONES, *Chairman*

President of the Presbyterian Fellowship for Social Justice

— Speakers —

REINHOLD NIEBUHR

Chairman of the United Christian Council for Democracy

HARRY F. WARD

Secretary of the Methodist Federation for Social Service

The dinner is 70c.

Both the Mass Meeting and the Dinner will be broadcast. Watch for local station announcements.

Commissions, in which outstanding leaders of all the Churches are to take part, are to meet during the three days of the conference to discuss the relationship of the war to the Christian Religion and its effect upon the life and future of America.

Reservations for the dinner, luncheons (50c) and hotel accommodations must be sent at once to

REV. RICHARD MORFORD

Secretary of the United Christian Council for Democracy

22 Forest Avenue

Albany, N. Y.

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The Story of the Church in America, told through the Lives of Outstanding Leaders, will be featured during Lent in

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Seabury, First Bishop

By JAMES ARTHUR MULLER, *Professor at the Cambridge Seminary*

White, Ecclesiastical Statesman

By WALTER H. STOWE, *Editor of the Historical Magazine*

Hobart, Evangelical Catholic

By WILLIAM MANROSS *of the General Seminary*

Kemper, Apostle to the Northwest

By BISHOP McELWAIN *of Minnesota*

Tuttle, Apostle to the Far West

By DEAN SIDNEY E. SWEET *of Christ Church Cathedral, St. Louis*

Brent, Missionary Statesman

By REMSEN B. OGILBY, *President of Trinity College*

Brooks, Bishop and Preacher

By MRS. EDWARD STAPLES DROWN *of Cambridge*

The Articles are being written with Discussion Groups in mind and will present the Story of the American Church, built around the lives of these great Leaders.

In addition to these feature articles The Lenten Numbers will contain, as usual, the articles by Bishop Johnson, Bishop Wilson, Dean Ladd and others, and all of the Important News of the Church.

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