

September 26, 1940
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THE WITNESS



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ARTICLE BY BISHOP OF ARIZONA

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CLERGY NOTES

ACTON, N. C., formerly curate at St. John's Church, Washington, D. C., became vicar of St. Andrew's Church, College Park, Maryland.

ARMSTRONG, J. G., formerly rector of Christ Church, Georgetown, diocese of Washington, has accepted a call to become rector of St. Mary's Church, Ardmore, Pennsylvania, effective September 15.

BLISS, R. T., formerly priest-in-charge of Christ Church, Greenville, New York and St. Paul's Church, Oak Hill, New York, will become rector of St. Matthew's Church, Homestead, Pennsylvania, effective October 1.

CARPER, W. B., JR., has been appointed chaplain of the Proctor Foundation at Princeton University where work among Episcopal students is conducted.

CONDIT, G. E., former curate of St. Mark's Church, Frankford, Philadelphia, became rector of Esther Memorial Church on September 1.

CRANE, F. M., vicar of St. Stephen's Church, Beaumont, California, has resigned to become director of religious education at All Saints' Church, Beverly Hills, California.

CURRY, M. A., rector of St. Stephen's Church, Blytheville, Arkansas, and priest-in-charge of Calvary Church, Osceola, has resigned effective September 24 to join the staff of the Chapel of the Incarnation, New York City.

DORON, J. S., formerly with St. John's Mission, Bisbee, Arizona, has become vicar of St. Edmund's Church, Richmond, California.

FOSTER, B., rector-emeritus of St. Mark's Church, Upland, California, died September 5th at the age of 79.

FUESSLE, R. E., formerly rector of the Church of the Resurrection, Greenwood, South Carolina, accepted a call to be assistant at St. Alban's Church, Washington, D. C., effective September 1.

GIBSON, R. J., formerly rector of St. John's Church, Acokeek and Pomonkey, Maryland, has accepted a call to be curate on the staff of Trinity Church, New York City. His particular duty will be at St. Paul's Chapel. In addition Mr. Gibson will be instructor in sacred studies at Trinity School for Boys and St. Agatha's School for Girls.

JENNINGS, W. W., has retired as rector of St. Luke's Church, San Francisco, California.

MEADE, W., former archdeacon of the diocese of West Virginia, has retired and will make his home in Point Pleasant, West Virginia.

MORRILL, C. L., accepted election as rector of St. Thomas' Church, Dover, New Hampshire.

MOWERS, E. B., formerly in charge of St. Peter's Church, Huntington, West Virginia, (Continued on page 13)

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REFORM AT THE TOP

By

WALTER MITCHELL

The Bishop of Arizona

IF WE are to believe the news about the collapse of France, it is clear that it was not German might but French rottenness which caused that terrible disaster. The rottenness was there all the time. No doubt there were those in France who knew it and, as has been said, hoped that there would be time enough after the attack to overcome the weaknesses due to immorality, carelessness and lack of discipline, which were the causes of the rottenness. We know now the terrible effects of it, as France did—when it was too late!

Thank God, our own country is not in as deplorable a state, but in all conscience, it is serious enough. One canny observer has said that when the history of our era is written, it will be found that we have fallen to a lower moral level than any generation in modern times. Feverish preparations for defense against a foreign foe, however successful, will not touch the real trouble—the enemy that is not only within our gates but within ourselves. If this latter is to be cured “Judgment will have to begin at the House of God.” Where better or more properly could it start than with the Episcopate?

The same lack of discipline which had so much to do with the collapse of France, characterizes the administration of the Church. After the last revision of the Prayer Book, the House of Bishops sent forth a ringing appeal for loyalty to it—the time for experimentation had stopped. Yet it is still going on and that with the very citadel of our worship, the Holy Communion. So much so that one bishop is having a survey made to see in how many different ways the Holy Communion is now being celebrated; and we are all familiar with the so-called Shorter Communion Service, put out, apparently, to experiment with. I happened to be

visiting in a diocese once where the local “use” was a clear violation of the plain letter of the rubrics in question. In commenting upon it, another clergyman said, in effect, “O, you can do anything in this Diocese.” This lack of discipline seems to obtain pretty much all over the Church.

Or, take the matter of retirement. As I understand it, the only reason retirement was not made obligatory was that, in the beginning, the actuaries were not certain whether the Pension Fund could carry such a load. It could probably do it now. In any event, if we all retired when we reached the age, the Fund would have to do it and the Church would, I am sure, support the Fund in it. But, as it is, men hang on and on long after it is apparent to everybody but themselves and perhaps their families, that they have long since passed the age of usefulness. We all know how it is. A new bishop starts out, all enthusiasm and drive; the work almost immediately shows it. Clergy and people respond, as they almost always do to high grade leadership. As the results begin to appear the informed people over the Church, quite as much as within the jurisdiction, are aware of what is happening and are all deeply grateful. The bad feature is that so many people begin to tell the new bishop what a whale of a success he is that he is in danger of beginning to swell with pride, as well as with good food. Until one has become a bishop he has no idea how many ways there are for a man to make a fool of himself. The Church seems in league to make a fool of him if it can and when it succeeds—is everybody else told about it! Time goes on, the pace begins to tell, the bishop begins to slow down and finally all but stops. What is infinitely more serious, the work does too. Then, whereas clergy and

people before praised the bishop to his face, now, behind his back (because they do not want to hurt his feelings) they say to all and sundry, "When is he ever going to retire?" All the gratitude has turned, first to disappointment, then perhaps, to grief and finally, to disgust. In the meantime, the work has either fallen largely to pieces or there is an up and coming coadjutor—all but eating his heart out—seeing things running down and fairly powerless to help it.

This condition does not obtain in any other work. In athletics, for instance, failure to win causes one to stop trying. In medicine new patients do not come and old ones drop off; in the law the same is true as to clients. Everybody else is in competition with others; the bishop or priest is not. If the salary diminished as his performance did it would be different. Unfortunately, the salary goes on as before even though the man cannot. Frequently, knowing in his soul that he should retire, and fearing that others might feel strongly about it, the man very timidly says, in effect, "If you think I should retire, I am perfectly willing to do so." That puts it up to the people and we are so tender of persons in our Church that nobody tells the man the truth; so, he feels he can go on for awhile longer—he has put retirement behind him for the time being. The truth is, he is not "perfectly willing to retire" or he would have done so. He is just deceiving himself and trying to fool the people, but without success. A man says something about retiring. Some devoted friends remonstrate. "Oh, you must not think of doing it; we could not do without you" and a lot of other rot which the man accepts as gospel; again, whether consciously or not, he accepts it because it fits in with his own desires. He is thinking, not of the good of the Church, but of himself, although he would agree readily enough that "in principle" (the last resort of those who know they are not going to do anything), the "sheep are not for the shepherds, but the shepherds are for the sheep." The same thing is true in scores of parishes. Such clergymen may feel in their souls they should retire but they do not want to and can quote the bad example of enough bishops to justify to themselves, at least, their own decision not to retire "just now"!

THERE are other handicaps to the best functioning of the Episcopate. Here is a bishop who is clearly mentally incompetent to carry on; it is not generally known, his behaviour shocks and offends people both within and without the Church; those on the inside know well what his condition is but are now powerless to act under

the present canons. Short of the civil process to establish lunacy, there is no way at present by which such a bishop could be required to retire. Those conversant with the recent history of the Church have personal knowledge of such cases. Many years ago, I was under such a bishop and we all had to stand helplessly by, seeing the work going to pieces, until finally the bishop retired and shortly thereafter died of softening of the brain, which his physician, while the bishop was actively destroying the work, had said was the trouble.

Again, there has been the case where one of our finest men was elected to the Episcopate; at very considerable expense (on account of distance) was consecrated, only to have to resign within a year or so for total, permanent disability. I doubt if that could happen in any other line of work. It goes without saying that had the man in question had the least idea that this would have happened, he would never have accepted his election. The cure for this danger is very simple. We require that a Candidate for Holy Orders shall undergo a physical examination. Why not require the bishop-elect to do likewise and let his consecration depend upon the outcome?

Once more, here is a bishop who should never have been elected. Instead of going forward, the jurisdiction is going backward. Everybody in position to know the facts is aware of the situation, except the bishop. Even he might have some qualms and uneasy feelings about it, but for some reason, he does not resign. The condition can reach almost to the proportions of a scandal, but we act like ostriches, except behind the man's back, where we say what we think about it. But we could cure the situation by canon.

Even within this limitation, some lazy men have been made bishops. They take advantage of the canon which requires a visitation only once in three years. I suppose the canon was first enacted when conditions of travel were very different from those of today. It would seem that if the only way any bishop could be forced by law to do what he ought to do of his own motion, the canon should be amended to require a visitation at least once a year to every congregation. If a diocese is so large that there would not be enough days for one bishop to do that, that diocese is too large and ought to be divided. But the chances are that any bishop who lolls around at home, is failing all along the line and a canon however proper in itself, would not reach and cure that situation. I have been reliably informed by an interested member who lived in the diocese the entire time, that when a certain man became bishop there were 45 parishes and missions and when he died there

were 25. That sort of thing is not what a man is made a bishop to do and he should not be permitted to continue doing it, once it becomes clear that he means to continue.

ONCE more, while I am about it, take the matter of vacations. Except for the very rich and men in the largest executive positions, who in active life is able to take two or even more months' vacation a year with pay? I am familiar with the argument—bishops have on them "the care of all the Churches"—but look us over when we meet in Kansas City and see how many of us seem in danger of passing out through exhaustion! (It is curious that it is this particular part only of that statement of St. Paul's that anybody quotes now-a-days with respect to the office of a bishop! Read it for yourself, 2 Cor. II 23-25.) The people who pay our salaries get no such vacations with pay; a lot get none at all with pay; a larger number may get a vacation with pay but the maximum is apt to be ten days or two weeks. What must they think of us! We—note the word, for I do it as much as anybody—we are forever preaching about the necessity for sacrifice. Unless we practice what we preach, we do more harm than good by our preaching. Consider the devastating effect upon the Church on the part of all in position to know the way the average bishop and rector lives. I know from experience how hard it is to live a sacrificial kind of life, organized as the world and the Church are; but the necessity is upon us, just the same. But again, look us over—note the word—look *us* over when we get to Kansas City!

We bishops work under a lot of handicaps in all conscience but when some of them could be removed by appropriate legislation it would seem that General Convention could hardly tackle anything, in the long run, more important.

It goes without saying, of course, that the bulk of the men in the Episcopate at present are grand men and effective Christian leaders but that is no reason why we should not reconsider and, as far as necessary, revamp our conception of the office so that the holders of it could be even more effective. Our world is on fire. The powers of evil were hardly ever more rampant or effective. Whatever our own Church may do toward winning our generation to God will depend at least enough upon the Episcopate to justify General Convention doing all it can to make the office as effective as humanly possible. The late Billy Sunday was quoted as having said—"If the Episcopal Church ever gets religion—look out!" He may have said it despairingly—we need not—it is entirely possible and the place for us bishops and clergy to begin is with ourselves. "Lord, revive Thy Church, beginning with me."

Prayer Book Inter-Leaves

BEGINNINGS OF CHRISTIAN WORSHIP II

THE growth of the Christian Church in the first centuries of its existence is one of the supreme miracles of history. Starting with the little group of disciples of whom we catch glimpses in the four gospels, reaching out to the chief cities of the Roman Empire as we are able to observe in the Acts and the Epistles of St. Paul, its congregations composed of "not many wise, not many mighty," the Church had spread by the end of the sixth century to the confines of the Mediterranean world, and beyond, it had developed a theology and culture which had partly assimilated and partly replaced those of Greece and Rome, and it had perfected an organization which was destined to carry on the administrative and civilizing task of the Roman Empire and to extend it throughout Europe.

The enormous vitality revealed in this first missionary expansion must have had its counterpart in the field of worship. Such unique spiritual experiences do not, however, leave any adequate record, and no amount of historical learning can summon an early Christian Eucharist back to life again. But modern liturgical science does enable us to recognize the presence in that Eucharist of certain fundamental activities or principles, of which four may be briefly summarized.

1. Joy. The very name Eucharist, thanksgiving, embodies this principle. Joy in God's creation, thanksgiving for the fruits of the earth of which bread and wine are the symbols and which the liturgical thanksgiving makes holy. Joy and thanksgiving also for God's redemption wrought by Jesus Christ, the crucified and risen Lord, in whose triumph over sin and death the Church and the communicant as a member of the Church partakes through faith. It was this abounding spirit of joy and thanksgiving which made the Church irresistible, for it sprang from the sort of faith that removes mountains and overcomes worlds. And its joy and faith were as far as possible from that artificial enthusiasm which our choirs and congregations often try so hard to inject into our Prayer Book worship and music.

2. Offering. An integral part of the Eucharist was the offering of bread and wine. Part of the offering was given to the poor. Each communicant was an offerer. He gave his own and he gave himself "in Christ." His sacrifice differed from the Jewish and pagan sacrifices in that it was identified symbolically and practically with the sacrifice of Christ. Bishop Seabury brought the idea of the holy sacrifice back into our Eucharist, but we have not yet grasped its full significance.

Our worship remains self-centered. We do not think of the Eucharist as a dedication service, and we fail to tie it up with the outgoing Christian life, e.g., with social service or missions.

3. Unity. Each worshipper shared in the worship of the whole Catholic Church, earthly and heavenly. Brotherhood and loyalty, democracy and equality, were spiritual realities having a supernatural basis. The Eucharistic fellowship excluded any distinction between aristocrats and slaves. It was not undermined by snobs and money-grubbers, our fifth column today.

4. Holiness. To be a communicant meant to be a part of the Holy Church wherein dwells the Holy Ghost. Only the holy could offer. The unconverted and even the penitent were excluded from the holy mysteries. To be a Christian meant to live a disciplined life, to be ready to live and to die for Christ. What a contrast to our easy-going Eucharistic worship which demands so little of us by way of moral achievement!

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

Let's Know

By

BISHOP WILSON

JAMES

ARE there two, three, or four men mentioned in the Gospels by the name of James? It is generally understood that there were three.

1—James the son of Alphaeus is mentioned several times but little is told about him. He was one of the Apostles and is probably the same person as James the Less who was the brother of Joses. If that identification is not accurate, then there would be four James's. On the other hand some students have been inclined to identify this James with the "Brother of the Lord" which would reduce the number of James's to two. It seems more likely that James the son of Alphaeus is the same as James the Less and that there were two others of similar name.

2—We know much more about James the "Brother of the Lord" (probably a half-brother, son of St. Joseph by another marriage). He was not one of the Apostles and did not commit himself as a follower of our Lord until after the resurrection. Then he assumed a prominent place in the Christian community and became the first Bishop of the Church in Jerusalem. St. Paul reported to him after his conversion on the road to Damascus. It was St. James who presided at the Council of Jerusalem described in Acts

15 and pronounced the decision of the Council. He was sometimes called James the Just and was a powerful witness to our Lord as well as a man of devout personal life. It is said that his knees were calloused like those of a camel from much kneeling in the Temple to ask forgiveness for many people. Tradition says that in one of the periodic outbursts against the Christians he was hurled down from a pinnacle of the Temple and stoned to death by a mob. He is the author of the Epistle of St. James which we now have in the New Testament.

3—James the son of Zebedee was a brother of St. John and both of them were Apostles and cousins of our Lord. They plied their trade as fishermen in the Sea of Galilee and responded to our Lord's call—"Follow me and I will make you fishers of men". Because of their vigor and enthusiasm Christ nicknamed them Sons of Thunder. Their mother was Salome who was one of the women who followed our Lord and ministered to Him. James appears to have been the elder of the two brothers. The family was probably well-to-do as is indicated by the fact that there were hired servants in the house and they were on intimate terms with the High Priest. This St. James was one of the three who accompanied our Lord at the time of the Transfiguration and in the Garden of Gethsemane. Nothing much is known of him for some fourteen years after the resurrection. Then it seems that King Herod thought to gain the favor of the authorities by attacking the Christians and he began with the leader. St. James was beheaded, the first of the Apostles to become a martyr. The old story says that his accuser was so deeply affected by the Apostle's bravery that he asked his forgiveness on the way to the place of execution. St. James kissed him and said "Peace be to thee". Another old tradition says that he made a missionary journey to Spain before his death, thereby becoming the patron saint of that country. His shrine at Compostella became a favorite place for pilgrimage during the Middle Ages.

Fifth Column

THE Rev. Harry Collister seldom wears clericals and he likes to pose as a layman—a very liberal one, at that.

He thinks that he can do more good, that way. He is wrong. Fifth Column strategy is not appropriate in the Battle for the Lord.—THE CHURCHMOUSE.

The Message of the Cross

By

BISHOP JOHNSON

THERE is an intimate relationship between the present sufferings of the English Church and those endured by Christ upon the cross. In a very real sense the Church was the Body of Christ during the period between Good Friday and Pentecost. By their rejection of Him the Jewish Church ceased to be His Church and the Christian Church had not yet been instituted. There was an interval in which Christ was the Church and became a pattern of what the Church should do under persecution. He was both priest and prophet and His utterances on the cross are those which the Church should note in the days of her persecution.

The jeering crowd around Him was the type of those who persecute the Church in any age and His dynamic sentences indicate the attitude of the Church toward her enemies. First of all He prayed for the forgiveness of the mob which collectively would commit atrocities of which as individuals they would be incapable. When one considers the training which youth has received in totalitarian states one must realize that they "know not what they do." The Christian disciple must not return hate for hate. As for the victims of this brutality one can hear Him say "Today shalt thou be with me in Paradise." And for those who survive, "Behold thy son, behold thy mother."

Out of the conflict has come a willingness of mothers to adopt children and children to find new parents. War draws the survivors very close together. But it is all so frightful that it is no wonder men say as Christ did, "My God! My God why hast thou forsaken me?" and like men in a desert, exclaim with parched lips "I thirst." The mystery of human suffering has never been solved except on the cross and when "it is finished" "unto God's hands we commend our spirits" mindful of the faith that "though He slay me yet will I trust in Him" and "though I walk through the shadow of death I will fear no evil."

The cross and the war alike show to what depths of cruelty man can descend and what malice he can display, but the cross was the prelude to Christ's victory over sin and suffering and death. Without the final act of the resurrection the cross would have been meaningless agony but while we cannot tell why, we are confident that it is through much tribulation that we win the victory. The heroic fortitude which thus far has been manifested is a prelude to a great spiritual victory even

though people have suffered much in physical and material losses, for after all the things that are seen are temporal and many things that are not seen of men are eternal.

If this is not so we Christians are of all men most miserable, but if we are buried with Christ in baptism we may hope for a new heaven and a new earth in which love will be supreme. If we then hope to be risen with Christ let us realize that He Himself suffered with us and foretold that we should be called upon to suffer with Him. No suffering for the present seems to be joyous but grievous, yet afterward we are told that it brings the peaceful fruits of righteousness to them that endure. What men need to avoid is that root of bitterness which obstructs God's grace in our lives. It is not what we suffer but the way that we take it which is most important. We may not know why we suffer but Christ teaches us how to bear it if we are called upon to endure it. The Gospel of Christ does not promise His disciples immunity from suffering but teaches us that if we endure it as He did we will win the victory over sin and death.



Charles G. Hamilton

THIS Mississippi rector who is also an experienced journalist is to be one of a staff of six persons to report the General Convention for THE WITNESS. The staff, headed by Bishop Johnson, consists of Bishop Wilson, the Rev. Charles G. Hamilton, the Rev. Gardiner M. Day, the Rev. William B. Spofford and Mrs. Frank E. Wilson.

Have copies of THE WITNESS available each Sunday from October 3 through November 7. Prices for Bundles are but \$2.40 for a Bundle of 10 copies; \$6 for a Bundle of 25; \$11 for a Bundle of 50; \$20 for a Bundle of 100—in each case for the entire six weeks.

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THE WITNESS

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited By GERARD TEASDALE

The Churches and business got together recently in a series of conferences which may develop into a program of better understanding. Three meetings for the discussion of Christianity in our industrial and economic life were held a while back as an outgrowth of several informal conversations between officials of the National Association of Manufacturers and representatives of the Federal Council of Churches. The three conferences thus far held took place in New York City; Rochester, New York and Buffalo, New York. It was over a dinner or a lunch that the conferees put their cards on the table. Some of the business men were of the mind that ministers should stick to preaching about other things besides economics about which they know very little. The profit-motive men said that the pronouncements of the churches on social and industrial issues have represented the mind, not of the Church, but only of a vocal minority. The ministers, on the other hand, suggested that business men sometimes seem to be interested in the Church as a defender of their own material interests and are not sufficiently sensitive to widespread social injustices. All agreed that in the face of totalitarian dictatorships of Europe, ministers and business men have a great common interest in the preservation of freedom and the religious, economic and political institutions upon which it depends. The N.A.M. leaders included the president of the organization, Mr. H. W. Prentis, Jr., president of the Armstrong Cork Co., Mr. Howard Coonley, president of the Walworth Co., and Mr. S. Wells Utley, president of the Detroit Steel Casting Corporation. The ministers who shared in the planning included George A. Buttrick, president of the Federal Council, Samuel McCrea Cavert, general secretary of the Council, President Henry Sloane Coffin of the Union Theological Seminary and Joseph R. Sizoo, of New York.

The questions around which the discussion chiefly centered were as follows:

1. What are the mutual interests of the ministers and industrial leaders in their relationship both to the Church and to industry today?
2. What are the proper functions and methods of the Church and its ministry in dealing with social and industrial problems?
3. What attitude should the



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churches take toward such specific industrial questions today as

- a. Unemployment, poverty, social security?
- b. Relations of employer and employees?
- c. Relations of government to industry?
- d. Social checks and controls in a system of private enterprise?

The offices of the Federal Council of Churches and the N.A.M. are prepared to give suggestions, based on the three conferences already held, to those desirous of arranging conferences in their own cities.

Oppose Negro Missionary Jurisdiction Erection

The proposal for the erection of a Negro missionary jurisdiction, with a Negro bishop in charge, is opposed in a report which will be recommended to General Convention by the joint commission on strategy and policy.

New Detroit Church Is Dedicated

The new Church of the Redeemer was dedicated on September 22nd at Detroit by Archdeacon Hagger.

Michigan Young People Plan Work

Leaders and officers of the young people's groups of Michigan are to meet tomorrow evening with the Rev. B. S. Levering and the Rev. Sheldon T. Harbach to plan work for this fall and winter.

Leaders Meet to Prepare Pastoral

A committee of the House of Bishops met in New York on September 25th to prepare the Pastoral Letter which will be submitted to the House

of Bishops when it meets at General Convention. Those attending were Bishop Creighton of Michigan, Bishop Sterrett of Bethlehem, Bishop Cross of Spokane and the Presiding Bishop.

* * *

Offering for Church of England

The offering at the opening service at General Convention will be given to the Church of England to aid in maintaining its overseas missions. Announcement is also made that Bishop Tucker plans to propose to the Convention that the Church in the United States help to maintain this work for the duration.

* * *

Long Island Clergy Have Conference

Professor Brown-Serman of the Virginia Seminary, Joseph Boyle of the Promotion department of the National Council, Bishop Page of Michigan and Bishop Beal of Panama were the leaders at a conference of the clergy of Long Island. They met at Southampton, September 16-18, with 140 clergymen present. Bishop Stires led a conference in which he urged the application of Christian principles in this world crisis.

* * *

Why Men Do Not Go to Church

The article by Bishop Johnson on "Why Men Do Not Go to Church" which appeared in a recent issue proved so popular that it has been printed as a leaflet. A score of rectors wrote to say that they want to send it with their parish notices. It has therefore been made into a convenient size for an ordinary envelope. It is a good tract for the man who stays at home. Copies may be had for \$1 a hundred by writing the Chicago office of THE WITNESS.

* * *

No Flowers on the Altar

There will be no flowers on the altar at Grace Church, Elkins, W. Va., this winter. The money usually spent for them is to be added to the endowment fund.

* * *

Head of China School Is Killed

The Rev. Roy Allgood, headmaster of the Kuling School, China, was killed in a motor accident at Gadsden, Alabama, on September 16th. Mrs. Allgood had died on August 11th after a long illness. They leave five children from ten to sixteen years of age.

* * *

Sorry, It Was Our Mistake

The Rev. J. Thayer Addison, new vice-president of the National Council, tells us that we were wrong in reporting that the commission on strategy and policy is to report that

they oppose the Church entering the missionary field of India. What they actually are to report is that they "disapprove the acceptance of missionary jurisdiction in India," which means that they do not approve the creation of a new missionary district in India supported by the American Church.

* * *

New Plans for Work At Harvard

The Bishop Rhinelander memorial has been incorporated to promote and foster, in conjunction with Christ Church, the religious life and work of the Church at Harvard University and Radcliffe College. Bishop Rhinelander, who died last year, graduated from Harvard in 1891. During his years as professor at Cambridge Seminary his interest in the students at Harvard was instrumental in laying the foundation upon which the college work has grown into a major place in the Church. Until now the chaplaincy of Episcopal students in Cambridge has been closely associated with and largely directed by Christ Church. It is not intended that the connection will be severed, but under the terms of the memorial the relationship will be somewhat changed, with the chaplain and his assistants working under the memorial through Christ Church. The new establishment will be self-governing and not in any way a dependent auxiliary. The memorial, with a representative board of fifteen directors, takes the responsibility for the college work into its own hands and sets up what may be a model to be followed in other college communities. The headquarters will remain in the house provided by Christ Church, and the Rev. Frederic B. Kellogg will continue as chaplain, with the Rev. Henry B. Robbins as his assistant. The endowment for the memorial was begun by Mrs. Rhinelander, widow of the bishop, and it is expected that the fund will be increased.

* * *

How W. A. Delegates Spend Their Time

Some serious studies have been going on to discover what if anything the prospective delegates to the triennial meeting of the Woman's Auxiliary do except go to meetings. The answer can be summed up in one word: Everything. They swim and they dance by the mile and they garden by the acre. They ride horseback and they play golf. They like bridge but they like music better. They go fishing. They like baseball and football. They grow cactus and dates and Bermuda onions. One is an ardent Savoyard; it is to be hoped that she meets the Bishop of Kansas. Partisans of Lord Oxford as Shake-



One of the highlights of General Convention will be an address on October 11th at the noonday forum, sponsored by the Church League for Industrial Democracy. The speaker on that day is to be Mr. Carey McWilliams, director of the division of immigration and housing of the state of California. He is considered the leading authority in the country on migrant workers and share-croppers, his book, **FACTORIES IN THE FIELDS**, often being referred to as the factual **GRAPES OF WRATH**.

speare will find one of their number among the delegates. Children are listed among serious interests, but dogs and grandchildren, in that order, appear as hobbies; one woman with a nice sense of symmetry or humor has four of each. A mild form of kleptomania appears to be endemic among them for they collect everything detachable from prayers to iris and including lobsters and house plans. Daring and unintimidated one delegate mentioned simply that "rest" was her hobby.

* * *

Brewster Hall Opened at Berkeley

A new building, Brewster Hall, named after its most distinguished alumnus, Bishop Brewster of Connecticut, was opened at the Berkeley Divinity School on September 24th. There was an address by Dean DeWolfe of the Cathedral of St. John the Divine, New York; a statement on behalf of the Brewster family by Bishop Benjamin Brewster of Maine and a conference on "Theological Education in a World at War" which was led by Mr. Frank Moore.

* * *

Carolina Clergy Get Together

The Convocation of Asheville met at St. Agnes' Church, Franklin, North Carolina, on September 10-11. Included in the program were a round table discussion on "increasing our

Church school enrollment," a message on timely topics before the Church by Bishop Gribbin of Western North Carolina, a sermon in preparation for the Every Member Canvass by the Rev. William S. Stoney of Morganton. Also there were four papers on turning points in Church history: St. Augustine by the Rev. Frank A. Saylor of Bat Cave; St. Gregory the Great by the Rev. Westwell Greenwood of Black Mountain; Mathew Parker by Dean Farnum and William White by the Rev. J. P. Burke of Hendersonville.

* * *

James M. Stoney's Mission Called a "Revival"

They called it a "revival," rather than a preaching mission, because that is the word the people would best understand. The Chapel of the Resurrection, Leatherwood, near Anniston, Alabama, is one of the five places in charge of the Rev. James M. Stoney, who finds time also, to be executive secretary of the diocese of Alabama as well as editor of the diocesan paper. The people of Leatherwood are mostly farmers, many of them tenant farmers. During three days following the opening service, teams went from home to home holding cottage prayer meetings. At these, the host of the occasion would invite friends and neighbors, who would meet together for singing, prayers and informal discussion of

religious subjects. The average attendance was about thirty.

* * *

Bishop Gribbin to Serve as National Guard Chaplain

Bishop Gribbin of Western North Carolina, who is a chaplain in the 30th division of the National Guard, has been summoned with his regiment to Camp Jackson, near Columbia, South Carolina. The standing committee of his diocese has granted him leave of absence for five months. The Bishop's presence at the camp will not interfere with his attending General Convention.

* * *

His Doubt Is Understood

A request for a copy of the Bible in English has been received by the Bible Society in Shanghai from a Chinese Christian in Manchuria, says the London Church Times. "If," the request added, "the Bible has yet been translated into English." Imagine!!

* * *

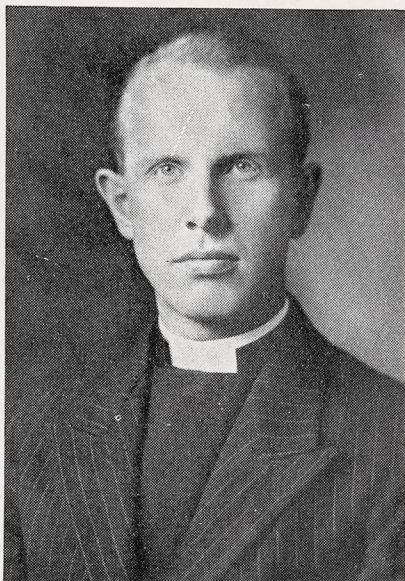
Michigan Diocese Opens Fall Program

Official opening of the fall program in the diocese of Michigan took place from September 17 to 22 when three conferences were held for the women clergy and laymen at Ann Arbor. Speakers were: the Rev. David R. Covell of Cincinnati, Ohio; the Rev. Irwin C. Johnson of Detroit; Donald N. Sweeney, chairman of the diocesan department of finance and Robert F. Weber of Detroit.

* * *

The Matter of Conscientious Objectors

The Rev. Everett H. Jones, rector of St. Mark's, San Antonio, has written us a letter in his capacity as chairman of the social service department of the National Council. He points out that the General Convention of 1934 created a commission whose task it was to ask Congress to give members of our Church who are conscientious objectors to war the same treatment given the Quakers. This commission was continued by the Cincinnati Convention. Among other things they have done is to provide a means whereby such people may register with the National Council. Forms have been provided and Mr. Jones urges that all clergymen make them available to any parishioner who may care to register as a conscientious objector. "As far as the parish priest is concerned," writes Mr. Jones, "this is not a matter of whether he personally is or is not a total pacifist. Good Christians differ on this issue. It is simply a matter of being fair with our people by letting them know what action has been taken through the authorized channels of the Church, which action now has vital impor-



FREDERIC B. KELLOGG
Heads Student Work at Harvard

tance because of national conscription." The forms may be secured by writing the National Council, 281 Fourth Avenue, New York.

* * *

Women Workers Discuss the Bible

The forgotten books of the Bible was the main theme for the annual conference of the women field workers of Michigan, meeting September 24-26 at Pine Lake.

* * *

West Virginia Parish Has Anniversary

The celebration of the 200th anniversary of Christ Church, Bunker Hill, W. Virginia, will be started next Sunday when a delegation of clergymen, headed by Bishop Strider, visits the parish. Except for an occasional service the church is unused today. The young people of the diocese undertook the task of restoring the building in 1937 and the exterior has been completed.

* * *

Bishop Ingley's Daughter to Marry Chicago Clergyman

The engagement of their daughter Mary to the Rev. John M. Young, Jr., rector of St. Bartholomew's Church, Chicago, was announced recently by the Bishop and Mrs. Ingley of Colorado.

* * *

Religious Instruction Credit Given in Pittsburgh Schools

New classes in religious instruction have been incorporated in Pittsburgh school schedules for which the board of education will give regular credits. According to the plan, students will attend regular classes in religious instruction, to be given in the churches of their choice, and regularly attend devotional services. One-half a credit will be given each year,

or a total of two credits for the four years of high school. Pupils must enroll for three hours a week. One hour of instruction will be given in the churches outside school hours; one hour is to be devoted to attendance of religious worship at church.

* * *

Wisconsin Church Celebrates Silver Jubilee

St. Thomas' Church, Neenah-Menasha, Wisconsin, celebrated its silver jubilee on September 8. The present church came into existence when it was incorporated on September 8, 1915; St. Stephen's, Menasha, uniting with Trinity, Neenah. The present rector is the Rev. Albert A. Chambers, who has served since 1936.

* * *

Church Press to Have a Parley During Convention

The Church press will get together for a dinner and conference on October 18, during General Convention. Editors of diocesan papers and diocesan directors of publicity will meet at the Kansas City Club. There are to be no speeches, just an open discussion of common problems. The dinner and meeting are sponsored by the editor's association. In the exhibit hall of the Municipal Auditorium, the Church papers will have an exhibit, showing the various publications and emphasizing their necessity to those who would be informed Churchmen.

* * *

Girls' Friendly Society to Be Active at Kansas City

The Girls' Friendly Society is one of the ten organizations sponsoring the young people's week-end exhibit at General Convention. The exhibit, a forty-foot long pictorial display, will be the headquarters for the G.F.S. and most of the other organizations in the council of youth organizations. Members of the G.F.S. board of directors and national staff will be in Kansas City throughout the Convention and will be glad to talk with leaders and anyone interested in starting a G.F.S. branch. Mrs. Harold E. Woodward, national president of the society and officers of the 7th Province, will be hostesses at a tea on October 11.

* * *

Visual Education Seminar to Be Held During Convention

A seminar in visual education will be part of the Institute to be conducted by the department of Christian education of the National Council during General Convention. On the afternoons of October 16 and 17, interested leaders of the Church will be able to learn what progress has been made in using visual aids in educational programs. Material is being assembled for a "Who's who in movie production in the Episcopal

Church." Some of the available films will be shown, together with commercial films on Bible, church history, missionary work and social problems. Assisting the leader of this seminar, Miss Hilda Shaul, until recently adviser in Christian education of the diocese of Southern Ohio, will be the Rev. William F. Rogers of the Harmon Foundation, pioneer organization in the field of religious films. Mr. Rogers and Miss Shaul have both produced films in the religious field.

* * *

Presiding Bishop Keynotes Every Member Canvass Campaign

"It would seem that 1900 years of experience would have taught the world that human welfare cannot be attained by the sole use of physical force. Yet this ancient fallacy still persists." So writes Presiding Bishop Tucker to all clergy of the Church, setting a keynote for the fall campaign of the Every Member Canvass. Pointing out that the fall campaign this year will take place at a time when the attention of the people in this country is concentrated on the wars abroad and the need for defense at home, Bishop Tucker said: "If we hope to have consideration given to the Church's claim for support of its work, we must make clear its relevance to the issues involved in the present situation. The main purpose for which a solution is being sought in these titanic struggles is that of human welfare, or as it is called in the Bible, 'salvation.' This is the professed purpose even of these whose real motive we may suspect to be the promotion of their own personal interests."

* * *

Department of Women's Wear for Convention Visitors

Many women who are going to the General Convention have been in a Quandary as to what to wear and bring with them. They have written to Mrs. Albert Scripps Deacon, president of the Woman's Auxiliaries in the diocese of West Missouri, for guidance on the subject. Mrs. Deacon's advice is to wear fall clothing, and to include in the convention wardrobe one or two print dresses and a rain cape and umbrella. October weather in Kansas City usually is marked by fair days and brisk nights, with the afternoon temperature sometimes in the Indian Summer range.

* * *

Vestryman Elected President of University of Iowa

Election of Mr. Virgil Hancher, vestryman at St. Matthew's Church, Evanston, Illinois, and a member of the Church Club of Chicago, as president of the University of Iowa has been announced by university authorities. Mr. Hancher, who is 44 years of age, becomes one of the youngest men ever to be appointed

to this high post by a major university. He is planning to take over his new duties on December 1, when he and Mrs. Hancher and their three children will move to Iowa City.

* * *

Forty-one Possible Candidates for Bishop of Chicago

There were 41 clergymen suggested in a survey of the diocese as possible candidates for bishop of the diocese of Chicago to succeed the late Bishop George Craig Stewart. Clergy and lay delegates from 125 par-

ishes and missions of the diocese assembled on September 24 in answer to a special convention call issued by Bishop Edwin J. Randall to elect a successor. How many of the 41 names were submitted was not known, but a lengthy list of nominees was expected.

* * *

New Book, "The Wayside Hymnal," Issued by Forward Movement

A hymnal "offered for use outside the Church and apart from the Church's stated services," is just off

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. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

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

Thursdays and Holy Days: Holy Communion 11:45 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. Wednesdays
and Holy Days, Holy Communion 10 A.M.
Fridays, Holy Communion 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
Weekday Holy Communion at 10:30 A.M.
on Thursdays and Saints' Days.
The Church is open daily for prayer.

Saint James Church

Madison Avenue at 71st Street

New York City

The Rev. H. W. B. Donegan, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.

St. Thomas Church, New York

Fifth Avenue and 53rd Street

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

Sunday Services: 8 and 11 a.m.
Daily: 8:30 a.m., Holy Communion.
Thursdays: 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

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05 Noon.
Wednesdays: 11 A.M. Holy Communion

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 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

11:00 A.M.—Morning 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.

Emmanuel Memorial Church

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Shelburne Falls, Mass.

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and a helpful message.

Services at 8 & 9:45 A.M.

the press, issued by the Forward Movement under the title, "The Wayside Hymnal." It contains 91 hymns, words and music, and is about the size and general style of "Forward—day-by-day." The book begins with the Old Hundredth and closes with "O God Our Help in Ages Past," and within its covers is hardly a single hymn which is not familiar. An outline for a service is included, as well as Compline, the Creed, a few prayers, and the 23rd Psalm. "The conviction is growing," says the Foreword of the book, "that to win the many for Christ we must go out to them where they are. After our Saviour's example, we must catch some men by the wayside, as they pause for a moment on their way. Vast numbers gather in the open at fairs, camps and mass meetings. Country folk challenge the Christian heart, whether as Saturday crowds in county seats, or in their loneliness on the land. The C.C.C. has called millions of youths far from home. There is an army and a navy, in industry and commerce, as well as for defense, to be remembered and served. Soon, great cantonments may fill again with young men. There are sufferers in hospitals and like institutions. There are the migrants, and prisoners, and refugees. To many a poor person or family a little hymn book would be welcome. We would sing to God with all of these." The booklet costs but 8c a copy and but 5c a copy for five or more.

* * *

Federal Council Launches Public Relations Program

The Federal Council of Churches has announced the launching of a new program for the interpretation of the message and work of the churches to the general public. The department is under the sponsorship of the laymen's cooperation commission of the Council. It will publicize church activities, especially those of interdenominational interests. Director of this new program is Mr. John Fortson, who takes up his work

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The PAYNE-SPIERS STUDIOS, inc.
175 FIFTH AVENUE—NEW YORK
STUDIOS: PATERSON, N. J.
STAINED GLASS WINDOWS
BRONZE TABLETS
MEMORIALS IN WOOD, MARBLE, IRON, MOSAICS
ALTAR FURNISHINGS & DESIGNS SUBMITTED

following connections with the Washington staff of the United Press and the Crowell-Collier Publishing Company. For the remainder of this year Mr. Fortson will concentrate on public relations' angles of the National Christian Commission. He will travel with the Mission on its schedule of 22 cities, opening September 29 in Kansas City. Some 150 prominent religious leaders of many communions will be speakers for the Mission—30 of them appearing in each city.

* * *

Wayside Fellowship Ends Summer Work

Six church schools with local lay leadership have been organized and 38 persons have been baptized as a result of the co-operative campaign sponsored on wheels during the summer months by the Episcopal and Presbyterian Churches in Southern Ohio. Although the Wayside Fellowship meetings came to an end the latter part of last month, a followup program has been arranged. Plans for regular Sunday afternoon and evening services have been made in seven places, in addition to the work of the church schools. The fellowship's program began at the General Assembly of the Presbyterian Church on May 18, when evangelistic open air services were held from the Wayside Cathedral during the Assembly sessions. Speakers included Presbyterian and Episcopal leaders who told of the plans for the Wayside Fellowship. Bishop Hobson of Southern Ohio was one of the speakers before the Assembly and also partici-

pated in the open air services. Immediately after the close of the session, the Wayside Fellowship began its evangelistic campaign in Southern Ohio, carrying on its work in the northeastern section of the diocese. With very few exceptions, the fellowship visited small towns and mining camps which had no established churches. Starting on June 3rd at Connorsville, the fellowship held services in Bradley, Dun Glen, Dearmanville, Duncanwood, Glen Robbison, Piney Fork, Willow Grove, McClainsville and Neffs. Most of these were mining camps. Before this year, two weeks of daily vacation Bible school, had been the sum total of Christian education, training, and worship offered in these communities.

* * *

Presiding Bishop Suggests November 10-24 As Canvass Dates

The Presiding Bishop has sent to diocesan leaders throughout the Church, his suggestion for preparation and operation of the Every Member Canvass from November

CLASSIFIED ADS

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HIGH GRADE HAMMOCKS MADE BY RETIRED clergyman whose sight is failing. Single and double mesh \$5 and \$6. Address Reverend A. Sprague Ashley, 411 West 114th Street, New York City.

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Most any child who takes this tasty laxative once will welcome it the next time he's constipated and it has him headachy, cross, listless, with bad breath, coated tongue or little appetite.

Syrup of Black-Draught is a liquid companion to the famous BLACK-DRAUGHT. The principal ingredient is the same in both products; helps impart tone to lazy bowel muscles.

The Syrup's flavor appeals to most children, and, given by the simple directions, its action is usually GENTLE, but thorough. Remember Syrup of Black-Draught. 50c and 25c.



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10-24. "These days demand men and women of brave hearts and staunch faith in God and the living Christ," says Bishop Tucker in an open letter entitled "A great door is open to you." "Hold fast therefore, to your faith, if you would have peace of mind and body. The surest way to keep your faith is through active participation in the Church. It is the one divine spark which remains in this war-torn universe. I firmly believe that if our present society is to be saved, it will be by God working through His Church." Samples of a new pledge card are enclosed with the Presiding Bishop's letter. "In days like these," it says, "Every Christian should support his Church liberally." Two posters are provided, "No blackout of the Cross," and "Son, your Church is your friend." Also poster cards, poster stamps, copy of the late Bishop Stewart's collect for the canvass, and leaflets concerning canvass methods and other available material. "You and I," declares Bishop Tucker, "along with nearly two million others, are members of that portion of the Body of Christ represented by the Episcopal Church. We are members of a family which extends beyond our small individual communities the length and breadth of our country and to the far corners of the earth. We have many reasons to be proud that we are part of such a universal Church."

* * *

Another Use for Armistice Day

In keeping with the President's proclamation that Sunday, September 8, be set apart as a national day of prayer on which the people should remember with gratitude their priceless heritage of freedom, the Rev. Francis C. Stifler, editorial secretary of the American Bible Society, in his weekly broadcast suggested that Armistice Day, November 11 under some other name, be perpetuated as a national holiday, the day when the spirit of our free land was really born. It was on November 11, 1620, that the Pilgrim fathers signed their compact in the cabin of the Mayflower. The document which was penned that day contains but 211 words, and states that the agreement is made in the presence of God and for the purpose of enacting just and equal laws which shall be for the general good of the colony. From a documentary standpoint, according to Mr. Stifler's broadcast, this was the beginning of American democracy and because it was signed on November 11 and because it is the corner stone on which stand the Declaration of Independence, the Constitution of the United States and

the Bill of Rights, it is eminently fitting that Armistice Day, November 11, under some other name, might be continued as a national holiday.

* * *

Conscription Attacked By Many Groups

Conscription was scored by many different Church groups recently. In Cincinnati fifty-six clergymen signed a statement declaring themselves willing to be known as Christian conscientious objectors to war. They have held several fellowship meetings and sent one of their number to Washington to testify against the Burke-Wadsworth bill. . . . In St. Louis twenty-three clergymen have just issued a statement against conscription holding that conscription is a road to war. . . . Editor of the American Friend of Richmond, Dr. W. C. Woodward, expressed the Society of Friends' opposition to military conscription. He declared that conscription uprooted the principle of liberty for which this country has stood for many years. . . . At the 66th national conference of the Women's Christian Temperance Union held in Chicago, Charles Clayton Morrison, editor of the Christian Century, declared that compulsory military training would be a step toward fascism. The convention voted its opposition to conscription and asked the President and Congress to keep America out of war.

* * *

Avon Church Holds Renewal of Consecration Service

Bishop Reinheimer of Rochester officiated at the service of renewal of consecration of Zion Church, Avon, New York, September 8. The history of Zion Church begins with the first service of the church by a layreader in 1792. Services were

held in the school house until 1828 when a church edifice was erected. Corner stone of the present edifice was laid in 1915. The Rev. C. B. Persell, Jr. is the present rector.

CLERGY NOTES

(Continued from page 2)

has accepted a call to St. Luke's, Welch and Gary, West Virginia, effective September 15.

NEWMAN, B. C., formerly rector of St. Paul's Church, Kittanning, Pennsylvania, will become rector of St. Peter's Church, Uniontown, Pennsylvania, effective November 1.

WILEY, H. W., vicar of St. Michael and All Angels' Church, Fort Bragg, California, has resigned to become assistant at St. Augustine's Church-by-the-Sea, Santa Monica, California.

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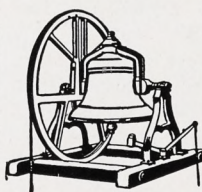
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CLID

MONTHLY BULLETIN

SEPTEMBER, 1940

EDITORIAL

WHEN A MAN functions in a dual capacity there is sure to be a certain amount of confusion. As managing editor of *THE WITNESS* I am responsible for the business end of the paper and also often write a column, *Talking It Over*. I set forth in that column my own opinions and they are unrelated to the Church League for Industrial Democracy, an organization which I also serve as executive secretary. I might add also that the opinions set forth in *Talking It Over* are not necessarily shared by other *WITNESS* editors, any more than I necessarily share the opinions they set forth under their own names. This policy of complete freedom for those who share in bringing out *THE WITNESS* has been stated time and again, but in these days of crisis, with feelings running high, it is perhaps well to emphasize it again.

Once each month for the past two years *THE WITNESS* has devoted these two pages to the Church League for Industrial Democracy. Every other organization of the Church, both official and unofficial, was given the same opportunity to use these pages, on similar terms. None accepted until recently when a similar arrangement was made with the Liberal Evangelicals. These two pages belong to the CLID and are edited by the CLID with the editors of *THE WITNESS* in no way responsible for the opinions expressed here. Similarly the CLID is in no way responsible for the opinions expressed in the front pages by *WITNESS* editors . . . including W. B. Spofford, even though I do happen also to be the CLID secretary. It is particularly important to make this clear at this time since the CLID, like most organizations, is composed of people who have very different attitudes toward the European war; the questions of preparedness and other pressing issues growing out of the war. I exercise my right to express myself freely in *Talking It Over*. The opinions there set forth however are my opinions and do not represent the official position of the CLID. The current official position of the organization was set forth in



JOHN L. LEWIS
CLID Speaker at Convention

this Bulletin on June 27th, following a meeting of the executive committee. At that meeting a resolution was passed unanimously by the executive committee, and later unanimously endorsed by the larger national committee, as follows: "The task of the CLID, and we believe all Church people, is to promote democracy and economic justice. We are called upon to give a demonstration of genuine economic democracy in which the sacredness of personality is respected and in which our intelligence, our labor, our industrial equipment and our national resources are used to build the abundant life. We therefore call for the full production of our industrial equipment to satisfy the legitimate economic needs of the American people. We oppose the lengthening of the work week on the grounds of a war emergency when millions are unemployed. Instead we favor the strengthening of the wage-hour structure so as to include large groups of workers not covered by its benefits. We oppose the annulment of any social or labor standards in the name of patriotism or as a result of a rising defense hysteria. Whatever position our members may

take in the international situation we strongly urge them, and all Church people, to remain steadfast in their devotion to democracy, with all its implications." . . . As secretary of the CLID it is my task to do everything possible to promote this program. It covers a lot of territory and I want all CLID members to know that I have no intention, as your secretary, of going outside this program regardless of any personal opinions I may hold on the subject of war and peace. . . . W. B. SPOFFORD.

CONVENTION

AS IN PAST YEARS the CLID is again sponsoring an open forum at the General Convention, which meets from October 9th to the 24th in Kansas City. The meetings are to be held in a large hall in the Auditorium, meeting place of the Convention, immediately following the adjournment of the morning session of the House of Deputies. The first meeting will be on October 10th when the speaker will be Mr. Roger N. Baldwin, director of the American Civil Liberties Union, who is to speak on *Defending Liberties in War time*. Bishop Robert N. Spencer, the host of the Convention, has been asked to be the chairman of this opening meeting. On October 11th the speaker is to be Mr. Carey McWilliams, the director of the division of immigration and housing of California, who is an authority on migrant workers and sharecroppers. Bishop Gooden of Los Angeles is to be the chairman. On Saturday, October 12th, which is Youth-Weekend at the Convention, the speaker is to be Mr. Jack McMichael, the president of the American Youth Congress. Mr. McMichael was formerly a missionary in China and is at present a student at the Union Theological Seminary. Bishop Huston, a vice-president of the CLID and the Bishop of Olympia, is to be the chairman. There is to be no meeting on Sunday but on Monday, October 14th, the speaker is to be Mr. John L. Lewis, the president of the CIO and of the United Mine Workers. Bishop Parsons of California, the president of the CLID,

is to be the chairman of this meeting. The following day, October 15th, Miss Josephine Roche, president of the Rocky Mountain Fuel Company and formerly assistant secretary of the treasury of the United States, is to speak on An Employer's View of Labor. Bishop Malcolm Peabody of Central New York, a member of the national committee of the CLID, is to be the chairman. Dr. Max Yergen, president of the National Negro Congress and a professor at New York University, is to be the speaker on October 16th, with Bishop Beverley D. Tucker of Ohio and a vice-president of the CLID, the chairman. Dr. Yergen is to speak on The Negro in American Life. The final CLID meeting is to be held on October 17th when Mr. John Foster, until recently a missionary to China and professor of English at Central China College, is to speak on what is happening in China. Bishop Sherrill of Massachusetts will be the chairman. The following day, October 18th, in the same hall and at the same time, there will be a meeting under the auspices of the Episcopal Pacifist Fellowship at which the Rev. Elmore McKee of St. George's, New York, is to speak with Bishop W. Appleton Lawrence of Western Massachusetts the chairman. All attending the Convention, as well as citizens of Kansas City, have been invited to attend these meetings. In addition to these forums the CLID will also have a booth in the exhibition hall of the Convention, located in the Auditorium.

PERSONALS

THE REV. FLEMING JAMES, for many years a member of the executive committee of the CLID, has accepted election as dean of the Theological Seminary at the University of the South, and is now in residence at Sewanee, Tennessee. He was formerly professor of Old Testament at Berkeley Divinity School. . . . The Rev. Edward R. Hardy Jr. of the General Seminary faculty, Miss Hilda Shaul of Cincinnati and Miss Dorothy May Fischer of the Delta Cooperative Farm, were CLID members to take part in a panel discussion at the Church conference held in August at Sewanee. They also lead a group of people attending the conference at a meeting held at the Highlander Folk School at Mont Eagle. The subject of the panel discussion was The Church and the War Crisis. . . . The Rev. C. Lawson Williard, a member of the executive committee, is now the rector of Trinity Church, New Haven, Connecticut. He was for a number of years the rector at Elmhurst, Long Island. . . . The Rev. James Thayer Addison, formerly on the faculty of the Cambridge Semi-



JOHN FOSTER
CLID Speaker at Convention
(He is wearing the uniform of China's Eighth Route Army)

nary and an active member of the Boston Chapter of the CLID, has assumed his duties as first vice-president of the National Council. . . . Miss Mary van Kleeck, vice-president of the CLID, has recently resigned as a member of the Board of Directors of the American Civil Liberties Union. With Mr. Spofford, she was one of five persons to sign a minority report dealing with a recent controversy in the Union. The pamphlet may be had free of charge by writing the office of the League. . . . The Rev. Spear Knebel, formerly a member of the executive committee, is now the rector of Trinity Church, Albany, N. Y. He was formerly the rector at Woodside, Long Island. . . . The Rev. Edward Mohr, formerly the secretary of the San Francisco chapter, was recently ordained priest by Bishop Parsons of California. He is at present the assistant at Grace Church, Plainfield, New Jersey. . . . The Rev. Roben T. S. Chen, who joined the CLID when he was a student at the Graduate School in Cincinnati, is now the assistant bishop of Anking, China. . . . The Rev. Joseph F. Fletcher, director of the Graduate School and a member of the executive committee of the CLID, delivered a series of lectures this summer at Princeton Seminary on The Social Implications of Theology. . . . The executive secretary of the League spent several weeks this summer in Mexico. . . . The Rev. A. B. Kinsolving, formerly the rector of Trinity Church, Boston, and a member of the Boston Chapter, is now in residence as the rector of Trinity parish, Princeton. . . . The Rev. Cornelius Trowbridge, formerly canon of the cathedral in Boston, is now the

rector at Chestnut Hill, Massachusetts.

CHAPTERS

AT A MEETING of the Philadelphia chapter Miss Elizabeth Frazier, a member of the national executive committee, was elected acting president until such time as a clergyman is found to take that office, after which she will serve as vice-president. Members of the executive committee are Miss Blanche Nicola, Mrs. Rebecca Fitzgerald, Miss Margaret Earle, Miss Katherine Grammar and Mr. Lee Harris. A resolution strongly supporting federal housing projects was passed and sent to the city council. Resolutions were also passed at a conference of Church people sponsored by the chapter promising support to organized labor in the struggle to maintain civil liberties and to uphold labor standards, while another resolution asked the President of the United States "to make public the specific terms of the War Mobilization Plan in order that an enlightened electorate may take intelligent action in regard thereto."

Other chapters of the League have sent in no reports since early summer. Request is therefore made that they report on their plans for the fall in order that they may appear in the October Bulletin.

FINANCES

THE program of the CLID at General Convention means added expenses for 1940. If there are those who care to make a special contribution to aid with these meetings will they please send their donations at once to the national office. Also it is imperative that all members who have not already done so pay their dues for 1940 if we are to close the year balanced. The dues are \$2 a year with added donations essential if the budget is to be maintained. Please send your check at once to the CLID, 155 Washington Street, New York City.

C.L.I.D.

"Our communion has brought forth the CLID, which almost alone has been bearing witness to the truth for which the whole Church should stand" . . . from NEWS NOTES of the Graduate School of Applied Religion.

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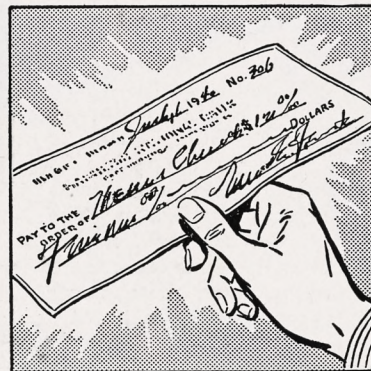
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