

November 14, 1940
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THE WITNESS



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Consecrated Suffragan Bishop of Connecticut

ARTICLE BY CHARLES SHEERIN

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CLERGY NOTES

BERKELEY, EDMUND, formerly rector of Christ Church, Buena Vista, Va., has accepted the rectorship of All Saints', Roanoke Rapids, North Carolina, effective December 1st.

BOND, B. F., formerly assistant at St. Paul's, Rochester, N. Y., is now the assistant at Trinity Church, Buffalo, New York.

BRERETON, L. M., formerly curate at St. Paul's, Akron, Ohio, has accepted the rectorship of St. Peter's, Lakewood, Ohio, effective December first.

MÜLLER, FREDERICK, in charge of Christ Church, Mandan, North Dakota, was advanced to the priesthood on November 13th by Bishop Atwill.

MURAY, A. V., Mill Valley, California, has been called into active service for a year as an army chaplain.

REED, W. J., rector at Columbia, Pa., has been called into active service as a chaplain and has reported in Baltimore, Maryland.

TAFT, HENRY DUDLEY, assistant at St. Stephen's, Pittsfield, Mass., died on November 7th of a cerebral hemorrhage. He was 35 years of age.

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WILLIAM P. LADD
GEORGE I. HILLER
CLIFFORD L. STANLEY
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THE STATE OF THE CHURCH

By

CHARLES W. SHEERIN

Vice-President of the National Council

OUR Church has been set up on a parochial neighborhood basis, and all the machinery we have had in times past—parish technique, how to run a parish, have been geared to the fact that the parson, known by his people, lived within walking distance of all the people to whom he was to minister. For example, my father never had an automobile; he never had a parish where he needed an automobile. Then I think of my last parish where I did not have twenty communicants that lived within one mile of the church I served as rector.

The result of such change has been a second thing, which is a spiritual loss of faith on the part of the laity with the tremendous advance of scientific knowledge and philosophical thought which have now percolated into the average mind. People feel their old theological basis has gone and they have nothing upon which they can solidly build their faith.

I always seem to be traveling and am always in a bus, train or plane, and I happen to be one of those people who has to pick up friends and talk to them. I have, with very rare exceptions (just twice in two years), met on any of my journeys among these casual acquaintances anybody who has had any active interest in the Church or believed in it. They all had a wistful longing, at least when they found out I was a clergyman, to know "what is this thing you call the Church all about?" And what queer notions they all have! One man will tell you quite frankly and honestly that ever since he heard about evolution he could no longer go to church. Another will say, "What does it mean? The church hasn't done anything." It means we haven't reached these people. We no longer have a neighborhood set-up and the clergy have lost that old individual touch and there seems to be a tremendous gap between the clergy and the people.

THE gap has also been widened in the endeavor of the clergy to find something real and sure and firm in this changing world in which we live. We have allowed ourselves to go too much into little cultist groups. For instance, I recently visited a diocese where every clergyman, as far as I could make out, was an advanced Churchman; literally there were not very many lay delegates present at that particular diocesan convention. The whole set-up was for the clergy. There was legalism with canon laws being mentioned constantly by the bishop and other clergy of the convention and one saw the poor, few, little, loyal laymen who had come to this particular convention, completely lost in the legalism of the whole set-up. I rode away with some of those laymen, and one of them said, "I think my rector must be a very nice chap but he is such a fanatic." One sees a gap between them and they start telling you how the people are not in the church. How on Sunday mornings at the services there are very few people in attendance, and how the contributions have gone down. That is something we have to face.

Sometimes it is a type of liberal who has been given the benefit of an education far above his people; who has a very fine sense of social ideas, and has developed a real social consciousness, but evidently with no attempt to win the laity. He has tried to be their leader but instead has hit their prejudices and antagonized them until there is a gap that exists between that liberal mind and the people to whom he is supposed to minister.

That isn't just a casual picture here and there; it is a picture that I see almost everywhere and it is reflected in the actual things that we find. For instance, only one-third of the Episcopalians are regular contributors to the Church.

Last January Bishop Tucker asked the heads of the twenty largest non-Roman communions of our

country to meet at dinner. I was frankly astonished when they came. It shows that our Church has some sort of prestige. Two of these men came all the way from California just to dine with our Presiding Bishop. We talked over these same problems. Every Church has some. I have talked with Roman Catholics who are in a pretty good position to know their priesthood and they say that they are having the same problems. Something is wrong.

I think our laity have not been educated theologically and they have a childish conception of what religion is. This concept is coming up against the mature agnosticism of the whole world today causing tremendous intellectual doubts and difficulties and in the middle of that the Church has lost its hold upon the neighborhood. The parson doesn't know and isn't known by his people.

That is the state of the Church right now, where literally only one-third of our people are actively engaged in the activities of the Church, and we are simply fooling ourselves if we think we are any stronger than that. I am not at all pessimistic, although I am pessimistic in this particular. I have often wished I hadn't discovered this, but I found that personality seems to have a tremendous part to play in the leadership of our Church. Where you find a really great and outstanding personality as a bishop, you find a lively diocese, trying to find ways and means to meet this particular situation. Where you find a rector who seems to have a real consecrated personality, you generally find, unless the cards are too much stacked against him, a pretty successful parish.

HERE we are faced in this world right now with tremendous demands. Christian Churches throughout the world are forced to look to us for leadership. We have got to look at our problems in a different way than Church people generally do. Bishop Tucker is trying to have a business-like, scientific approach to the Church. In the matter of religious education I suppose if you get six people together you have six opinions on the subject, but our department of Christian education can and does get in touch with the best Christian educators. When I go to a clergy conference and I tell them of some of the fine things our department has given us, how children can be educated, how they can be interested, how their parents can be used, some clergyman will get up and say, "What we need to do is go back to the catechism," and that is all the thanks you get for having a scientific approach.

When I go out to see certain clergy at certain conferences and talk about the work that has been done by certain Presbyterian and Baptist churches; how we are exchanging methods; how we found certain ways that are successful in certain places in overcoming the problems of these shifting neighborhoods; how we found ways of interesting people; how we are trying to find, as best we can, the substitute for the old neighborhood parson with his daily round of pastoral calls, somebody gets up and says, "You sound too worldly." Of course we are worldly, because the genius of America has been the genius of commerce, and so we have found that things of commerce have a great deal more light than the children of light. We are trying to find ways and means to make these techniques available.

We have enough successful parishes right now to show that the Church can be a great influence in a community. But we have got to face facts.

I don't know how we are going to face the spiritual problems of the clergy. Everywhere I go, bishops say, "My clergymen are licked." What are they licked about? I think they are partly licked because somebody has a better job than they have, not realizing that today in the Episcopal Church literally speaking there is no such thing as any church of great prestige. Our churches are all hard jobs.

A young man in a southern diocese told me that there was no hope for growth in the territory where he is. That evening I sat at a dinner with a telephone company official. "Do you know," he says, "we have just laid cables for a huge population in this county?" There is the difference of looking at a thing emotionally and thinking in terms of survey and opportunity.

Of course if the clergy are licked I don't know what we can do about it. There are evidently two schools of thought; one is a group of people who say, "We can't do anything with the present clergy, so we'd better concentrate on the colleges and pick out all the smartest young men we can find and put them in the ministry. Then about twenty years from now our problems will be solved." In about twenty years I want to retire and I don't want to see the solution twenty years from now! I happen to be the type of person who believes that most of the people, with very rare exceptions, who have come into the ministry came in because they believed in God and in the gospel revealed by Jesus Christ. They had a zealotness and earnestness then and if they have been beaten down during the years The Holy Spirit of God can change those beaten men into real leaders.

We are not going to be changed if we become legalists and try to find ways to keep people out of the Church. We are not going to change, or make a strong spiritual country, if we are constantly looking jealously at other people in the ministry. We can't do the biggest job in the world with petty methods. We are not going to do it if we are not open-minded and willing to have our minds changed from time to time.

I have tried to tell you about the Church as I see it now. It is not efficient today. One-third of its people are active; its clergy are often beaten and have lost their consecration and zeal, but I still believe that God's spirit is with us and that God is calling to America. He is calling to America to play a tremendous role in the world today. We are practically the only nation that can make for a real peace with justice; we are practically the only nation that has the wealth and the opportunity still left to try to bring forward great Christian ideals. They will be lost, as they have been lost in other places, if the Church is weakened, but I feel that God is calling to us now. He has given us the warning and we see the writing on the wall. We can bring the state of the Church to one of renewed witness and zeal and consecration for God in His Kingdom.

Danny Demon

By

HAROLD E. HALLETT

Rector of Christ Church, Quincy, Massachusetts

YOUR Editor spends a good deal of time listening to people explain why they do not go to Church. The inventiveness and the readiness of the explanations is something wonderful to behold. Your Editor would be quite definitely impressed were it not that he is afflicted with the voice of Danny Demon.

Persons often explain that of course they would come to Church, but they need to rest on Sunday morning after a hard week's work. Eleven o'clock is much too early to expect a hard working American business man to get up on the Sabbath. Just as the sympathizing tear begins to flow, in steps Danny Demon. He says: "Go on now, tell the lazy guy what you think of him. Tell him his beauty sleep doesn't seem to be bringing its reward. Tell him it's too bad that he hasn't got the guts to make him discipline his life a little. Tell him the excuse isn't any good, and what's more, he knows it."

Sometimes people explain they do not come to church because it would inconvenience the family. The elaborate Sunday dinner must be cooked. No chances must be taken on disturbing the smooth

running of the home on the one sacred day when Dad is there. Visitors drop in, and it is not polite to confess that one was going to Church. This sounds like the real stuff until Danny Demon gets going. He says: "Don't fool around with such explanations. Tell the truth. The Church expects its communicants to go to Church every Sunday. Jesus said that a man or woman worthy of Him would at times have to find himself at variance with members of his own family. The plain truth is that a home that places the family welfare before duty to God is no Christian home. Go on, now. That is the plain truth, and you'd better tell them so."

Some people say they will not come to Church because they do not like some of the people that go. The minister often is the target of attack. The choir is sometimes criticized. That awful Mrs. X is more often than not the professed trouble. This time Danny Demon fairly screams: "Tell the old battle-ax what you think of her. Tell her that the congregation doesn't like her, either. Tell her you wish she'd throw away that terrible lavender dress she always wears to church when she does come. And for heaven's sake, ask her to stop singing the hymns when she's there with that voice that sounds like a sailor with a sore throat yelling for help from a sinking boat."

There is no question about it. Danny Demon must be punished. But how can your Editor convey to persons the fact that it does no good to confess your sins unless you plan to overcome them. Too many persons feel justified rather than condemned when they explain why they fail to do their duty to their Church.

Let's Know

By

BISHOP WILSON

FAMOUS SHRINES

IT IS not nearly as large as other great Cathedrals but it has a gem-like beauty all of its own. St. Mark's in the city of Venice is closely identified with the romantic story of the Venetian Republic.

Back in the fourth century Attila and his Huns descended on Italy in a furious raid of plunder and destruction. Some of the people in the northern part of the country fled to a couple of islands where they might find refuge until the storm was over. There they stayed. Others joined them. Bridges were thrown across the water from island to island until a great city emerged unlike any other city in the world. Naturally the inhabitants became a sea-faring

people and in the course of time Venetian sailors sailed Venetian ships all over the Mediterranean world. The crusades brought much commerce to the city and great prosperity. The people lived under a republican form of government, headed by a duke known as the Doge. Fierce rivalry developed with other states, notably with Genoa, and the fortunes of Venice passed thru many changes. Toward the end of the 15th century this republic reached its height, controlling outposts as the center of a far-spread empire. Then the decline set in. The Portuguese discovered a new sea-route to the Indies and Venetian commerce suffered. The city was tossed about between the Austrians and the French and only settled down as a part of the kingdom of Italy some seventy-five years ago.

The Church of St. Mark is a low structure situated at the end of a long open square. It is built in the form of a Greek cross with a large dome over the intersection and smaller domes over the ends of each arm of the cross. Five arched doorways provide entrance to the building. Over the central arch stand the four bronze horses which once adorned the Arch of Trojan in Rome, were carried away to Constantinople and finally, in the thirteenth century, were returned to Venice where they have remained. Surmounting a pillar is the winged Lion of St. Mark, emblem of the evangelist for whom the Church is named.

The original structure dates back to the year 829 when some Venetian merchants brought from Alexandria what were said to be the relics of St. Mark. Three centuries later it was remodelled in its present form. During the period of great commercial activity Venetian ships were constantly bringing columns, capitals and friezes from other countries which were incorporated in the building. The result is a collection of masterpieces cleverly combined into one architectural whole. The mosaics are the great glory of St. Mark's. The entire floor is one huge mosaic and more of the same thing appears on the walls both inside and outside. There is nothing quite like it anywhere else.

Nearby in the open square rises the graceful Campanile or belltower which fell in the year 1902 and was rebuilt ten years later. It bears a large clock with two bronze giants to strike the hours.

Twenty-five years ago many treasures were removed from this Cathedral and the exterior was solidly packed with sand-bags as protection from possible air-raids which actually did some damage to other parts of Venice. Fortunately the Cathedral came thru that experience without harm. Let us hope it may escape again. It is ghastly to think what ten minutes of aerial bombing can do to the fruits of centuries of human labor.

Humanism

By

BISHOP JOHNSON

MAN is a religious animal and when he rejects the worship of God he substitutes a philosophy known as humanism to fill the vacuum created by the exit of theism.

What then is humanism? It is the attributing to man himself the qualities of divinity. It asserts that the moral law emanates from man and that there is no other righteousness than that which man determines for himself. With the humanists truth and beauty and goodness are relative terms and have no absolute values. In the world of physics if you enter a chemical laboratory you fully realize that the chemist has not created the various elements nor does he determine the various combinations in which those elements may be utilized. It is his business to discover both elements and also the laws that govern their use. He knows that it is dangerous for an ignoramus to experiment with the chemicals for in the end he will blow up the laboratory.

Whether the chemist believes in a God or not he realizes that man did not create the laws of chemistry. So far as man's use of them is concerned he must obey the rules imposed by some author other than man himself. The botanist knows that Mr. Burbank could improve that which he could not originate. He could discover laws which he did not create. By the same token there is a laboratory of human relations and in that laboratory we can be sure that the Lord He is God. It is He that hath made us and not we ourselves. At least we can be sure that behind human relations there is another than man who is their author.

It would seem therefore that it is our business to discover the laws which man did not make. We sum up these laws in the word righteousness. We are to seek the Kingdom of God and His righteousness rather than to assert man's ability to establish laws for something that he did not create. Certainly we would not expect the creature to originate the laws that are coincident with his creation.

ACCORDING to the humanist there is no other standard of virtue than that which man himself has produced and accepted. Instead of "I am the truth" as an assertion of the divine, it becomes the assumption of human authority. Man assumes divine powers of course in any experiment. However the most important factor is, Does it work? For many years humanism has been in the saddle and the chaos in Europe is the product of the theory that there are no absolute moral standards. Those who break promises, slaughter

the innocent and enslave their fellow men are merely asserting moral standards in which the justification lies in the fact that they approve them.

If truth is not an absolute, then there are no standards by which men's actions can be judged. As a matter of fact in a godless world might is bound to be the arbiter of right and the whims of a dictator replace the laws of God. Is it any wonder that they blow up the laboratory? As a matter of experience, humanism has never lifted men out of savagery but is reverting the civilized world into barbarism.

If one were to refer to history, he would find that scientific progress, benevolent institutions and individual liberty are practically confined to those nations where a belief in the Christian religion has been a leavening factor. As an academic theory for intellectuals who live in what is known as Christian civilization one does not detect the disastrous results. They constitute a fifth column for the godless materialists to do their work. The effort to create a brotherhood of man without the background of the fatherhood of God is futile and ends in devastating conflicts instead of universal fellowship.

As a French agnostic has said, "If there were no God man would have to invent one." Why? Because one greater than man is the author of life and therefore the source of unity among men. The theory that man himself is the source of truth is false and does not work. Without God any decent social order is impossible.

In the last analysis humanism has nothing to offer but servitude in which science, art and religion are oriented to political propaganda. They stand or fall together.

Discipline

By

GEORGE IRVINE HILLER

IT IS a necessity. However much we may rebel, our thoughts, our actions, our appetite must be disciplined. Christianity teaches the value and suggests the method of discipline.

We pride ourselves on the measure of our self-discipline, and we recognize the need in the corporate relationships. We must either discipline ourselves so that we fit into social, business and political life around us, or we must accept the restraint of law which is for the common good. In other words discipline must be from within or from without.

In democracy the group is disciplined by its own will. By the voice of the majority we disci-

pline ourselves; that is we relinquish certain personal privileges for the good of the whole. We must do this if discipline is to come from the inside.

Discipline from the outside means Dictatorship. Discipline is necessary.

This simple statement of the obvious, presents the real reason for the antagonism of the Totalitarian States to Christianity or other religious teachings. If a man can and will discipline himself either as an individual or in the group relationships, then he will never surrender the dignity and freedom that is his.

Upon discipline depends morale; on morale depends the ultimate victory. The morale of Germany is built upon discipline imposed from the outside. The morale of the English is the product of discipline from within. The breakdown of morale, rather than military reverses, was responsible for the fall of France.

What interests us, and we need the lesson in this country, is that the greatest factor in a program of national defence is a people willing to discipline themselves.

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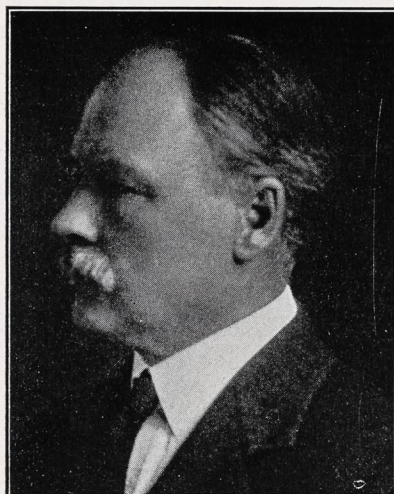
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BRIEF REVIEWS OF SEVERAL NEW RELIGIOUS BOOKS

A thorough first hand knowledge of the missionary enterprises of the world unite with one of the great philosophical minds of the world in the person of Professor William E. Hocking of Harvard. It was to be expected therefore that his new book, *Living Religions and a World Faith* (Macmillans, \$2.50) would be an outstanding book. He was the chairman of the Laymen's Inquiry of some years back and spent many months in China, India and other mission fields where he studied the native religions and the approach of Christian missionaries to them. He declares that Christianity, as at present taught and practiced, is not yet ready to serve as a world religion, and must take truths from other great religions before it is. His facts and conclusions will not be approved by most missionary administrators who have to base their appeals for funds on the supposition that Christianity alone is fit to be a world religion. Nevertheless it is a book they above all others should read, as well as everyone who is genuinely interested in the missionary enterprise and means to be intelligent about it.

Christianity and Power Politics by Reinhold Niebuhr, (Scribners, \$2.00). For those who have kept pace with Mr. Niebuhr in his writings in various journals, much of which dealt with the basic idea of intervention versus isolation, the substance of his new book may not be altogether new. He does use this opportunity though to set down his reactions and conclusions in a more formal and consecutive manner. A mirror to the book's ambition is given in Mr. Niebuhr's own words. "The unity of the volume is established by the common thesis which underlies the approach to various political issues. This thesis is that modern Christian and secular perfectionism, which places a premium upon non-participation in conflict, is a very sentimentalized version of the Christian faith and is at variance with the profoundest insights of the Christian religion."

In most of the chapters of the book the writer, with all the power of his informed and brilliant mind, seeks adequate argument against the groups who are against participation in the wars in Europe and Asia. Included in these groups bearing Mr. Niebuhr's lash are Communists, Socialists and Christian pacifists. Without fear of using a trite phrase, it can be said that the author has an ax to grind, an ax that is ground on a keen and intellectual blade. However whether



WILLIAM E. HOCKING
Writes Book on Living Religions

or not you agree with Mr. Niebuhr, and it is not easy to disagree, you will find his new book stimulating and worth the reading.

If you want to get a clear picture of the beginnings, growth, decline and expansion again of the Christian Church it is imperative that you read *Militant in Earth*, *Twenty Centuries of the Spread of Christianity*, by Edward Roche Hardy, Jr. (Oxford, \$3.00). The story which this book attempts to sketch is the story of a frontier, the frontier between the Church and the world. The main thread of narrative is the numerical growth or decline of the Church, but the real history which the narrative aims to present is the story of an idea in relation to the lives of men. The spiritual battle the Christian Church has been fighting with secular forces and rival religions, Hardy says, had many forms. It began with the birth of the Catholic Church in the pagan Empire. It continued in the struggle between Christendom and Islam. The old imperialism of the mercantile age coincided with the religious movements of the Reformation and the Counter-Reformation. The secularization of eighteenth-century Europe did not deprive the Church of its home base as it seemed likely for it was met by Evangelical and Catholic revivals and the new industrial imperialism was paralleled by a new missionary expansion both Protestant and Catholic. In its mechanical aspect the book is the history of missions. Far from being a dull recounting of the acts of Church advancement the work is extremely fluent and easily read. In the reviewer's mind it easily competes with most novels of the day for sustained interest and is of course written by one of the Church's most distinguished scholars.

The Lyman Beecher Lectures at Yale University by Charles Clayton Morrison have been gathered together, several of them somewhat lengthened, and put into a book *What is Christianity*, (Willett Clark and Co., \$3.00.) Mr. Morrison answers the title question by saying that Christianity is the Christian Church, the continuous stream of fellowship in which God has revealed Himself. But then he says that the Roman Catholic Church is guilty of apostasy and schism in that it has made the hierarchy alone the repository of revelation. However he checks Protestant complacency by asserting that Protestantism has virtually dispensed with the church by setting up a divisive biblicism and an irresponsible individualism. The book challenges evangelical liberalism, humanism, Barthianism and the "Back to Jesus" school. A flavor of Gnosticism, says Mr. Morrison, is found in all the orthodoxies, which play up ideas and play down history. "The Christian Church is the revelation of God in history." But, he declares, Christian beliefs are "the human ideology of the Christian community . . . every doctrine of Christianity, no matter how venerable, is a human construct." The apparent aim of the book is toward a complete rebuilding of Christian thought and action.

PRESIDING BISHOP PLANS CLERGY CONFERENCES

To elaborate in more detail on the slogan "Go forward in service" the Presiding Bishop has arranged a series of conferences with bishops of the Church. He plans to meet every Bishop in a series of sectional conferences beginning October 29-30 in Boston. The second is scheduled for New York on November 7; the third, Washington, November 14-15; the fourth, Chicago, November 19-20; the fifth, Pittsburgh, November 25-26, and the sixth, Atlanta, December 10-11. Another of Bishop Tucker's plans to aid the forward program will be conferences embracing every parochial clergyman in the Church. These will be held during January and February, probably on a diocesan basis. Bishop Tucker hopes that more careful preparation for Lent will result from the clergy conferences.

* * *

The Chinese Had No Word for Amen

When the Prayer Book was translated into their language, the Chinese had no word for amen, so they put a character at the end of each prayer which means, "This I desire with all my heart."

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

The Anglican Church of Canada has recalled all missionaries from Japan, effective April 1, 1941, because of the new regulations in that country forbidding the acceptance of foreign financial support. All of the properties of the Canadian Church are to be turned over to the diocese of Mid-Japan of which Bishop Sasaki is the diocesan. On the other hand the Southern Baptists announced at their headquarters in New Orleans that they would not withdraw their missionaries, and the Presbyterians, while making no positive statement at this time, did announce at their New York headquarters that they contemplated no cessation of work in Japan for the present.

* * *

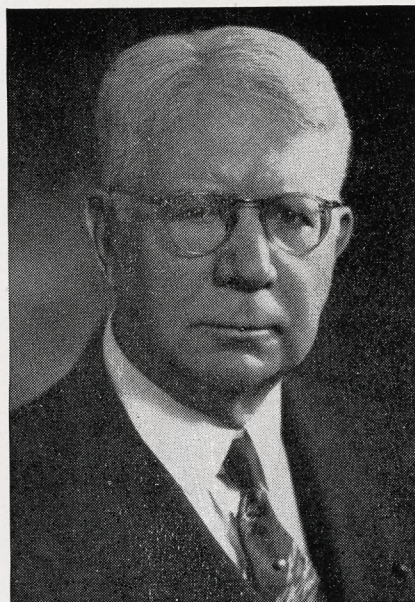
A Tribute to Alexander G. Cummins

Whether the Rev. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, N. Y. is generally popular in the Church may be a matter of dispute. Any man who hits out fearlessly as he has all his life is bound to be unpopular with some folks. But there is no question about his popularity in his own home town, for pretty much all of it turned out the evening of November 1st to pay tribute. The occasion was the 40th anniversary of his rectorship in Poughkeepsie, but it turned out to be much more than that. It was a pat-on-the-back for a leading citizen, and one who is dearly loved by all. And believe me, it was an occasion, with Lowell Thomas giving a news broadcast; Presiding Bishop Tucker pronouncing the invocation; Dean Kirk O'Ferrall of Detroit giving a toast; Reinald Werrenrath singing a solo; and then speeches by this notable crew: Bishop Gilbert of New York; Bishop Tucker of Ohio; Dean Weigle of Yale; President Ogilby of Trinity College; the Rev. Frederick C. Grant of Union Seminary; the Hon. John E. Mack; the Rev. George B. Ford and William Starr Myers of Princeton. Naturally the newspapers printed columns with such a notable array of talent on hand, but the real stories were in large type on the editorial pages where the genial parson was praised as a rector, an editor, a sportsman and a literary critic.

* * *

More Dioceses Pay-up For Missions

Lewis B. Franklin, National Council treasurer, comfortably advises that missionary report to November 1 shows that to that date, 33 dioceses



ALEXANDER G. CUMMINS
The Town Turns Out in Tribute

paid in full compared with 32 in 1939. He says with the stimulation of General Convention and its emphatic emphasis on the missionary task, means that every dollar should be collected.

* * *

Petition President to Keep Out of War

The ministerial association of Wert County, Ohio, recently sent a petition to President Roosevelt asking him to do everything in his power to keep the United States out of war.

* * *

Two Elected to New York Mission Society

The board of managers of City Mission Society of New York announced the election of Mrs. Henry W. deForest and Mrs. Ernest R. Adey as members. The society, an Episcopal organization, has been helping the needy for more than 108 years. It operates seventeen different agencies, as well as supervises the work among the Protestant inmates of city hospitals and institutions, having 27 chaplains serving in 37 institutions.

* * *

Fellowship of Socialist Christians Paper Is Out

The fall issue of Christianity and Society, published by the Fellowship of Socialist Christians, has just come out with contributions by the Rev. Messrs. A. T. Mollegen, Clifford Stanley and Charles Stinnette. The editorials break away from the official isolationist position of the Socialist party and take Norman Thomas to task for his isolationist convictions. The Christian Century is also berated for its defense of Colonel Lindbergh.

The editors declare themselves in favor of conscription and consider it nonsense to hold conscription to be step toward fascism. Finally, the editors repudiate the Socialist Party on the grounds that its type of idealistic isolationism plays into the hands of reactionary appeasement and that it fails completely to understand the kind of peril which confronts civilization. The editor is Reinhold Niebuhr.

* * *

Golden Rule Foundation Issues Booklet

Constructive Philanthropy, the title of a 35 page booklet just issued by the Golden Rule Foundation from its New York headquarters, is a review and interpretation of the foundation. Sections of the informational little booklet deal with the following topics: "The inception of the movement", "Organization", "Technique", "The experience in early years", "The period of financial depression", and "Care of distribution of funds."

* * *

Washington Province to Sponsor Ministry Conference

A conference on the ministry to be held at the Virginia Seminary, Alexandria, January 2-4, 1941, is announced by the Rev. Alfred Secombe, secretary of the commission on college work of the province of Washington. The conference will be sponsored by the provincial commission and will study various phases of the Christian ministry. It is expected that the Presiding Bishop will participate in the session.

* * *

Sound Films Will Be Canvass Aid

Two sound movies, together with sound equipment that will make them available to all parishes, will bolster the Every Member Canvass in the diocese of Long Island. The films show diocesan and parish activity throughout Long Island. Most of the pictures were taken by the Rev. Charles W. MacLean, diocesan field chairman. Milton Cross, radio announcer is commentator. One of the movies was completed last year and already has been shown 150 times. The second film was completed this fall and one of its first showings was at General Convention. Long Island is one of the leaders in the visual education movement in the Church. Speaking of the film method, Mr. MacLean has said: "We're sold on it. No printed word could do better."

* * *

Undecided What to Do With Seminary Students

The eight students of the Union Seminary who refused to register for the draft, declaring that they would thereby become part of the war system, have not yet been sen-

tenced. They were to have been on November 6th but the judge postponed the case for another week. The men all pleaded guilty and it is said by those close to the matter that if they will plead "not guilty" the government will then forget the matter, feeling apparently that they have their hands on something that is rather hot.

* * *

Mass Meetings in Harrisburg

Bishop Zeigler of Wyoming and the Rev. Walworth Tyng, missionary from China, are to be the headliners at four mass meetings on missions to be held this month in the diocese of Harrisburg.

* * *

Mrs. Wendell Willkie Is a Chairman

Mrs. Wendell Willkie is the honorary chairman of a committee of women organized to make more effective the work of the City Mission Society in New York. The first meeting is to be held on November 18th.

* * *

Dedicate Prayer Corner at College Town

A memorial prayer corner was dedicated on November 3rd at Trinity, Bloomington, Indiana, by Bishop Kirchhoffer. The occasion was the fifteenth anniversary of the rectorship of the Rev. A. Elliston Cole. The parish ministers to the students of Indiana University.

* * *

Laymen Meet at Greenwich

Over six hundred men of Fairfield Archdeaconry held a rally at Christ Church, Greenwich, Conn., on October 28th. Mr. Charles C. Goodrich, insurance company executive, the Rev. Charles Sheerin, Presiding Bishop Tucker and Bishop Budlong were the speakers. The service was a special one arranged by the rector of Christ Church, the Rev. A. J. M. Wilson.

* * *

Noted Social Worker Of New York Dies

Mrs. John M. Glenn, for many years active in social work in New York as well as nationally, died in a hospital in New York on November 4th after an extended illness. A native of Baltimore, she was active as executive secretary of the charity organization society before her marriage to John M. Glenn, following which Mr. and Mrs. Glenn moved to New York. Mr. Glenn, until his retirement a few years ago as general director of the Russell Sage Foundation, was for many years actively identified with national charitable and social service matters, and both he and Mrs. Glenn, with fourteen



MRS. JOHN M. GLENN
Noted Social Worker Dies

years intervening, were elected president of the national conference on Social Service in the United States, Mr. Glenn in 1901 and Mrs. Glenn in 1915. Among her later activities Mrs. Glenn was President of The Family Welfare Association of America and of the National Council of the Church Mission of Help, an organization of the Church for work among young women. She was also, at various stages of her career, a member of the directorate of the Charity Organization Society in New York, President of the American Association for Organizing Family Social Work, Chairman of the New York and Bronx Chapter of the Red Cross for Home Service during the World War, and Director of the New York Committee of Fifteen. In July 1928 Mrs. Glenn was Chairman of Section III on Social Case Work at the International Conference on Social Work which met in Paris, France. She was also an active member of the Church League for Industrial Democracy.

* * *

Graduation at Army Training Center

Seven young men and women who started their training this summer have completed their work at the headquarters of Church Army in New York, and have left for further training in field work. The winter term was opened on November 1st with eight cadets and student mission sisters enrolled.

* * *

A New Suffragan Bishop For Connecticut

Pictured on the cover is the Rev. Walter H. Gray, formerly the dean

of Christ Church Cathedral, Hartford, who was consecrated Suffragan Bishop of Connecticut at a service held at the cathedral on Tuesday of this week. Before going to Hartford the present bishop was the dean of the cathedral at Bethlehem, Pennsylvania. Presiding Bishop Tucker was the consecrator and the sermon was preached by Bishop Appleton Lawrence of Western Massachusetts.

* * *

English Secretary Visits Long Island

Bishop Hudson, secretary of the Society for the Propagation of the Gospel in Foreign Parts, was entertained on All Saints' Day at St. George's, Long Island, one of the four Long Island parishes established by the society more than two centuries ago. It was a luncheon meeting, attended by a large number of the clergy of the diocese, including the rectors of Jamaica, Hempstead and Elmhurst, where churches were likewise established by the society. Later in the day he addressed a group at the cathedral in Garden City on the missionary work of the English Church.

* * *

Children Help in Mission Field

The boys and girls in the Church Schools of the diocese of Michigan have been asked by Bishop Frank W. Creighton to give him their help in the diocesan mission field by means of their annual advent offering. One of the things the children have been asked to contribute to is the salary of a deaf mute clergyman for the four congregations in the diocese that minister to these people.

* * *

The Extent of Anti-Catholic Sentiment

What has been called a "bigotry poll" has been conducted during recent weeks by *America*, a leading Catholic weekly publication. Some of the statistics follow: The number of questionnaires sent was 23,863; the number of replies was 1,541 coming from 48 states, a 6.4 per cent return. Question one: are you personally aware of anti-Catholic incidents or publications by groups or papers characterized by attacks on the Catholic Church? Replies from 1,496 priests were: Yes—47.6 per cent; No—52.4 per cent. Question two: Do you believe that there is a growing feeling of anti-Catholicism in the United States? Yes—54.6 per cent; No—45.4 per cent. Question three: Have you any suggestions as to Catholic procedure? Some of the opinions expressed in reply were very striking. Nearly all of the optimists answered, Yes, emphatically. In



AN UNUSUAL CHURCH CHOIR

Here is a Believe-It-Or-Not for Mr. Ripley. . . the choir of the Church of Our Saviour, Mill Valley, California, where the Rev. Albert V. Murray is rector. Here they are, left to right: Edward G. Younger Jr., advisor to young people and secretary-treasurer of the Sunday school; Joseph G. Younger, cross bearer, president of the young people's society; Edward G. Younger, vestryman; Harriett Younger, soprano soloist; Mrs. E. G. Younger, president of the women's service league, organist and teacher in the Sunday school; Elizabeth Younger, alto; Sally Younger, member of Sunday School and the young people's society. The rector calls it "an old fashioned Church family."

summary they said: "Let Catholics lead better Catholic lives. Let Catholic truth be preached unceasingly in simple fashion, everywhere and to everybody—to Catholics and non-Catholics alike." Some thought that all libel and misrepresentation should be ignored in order not to advertise them. Some however thought every inch of the line should be defended and others would go so far as to have recourse in the courts in suits for libel.

* * *

Universal Week of Prayer Begins January 5th

Each year during the first full week of January, there is a world-wide observance of the Week of Prayer. Next year the dates are January 5-12. All churches, except those of the Roman Catholic faith, join in this observance.

* * *

Three New National Council Appointments

The Rev. Rex Wilkes, priest in charge of the Church of the Messiah, Chicago, Illinois, has accepted appointment as educational secretary in the National Council's division of youth, according to the Rev. Frederick H. Arterton, head of the division. Mr. Arterton announces also that Miss Emily Wilson and Miss

Louis Greenwood of the G.F.S. have joined the youth division to assist in field work among young people and their leaders in various parts of the country.

* * *

Committee to Study Security for Lay Employees

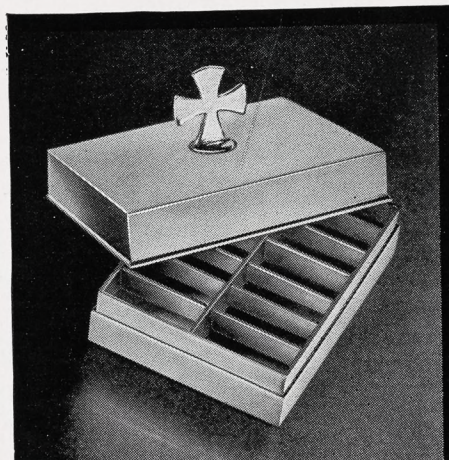
A committee of twelve has been appointed to study the whole question of social security for lay employees of the Church and report at the next General Convention. We said nine previously—wrong—it's twelve. Here they are: Bishop Davis of Western New York; Bishop Lawrence of Western Massachusetts; Bishop Sterrett of Bethlehem; the Rev. Homer A. Flint of Pittsburgh; the Rev. Harold H. Kelley of New York; the Rev. Anson Phelps Stokes Jr., of Columbus, Ohio, and Messrs. R. S. Barrow of Massachusetts; Edward K. Warren of New York; Spencer Miller Jr. of Newark; Leighton W. Arrow-smith of Long Island; Frank J. Walter of Colorado and Thomas Fleming Jr. of Los Angeles. The resolution states: "It is the understanding of General Convention that nothing in the report of the Committee on the Church Pension Fund shall be construed as weakening the affirmative action of the National Council in support of the inclusion of the Lay Em-

ployees of the Church under the Federal Old Age and Survivors Insurance as and when adopted by the Congress of the United States". Which means, presumably, that the General Convention is for having lay employees included under the federal act.

* * *

Action on C. O.'s

Under the authorization of the Minneapolis ministers association, a committee of eleven Protestant ministers has been set up to counsel conscientious objectors on their status under the draft laws. . . . A statement of policy and function was adopted recently at a meeting of the Ohio Christian committee on conscientious objectors. The purpose of the committee is to give help and counsel to those conscientiously opposed to participation in war because of religious belief or training. It conceives its function as threefold: to aid in the establishment of local committees; to get into touch with isolated c.o.'s not covered by local committees and to serve as a clearing house for local committees and denominational groups. Bishop Paul Jones of Yellow Springs is chairman of this commission. . . . The Tulsa, Oklahoma, ministerial alliance



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has named a committee of three ministers to cooperate with local draft boards as a reviewing body in cases of c.o.'s. The action was taken after the alliance unanimously passed a resolution recognizing the c.o.'s stand and urging that he confer with his pastor for "aid and counsel."

* * *

Luncheon of Clergy and Union Officials

Fourteen representatives of Protestant, Catholic and Jewish clergy met recently with the Minneapolis Central Labor Union in the first of a series of luncheons to promote understanding and cooperation between religion and labor. A further expression of good will between the church and the workers was the endorsement of the National Christian Mission by business agents of the unions.

* * *

World Church Grows Despite War

When almost the whole American section of the proposed World Council of Churches met the latter part of October it was seen that except for occasional stand-stills and losses due to the war, the movement has grown, both in the number of communions having joined the council and the amount of money received from its constituents. The most recent additions of the sixty-nine world communions reported to have taken action to join the World Council, are, The Augustana Synod of the Lutheran Church and our Episcopal Church in America, the Church of England and the American Five Year Meeting of Friends. Among the statements presented from numerous countries, one came from France claiming that 27 Protestant ministers have returned to Paris, that two-thirds of the Lutheran churches have been opened, that congregations are now half their former size and increasing, that the French Protestant theological school in Paris is reopening. In Germany the first definitive steps toward a union of three churches had been taken. Roswell

Barnes, Tracy Strong and Robert Machie reported on the work with 3,000,000 war prisoners. Tracy Strong, Y.M.C.A. worker with prisoners of war, told a story of a six week circuit of various prison camps in Europe and Canada. The proposed meeting of the first World Council assembly to be held in 1941 in America was postponed. A plan for an enlarged meeting of the North American provisional committee to be held in the spring or fall of 1941 in Canada is to be considered.

* * *

Harvard Gets Bertrand Russell

Bertrand Russell is included as one of the ten distinguished visiting lecturers of the year at Harvard University. The institution made this decision despite much adverse criticism and threats of prosecution. Mr. Russell will deliver six public lectures under the William James lectureship and will conduct a seminar of advanced students in mathematical logic and evolution of language.

* * *

Anti-Christian Rally Lacks Support

The complete elimination of Christianity from Japanese life was advocated in an anti-Christian rally held recently in Tokyo. Those interested in Christian institutions were advised to quit them because Christianity is against the spirit of the Japanese national structure. This attitude was claimed to be a result of the fear of espionage. The rally was poorly attended and many of those present were curious Christians. . . . Kawaga,

the Christian minister, has received his unconditional release from Japanese custody. He has convinced his opponents that he is neither a communist nor a Jehovah's Witness pacifist. He is going to spend the next few months trying to develop a Christian sanatorium and colony for tuberculars from all over the empire. By remaining in quiet this way he hopes to dissipate suspicion and danger that follow his friends.

* * *

National Christian Missions Do Trojan Work

The National Christian Mission of the Federal Council of Churches has completed three of its missions in Kansas City, Denver and Minneapolis. Not a stone is left unturned in the mission's work of going to every possible group in the community with the Christian message. One of the most responsive groups is the labor group. In every mission city there are from one to three men on the team of speakers whose major responsibility is the holding of confer-

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ences with labor organizations. At Minneapolis, a representative spoke to a dozen or more unions including the Newspaper Guild and the new Building Service Union. One of the most important parts of these exhaustive missions is the work in high schools and colleges. In some cities, where it is possible to do so a speaker is assigned to each senior high school for the week. In Minneapolis, 25 high schools, colleges, universities and seminaries were visited during the week.

* * *

Bishop Jenkins Visits Bexley Hall

Bishop Jenkins of Nevada conducted a retreat for the students of his own seminary, Bexley Hall, Gambier, Ohio, the other day on the theme, "The life of the priest as an individual." Bishop Jenkins is both a Kenyon and Bexley man, and received his D.D. from this institution in 1924 in recognition of his service to the Church in the mission field.

* * *

75th Anniversary for St. Paul's, New Jersey

St. Paul's Church, with a phenomenal number of 1,000 communicants in the comparatively small town of Englewood, New Jersey, celebrated its 75th anniversary with a dinner the week-end of October 26-27 at which Princeton's Rev. Arthur Lee Kinsolving was the chief speaker. Bishop Washburn of Newark was the preacher on Sunday. The parish, which boasts a splendid plant, has had a notable succession of rectors, including Bishop Whitaker of Pennsylvania, Bishop Van Buren of Porto Rico, the Rev. Messrs. Fleming James, Dean of Sewanee and Howard C. Robbins of General Seminary. The rector for the past seven years has been the Rev. James Mitchell and the present curate is the Rev. Frederick E. Thalmann.

* * *

Try a New Magnet In Detroit

Something new to promote Church interest in Detroit has been undertaken with the organization of a united evening service, held each

Sunday evening at St. John's Church. Fourteen parishes are cooperating in the enterprise managed by a committee composed of the Rev. Messrs. Robert Whitehead, Seward H. Bean, Otey R. Berkeley and Irwin C. Johnson. The aim of the services is to interest unchurched people and unaffiliated Episcopalians.

* * *

Church Club of New York Honors James P. De Wolfe

The Very Rev. James P. De Wolfe, dean of the Cathedral of St. John the Divine, was the guest of honor at a dinner given by the Church Club of New York, on November 12.

* * *

Hobart College Host To Church Scholars

Members of the second annual conference of churchman scholars met at Hobart College, New York, the week-end of October 27 to continue their informal work on the problem of maintaining the historic Christian tradition as a vital part of work in higher education. The problems faced by the scholars are general in scope but four specific papers on different phases were presented by members. They included "Christianity and the Scientific Approach" by Louis T. More of the University of Cincinnati; "Factual Report on Courses in Religion and Evangelistic Work in Colleges" by Marcus S. Goldman of the University of Illinois and the Rev. Alden Drew Kelley of the National Council; "Christianity and the Humanistic Approach" by George R. Elliott of Amherst College and "Secular and Theological Knowledge" by the Rev. William N. Pittenger of General Seminary. A total

of twelve colleges and universities were represented at the conference.

The Conference announced that it expects during the coming year to publish a small handbook for the information of academic colleagues and interested Churchmen, which will contain a short history of the origin and basic objectives of the conference and a bibliography of recommended books. Defining its objectives, the conference adopted a statement to the effect that "The distinctive task of the lay Christian scholar is to help to clarify the central tenets of historic Christianity, as embodied most adequately in the Nicene Creed, and to exhibit the relation of the secular

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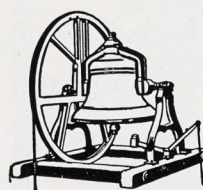
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and the religious to one another. It is his task to demonstrate the relevance of Christian doctrine to secular life and pursuits; it is equally his task to demonstrate the contribution of secular achievement to the larger Christian enterprise. He should, as scholar and teacher, ensure the appropriate recognition by the secular mind of the nature and import of the Christian faith; he should also assist the Christian theologian to do the fullest justice to the work of the secular intellect, both for its own sake and as contributing, directly or indirectly, to Christian thought and experience.

"We are resolved," concludes the statement, "to do everything in our power to promote constructive secular activities within the general fabric of Christianity, and to relate, and to cause to coalesce in fuller experience, the secular and the religious without losing the distinctions between them and with due recognition of the ultimate priority of the Christian faith."

* * *

Motorist Likes Church Signs

A clergyman who traveled through the country recently has commented on the ease with which he found Episcopal churches in New Jersey because of the road signs indicating

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WHY NOT ONE FOR CHRISTMAS? HIGH grade hammocks made by retired clergyman whose sight is failing. Single or double mesh. \$5 and \$6. Rev. A. Sprague Ashley, 615 W. 113th Street, New York.

motor travel," he said, "this kind of information is imperative."

* * *

Scattered News Of Interest

The Rev. J. Howard Melish and the Rev. William H. Melish, father and son, who are at Holy Trinity, Brooklyn, continued this past election their practice of other years of keeping parishioners straight on the candidates. They had placed in the church vestibule a hundred copies of

the Voters' Directory, a paper gotten up by the Citizens' Union, an impartial group, giving the records on the local candidates and useful information on the issue to be voted upon. . . . The young people's fellowship of the diocese of Newark sponsored a conference in which "How to build a Worship Program" and "Problems of the Chapters" were discussed by the organization's leaders. . . . The annual meeting of the Home Missions Council and the Council of

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

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

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

Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon 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.

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

Thursday 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., 4 P.M. Wednesdays and Holy Days, Holy Communion 10 A.M.

Fridays, 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; 9:30 and 11 A.M., Church School; 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.

Saint James Church

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

Madison Avenue at 71st Street

New York City

8:00 A.M. Holy Communion
9:15 A.M. Church School
11:00 A.M. Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon
Wed. 8 A.M. and Thurs. 12 noon Holy Communion

St. Thomas Church

Fifth Avenue and 53rd Street

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

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services.

8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.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.

Weekdays: 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

(The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

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Services at 8 & 9:45 A.M.

Women for Home Missions will be held at Hotel Dennis, Atlantic City, December 7-10, and will be followed by joint sessions with the Federal Council in their biennial meeting with other national councils. . . . The interest of a memorial fund of St. John's, Franklin, Pennsylvania, is to be used to assist the men of the parish studying for Holy Orders. If there are none of these the income may be administered for the good of young people completing two years of college education. . . . Preaching at Sage Chapel, Cornell University, Bishop Oldham of Albany discredited the singing of "God Bless America." Any pagan or heathen tribe, he said, could sing such a song in such a spirit

to its god. Unreflectively and somewhat blithely it calmly assures that God should and must bless America. . . . The Rev. James C. Crosson, rector of St. Thomas Church, Buffalo, New York, was the special preacher in St. Paul's Cathedral, Buffalo, at a patriotic service for the gold star mothers.

* * *

College Work Secretary Appointed

The Presiding Bishop announces his appointment of the Rev. Roscoe Hauser of College Station, Texas, pastor for Episcopal Students at Texas A. & M., as associate secretary for college work in the seventh

province. The National Commission on college work has voted financial assistance to the work of the Church at the following institutions: Michigan State College, Albion College, Middlebury College, Bowdoin College, Clemson College, University of Idaho and the University of Nevada.

* * *

Matriculation at General Seminary

The annual matriculation ceremonies at the General Theological Seminary, New York City, were held October 31. Forty-six new students signed the matriculation book. Eight are graduate students, four special students and the remaining thirty-four juniors or first year men.

CHURCH SERVICES NEAR COLLEGES

HARVARD UNIVERSITY

Christ Church Cambridge

REV. C. LESLIE GLENN, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
REV. HENRY B. ROBBINS, ASSISTANT
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M., 8:00 P.M.
Daily Morning Prayer, 8:45.
Holy Communion, Tuesdays 10:10; Wednesdays 8:00; Thursdays 7:30; Saints' Days 7:30 and 10:10.

BOWDOIN COLLEGE

St. Paul's Church Brunswick, Maine

THE REV. GEORGE L. CADIGAN, RECTOR
Sunday Services: 8 A.M., 11 A.M.

WILLIAMS COLLEGE

St. John's Church Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., RECTOR
Sunday Services: 8:00 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE

Grace Church Amherst

JESSE M. TROTTER, RECTOR
Services, Sunday, 8 and 11.

TUFTS COLLEGE

Grace Church Medford, Mass.

REV. CHARLES FRANCIS HALL, RECTOR
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 10:00 A.M.
Campus Services at Crane Chapel: Wednesdays 7:30 A.M.

BENNETT JUNIOR COLLEGE

Grace Church Millbrook, N. Y.

THE REV. H. ROSS GREER, RECTOR
Sunday Services: 8 and 11 A.M.

The Church Society for College Work



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94 Fourth Avenue

House for Young Men
Apply: Mrs. B. H. Keeler
88 Fourth Avenue

UNIVERSITY OF NEBRASKA

University Episcopal Church Lincoln, Nebraska

13th & R Sts.
REV. L. W. McMILLIN, PRIEST IN CHARGE
Sunday Services:
8:30 A.M.—Holy Communion.
11:00 A.M.—Choral Eucharist and Sermon.
Classes and other services by announcement.

THE STATE UNIVERSITY OF IOWA

Trinity Church Iowa City, Iowa

THE REV. RICHARD E. McEVoy, RECTOR
8:00 A.M.—The Holy Communion.
10:45 A.M.—Morning Service and Sermon.
7:00 P.M.—The Student Group.

VANDERBILT UNIVERSITY

Christ Church Nashville, Tennessee

REV. THOMAS N. CARRUTHERS
REV. J. F. McCloud
7:30 A.M.—Holy Communion
9:30 A.M.—Church School
11:00 A.M.—Morning Service and Sermon
6:00 P.M.—Student Forum

MICHIGAN STATE COLLEGE

St. Paul's Church Lansing, Michigan

Sunday Services: 8, 9:30 and 11 A.M.
Meetings at Canterbury House and Services at St. Augustine's College Chapel as announced.
REV. CLARENCE W. BRICKMAN, RECTOR
REV. JOHN A. SCANTLEBURY, ASSISTANT

SOUTH DAKOTA STATE COLLEGE AND FLANDREAU INDIAN SCHOOL

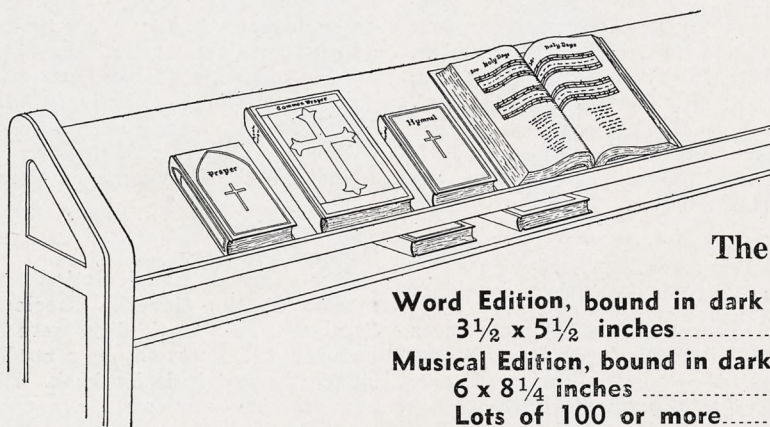
St. Paul's Episcopal Church Brookings, South Dakota

JOSEPH S. EWING, VICAR
Services Sunday
9:00 A.M.—St. Mary's, Flandreau.
11:00 A.M.—St. Paul's, Brookings.
5:30 P.M.—St. Paul's Club.

UNIVERSITY OF MARYLAND

St. Andrew's P. E. Church College Park, Md.

THE REV. G. W. PARSONS, S.T.B.
Sunday Services: 8, 9:45, and 11 A.M.
Episcopal Club: Wednesdays, 7 P.M.



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The Meaning of the Real Presence *by G. A. Studdert-Kennedy*

Why Believe in God? *by Samuel S. Drury*

Why Believe in Jesus? *by Albert Lucas*

What Christianity Demands of Me *by Edric A. Weld*

What Christianity Demands of Society *by G. Gardiner Monks*

Why Pray? *by Oscar Randolph*

Why Worship? *by Charles Herbert Young*

The Disciplined Christian *by Charles L. Street*

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