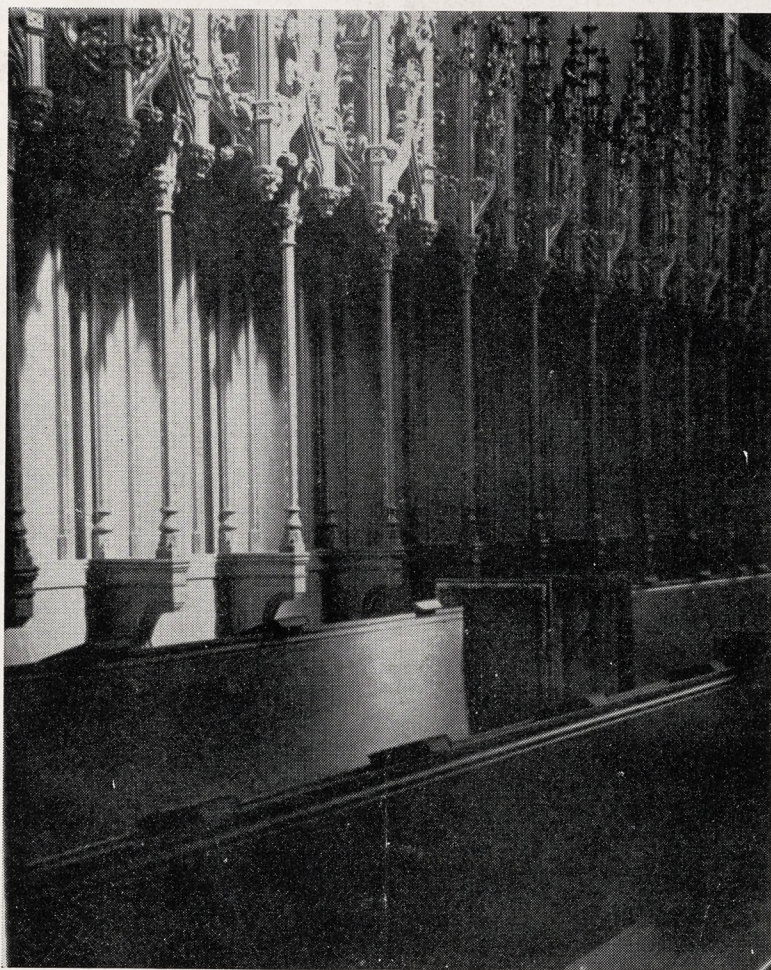


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THE WITNESS



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At the Philadelphia Divinity School

ARTICLE BY BISHOP JOHNSON

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CLERGY NOTES

ALVAREZ, FRANK R., graduate of Nashotah House in May, is in charge of St. George's, Riviera, and Holy Nativity, Pahokee, Fla.

AULD, HARRY FLOY, honorary associate rector of St. Paul's, Columbia, Pa., died last July at the age of 85; he had been a priest for sixty-one years.

BACOT, MARSHALL N., former rector of St. Luke's, Wenatchee, Wash., became rector of St. George's, Astoria, N. Y., on October 1.

CLAYTON, ROBERT L., former fellow at General Seminary, is now curate at Christ Church, Corning, N. Y.

HASTINGS, A. ABBOTT, archdeacon and executive secretary of the diocese of Albany, assumed his duties on September 15. He was formerly rector of St. Paul's, Troy.

HUTTON, S. JANNEY, for four years rector of Christ Church, Big Stone Gap, Va., became rector of the Good Shepherd, Forest Hill, South Richmond, Va., on September 15.

KILBOURN, ROBERT C., recent graduate of the Theological School of the University of the South, took charge of St. Mary's, Dade City, and St. Peter's, Plant City, Fla., on September 15.

PENNINGTON, EDGAR L., rector of Holy Cross, Miami, Fla., became chaplain of the naval air base at Jacksonville, Fla., in mid-September. He expects to continue as diocesan secretary for South Florida.

PRIMO, QUINTIN E., JR., ordained deacon in July, has been appointed curate of St. Agnes', Miami, Fla.

SHAFER, FREDERICK Q., former fellow at General Seminary, has accepted a call to the rectorship of St. Mary's-by-the-Sea, Point Pleasant, N. J.

WALTHOUR, JOHN B., former rector of St. Andrew's, Tampa, Fla., is now chaplain at the U. S. Military Academy, West Point, N. Y., on the appointment of President Roosevelt.

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THE WITNESS

A National Paper of the Episcopal Church

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Vol. XXV. No. 26.

OCTOBER 9, 1941

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

WHO IS THE FAILURE?

By

BISHOP JOHNSON

WHEN Christ said, "I am the vine," He implied that His Gospel is a way of life in which there is a process related to an organic structure and in which He was the root from which the vine originated and to which the branches are related. "As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me." It is true that Christ did not create a Church. He planted it. In a very real sense He Himself was the Church which St. Paul calls the Body of Christ. From this source came the creed, which is the record of His life; the sacraments, which are the instruments of His grace; and the apostolic ministry, which is the custodian of His gifts. To imagine that He entrusted His teaching and His gifts to be perpetuated by an unorganized group of disciples would mean that they would be dissipated in a single century. If He created a process, it would have to be related to a structure. It was necessary that there be such a structure if His disciples were to preserve the doctrine and fellowship which emanated from Him.

The Greeks had teachers of philosophy and the Jews had rabbis who taught an ethical code, but Christ refused to be called a teacher come from God as such designation failed to describe His mission to mankind. The Gospel contains a philosophy, but it is more than a way of thinking. The Gospel has an ethical code, but it is more than a way of acting. It is essentially a way of life which is to culminate in a future state.

I know that men are skeptical about a future life and insist that the Church is a failure if it does not solve the social and economic problems of the day. Nevertheless Our Lord's objectives are those which are set forth in the creed. It is fair to assume that He would set forth these objectives in the last few weeks of His career. His earthly ministry reached its climax when He won

from St. Peter the confession that He was Christ the Son of God. "From that time forth," we read, "began Jesus to shew unto His disciples that He must suffer many things and be killed and be raised again the third day." The sixteenth chapter of St. Matthew records the climax of His training the twelve and the beginning of His passion. The last few weeks were devoted to His cross for the forgiveness of sin; His rising from the dead; and His promise to prepare a place for His disciples.

The creed records the same order. It can be paraphrased to read, "From God the Father, God the Son, and God the Holy Ghost through the Holy Catholic Church we hope to obtain the forgiveness of sin, the resurrection, and life everlasting." Whatever men may think of it, Christ lived, died, and rose again to prepare us for a life beyond the grave in which He will be victorious over sin, suffering, and death. St. Paul recognizes this when he states that if Christ be not risen we Christians are of all men most miserable.

AS CHRISTIANS we must decide whether this present world is an end in itself or whether it is a means to another end. A world that ends in cemeteries and ashes simply doesn't make sense. Why did the Creator bother to make a world which ultimately no eye will see and no mind appreciate? It is either the forerunner of a better world or it is a tragic blunder. God's gifts to men demand that men shall make an adequate response to those gifts. He did not give education to the primitive man, but merely the capacity to obtain it if he developed the power to appreciate and appropriate it. Colleges are not a failure because men refuse to study any more than the Church is a failure if men refuse to love God and one another. Neither the college nor the Church can be effective unless men make their re-

sponse to what they have to offer. It is just as senseless to say, "I will not study because colleges are a failure," as it is to say, "I will not worship God because the Church is a failure." God does not force His gifts upon us; He offers us the privileges and we either take them or leave them.

The Church is bound to fail if men do not seek the Kingdom of God and His righteousness just as the school is a failure if men do not have an urge to study. Christ's life would have been a failure if there had been no remnant to accept His gospel.

If it had not been for a very small remnant Jerusalem would have been as Sodom. Christ's teaching would have found no response in Sodom. It would have failed because it would have met with no adequate reception. The Church has never been a failure when men have sought to worship God in sincerity and truth. The Scribes and Pharisees would have called the Church a failure because it demanded of them a humility which they did not possess and a love of God and man of which they were ignorant. As Aristotle said, "Institutions are to be judged by the best they can produce." Their failure is due to man's inability to make the adequate response.

Of one thing I am certain and that is if I fail to appreciate and appropriate what the Church has to give, I am the failure not the Church. Let us wait until the final act before we condemn the drama of life. When the curtain rises for the last time then, and then only, can we evaluate what Christ and His Church have to offer. Until then let us confess our own sins and not lay the blame for our indifference upon the Church which Christ planted and which men have perverted by their own failures to make the necessary response to the Gospel.

Talking It Over

By

WILLIAM B. SPOFFORD

TOP FLIGHT EPISCOPALIANS are in the news these days and it is nice to discover that we were ahead of the most eminent of them for once. In the issue for September 25 I wrote a piece on the Church in Russia, in an effort to warn you against Hitler's "holy war against the godless" stuff. I said that Church and state had been separated in the Soviet Union, as here, and that the Russians had written into their constitution a guarantee of religious freedom. A few days later Churchman Franklin D. Roosevelt told his press

conference that Americans would do well to read article 124 of the Soviet Constitution which, he said, provides for freedom of conscience, freedom of religion and freedom of propaganda against religion. The President indicated that these were the same rights that Americans enjoy. If an American were to get out on Pennsylvania Avenue in Washington and preach Christianity, no one would stop him, Mr. Roosevelt said, to illustrate his point. If the next day he returned and preached against all religion, no one would stop him either, the President declared. Mr. Roosevelt's comments were prompted by a letter written to Secretary Hull by the Polish Ambassador to the United States, in which he reported that "A Polish Catholic Church is about to be opened in Moscow, as well as a synagogue for Polish Jews, and the Polish communities in Russia have been allowed by the Soviet government to institute places of worship and have been given full freedom in this field". All of which, as I stated in the September 25th issue, is not a change of policy on the part of the Soviet government, since I can personally testify that I worshipped at well attended services of the Russian Orthodox Church in the summer of 1937, both in Kiev and in Moscow.

ANOTHER prominent Episcopalian in the news these days is Mr. Allen Wardwell, New York attorney, who is now in Moscow to direct the work of the American Red Cross in Russia. He is well fitted for the task since he was in charge of Red Cross work there in 1917-18. The first task of Mr. Wardwell and his associates is to investigate needs in Russia and to get relief under way as speedily as possible. . . . Still another Churchman in the headlines is Vestryman Myron C. Taylor of St. Bartholomew's Church, New York, who is in Lisbon as these words are written, following conversations in Rome with the Pope. The public presumably will never know exactly what Mr. Taylor told Pope Pius, but it is generally presumed in Washington and London that he informed him that the United States government considers Germany a greater threat to religion than any country in the world, and then went on to explain why we are sending material aid to Russia. In other words, it was an effort to meet Hitler's "holy war" propaganda which has been effective in Roman Catholic circles.

THEN TOO, Charles P. Taft, Episcopalian son of a Unitarian father, who is now the assistant director of welfare activities for the Federal Securities Administration, handed out a bit of sound advice on September 30 when he addressed

a social service organization in Monmouth County, New Jersey. Too many communities, said Mr. Taft, are over-emphasizing the need for air-raid precautions and forgetting that the basic problems in building civilian morale are the health, welfare and recreation of its citizens. . . . Churchman F. H. LaGuardia, mayor of New York, took the same line in an address delivered the same day at a school dedication. "Hitler and the Axis powers are licked now", he said, "They cannot win. That is so. Our big problem, therefore, is what we are going to do after the emergency is over. There is the test and the challenge to democracy. Good homes, employment, health improvement—those are the problems that we must solve, and we must start right now and be ready to go into a new period immediately after the emergency is over. That is our great responsibility." . . . And just so you may know that I am not neglecting important events, on this first day of October, at ten o'clock in the morning, I stick out my neck. The sports editor of the Times says it will be the Yankees in a six game series; the sports editor of the Tribune picks the Dodgers in a seven game series . . . but I go all out for my Yanks and pick them to win four straight. I like perfection and they are it. And I might add, a trifle fearfully, that if they fail I shall have to move from the community where I live. I'll never be able to stand all the "Oh, yeah? Says you!" that will be hurled my way.

Preaching

By

GEORGE I. HILLER

TO MOST people who hear sermons there are just two reactions. One likes a sermon, or one does not. That is to say, it did or did not interest the hearer. This may be either the fault of the hearer or the preacher. I am not in a position to criticize the hearer for as a matter of fact it is seldom indeed that I have the opportunity to sit in the pew. I rather covet it, and take advantage of it whenever I can.

I am in a position to criticize the preacher however, because I have something like twenty-four years experience at that end. It is a task of the ministry which I particularly like. The only drawback to really liking it is the difficulty of finding sufficient time to prepare as one would like to do. It is not a question of an hour to sit down and dash off a manuscript or prepare an outline; it is a question of coming back to it again

and again when one may attack the outline from a fresh point of view and get, as it were, another slant which would not come to you if you sat still and worked at it for hours. It may come easily in a few minutes when you have returned to it another day.

Then, too, there is a reference, a quotation, which must be found, a comparison which must be looked up, and often-times it is well to see what another one has done with the same subject. This often results in a new or an additional idea and sometimes points an error in one's own thinking which was not apparent. Revision and co-ordination take time in preparation and shorten the time in delivery. I often find myself displeased with an effort at preaching, when I know that I could have done better if I had taken more time.

The subject matter furnishes the Preacher with a problem; what shall I preach about? The suggestion comes out of reading and conversation; sometimes it seems as if a lot of reading and much conversation was fruitless. Then, too, one must exercise care that the sermon does not come too directly from conversation or experience. The sermon must not be personal, it is well if the hearers feel that it is addressed directly to them and their needs, but it *must* never be addressed to an individual or a small group, it must be general. A priest has the duty of saying to the individual what he thinks should be said, but the preacher who attempts to speak to any individual through the sermon is a coward. He must use a shot-gun in the pulpit, no rifle-shots are allowed.

If you consider a moment the make-up of an average congregation in any ordinary parish, you will be surprised at the diversity—young and old, thoughtful and careless, happy and sorrowful—various degrees of education and leisure—some who read and some who are limited in their reading to the Saturday Evening Post. This makes another difficulty. Unless one is aware of this diversity, there is the danger of forgetting entirely and regularly one section of the congregation.

The physical element enters into preaching also. The preacher feels like it some times, at other times perhaps, he must make an effort to concentrate his attention. The same is true of the congregation—one often feels (when you do not see) a distraction which successfully competes for the attention of a part of the congregation. This is particularly true in a large church and where the congregation is widely scattered, and where a physical effort is required simply to make oneself heard.

The preacher's estimate of a sermon is not based on the comments of those kindly people who compliment him but rather on the attention and thought which the sermon provoked and which he can usually measure from his point of vantage. In every congregation there are some people who are good "hearers". They are the joy of the preacher, and perhaps little know how they have lightened his task.

Let's Know

By

BISHOP WILSON

IRAN

TODAY it is a poor little patch of high country in central Asia with nothing to give it importance except some valuable oil wells. But this was not always so. Time was when the Persian empire stretched from India to Egypt and made a serious bid for Europe as well.

Some four thousand years ago migrating Iranians moved into the plateau which later became Persia. For many centuries there were two peoples dividing the territory—the Medes and the Persians. In the Bible the country was called Elam. In the year 550 B. C. Cyrus the Great appeared, conquered the Medes, erected a consolidated Persian kingdom and set out on a series of other conquests covering everything within reach except Egypt. Cyrus died before he was ready for the Egyptian campaign but his son, Cambyses, did it for him. Darius continued the imperial expansion during a long reign, even crossing to Greece where he was stopped by the valiant army of Miltiades at Marathon in 490 B.C. The next king was Xerxes (the Ahasuerus of the Old Testament) who collected a huge military and naval force for the conquest of Greece. It was against this army that Leonidas and his three hundred men defended the famous pass at Thermopylae. The battle of Salamis turned the scale against the Persians and Europe was saved from Asiatic invasion.

The Persians were a constant menace to the Greeks for more than a century until Alexander the Great defeated them decisively at the battle of Issus in the year 333 B.C. Persia never again became the great empire it had been but it continued to figure as an important and dangerous factor in the Greek and Roman world for many centuries after Alexander. Like the rest of central Asia it finally fell before the Mohammedan conquerors and was split up into a number of

petty states. For centuries following this the history of the country is a sad story of quarrel and intrigue with a succession of unscrupulous rulers who governed with incredible cruelty.

In the eighteenth century Russia became interested in Persia and a little later England came on the scene because of the proximity of India. For the past century a Russian sphere of influence in the north and a British sphere in the south have rather well determined the course of Persian affairs. Tentative gestures have been made toward constitutional government and in 1935 the name of the country was changed to Iran.

About the seventh century before Christ Zoroaster gave Persia the religion which flourished until the conquest of Alexander. In the second century Christianity was introduced into the land and for a time became an important religious factor. The Moslem conquests brought severe persecution of all other religions. Remnants of the Christians survived and a small fraction of the Parisees, followers of Zoroaster. Today the country is overwhelmingly Moslem though, since the translation of the Bible by Henry Martyn a century or so ago, Christian missions have made quiet headway.

Now Iran becomes important because of its oil. It is a poor little battered and bankrupt country with no interest whatever in Europe's wars. Like some other small countries it happens to be in the way. So it has been invaded with guns and bombs by those who oppose aggression in Europe. War-time necessity, no doubt, but rather confusing nevertheless.

Rise Up O Men of God

By

THOMAS A. SCOTT

I KNOW a church . . . No, let's begin this way: There is probably little doubt in anyone's mind that congregational singing is at its lowest ebb in the Episcopal churches. There may be several reasons for that unfortunate fact. The object of this piece is to call attention to one reason that, if a congregation is interested, can be corrected with utmost ease.

I know a church—and many another Episcopalian knows one—where the sequence in beginning a hymn is like this:

1. The organist begins to play and the choir rises.
2. The organist plays through the music of the first verse and during this period the members of the choir, already on their feet, get set to sing,

get their breathing right and ready to begin singing at the proper instant.

3. The organist begins the music of the first verse again. The choir begins to sing properly and at exactly the right time.

And the congregation . . . ? As the choir begins to sing "Rise Up, O Men of God," the congregation starts to rise; some suddenly like Jack-in-the-boxes, some at a more dignified speed; some puffing, and some both puffing and trying to sing: "R i s e . . . u p . . . o . . . m e n . . . o f . . . G o d ." Some skip the first line and sing the second. They're the fast ones. Some skip a couple of lines and chime in on the third. They're a bit slower in their uprising. Some omit the whole first verse but peal forth on the next. They're the fatter ones—or perhaps the older ones—or for some reason not the spryer ones. Then too, there are many who don't sing at all, but they make as much racket getting up as the rest of 'em.

And of course the net result is that the whole of the first verse is pretty sad—in fact a complete flop. The choir has done its best, but its best was ruined by a few dozen or a few hundred people in the pews shuffling, puffing, trying to sing.

All of which boils down to this: Is it on account of laziness, or thoughtlessness, or "custom," or "precedent," or just a bad habit that the congregation doesn't stand when the music begins and the choir stands? Why don't the people in the pews get ready so that when the time comes to sing, they can SING?

RISE UP, O MEN OF GOD.

Worth Doing Well

I DID not believe that anyone could minimize the beauty and dignity of the Prayer Book services. I have just returned from vacation and I have seen it done. A child of six years carrying the Cross or flag may be "sweet" or "cute" or sentimentally pretty, but the service should be clothed with real dignity and a sense of value. I know the argument about interesting children in the services of the Church, but the average boy is more interested in what adults do than in what he or other children are permitted to do. Greater dignity is added to the service, and if such a job is a "man's job" it is one he looks forward to.

I attended another service with youngsters for ushers (not a children's service, but a regular morning service of a fair sized parish). A choir of four or five members who found some excuse for leaving and returning to the chancel during

the service (I could think of no reason for their returning). There was also a whispered conversation between the clergyman and the organist; apparently they had not decided before the service which one was in charge or what was to be done. The service wasn't long but it started late and there were several late arrivals who wandered to the front of the church displaying a breathless interest in what might come next, though it was only "Here endeth the second lesson". The exit started during the offertory. I was amazed at some of those who were leaving exercising great care that they be seen to put their offering on the plate ere they departed; apparently they were fearful that some might think they were leaving to avoid the collection. They could not give a few minutes (not over five) more to the worship of God—one could hardly expect the cash offering to have been much of a sacrifice. The sermon was excellent, short, well thought out and splendidly delivered, but during that time the choir fussed with music, whispered and moved around to the distraction of the congregation.

Then followed "notices"—as jumpy and random as a gossip column. Rather undignified discussion of where the rector had been last week and was going next week, together with the fact that somebody's failure to return made a change in the organization set-up. It took about as much time as the sermon, but could have been of little use and only managed to dispel any idea or atmosphere of worship.

When finally the "Amen" was distantly sung, off key, such a bedlam broke loose in the church that I could not help but feel that few persons had been in any way impressed; in fact, I was not, even though I know the service and only had worship as a motive for being present. I was especially conscious of my own failure. The impression was of some little trifling exercise in a school auditorium. Perhaps it was a religious experience to some people, but I cannot see how it could be.

I knew that the price of a dignified and inspiring service was eternal vigilance, but I knew also that in a few years of failure to strive for it this congregation would generally accept the lowered standard, and a large group of feeling and understanding worshippers would be lost to the Church. I knew, too, that worship is hard, and every help should be accorded to those who try.

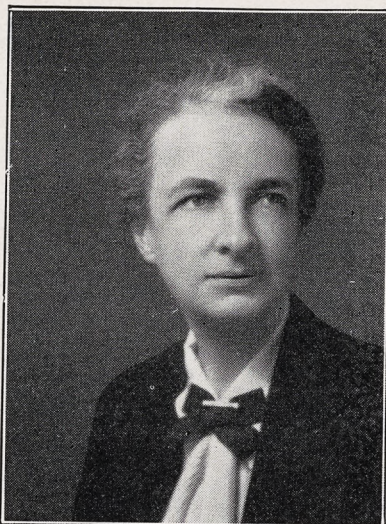
I left the church trying to reassure myself by reciting "The Lord is in His Holy Temple", but I am afraid that I stopped on the steps to say "Or is He?"—THE POOR PARSON.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

A group of women belonging to American churches replied on September 29 to a number of women of the Soviet Union who, earlier in September, cabled a message to the women of the world to take a united stand against fascism. The American cable, sent to the British and Soviet embassies in Washington, D. C., for transmission, was as follows: "Profoundly moved by heroic work of the women of the Soviet Union and Great Britain in the defense of their people against Hitlerite invaders, we women in the churches in the United States send greetings to you, the women of these two countries, and we pledge ourselves to do all in our power to support the purpose of the President of the United States in putting immediately at your disposal the fullest resources of our nation, at the same time appealing to the women of all the Americas and those of the whole world to join together for the final destruction of fascism everywhere and for the victory of freedom, culture, and independence of all people." Those signing the cable were Miss Mary van Kleeck, director of industrial studies of the Russell Sage Foundation and vice-president of the Church League for Industrial Democracy; Mrs. Henry Nelson Wieman, wife of Professor Wieman of the University of Chicago; Mrs. Mary K. Simkhovitch, director of Greenwich House, New York; Mrs. Sherwood Anderson; Mrs. Henry Pitt Van Duesen, wife of Professor Van Duesen of Union Theological Seminary; Mrs. Royal G. Whiting, executive secretary of the Council for Social Action of the Congregational and Christian Churches; Mrs. Reinhold Niebuhr, consultant on college work for the Episcopal Church and lecturer at Barnard College; Miss Elizabeth Frazier, chairman of the Philadelphia chapter of the CLID; Mrs. Stephen Wise, wife of Rabbi Wise of New York; and Mrs. William B. Spofford, wife of the managing editor of THE WITNESS.

Prominent Churchwomen Confer on Crisis

Among one hundred outstanding Christian women from sixteen states who met in New York on October 6 to survey work done by the churches in the present emergency were the following Episcopalians: Mrs. Yorke Allen, Miss Julia F. Capen, Mrs. Edward Ingersoll, Mrs. Charles Gilmore Kerley, Mrs. V. G. Simkhovitch, Miss Mary C. Smith, Mrs. Ernest G. Stillman, Miss Elsie Cleste Hutton, and Mrs. Henry Hill Pierce, (The last two are directors of the newly incorporated Church Publishing Associa-



MRS. HENRY HILL PIERCE
Speaks at Meeting of Church Women

tion.) The purpose of the conference sponsored by the Women's co-operating commission of the Federal Council of Churches, was to determine women's part in the emergency program. The program included the following addresses: Mrs. Pierce on "The Conscientious Objector"; Mrs. Dwight Morrow on "Our Spiritual Heritage"; Mary E. Woolley on "Women's Responsibility for a New World"; Dwight Bradley, executive secretary of the Council for Social Action of the Congregational Christian Churches, on "Camp Communities"; the Rev. Arthur Devan, director of the commission on army and navy chaplains, on "The Chaplaincy"; Katherine Barbour, secretary of the committee for Christian refugees, on "Foreign Relief Appeals through the Churches"; Edith Lowry, executive secretary of the Home Missions Council, on "Shifting Populations in Industrial Areas." The closing message was given by Dean Luther Weigle of the Yale Divinity School, who is president of the Federal Council.

Ohio Holds Clergy-Lay Conferences

The annual fall clergy conference of the diocese of Ohio met at Lake Erie College, Painesville, September 16-18. Dean Powell of the Washington Cathedral and bishop-coadjutor-elect of Maryland gave the opening address. Other speakers were Bishop Reinheimer of Rochester and Bishop Tucker of Ohio. The annual laymen's conference met in Trinity Cathedral, Cleveland, on the afternoon of September 19.

Bishops Johnson and Matthews To Celebrate Anniversaries

Bishop-Editor Johnson and Bishop Matthews, retired of New Jersey, are to celebrate the 50th anniversary of their ordinations to the priesthood on St. Luke's Day, October 18th. They

were ordained by Bishop Worthington in Omaha, Nebraska, in 1891. They were the first members of the associate mission in Omaha and it was from there that Mother Eva Mary, sister of Bishop Matthews, became the founder of the Sisters of the Transfiguration. Bishop Johnson and Bishop Matthews will observe their anniversary at the mother house of the order in Glendale, Ohio, in her honor.

* * *

A Champion Helps His People

Joe Louis, world's heavyweight champion boxer, has established a fund for the race relations department of the Federal Council of Churches. In a public letter asking for gifts to the Council's work in behalf of the Negro people, he says: "I have been reclassified by the draft board, and I expect to be called into the service of my country. This may cause me to retire from the ring. But before I retire, I want to put up one more fight—the best of my career—to help my people." He hopes to get a "gate" as big as any in the Yankee Stadium to turn over to the Council "for the splendid work that the department is doing on behalf of the Negro people and better relations with their white neighbors." The hardest fight he ever had, Louis said, was against prejudice and intolerance.

* * *

Rector's Twentieth Anniversary Celebrated

The Church of the Resurrection, Richmond Hill, Long Island, celebrated the twentieth anniversary of the rectorship of the Rev. Arthur Cummings on September 26.

* * *

Geneva Rector Ill

The Rev. Everett P. Smith, rector of Emmanuel American Church in Geneva, Switzerland, since 1921, and beloved of students and other visitors to that city, is reported to have undergone a serious operation. He believes he may have to return to America in the near future.

* * *

Synod of Second Province To Meet at Asbury Park

The synod of the second province is to meet October 21-22 at Asbury Park, New Jersey, with a number of Bishops as headliners. Presiding Bishop Tucker is to speak at a conference on Christian Social Relations on the 21st, sharing the program with Professor T. M. Green of Princeton University. Bishop Tucker will stress the importance of the Malvern Manifesto. The following day Forward in Service will be discussed with Bishop Colmore of Puerto Rico, Bishop Carson of Haiti and Bishop Beal of Panama the leaders. Conferences of the Woman's Auxiliary, the Church

Periodical Club, the Daughters of the King and the Girls' Friendly Society will be held in connection with the synod.

* * *

Michigan Holds Clergy-Lay Conferences

The diocese of Michigan held its annual clergy and lay conferences September 16-21 at Ann Arbor. One hundred and fifty women, representing forty-four parishes and missions, met on the 16th and 17th; eighty clergy met on the 18th and 19th; and one hundred laymen met on the 20th and 21st. The program at each conference was the same. It included addresses by Bishop Creighton; by Archdeacon Hagger on the diocesan program; by Charles Ford, executive secretary of the diocese, on the value of a continuous program; and by Lewis Franklin, treasurer of the National Council, the only outside speaker.

* * *

New Hampshire Children's Service Held

Children from all parts of New Hampshire filled the Church of the Messiah, Bethlehem, N. H., on September 21 for a special service conducted by Bishop Dallas. They were children from remote villages who receive religious instruction each week from the Mountain Mission by mail. A thank-offering of one hundred dollars' worth of money and farm produce was given toward a children's shelter in Exeter, England.

* * *

Minnesota Offering Shows Gain

The diocese of Minnesota reports an increase in this year's gifts to the United Thank Offering of \$856.20 over the first similar period of the last triennium.

* * *

Prominent Clergy Assail Lindbergh

Among seven hundred Protestants who have signed a declaration attacking Charles Lindbergh's recent Des Moines speech as anti-Semitic and undemocratic are the following bishops and deans: Bishop Longley of Iowa, Bishop Manning of New York, Bishop Oldham of Albany, Bishop Clingman of Kentucky, Bishop Hobson of Southern Ohio, Bishop Barnwell of Georgia, Dean Day of the Topeka Cathedral, Bishop-Coadjutor Dandridge of Tennessee, Suffragan-Bishop Bennett of Rhode Island, Bishop Green of Mississippi, Bishop Mann of Pittsburgh, Dean Faust of the Bethlehem Cathedral, Bishop McElwain of Minnesota. The very strongly worded declaration states that since the Lindbergh speech the "most important political opposition to the government of this country has apparently decided to make anti-Semitism one of its major tactics, following identically the Hitler tech-



BISHOP GREEN

Denounces Lindberghs Anti-Semitism

nique in Germany." "Anti-Semitism is anti-Christianity," it affirms, "American Christians dare not make the mistake of German Christians who failed to speak forth their condemnation clearly and unequivocally when this evil first raised its head in that unhappy land." The declaration charged that the speech was the "beginning of the last phase" of an attempt to destroy democracy in the United States by means of racial hatred, and it called on Christians to preach against "the moral disease of anti-semitism" and to "carry your condemnation into the streets, into the home of your fellow Christians; enlist them in a campaign of resistance."

* * *

Maryland Ladies Help Refugees

The social relations committee of the Woman's Auxiliary of the diocese of Maryland has chosen work with refugees as a project. At a recent meeting the ladies were addressed by Edith Denison, resource secretary of the Episcopal committee for Euro-

pean refugees, Brent Woodruff, executive director of the American committee for Christian refugees, and a representative of the Baltimore Jewish welfare committee. Immediate results of the meeting: the provision of board and lodging for one refugee now studying at Johns Hopkins and of tuition for another; the decision to give a series of teas in members' homes at which the local refugees will be entertained in groups of four or five.

* * *

British Writer Suspects Buchman

A. P. Herbert, English humorist and M.P., assailed Frank Buchman and his "innocent" Oxford Group, followers in a recent letter to Minister of Labour Bevin. Herbert expressed approval of Bevin's refusal to grant exemptions to lay evangelists of the Group; and argued that until the Group disowned Buchman's leadership, it should receive no special consideration "In time of war," he said, "a widespread organization in this country under his influence and perhaps his orders may, in circumstances not difficult to imagine, be a danger to the state. A peace move, blessed by Buchman, backed by unimpeachable Christian principles and spread about in perfect good faith by its numerous and popular followers, might have deadly effect. I do not suggest that they are anything but true patriots themselves; but the more innocent they are the more dangerous they may be." Herbert pointed out that Buchman was not a British subject and had no reason to be friendly to Britain.

* * *

Bishop Perry Undergoes Operations

Bishop Perry of Rhode Island, former Presiding Bishop, was operated on in Providence on September 23, with a second operation on October 2. The doctors state that his general condition is excellent.

* * *

Fund Drive For Chaplains Planned

The Church's Army and Navy commission will launch a campaign in 1942 for funds to support the ministry to men in the armed forces, according to a letter addressed to all the bishops by the Presiding Bishop and Bishop Sherrill of Massachusetts, chairman of the commission. The bishops are asked to estimate how much money their dioceses need for work at army and navy camps and training stations so that a budget may be drawn up for the appeal. Hitherto the work of the commission, which has expended \$50,000 during 1941 to equip chaplains and aid them in their work, has been financed by comparatively few donors. The expansion of the commission's work

ATTENTION, PLEASE

THE FIRST of a number of full page announcements relative to the Church Publishing Association and its relationship to THE WITNESS appears on page eleven of this issue. Further announcements will appear in the same space in subsequent numbers. The management of the paper will appreciate it greatly if you will read the message this week and those to follow.

which the crisis makes necessary will demand that this basis of support be broadened. The National Council has adopted the program as its main project in the domestic field for 1942.

* * *

Tunes For New Hymnal Selected

The tunes committee of the joint commission on the revision of the hymnal completed the selections of tunes for the new hymnal at a meeting at Racine, Wisconsin, late in August. It will report them to the session of the full joint commission this autumn in New York. About forty new tunes by American musicians have been adopted from over two thousand manuscripts submitted to the committee. Many other tunes new to our hymnal have been added from tunes, new and old, used in other hymnals in America and Europe. The committee states that it has saved all popular tunes; when their musical standard was low, a better alternate tune has been provided.

The work on the music of the new hymnal has required nine meetings of the committee since its work began in June 1938, making a total of over thirty-five days that the committee has been in session. It is hoped that the hymnal will be ready for publication early in 1943.

* * *

Chicago Debt Fund Campaign Launched

The diocese of Chicago is carrying on a campaign to raise \$200,000 for its debt retirement fund. The campaign is directed by prominent laymen, Edward Welles and George Overton, and by the Rev. Ralph Hovencamp, who had long business experience before entering the ministry. Each parish has a committee to solicit contributions. On Sundays, September 28 and October 5, leading laymen visited many churches and made brief addresses on behalf of the plan. \$135,000 in cash and pledges have already been raised by a special gift committee, but payment is contingent on raising another \$200,000 in 1943.

* * *

Florida Church Completes New Parish House

The \$15,000 parish house given to St. Mark's Church, Cocoa, Florida, by Miss Ina Thursby, one of St. Mark's parishioners, has recently been completed.

* * *

Qualifications For Women Missionaries

What makes a good missionary? This question came up for some honest discussion at a conference of twenty-five women who had done mission work in China and Japan held in New York September 24-25. The following were concluded to be essentials of missionary success:

first-rate technical training; some actual experience; ability to teach, which was felt to be necessary for nurses in addition to their regular preparation; knowledge of the Bible and the Church; versatility; adaptability; and a sense of humor. "You must be able to do what you think you cannot do," remarked Mrs. Daniel T. Huntington, wife of the retired bishop of Anking, "especially in the country districts away from organized centers. If you cannot sing you are sure to be asked to train a choir, because there is no one else to do it." Growing up as a member of a large family was mentioned as good preparation for the wear and tear of mission life.

* * *

World Relief Fund Expenditures

Since its inauguration last January \$19,936 has been collected by the Presiding Bishop's fund for world relief. Bishop Tucker has announced the distribution of money from this fund during July, August, and September. The largest sum, \$2,586.50, went to the Episcopal committee for European Refugees, who will make grants from it to the inter-denominational American Committee for Christian Refugees. A sum of \$110 was sent directly to the American committee. The Church committee for

China relief received \$1,552, which brings the total amount given this agency to \$10,224.75, not including nearly \$1,000 sent directly to China. \$211 was sent to the International Missionary Council for relief of stranded missionaries of European churches. Other sums were allocated for war emergency work in England and on the continent, for aid to prisoners of war, and for various China relief projects. Sixteen agencies in all received grants.

* * *

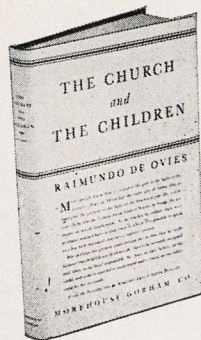
Transatlantic Lay Reader

Admiral Victor H. Danckwartz of the Royal Navy, who is attached to the British Embassy, has been reading the lesson at St. John's Church in Washington. During the summer he set a record for lay readers by reading one Sunday at St. John's, the next Sunday in his parish church near Portsmouth, England, and the following week back at St. John's.

* * *

General Seminary Opens

General Seminary in New York opened for the first term of the academic year 1941-1942 on September 24 with ninety-four students. Of the forty-two new students twenty-one are juniors, representing nineteen colleges and universities



THE CHURCH and THE CHILDREN

A New Book by Raimundo de Ovies

Dean of the Cathedral of St. Philip, Atlanta, Georgia
Introduction by Margaret Gray and Smiley Blanton

The process of educating children in the Church occupies the attention of a large corps of lay-workers besides all of the clergy. Many books on child psychology and teaching theory are in circulation today. There are fewer books, however, on the "how" of teaching by experienced clergy who daily and weekly are working for and with children.

Raimundo de Ovies, Dean of the Cathedral of St. Philip in Atlanta, Georgia, is an expert who has years of actual practice in dealing with children and young people. He is the conductor of the famous "The Church of the Children" program over one of the radio broadcasting stations in Atlanta, Georgia, each Saturday afternoon at 6 o'clock. The broadcast originates in the Cathedral, and the children carry out the program with the exception of the story which is told by Dean de Ovies.

Drawing from his clinical experiences, his knowledge of and love for children, and from his daily experiences of being among them, Dean de Ovies gives to the Church an exceptional book which in no sense is academic or dogmatic. The emphasis is not on the content of teaching but rather, in the words of the author, "a suggestive approach to the HOW of teaching what any may consider best to teach."

The book is divided into three sections. Part one is devoted to the relationship between teacher and pupil, methods of teaching that work, the children's service, instruction, humor in teaching and how to gain and hold attention. The second and third parts consist, not only of sermons to children and sermonettes for special occasions, but also the Dean's analyses of the methods of treatment in making the sermons interesting to children, and some of the psychological reasons why they are interesting and effective.

There is a great deal of material help in this book for anyone who has the privilege of teaching children and young people.

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The Association will publish tracts and other literature and also assist in the publication of THE WITNESS which, commencing with the issue of November 6, will be under the direction of an enlarged Editorial Board. A further announcement about the new WITNESS will appear in this space next week.

The Association will hold annual meetings of the entire membership at which a Board of Directors will be elected. It in turn, appoints the Editorial Board of THE WITNESS and also holds monthly meetings with the paper's management. Membership in the Association thus identifies you with the purposes for which it is founded, and gives you a voice and a vote in the editorial and business affairs of this Church News-Magazine.

An invitation is now extended to Church men and women to become members of the Association. Membership Classifications are:

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and twelve dioceses and missionary districts; thirteen are graduate students; six are specials; one is a member of the middle class; and one is a guest student, the Rt. Rev. Sava Sovietov of the Greek Orthodox Church, a graduate of the University of Belgrade. The senior class numbers twenty-four members and the middle class twenty-eight. Five men hold fellowships, the only new fellow being the Rev. John O. Bruce, who graduated from the Seminary last May. The only change in the faculty is the appointment of Dr. Friedrich Wilhelm Foerster as lecturer in Christian Ethics.

St. Augustine's Begins Seventy-Fourth Year

St. Augustine's College, Raleigh, North Carolina, began its seventy-fourth academic year on September 25 with special services in the chapel. Bishop Penick of North Carolina, president of the board of trustees, delivered the principal address. Freshman enrollment this year shows a substantial increase over last year.

Parish Moves In On Seminary

The Episcopal Theological school, Cambridge, Mass., has opened its chapel and classrooms to the church school of Christ Church, Cambridge, which has outgrown the space at its disposal. Professor Adelaide Case, who has just joined the faculty of ETS and who is an expert in the church school field, has been very helpful to Christ Church with her advice.

Countless Orphaned Missionaries Reported

Every seventh missionary serving in the foreign field is "orphaned" according to Mr. A. L. Warnshuis, secretary of the International Missionary Council. This means that these missionaries are completely separated from the organizations in Germany, Denmark, Norway, Holland, Belgium and France that sent them out as their representatives.

Chicago to Have Special Week of Prayer

Greater instance in prayer and greater consecration in Christian service will be stressed by a diocese-wide mission to be held in over one hundred churches in Chicago during the week of October 26-November 2. Early celebrations of the Holy Communion daily and services every eve-

ning throughout the week will be held in each of the parishes and missions of the diocese. Services will be at the same hours in all churches, and a uniform plan of devotions with prescribed subjects of instruction and sermon topics has been drawn up. The clergy will exchange pulpits, each taking the services in a parish other than the one to which he is regularly attached.

Delaware to Be First Debt-Free Diocese

The diocese of Delaware has begun a campaign to free itself completely of its debt of \$33,000, and thus become the first in the nation to accomplish that feat. Presiding Bishop Tucker, speaking at the meeting opening the drive, spoke of it as a step toward Forward in Service, because a debt-free Church can plan a constructive program.

Bishop of Harrisburg to Be Absent From Diocese

After presiding at the synod of the province of Washington when it meets in late October, Bishop Wyatt-Brown will have a vacation from his diocesan work on a six months' leave of absence granted him by the diocesan convention last May in order that he may recover his health. The bishop plans to spend his period of rest in Sewanee, Tennessee. During his absence diocesan mail should be addressed to Canon Atkins or Canon French at the Harrisburg cathedral.

B. I. Bell Denounces Complacency

The Rev. Bernard Iddings Bell, canon of the Cathedral of St. John, Providence, R. I., blames Christians for the fact that the world neglects

the teachings of the Church. Preaching at the Church of St. Mary the Virgin in New York Mr. Bell explained that Christianity is ignored in the determination of national policy because modern Christians have accepted as tolerable the evils of a secular world. Christians themselves

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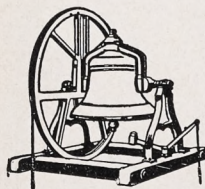
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This fall, no announcement was sent you. The war, and the army have taken serious toll of our best, some of the things we'd have spoken of will not be available, and, frankly, our staff is working full tilt taking care of each day's normal mail. It seemed silly to spend the money and jam our mail at a time when the war was already bringing its pressures upon us, so (and we think quite sensibly) we are expecting this little chat with you to get us the same results. It will, if you read it. Here's our story in a nut shell: We can supply you with anything you need in and about your Church, and your personal devotional life, except Vestments, and, not being ecclesiastical tailors, we pass these up for those who work in that field only.

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do not take Christianity seriously. "Pride, ambition, lust for power, greed for this world's goods—these are the motive-impulses of the secular world," he said. "The saints, like Him, obedient to Him, empowered by Him, have renounced and denounced these evils. We are worldly as the rest of the world is worldly, foolish with common folly. And it is for this reason that men and women look on us and say, 'There is nothing here to bother with. They are as mad as all the rest of us.'"

* * *

Honolulu Church

Rebuilding Progresses

Rebuilding of St. Clement's Church, Honolulu, continues with the moving of the old church building and doubling of its seating capacity by additions. A new parish house and rectory have already been completed. The money has been raised wholly by members of the parish and their friends.

* * *

Seminarian Preaches in Wilkesburg Parish

Charles C. Liggett preached at the morning service on September 21 at St. Stephen's, Wilkesburg, Pa., and hopped a train the following day to begin his studies at the General Seminary in New York. He is the sixth man to enter the ministry from this parish since the Rev. William Porkess became rector.

* * *

London Vicar Speaks At Southern Ohio Conference

The Rev. Michael Coleman, acting-vicar of All Hallows, Tower Hill, London, in the heavily bombed dock region, spoke at the 1941 Old Barn Conference of the laymen of the diocese of Southern Ohio September 17-21. All Hallows has been destroyed, but Mr. Coleman continues his work as chaplain of the dock area, appointed by the London Dock Authorities.

* * *

Michigan Women Workers Hold Conference

Archdeacon Leonard Hagger of Michigan recently conducted the annual conference of women workers in the diocese; the theme of the conference was Forward in Service.

* * *

Floats Thru Air to Aid Church

Mrs. "Bob" Conally of Sulphur Springs, Texas, licensed pilot and owner of her own plane, has offered to help the Woman's Auxiliary to

raise funds by taking passengers on pleasure flights. Mrs. Conally believes this is the first time that this particular scheme for money-raising has been employed by a Church organization.

* * *

Old Detroit Parish Has New Church

St. Peter's parish, Detroit, founded in 1859 as the first Episcopal congregation on the west side of the city and one of the oldest in the city, has recently completed a new church, begun in 1929 but left incomplete because of financial troubles. Bishop Creighton of Michigan dedicated the new building on September 14.

* * *

Youngest Bishop Is Just Thirty-two

Youngest of all Anglican bishops in the entire world will be Robert Selby Taylor, 32, recently appointed by the Archbishop of Canterbury to be the new bishop of Northern Rhodesia. He will assume the care of a diocese with 7,000 African Christians and 3,500 Europeans. In his diocese are five hospitals and many small mission schools.

* * *

Training School For Lay Readers

The thirteenth annual training school for lay readers conducted by the diocese of Michigan will open on October 16 and meet each Thursday until November 18. Originally developed for men who were serving as diocesan or parish lay readers, the school is now open to all laymen with a propensity for public speaking. This year each weekly session will consist of two class periods, one conducted by Professor Robert Kelso, formerly of the Harvard department



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of speech and present director of the University of Michigan graduate school of social work in Detroit, and the other conducted by Archdeacon Leonard Hagger.

* * *

Cathedral Parish Celebrates Centennial

This fall Trinity Parish, Davenport, Iowa, organized November 30, 1841, celebrates its hundredth anniversary. Since 1909 it has occupied Grace Cathedral, consecrated in 1873 and now the oldest cathedral in the Episcopal Church. As a centennial offering, the parish has raised funds to restore and beautify the building.

* * *

Hurry Causes Spiritual Collapse

The perpetual rush and confusion of modern life, unless offset by quiet and meditation, lead to "spiritual collapse," said the Rev. Horace Donegan, rector of St. James', New York, in his first sermon after returning from his summer vacation. "We live over-crowded lives," he said. "We are familiar with noise and uproar, but we know next to nothing of peace and quiet and contemplation. Perpetual motion is our creed. We have come to believe that stillness and quietness are synonyms of idleness and indolence." As a "corrective for our modern restlessness," Mr. Donegan recommended "fellowship with God that can only come from quietness, contemplation, and prayer." Every one, he said, should cultivate the habit of "being alone with God every day." "The supreme value simply cannot be recognized

when our minds are cluttered up from morning to night."

* * *

Roughing It In Wyoming

The parish of Glando, Wyoming, now owns a \$5,500 church, purchased from another religious group unable to carry the mortgage. The Glando congregation is the result of Bishop Ziegler's work in rounding up people who would favor Church services, but who, for the most part, had never attended an Episcopal service. The first meeting was in a school house where Bishop Ziegler preached to a graduation class. Following it, several people asked for baptism. Later seventeen baptisms were per-

formed in a room of the hotel, and arrangements were made for confirmation instructions by one of the district clergy.

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Pirate Had Picture of Christ

Taken from an 18th century pirate ship, an oil painting of Christ, titled "Ecce Homo" hangs in the vestry room of St. James' Church, Wilmington, N. C. In 1749 three Spanish privateers attacked the colonial town of Brunswick, fourteen miles below Wilmington, but were driven off. One of the ships was sunk. When the salvage was removed the painting was found in the captain's cabin. In 1760 it was presented to St.

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.

Chapel of the Intercession Broadway at 155th New York City

Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30; Service and Sermon 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.

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 a.m.; Morning Service and Sermon 11 a.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

St. Bartholomew's Church Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion
9:30 and 11 A.M.—Church School
11 A.M.—Morning Service and Sermon
4 P.M.—Evensong. Special Music
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

St. James Church

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.
Thursdays 12 noon—Holy Communion.

St. Paul's Chapel Trinity Parish Broadway and Vesey Street New York Sundays: 9:45 Weekdays: 8, 12 and 3

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. and 4 p.m.
Daily Services: 8:30 a.m. Holy Communion; 12:10 p.m. Noonday Service (except Saturday)
Thursdays: 11 a.m. Holy Communion

Trinity Church Broadway and Wall Street New York

Rev. Frederic S. Fleming, D.D., Rector
Sundays: 8, 9, 11 A.M., 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

St. Paul's Cathedral Shelton Square Buffalo, New York

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M. and 5:00 P.M.

Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Arthur F. McKenny, Dean

Sunday Services, 8:00, 9:30, 10:05, 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.

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.

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James' by the General Assembly. This historic church, completed in 1770, was used during the Revolutionary War as a British hospital, a block house, and still later as a riding school for Tarleton's dragoons. It was again used as a hospital in the Civil War.

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Old Mariners' Detroit Has Entrance on Famous Avenue

After nearly a century, Old Mariners' Church, Detroit, once one of the most fashionable churches in the city, and since 1925 the center of the activities of the Detroit Episcopal City Mission, has an entrance on Woodward Avenue, Detroit's main street. The two Misses Taylor, who bequeathed funds for the construction of the church, came to Detroit on the first steamboat to operate on the Great Lakes. They foresaw that Detroit would become a great port, and they intended their church to be open to seamen who touched there; thus they provided that no rent should be charged for seats. Since the bequest was not sufficient both to build and endow the church, the auditorium was placed on the second floor, and the ground floor was rented out in order to maintain the church. For several years the Detroit post office was housed there, at another time a warehouse, and

finally a false store-front was built on the Woodward Avenue side of the building, and three small shops hid the old stone pillars and Gothic windows on that side. In late September the Rev. George Backhurst, city missionary, established his office in one of these shops, and for the first time in many years it is now possible to enter the church from the Woodward Avenue side. The office opens into St. Francis' Chapel in Taylor Hall, a retreat for homeless men which now occupies the ground floor of the church. During the winter months Taylor Hall provides warmth and entertainment for about 150 homeless men each evening. Mr. Backhurst hopes soon to remove the false store-front from his new office and to restore to that extent at least the original appearance of the Woodward Avenue side of the church.

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Church Grows In Southern Brazil

Bishop William Thomas of Southern Brazil, who has just returned from a 2700 mile trip through the state of Sao Paulo visiting thirty-six parishes and missions in his diocese, reports that a new church has been finished at Pereira Barreto, a parish house at Manga Larga, a parish house and a rectory are under construction at Sao Paulo, and two

lots have been purchased at Guaymbe and at Registro.

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The above organization of the Church of England, which is largely responsible for the Malvern Movement in Britain, has appealed to the Church League for Industrial Democracy, through their General Director, the Rev. P. T. Kirk, to aid in carrying forward the Movement. Writes Mr. Kirk:

"We have been very encouraged by your interest in the Malvern Conference. Malvern has opened up a tremendous field of work and there is an enormous demand for speakers for conferences and meetings of all kinds throughout the country. The demand comes from all sections of society, and not less from the men and women engaged in the factories, whom our lay missionaries are working amongst. We really need a far larger staff to take advantage of the opportunity to preach the Gospel in its fullest social application, and we are hampered through lack of money and consequent limitation to our efforts. This, as you will understand, is largely due to the difficulties of the wartime situation, the heavy taxation and the many calls for voluntary help in direct connection with the prosecution of the war. Many of our most earnest subscribers have been obliged to decrease their help, at any rate for the time being, keen as they are that the work should continue. We have wondered whether there was any possibility of help from friends in America who have been moved by the Malvern message and desire that every effort should be made to arouse Christian public opinion to demand reform and leadership on the lines indicated. Even a small contribution would come as a tremendous asset to aid us in this struggle."

American Churchmen who wish to respond to this CALL FROM ENGLAND, will please send their donations to the

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