

The WITNESS

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DECEMBER 4, 1941

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RALPH ADAMS CRAM
THE ARCHITECT FOR
NEW YORK CATHEDRAL

AN ARTICLE BY BISHOP PARSONS

SERVICES

In Leading Churches

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THE DIVINE
Amsterdam Avenue and 112th St.
New York City
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Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Communion 11:45 A.M.

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8 P.M.—Choral Evensong.
H. C. Wed. 8 A.M.; Thur. 12 noon.

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Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

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Wednesday: 11 A.M. Holy Communion.

The WITNESS

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SERVICES

In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 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.

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4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

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Thursdays and Saints' Days—Holy Communion 10 A.M.

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8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Married Couples Group (bi-monthly).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

Destiny or Drift

WHAT will happen? What kind of a world will we be living in? What will we be taxed? Will there be plenty? Will the poor be poorer? Will our children still elect what they shall do? Will education have freedom? Will votes still count? Can Conscience still be our guide? Will we be a people under God, or under enforced political power? The answer to these questions is this: What will happen lies in what we let happen now. There is no "Wave of the Future"—the unavoidable deluge of some inevitable control, the groundswell of some imposed authority, the surging in of some inescapable way of life from beyond ourselves and our shores. Nothing is predestined or predetermined except the sure moral result of what we choose today. This is not a mechanically determined universe, nor are we an economically or politically dominated people. What will happen in the future is what we *let* happen, or what we *will* to happen. If we now choose to let the arbitrary rule of self-chosen conquerors deny us the seas, we now determine our future. We lose our self-respect day by day. If we see no moral issue outside of our own fancied geographical safety, we determine our future. We blur our moral discernments day by day. If we let our courage be replaced chiefly by expedient policy, we determine our future. We play with false hopes. We dally with that which kills the spirit. The courage to act aggressively and openly on our own, to repel what is wrong, and to establish what is right—only this action will conquer the future. The evil we fear to face today will be the evil which will rule us tomorrow. The conquest of the future lies in the courage to act today. God has not left His world. But God *has* left to us those choices which determine our destiny.

The Conference On Malvern

AT THE call and with the leadership of the Presiding Bishop a conference of outstanding significance was held at the College of Preachers in Washington last week. The recent General Convention set up a commission to which was assigned the task of "keeping itself informed on the work and study of the Archbishop of York and his associates, looking toward the preservation and promotion of Christian essentials in the social and economic life when peace has come." It was under the auspices of this commission that thirty or more

bishops, presbyters and laymen met to examine some of the pronouncements that have recently come to us from the Church of England dealing with economic and social issues upon which the future peace of the world depends. Consideration was also given to measures whereby our own Church people may be encouraged to face their responsibility for the reordering of our war-torn world with something of the intelligence and courage of our English brethren. There are those who may be disappointed in the failure of this Washington conference to issue some statement similar to the Malvern Manifesto with which to challenge the thought of American Churchmen. That, we hope, will come in due time. The need is obvious. But if the Church is to make any clear and emphatic declaration of human rights and responsibilities "looking toward the preservation and promotion of Christian essentials in the social and economic life" of the new world that must be built, such a declaration will need to be based upon more brave and thorough study than has yet been given to the issues involved. There is reassurance in the fact that the commission responsible for the Washington conference has committed itself to such a study. We hope it will not stop there. Any pronouncements it may make will be of little avail unless means are devised whereby the minds and wills of our Church people may be mobilized for the task of building a more Christian world. Of all the long list of commissions created at General Convention none is charged with a more urgent and compelling responsibility than that which has been placed in the hands of this commission on the Church's Relationship to the New World Order.

Read, Mark, Learn

SINCE time out of mind, the second Sunday in Advent has been known as Bible Sunday. In the collect for that Sunday the Church has taught us to pray concerning the holy Scriptures that we may "hear them," and also "read, mark, learn, and inwardly digest them." This year an organization of Christian men, known as the Laymen's National Committee, has launched a nation-wide effort to establish the seven days following that Sunday as "the first annual Bible week in America." By every possible agency—special addresses, moving pictures, posters, radio programs—the

committee, to use its own words, "intends to leave no stone unturned to make the people of this country Bible-conscious during the week of December 8th-14th." A large order, but at any rate a good objective. In one of his great speeches, Winston Churchill, paying his tribute to the air force of England, used these unforgettable words: "never in the course of human history has so much been owed by so many to so few." With a vaster sweep of truth, those same words might be used of the sixty-six writings which comprise the Bible. None of them are very long; most of them are short. But to those books of the Old Testament and the New, innumerable men and women, and nations and civilizations on every continent, have owed the highest and most powerful inspirations of their life. The Bible is like a fountain out of which

have flowed streams that have caused many different fields of life to blossom and to flower. It has stirred the imagination which has produced the loveliest Christian art. It has broken into music in supreme oratorios and chorales. In our English translations, it has set great standards of rhythmic prose to which much that is noblest in all our literature has since been attuned. And through its more intimate translation into the daily thoughts and emotions of simple people, it has given dignity to what otherwise might have been mean existence and spiritual beauty to experiences which otherwise might have been poor and drab. Not to know the Bible is to be ignorant in ways that no amount of other reading can atone for; to know the Bible well is to be wise in the kind of understanding that matters most for life.

New York's Cathedral

by Ralph Adams Cram
Architect

WHEN, some fifty-five years ago, it was decided that a cathedral for the Episcopal Church should be built in New York, recourse was had to the long-since discredited scheme of an open competition for the obtaining of designs. If I remember correctly, fifty schemes were submitted, ranging in authorship from architects of high standing to draughtsmen and office boys. I came in the latter category, as did my partner to be, Bertram Goodhue, though at the time we had never met. From an architectural point of view, no less propitious moment could have been chosen. The good old Colonial tradition, brought over from England, had endured most respectably until about the time of the election of General Jackson to the Presidency, when, like "my grandfather's clock," "it stopped short, never to go again." Of course, it was a purely secular architecture and every hint of the ancient religious tradition had quite disappeared from the material product or from human consciousness.

When, as the result of various religious developments in England, there came a recovery of historic sense and dogmatic conviction, the Pugins initiated, very naturally, a sort of Gothic revival, and when this had its repercussions in the United States, at first in a form hardly to be regarded without laughter, the first Upjohn built Trinity Church in New York and started something that went on for some years with quite acceptable results. Such men as Congdon, Haight, Sturgis and, in a way Renwick carried on the Gothic revival

with sincerity and conviction. It was, of course, pretty archaeological, but it was a good beginning.

Then, without warning, that supremely great genius, H. H. Richardson, unleashed his *blitz-krieg* of Romanesque on the architectural world and for a time such was "the only wear." How could it be otherwise? Here was vitality, originality and splendour, for the first time in American history. Gothic, such as it was, fell into the discard. For a time all of us younger men became fanatical Richardsonians. It is not too much to say that Richardson and McKim, absolute contrasts in personality and artistic product, redeemed American architecture from the ignominy in which (except for one or two voices crying in the wilderness) it had wallowed for half a century.

Now it was just at this time that the competition for the Cathedral of St. John the Divine took place. The confusion and helpless lack of sense of direction was evident in the amazing designs submitted. There really was some pretty good Gothic, such as Potter's scheme (he was, however, a brother of the then Bishop, so to avoid charges of nepotism, he was ruled out) and there was Halsey Wood's dazzling "Jerusalem the Golden" project, one of the most brilliant and inspired designs ever produced in this country, therefore, as matters then stood,

impossible of acceptance, though it almost got through. Generally speaking, the predominant tone in the designs was Richardsonian. This quality held in the design finally accepted, though it was no slavish copy of the work of the master (as was the one I submitted, produced before I had any office of my own) but was enlivened, particularly in its interior, by much that harked back to Byzantium.

On the basis of this design, work was begun. The whole choir, with two of its *chevet* chapels, and the four gigantic arches of the great hundred-foot crossing were carried out, and then something happened. Some of us began to have heart-burnings as to the essential propriety of the Richardsonian made to express the *ethos* of the Episcopal Church in the nineteenth century in the United States, and we deliberately went to work to undermine this, to us, alien and even anachronistic tendency, and with full consciousness of what we were doing, we determined to go on from where English Gothic was killed by certain religious and political happenings at the time of the Protestant Revolution. This movement rather miraculously caught on. The master was dead, his followers were doing pretty awful work, and the time was ripe for a change.

ANYHOW, the trustees were convinced of this. The first steps towards a change in design were taken when Henry Vaughan, who represented the best English tradition, was given the two large flanking chapels of the choir to do (a task he accomplished to perfection) and when one of the original architects died, the trustees invoked a clause in their contract, terminated it, and asked me, personally, to take over the work. The situation was most embarrassing to me. This is no place to expound it in detail, but anyone interested to know the facts, after so many years, may find them set forth in my autobiography *My Life in Architecture*.

The mandate was explicit: to continue the construction of the Cathedral along Gothic lines; what to do? The fabric of the choir was complete, and the colossal bones of the crossing. Compromise, a sort of amalgamation of Gothic and the round arch style of Southern France and Spain would be neither one thing nor the other, and was unthinkable. For good or ill the nave had to be as Gothic as the architects could make it and the crossing as Gothic as the conditions permitted and ingenuity



The West Front of the Cathedral

could devise. The task was hard but stimulating.

The original setting out had been on a basis of great squares, and this gave a sort of lead as to the course now to be pursued. Why not revert to the early scheme of sexpartite vaulting on an alternating columnar system, that is, great piers forming a square and taking the major transverse and diagonal thrusts of the vaulting arches and ribs, with intermediate columns to take the secondary ribs of the vault?

It had always seemed to me unfortunate that this early Gothic vault, as it had been worked out in Caen, was so promptly abandoned for the "regular" system. The subtle curves in the vault conoids gave great variety in light and shade, more spacious areas for clerestory windows, while the alternation of large and small columns produced a sort of vital rhythm that was particularly gratifying. Anyhow, it had been promptly given up and before it had worked out a logical exterior expression. The setting out of the original plan almost imposed the alternating, sexpartite system on us so we gratefully accepted it. We had tested this form of vault in the sanctuary of a Roman Catholic Church in Jersey City, so we felt sure of it. Unless I am mistaken, I think the Cathedral

is the first case, since the thirteenth century, in which the sexpartite vault has been consistently employed. In any case, it is the one where it has expressed itself on the exterior where the piers that take the flying buttresses alternate in size.

The second innovation was the widening out of the nave through lifting the first of the side aisles to the full height of the nave. When we did this, none of us knew such Spanish Cathedrals as Seville and Palma (we saw them later) so we really acted on our own recognizance. French cathedrals, such as Amiens, with their narrow naves and great height, where the clerestory windows were at most only sixty feet apart, always seemed rather cramped in effect and lacking in spaciousness, Bourges alone excepted, so to avoid this we deliberately pushed the closing walls to the outer aisle walls, lifting the main arcade to the height of the nave itself (to the scandal of the building department) whereby our clerestory windows were a full hundred feet apart, so becoming fully visible from the floor level. We have always felt that the result has been to give, in spite of the unusually massive construction, a certain impression of space and airiness not otherwise obtainable.

THE nave, as we determined it, is of the five aisle type, like Bourges and Seville, the outer aisles being comparatively low and divided by transverse walls into side chapels, and this five-aisle system expresses itself on the west front, through the five great portals, as in Bourges. Through this combination of alternating system, sexpartite vaulting, and side aisles as high as the nave, many details of buttressing, transverse bridges and galleries, automatically followed, the result being that the structural and architectural composition of the interior, while certainly Gothic

in principle, finds no precedent in the great churches of the Middle Ages.

All this was in accordance with our determination to make the work as Gothic as possible, as we were told to do, but in no respect archæological. This may be the place to call attention to the fact that what we have done is as Gothic in construction as in design. The whole thing is of solid masonry, with no concealed structural steel whatever. Gothic is as much a system of construction as it is a matter of design.

Once the nave was finished, it became very evident that something must be done to bring the choir into some measure of conformity with the new work. Our policy was to leave it pretty thoroughly alone except for the vaulting. Here we substituted for the rough, red tiling where originally mosaics had been contemplated, a masonry vault like that in the nave. This work was carried out under the old roof, though it took some ingenuity to accomplish this, but funds were not available for the much desired new roof, which must come later. For some curious reason the clerestory windows on the sides were lighted through skylights in the roof while there were no windows at this level in the apse. We felt there was a great need for this high illumination, so the windows we put in here have to be artificially lighted which does scant justice to the fine glass with which they are filled. Fortunately it was found that window openings actually existed behind the tiled semi-dome, so when the outer roof can be rebuilt, we shall have clear, natural light through all these high clerestory windows.

Perforce the great hundred-foot-square crossing must, for the time, remain in its rough, unfinished state, but, after innumerable studies have been made to solve this problem, the architects feel that this solution has been found, and complete drawings are on file, so that, when the time comes, the work can be carried to completion. The exterior perspective view shows what the central tower will look like from the outside, and also gives an idea of the proposed new roof over the choir, with the full sequence of clerestory windows receiving direct exterior light.

In writing this account of the changes that have been made over the original design, and why, I have dealt only with the structural fabric itself. In the matter of the stained glass, the wood and metal work, the altars of the side chapels, and all other fitments, the architects have been given the widest possible scope and authority by the Bishop, the Dean and the trustees, as well as complete sympathy and cooperation, and any shortcomings that may reveal themselves must be attributed to the architects alone.

THE SANCTUARY

Conducted by John W. Suter Jr.

THE BIBLE

ALmighty and most merciful God, who hast sent this Book to be the revelation of thy great love to man, and of thy power and will to save him; Grant that our study of it may not be made in vain by the callousness or carelessness of our hearts, but that by it we may be confirmed in penitence, lifted to hope, made strong for service, and above all filled with the true knowledge of thee and of thy Son, Jesus Christ. *Amen.*

GEORGE ADAM SMITH.

Unity with Presbyterians

UNITING the Episcopal and Presbyterian Churches is not a simple matter of adjusting various minor differences and overcoming various ingrained prejudices. Those things have to be done. But there is much more than that. While both Churches believe and hold the great central body of Christian faith, their habit of life, their way of worship and their thinking about their faith,—in a word their traditions are in many ways different.



The Episcopal Church (and the Anglican Communion), while claiming the rich contribution of Protestantism, never forgets its fundamental Catholic heritage. It sets store by regularity, order and historic continuity. It follows the Catholic tradition in its liturgical worship. It thinks of the Church as sacramental, lays great stress therefore on sacramental worship and the Sacraments. All this it believes is expressed and symbolized and safeguarded in the historic ministry of bishops, priests and deacons,—what is usually meant by the apostolic succession. Some of its members believe that without that succession there are no really adequate Sacraments and indeed, so some would say, no Catholic Church at all.

The Presbyterian Church claims a Catholic heritage in continuing Presbyterian ordination and on the other hand, never forgets its Protestant heritage. That means less emphasis on historical order, more on what seems to be New Testament uses and ways decidedly more emphasis on the responsibility of the laity; full and often very "High Church" belief in the Sacraments but less concern about regularity in their administration; liturgies of importance historically and as guides and helps, but free worship as the normal thing; following the New Testament, only one order of the ministry; its continuity or succession maintained through the presbytery, important but not to stand in the way of real and immediate spiritual needs. These differences come to a head as it were in the differing views of the ministry. The problem of unity focuses at that point. The first thing we have to do is to get a ministry acceptable to both Churches.

The Joint Ordination plan is one definite step towards accomplishing that end. It is entirely simple. It proposes that when a young man comes to be ordained, the authorities of both Churches

by Bishop Parsons

*Chairman of the Commission
of the Episcopal Church*

shall join in the act. It recognizes that both Churches have something to contribute to the ministry. Both are channels of grace; both give authority to minister within certain areas. Joining the two ministries opens new channels, gives wider authority. If the laying on of hands by the Bishop at the ordination is an outward sign of increase of spiritual strength and a conveying of authority for ministering, there is promise of added gifts and increased authority if with the Bishop are joined ministers representing the Presbytery. The priest or presbyter would still be primarily a minister of his own Church; but with fuller gifts and with definite authority to minister to members of the other Church.

THERE is nothing fictitious or unreal about this. It would be unreal only if either Church believed the other had nothing to contribute. The Roman Catholic Church, for example, apparently believes that of our ministry. There are still a few of our people who perhaps believe it of most of the Protestant ministries. Our Church officially does not. The Bishops of the Anglican Communion at the Lambeth Conferences of 1920 and 1930 have made that clear.

That is the meaning of the Joint Ordination plan. Two questions at once arise in connection with it. The plan affects only the young men of the Churches. What about the older men? And after all, if in fifty years you have most of your ministry ordained jointly, where are you? What kind of a Church are you landing in?

The two negotiating groups are working on the answers to these questions. They are trying to make a kind of sketch in its broad outlines of that future Church. They hope before very long to present such a plan for discussion. It will deal with worship, the Sacraments, bishops, councils, ruling elders, rights of laity, ordinations and the like. Subject of course to modification as the years go on and we come closer together, it will give us always a picture of the goal. In the light of that goal and of our purpose to unite, the joint ordination and other temporary arrangements, even if one thought them unjustified in themselves, begin to fit.

It is in that light that the Commissions are also

working over the problem of the older clergy. That is the problem with which the proposed Concordat deals, and along some such lines the Commissions hope to work out a plan which will justify itself because it fits into the bigger plan and works towards the goal.

One more point in conclusion. The disunity of the terror—and war-stricken world of today is a challenge to the Church of Christ to achieve unity. Everywhere that is recognized. Federations, mergers, the great ecumenical movement which heads up in the World Council are trying to meet the challenge. There is much that is hopeful; but nowhere as yet has union been achieved between Churches with an episcopally ordained ministry in the Catholic tradition and those with ministry ordained through the Presbytery or otherwise. It must be done if our Lord's prayer is to be answered. God is opening before us of the Episcopal and Presbyterian Churches of America a way to help. Shall we have vision and wisdom and love enough to meet the challenge and make a real contribution to a hitherto insurmountably difficult problem?

Let's Know

By
BISHOP WILSON

BIDDING PRAYER

DIME stores will sell many strings of beads during the coming holiday season. I wonder how many people who buy them and wear them will know what they are talking about when they refer to these beads.



The word originally was an Anglo-Saxon word and was spelled "bede." It meant a prayer. In the twelfth and thirteenth centuries the custom spread in England of using small perforated globes of bone, wood or amber, threaded on a string, for the purpose of counting

"Our Fathers" and "Hail Marys." It was, of course, the beginning of the use of what later came to be known as the Rosary. The globes were for counting the "bedes" but after a while the name was attached to the globes themselves and eventually the spelling was changed to "beads."

"Bidding the bedes" simply meant saying your prayers, in the Anglo-Saxon of the thirteenth century. But these words came to be associated with an interesting custom which grew up in the medieval Church. Of course, the Mass was said in Latin

which the people did not understand. But before the sermon it was customary for the priest to ask the people's prayers for certain specific objects and lead them in petitions offered in the English language. Sometimes, at least, the preacher extemporised these prayers. This part of the service was known as "bidding the bedes." In the course of time the meaning was derived of commanding or giving out the subjects for prayer and eventually developed into a form of Bidding Prayer.

In the book of Canons of 1604 which is still authoritative in the Church of England, Canon number 55 begins as follows: "Before all sermons, lectures and homilies, the Preachers and Ministers shall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's holy Catholic Church. . . ." and it goes on to mention those in authority in both Church and state with a concluding memorial for the faithful departed. The words "or to this effect" have always been understood to imply that extempore prayer was permissible at this point.

In our American Prayer Book we have endeavored to preserve the spirit and intention of this good old custom by including A Bidding Prayer on page 47-48 which is to be used before sermons or on special occasions. And a note is added "That the Minister, in his discretion, may omit any of the clauses in this Prayer, or may add others, as occasion may require."

It is really a fine, dignified thing, this Bidding Prayer, and ought to be used much more often than it is. "Good Christian people, I bid you

WHAT'S THE IDEA?

GROUP DISCUSSION

1. Establish personal contact quickly. Put them at ease.
2. Pose a simple question, ask for a solution. Ask individuals.
3. State the general purpose of the meeting.
4. Work to get several individuals talking, as soon as possible. (Avoid long preliminary statement by the leader.)
5. Introduce a few pre-arranged reports by individuals.
6. Have an agenda, but don't reveal it too rapidly.
7. Let the meeting take its head, but keep it to your main objectives.
8. Work up any outcomes that arise from the discussion.
9. Have plenty of reserve ammunition: stories, anecdotes, cases.
10. Never antagonize, never argue.
11. Summarize toward the end, or have a secretary report briefly.
12. Stop the meeting while it is still interesting.

prayers for Christ's holy Catholic Church. . ." and so on for the President and other civil authorities, for the Ministry, for travellers, and for those in trouble; praise to God for temporal blessings and thanks for the saintly lives of the Christian faithful. All of which is summed up by a common recitation of the Lord's Prayer. Other special prayers may be added or moments of silent prayer interspersed.

I am reminded of all this by my visit last Sunday to a parish in my own diocese where for years the service at the Bishop's visitation has consisted of this Bidding Prayer followed by the simple Confirmation office. It offers a very suitable combination—the Bidding Prayer serving as a fitting introduction to the Confirmation.

The Nagger

"TAKE the Widow Botts," soliloquized old Dicky Morris, "she is a nagger, but she is what I would call a 'good' nagger. Every one of her husbands was a Godless, no-account chap before he married her and every one of them died a good Churchman. Any woman that can nag five men into Heaven is an asset to the community."

—THE CHURCHMOUSE.

KNOW YOUR CLASSICS *By*

VIDA D. SCUDDER

CHRISTIAN Classics feel honored by their inclusion among the topics to be treated in this column. The Bible, the Prayer-Book, the Faith: do not these three cover everything with which a Christian need be familiar? In one sense, Yes; these are the only "musts" for our constant thought and study. But there are privileges as well as obligations, and a religious man leads an impoverished life if he fails to seek enrichment and inspiration from sharing the experience which great Christian souls down nigh two thousand years have enshrined in books of enduring power. A Christian Classic is not easy to define. It may help to delimit the term as it shall be used in this column, to say that for us, such a classic must as a rule register not only thought but experience. Now the experience offered by the Catholic Faith is by no means the only approach men have known to spiritual reality, but it is by all odds the most varied and complete. Reading the great books which have revealed its amazing story, a man is rescued from loneliness as in no other way. He is an initiate of the Blessed Company of all faithful people, and neither his own sins nor the failures of the Church can tempt him to defeatism or despair. For that Blessed Company is not the Communion of Saints; many writers of noble religious books, such as Dante, Bunyan, Pascal, were not saints at all. But all Christian classics have this in common; they show lives in process of transformation through the impact on our weak mortality of forces from beyond the sphere of time or sense.

Few of these books are best-sellers, and it is to be feared that many Christians do not become intimate with them. So this column plans to perform introductions; it can hardly do more, in five hundred words. And I think this little afternoon tea effect will prove more interesting if guests will kindly tell me whom they would like to meet. Will not every reader send me, in care of THE WITNESS, a list of twelve memorable Christian Classics? And, since after all guests may have met already, will he not also tell me what two books deserving the title, apart of course from the Bible and the Prayer-Book, have meant the most to him? And perhaps also what books which as yet he does not know, he is eager to read. The books may come from any century or country. . . . I have my own list,—rather a casual one. But we will begin next month with one book about which there can be no question: the Confessions of St. Augustine.



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Gayner Banks on Oxford Groups

*Leader of Many Years' Standing
Hopes to Preserve Good Points*

By W. B. Spofford

★ The question as to whether or not the Oxford Group can or should survive has been raised by the Rev. John Gayner Banks, rector of St. Luke's, San Diego, California, who for twelve years has been a leader in the movement. He raises the question as a result of the story that appeared in *THE WITNESS* for November 20th reporting that the Rev. Samuel Shoemaker, rector of Calvary, New York, had severed his connections with the Group. Mr. Banks declares that the effectiveness of the organization "has been sadly handicapped by its modes of propaganda though, like Sam Shoemaker, I have learned great truths and enjoyed real fellowship in the Oxford Group." His chief disappointment has been in the way the movement "has exploited the opinions and tributes of strategic people instead of adhering to its original policy of personal witness. This change of policy became overt with the publication in 1938 of *Moral Re-Armament*, edited by Bunny Austin, famous tennis player. Very few of the famous men whose names appeared on the cover had any first hand experience in the Groups, yet the impression was conveyed that they were all-out for the MRA movement. Some of us could hardly avoid an implication of publicity in such a broadcast statement. It didn't quite measure up to the standard of 'absolute honesty' inculcated by Group leaders."

Mr. Banks then relates his first contact with the Groups; his "surrender" at a houseparty, which was immediately followed by sacramental confession and absolution. He then went to South Africa with the Group and was impressed with the work, particularly in colleges. It was there, he says, that the movement first came to be known as the Oxford Group, though "some of us preferred the old name, 'A First Century Christian Fellowship,' with its sub-title, 'A movement of vital personal religion working within the Churches.'"

"Possibly the results would have been different," continued Mr. Banks, "if the Church had embraced and guided this crusade. But the persistent policy of exploiting celebrities

caused the Church to recoil. It was all too brazen and theatrical to introduce into our parishes with any sense of propriety. Also there seemed

Church has had to be stimulated by campaigns or movements. *The Imitation of Christ* by Thomas a Kempis was a by-product of such a movement.



John Gayner Banks thinks there is good in Oxford Groups that needs to be preserved in spite of past failures and mistakes.

to be too much tendency to glorify the personalities of the witnesses instead of uplifting and glorifying our Lord. This is no pious objection. It was a real hindrance to many of us. Yet we stayed with the ship, hoping against hope that those changed in these campaigns would naturally find their places and their vocations in the rank and file of the Church. A few did this; the majority did not."

Mr. Banks feels however that there is much to be salvaged in spite of the present denouement which, he says, was inevitable. "Every hundred years or so," he declares, "the

A Kempis was merely the editor for a group known as the Brothers of the Common Life who wonderfully enriched the Church of its day. The movement, as such, ceased but its message was absorbed by the larger life of the Church.

Mr. Banks also sees great possibilities in the Malvern Movement and declares that it may do effectively what the Oxford Group failed to do. "The Malvern Movement," he concludes, "has a perfect program. But can it change men quickly enough to put the program across? Let us hope so."

Meet to Consider Malvern

*Churchmen Meet in Washington
But Fail to Agree on Principles*

By W. B. Spofford

★ The much heralded official Church conference to consider the Malvern Manifesto met at the College of Preachers in Washington on November 21-23. It was called by the Presiding Bishop on behalf of the General Convention Commission, headed by Bishop Scarlett of Missouri, which has been assigned the task of "keeping itself informed on the work and study of the Archbishop of York and his associates, looking toward the preservation and promotion of Christian essentials in the social and economic life when peace has come." Approximately fifty Churchmen—and no Church women—were invited. About thirty-five attended, including nine Bishops, a considerable number of priests and a few laymen who were representative of business with a capital "B" and labor of the A. F. of L. variety as no C.I.O. member was present since, so we are informed, none were invited.

It needs to be said first-off that those attending were placed under the ban of secrecy. Second-off it needs to be said that any freshman in a school of journalism who couldn't get a passable story out of a conference that was attended by thirty-five persons ought to be told that he had chosen the wrong vocation. I have talked with six people who attended the affair. Each one of them informed me that I would have to get the story at the official headquarters of the Church. I spent two hours there the day following the adjournment of the Washington Conference. There I was told by several officers that Mr. Spencer Miller Jr., consultant on industrial relations who really managed the conference, was the sole person authorized to give out information. Mr. Miller, cordial as always, talked but gave me no news, but did agree that a release would go out at once through the promotion department. The promotion department, cooperative as always, agreed to get the release to me that evening or at latest the following morning. However forty-eight hours later the release has not arrived through no fault, I might add, of the promotion department. This story therefore, through necessity, is the result of my own digging, unrestrained by any

ban, official or otherwise. And, just as a precaution, it is my story with nobody else connected with THE WITNESS in any way responsible.



Harvey Firestone, Jr., was one of the prominent laymen to attend Washington Conference on Malvern.

Prior to the conference a committee was asked to prepare a preliminary statement which would serve as a basis for discussion. It was unacceptable. Two statements were then prepared, one by Mr. Donaldson Brown, a vice-president of General Motors, the other by the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn. Mr. Brown's statement was conservative, advocating what Americans call "free enterprise." The statement by Mr. Melish was liberal—not radical—advocating the need today for planning in economic life. They cancelled each other out. A committee was then appointed to draw up statements of principles on which, it was hoped, there might be agreement. There was not agreement. Committees were also created to prepare statements on the International Situation; the Social Function of the Church; Social and Economic Life. Agreement was reached on the statement dealing with the International Situation, though several have since

stated their unwillingness to subscribe to it since they were not present when it was ratified. The gist of this statement is that isolationism which denies the concept of a world family of nations is contrary to Christian Gospel, and that "every step necessary to accomplish complete defeat" of unChristian forces, which dominate Europe today, and seek to dominate the world, must be taken.

No agreement was reached on the reports of the other two committees.

This paper says editorially in this issue that a statement similar to the Malvern Manifesto is needed; that such a statement needs to be based upon more study than has yet been given to the issues involved; that "there is reassurance in the fact that the commission responsible for the Washington conference has committed itself to such a study." I would say that the writer of the editorial is as generous as it is possible to be. Another person, whose name will forever remain unknown, summed up the affair as follows: "There isn't anything to tell. And I am ashamed for anyone to know that there isn't anything to tell. I sort of got the idea that if John L. Lewis would die and the President drown, wages might go up if profits kept climbing."

Attending the conference: Bishops Henry St. G. Tucker, Beverley Tucker of Ohio, Gardner of New Jersey, Gilbert of New York, Penick of North Carolina, Sterrett of Bethlehem, Scarlett of Missouri, Carpenter of Alabama, Hall of Hong Kong, Freeman of Washington. Presbyters: Richard Emrich of Cambridge Seminary; Harold Hohly of Bronxville; A. T. Mollegen of Virginia Seminary; William H. Nes of New Orleans; Dudley Stark of Chicago; Sidney E. Sweet of St. Louis; Alexander Zabriskie of Virginia Seminary; Harold Holt of Chicago; Theodore Wedel of Washington; J. Howard Melish of Brooklyn; Don Frank Fenn of Baltimore; Russell Bowie of New York; Howard Robbins of New York; H. Scott Smith of Washington. Laymen: Donaldson Brown, vice-president of General Motors; Har-

(Continued on page 17)

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

New York Cathedral Opened

★ In 1828 Philip Hone, then mayor of New York, recorded in his diary that Bishop John Henry Hobart, third Bishop of New York, had referred to the desirability of a cathedral for New York, and that the Bishop thought its best location would be somewhere in the neighborhood of Washington Square. The foundation stone was not actually laid until December 27, 1892, and then not at Washington Square, now far downtown, but some five miles north at 112th Street. Last Sunday, November 30, a great service was held at the Cathedral for the opening of its entire length, when several thousand people witnessed a procession composed of Bishops, scores of clergymen, lay officials of the diocese and vestrymen from every parish and mission, march the entire 601 feet of the great cathedral. As they did so prayers were offered by Bishop Manning for blessing upon each

of the units of the edifice, the west front, the narthex, the nave, the crossing and the completed choir and sanctuary.

The celebration is continuing throughout this week with special services each day. The evening of the 30th there was a service for enslaved countries, with representatives of these countries in the procession. On December first the service was for "our own nation, that we may be given vision and strength to do our true part in this crisis of humanity." Tuesday the service was for the unity of Christendom, with the sermon by Bishop Loring of Maine, and prayers for the World Council of Churches and the Federal Council of Churches. Yesterday, December 3, the intercessions were for the people of Great Britain, the Union of Soviet Socialist Republics and China "and all who are resisting invasion and aggression, and for the establishment of peace with righteousness and justice for the sake of all mankind." Today, December 4, there is a service of music, with the massed choirs of the diocese taking part, while tomorrow there is to be a service of intercession for refugees. Saturday is to be youth day, with prayers that there may in all lands, following the war, be a Christian world order. The celebration ends with a great service this coming Sunday, December 7, with Presiding Bishop Tucker preaching in the morning and Suffragan Bishop Charles K. Gilbert the preacher at the afternoon service. An article describing the Cathedral appears in this number, written by Architect Ralph Adams Cram who is pictured on the cover with (among other things) his kitten.

Memorial to Bishop Paddock

★ Windows as memorials to the late Bishop Robert L. Paddock were dedicated on Sunday, November 30th, at St. Martin's, New York. Bishop Paddock was a life-long friend of the colored people and it was therefore particularly appropriate that these windows should be placed in the largest Episcopal Church for Negroes in the world. Appropriate also

that they should be dedicated by Bishop Charles K. Gilbert, life-long friend and a trustee of Bishop Paddock's estate. The rector of the parish is the Rev. John H. Johnson, whose article on Negro work appeared in the November 20th WITNESS.

Notable Rectorship Ends

★ Rev. Gardiner C. Tucker, rector of St. John's Church in Mobile, Alabama, since 1885, died last week. Mr. Tucker's service at St. John's was the



Alexander Griswold Cummins, M.A., Litt.D., D.D., LL.D., is here pictured with Bishop Manning. The occasion was a dinner held in connection with the 175th anniversary of the founding of Christ Church, Poughkeepsie. Not to be overlooked in the picture is the Dove of Peace, lighting on the table between the Rector and his Bishop. On Rector Cummins' right is the Rev. E. Clowes Chorley, historiographer of the Church.

longest continuous rectorate in the history of the Episcopal Church. He was also the last remaining survivor of the famous "Can't Get Away Club" which helped pull Mobile out of the yellow fever epidemic during the 1880's. Born in 1851, Mr. Tucker was ordained a Baptist minister in 1876 and became an Episcopalian five years later. He filled brief charges in Collinsville, Ill., and St. Louis, Mo., before becoming rector of St. John's.

Election for New Mexico

★ The Presiding Bishop has announced that when the House of Bishops meets in Jacksonville, Fla., February 4th and 5th, there will be the election of a Bishop for New Mexico. The Philippines and Salina

Mr. Angus Hibbard

★ Layman Angus Hibbard, prominent Churchman of Chicago, writes: "I have just finished reading the November 20 number of THE WITNESS. This seems to me to be the best number of any weekly Church newspaper I have ever seen. I congratulate you and your staff heartily, and feel sure that you will have a greatly increased number of readers." Another to comment on the new WITNESS is the Rev. Samuel McCrea Cavert, the executive director of the Federal Council of Churches, who writes: "Heartily congratulations upon the new WITNESS. I think it is grand." If you agree urge your friends to subscribe; subscribe for your public library; order a Bundle for an army chaplain (ten copies a week for ten weeks, \$5). Rectors, please order Bundles for distribution at church at 10c a copy. We bill quarterly at 5c a copy thus allowing a substantial profit to a parish organization. Or if you prefer we will send the paper each week directly to the homes of your people, billing quarterly at the Bundle rate. Merely send your list of names. We will greatly appreciate your cooperation.

—THE EDITORS.

are also vacant but it is assumed that those at present serving these districts will be elected: Bishop Binsted, formerly of Tohoku for the Philip-pines and Bishop Nichols, formerly of Kyoto, for Salina.

Announcing the Concordat

★ To the complete surprise of their congregations, the ministers of the Episcopal and Presbyterian churches of Sandusky, Ohio, changed pulpits last Sunday morning, as a dramatic means of announcing the concordat and possible union between the two churches. The ministers, Rev. Donald Wonders of Grace Church, and Rev. William M. Ferry of the Old First Presbyterian, gave each congregation the viewpoint of the other church on "The Concordat and What It Means to Church Unity."

Large Vestry Meeting

★ In Wichita, Kansas, St. James Church invited 350 parishioners to a vestry meeting for presentation of the parish budget, and at the same time, to acquaint them with the financial needs of the parish. The meeting was preliminary to Loyalty Sunday, at which over half of the budget was subscribed.

Service in Tokyo

★ Paul Rusch, head of the Brotherhood of St. Andrew in Japan, cables that a service was held November 30th in the chapel of St. Luke's Hospital, Tokyo, celebrating the tenth anniversary of the founding of the Brotherhood in that country.

Getting There and Back

★ Student Lloyd Gressle of Bexley Hall, seminary of Kenyon College, was captain of the cross country team at Oberlin College, and has been coaching the Kenyon team since arriving at Bexley. He is also in charge of a mission at Bedell, three miles away—no trolley, no auto—so he runs there and back twice a week for parish calling and services.

A Slight Inconvenience

★ The Japanese dropped a heavy bomb beside Trinity Church, Changsha, China, making it necessary for the Rev. Newton Liu to postpone a confirmation service a couple of hours to make repairs.

The Sports Department

★ Detroit has an Episcopal Games League, with teams of various parishes going in for soft ball, hand

ZeBarney Phillips was installed as dean of Washington Cathedral on November 26 by Bishop Freeman. The service was attended by about 1500 people, including a large number of government officials headed by Vice President Henry A. Wallace. Dean Phillips has been the rector of Washington's Epiphany Church for many years; has been president of the House of Deputies at recent General Conventions, and is chaplain of the United States Senate.

ball, basket ball, bowling, volley ball. There was a dinner the other evening to honor the soft ball team of St. Matthias' parish that won the championship. Billy Rogell, who used to play shortstop for the Tigers (when it was really a ball team) made a speech, as did also Coach Eddie Goodfellow of the Red Wings, Detroit's professional hockey team, and Bishop Creighton. Rogell, incidentally, was recently elected to the city council and told the 200 people attending the dinner that he hopes to get more playgrounds for the children of the city.

Mary van Kleeck Preaches

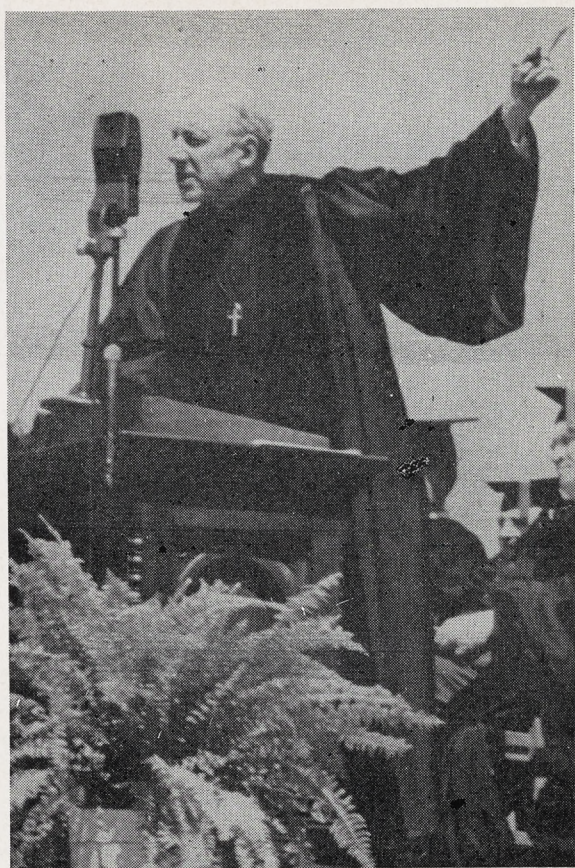
★ Mary van Kleeck, director of industrial studies of the Russell Sage Foundation and vice-president of the CLID, was the preacher on November 23 at the Community Church which holds services in Symphony Hall, Boston. Her subject was "Trade Unions in American Democracy." The preacher on November 30th was the executive secretary of the CLID who also addressed a group of Harvard students in the evening.

Funds For China

★ The October contributions to the Presiding Bishop's Fund for World Relief totalled \$3,243, which brought the amount donated since the first of January to \$22,687. A little over \$1,000 of the October money went for China Relief, with the largest contribution, \$1,200, going to the American Committee for Christian Refugees.

Jobs For Parsons

★ The diocese of Virginia is looking for parsons. There are nine vacant parishes due partly to men going



into military service as chaplains. Also there has been a phenomenal growth in the Arlington, Alexandria area, requiring three additional full-time men with a fourth contemplated. The federal government has erected two office buildings in Arlington, at a cost of \$31,000,000 each, while in Alexandria a large insurance company is now engaged in a \$27,000,000 housing project. This influx of population has over-taxed existing churches and has created a temporary missionary problem.

New Status for Honolulu

★ Bishop Littell of Honolulu announces that the missionary district of Honolulu has been officially designated by the National Council in New York as "a special overseas missionary district under special rules through the Department of Foreign Missions, which changes Hawaiian administration from that of a continental domestic district to a foreign mission." Immediate results will be the aid of the National Council in obtaining furloughs and medical aid for missionaries, and financial backing for the incorporation of Iolani School at Honolulu. Bishop Littell says, "Thus our particular work in this altogether different field is recognized in such a way as to give us distinct individuality, always recog-

nizing that we, as well as the Church at large, are steadily working toward the time when Honolulu shall become a self-supporting diocese."

Bequest of Haledon Parish

★ St. Mary's Parish in Haledon, N. J., will be able to build a new church, through a bequest of \$100,000 from the will of Frederick W. Budd of Brooklyn, N. Y., who died on November 5 at the age of 83. Mr. Budd saw the first St. Mary's Church built in 1865 through the efforts of his aunt, Mrs. Selina Dimock, and he requested that the new church be called St. Mary's Memorial Church in her honor.

College Students to Meet

★ A conference on college work in the Fourth Province will be held on February 8 at Waukulla Springs, Florida, in order to "find out what the ministry is and what it does in colleges." Four or five juniors and seniors from each college in the province will attend the conference, which is in charge of Bishop Juhan of Florida. Rev. C. Leslie Glenn of

St. John's Church, Washington, D.C., and president of the Church Society for College Work, will lead the conference.

New English Bishop

★ From London, England, comes the announcement of the appointment of Rev. W. Wilson Cash as Bishop of Worcester. Bishop Cash has for many years been general secretary of the Church Missionary Society with headquarters in London

Ball Team Goes to Church

★ Bishop W. M. M. Thomas of Southern Brazil writes of his surprise when, on a recent visit to Sao Paulo Church in Pereira Barreto, every member of a Japanese baseball team attended a confirmation service.

New Orthodox Bishops

★ An important event in the history of the Greek Orthodox Church is the election of two Assistant Bishops, Rev. Germanos Polizoides, and Rev. Irenaeus Tsourounakis, in addition to the three bishops now serving in the Archdiocese of North and South

America. The service of consecration took place in Holy Trinity Greek Orthodox Cathedral, New York City, on November 30. Fr. Polizoides, who will be Bishop of Nyssa, is well-known as the editor of *The Orthodox Observer*. Fr. Tsourounakis, who will be Bishop of San Francisco, has been the pastor of the Church of the Annunciation in New York City.

A Concrete Solution

★ The children of Oswego, Oregon, had no Sunday school of their own, and Portland and Oregon City churches are far away. So a number of Oswego families got together. They organized a Sunday school group and moved into the only available space for meeting—the club house of the Oregon Portland Cement Company.

Death of Deaconess Knapp

★ Deaconess Susan T. Knapp, for twenty years an evangelistic missionary in Japan, died in Los Angeles on November 21 after a long illness. Miss Knapp was the first head of St. Faith's, New York's first training school for deaconesses, started on



sterling cruet

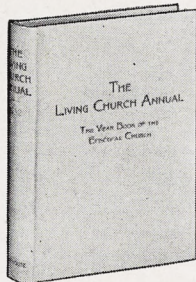
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east Tenth Street forty years ago. In 1921 she went to Japan, not as an appointed missionary, but to follow her own desire to do evangelical work at St. Paul's University. There she built a small cottage on the campus, and for 20 years conducted Bible classes and worked individually with Korean students. Only the necessity for evacuating missionaries from Japan this year brought her back to this country.

Brazilian Rectors Honored

★ Two prominent Brazilian rectors, Rev. Joao Baptista Barcellos and Rev. George U. Krischke, both of Port Alegre, were honored at a special service in the Pro-Cathedral of the Ascension in Port Alegre, Brazil, for their 35 years' service in the ministry. Bishop Pithan, who conducted the service, commented that these men showed how much could be accomplished through a native ministry.

Feed Children in France

★ "That a generation of young, born in war, may survive"—that is the aim and hope of the American Friends Service Committee in their effort to feed 90,000 children in unoccupied France this winter. The Service Committee is one of the few agencies which has the facilities for direct relief in France at this time, and the need has become so great that it cannot be exaggerated. The Service Committee hopes to send \$442,000 in food soon. \$142,000 more than is now available will be needed to buy this food.

The Church in Europe

★ Dr. Adolf Keller of Geneva, Switzerland, leader of the Ecumenical Movement, spoke to the clergy of the diocese of Western Massachusetts on November 24 at Holy Trinity Church, Southbridge, Mass., saying that the poverty of the Church in Europe and the conflict of the Church with government may mean a remarkable experience and activity of the church in solving its problems. The poverty of Europe gives rise to both problems of daily bread and of faith, Keller declared. The people

are asking, "Is it true that we are living in a world ruled by a God of love? Is the message of a God of love true in a world of horror and hunger?" The test of faith, he declared is in praying "Give us this day our daily bread" at a time when there is no daily bread. Referring to Russia, Keller said, "Christianity as an institution has broken down in Russia, but something different has arisen—without any influence on government as yet—Christianity as a movement, a vibration of faith." In Germany, he said, when a church is crowded on Sunday morning, it is a parish where the gospel is being preached. Where myths or compro-

mise are being given the church is empty.

First Church Meal

★ Mrs. G. Moore Morgan of Bad Axe, Michigan, sends us a letter written by her son George E. Morgan from Honolulu on his way to the Philippine Islands. His description of a Hawaiian mission is a little different from any other we ever heard—the layman's impressions of a foreign mission. He says, "The church is very pretty and has a peal of twelve bells. There is Chinese lettering on some of the woodwork. Over in one corner were hanging a number of strips of plain black wood

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with Chinese and Japanese lettering on them. I was told that these were in memory of the dead members of the congregation and the wording was something like this, 'In memory of our brother Ming Foo who sleeps and refuses to be wakened.' This is a carry over of a Chinese custom. The rector is a native Hawaiian and very interesting. His wife is only 48 inches tall, and they have five children. He insisted that I eat supper with them, and I had a wonderful meal. You know how many churches I have been in in my travels, but this is the first time I have been invited for a meal."

The Bill of Rights

★ New York's Mayor LaGuardia, Mrs. Roosevelt, Mr. George Gordon Battle, all Episcopalians, will speak in New York on December 15 at the luncheon of the Bill of Rights Sesqui-Centennial Committee, observing the 150th anniversary of the Bill of Rights.

New Stained Glass

★ At St. Stephen's Church, Wilkesburg, Pa., twenty stained glass windows are to be installed. The first five, of 15th century period, have already been dedicated. The others will depict the apostles, and other phases of the Church's life.

Improvements at Seymour

★ At Trinity Church, Seymour, Conn, last week, Bishop Gray dedicated a new altar and new furnishings which cost \$10,000. Trinity parish recently cleared up a depression debt and is able to make changes which have been desired for almost 40 years.

Rebuild Maryland Church

★ All Hallows Church in Davidsonville, Anne Arundel County, Md., was consecrated by Bishop Helfenstein recently. The church was rebuilt after being partly destroyed by fire.

Aiding Army Chaplains

★ Portable altars with linens and communion sets are among the equipment supplied to army and navy chaplains by the army and navy commission and by diocesan altar guilds.

Cathedral in Minneapolis

★ St. Mark's Church, Minneapolis, Minn., was formally dedicated as the Cathedral of the Diocese of Minnesota on November 12, replacing the Cathedral of Our Merciful Savior.

Bishop Keeler and Bishop Freeman conducted the service, which was attended by more than 1,000 people. Rev. Charles Price Deems, rector of the parish since 1934 was inducted as dean of the cathedral.

Week Day Kindergarten

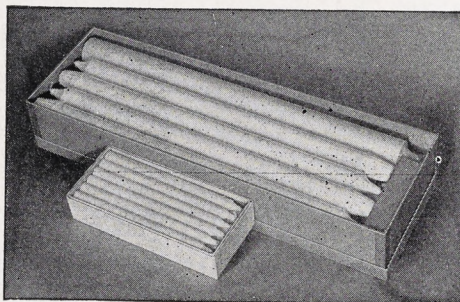
★ A free week-day kindergarten for children from four to six is conducted at St. Mark's Church, Adams, Mass., using one of the rooms of the parish house for a playroom with a trained kindergarten worker in charge.

Social Service in Philadelphia

★ An adequate playground for boys and girls is one of the chief results of a neighborhood council formed under Episcopal Church leadership in the Chestnut Hill section of Philadelphia. The council grew out of a Lenten school of religion for adults, which was conducted in 1939 by St. Paul's Episcopal Church and the Presbyterian Church in Chestnut Hill. A discussion group on the Church and the community, led by laymen connected with social agencies, touched on a number of serious local problems. The next step was

the formation of the Council, with a chairman and an executive committee. The Rev. Robert G. Metters, curate of St. Paul's, was the first chairman. Recreation for some of the less privileged youngsters of Chestnut Hill was an obvious problem. A boy's club in the neighborhood had been closed for lack of money and leadership. A city playground in the vicinity offered no activities except one or two folk-dancing classes for girls. The council used its influence to have a new, efficient leader hired to take charge of the playground. The equipment of the boys' club was turned over to him. The council raised \$3,000 to help with his salary and started a fund to buy new equipment. The playground has become one of the best centers in the city. The council also began to coordinate the work of various social agencies, to establish a clearing house for projects. It is interested in housing, conditions in hotels and barrooms, fire and police protection, and other problems. The only requirements for membership in the Council are an interest in the work and one dollar a year dues. On the executive committee are a Roman Catholic priest,

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a school principal, a social worker, and business men of different churches.

Miners Also Pray

★ The church at Sharples, West Virginia, had a twenty-four hour day of prayer recently. Miners on the day shift went to the church in the evening; those working at night went to the church for a prayer service in the morning. In all 123 people attended though the mission has but 34 members.

Investigation Is Stopped

★ Attorney General Francis Biddle on November 26th ordered the investigation of members of a committee on conscientious objectors in the Methodist Church to be stopped. He announced at the same time that he would review the case of Henry Kuhns, a young C.O., in who the Methodist committee was interested. The matter was dealt with editorially in the November 27th issue of THE WITNESS.

Conference on Ministry

★ St. Paul's School, Concord, N. H., is to entertain young men consider-

ing the ministry, January 2-4. Speakers will include Bishop Dallas of New Hampshire, the Rev. Arthur L. Kinsolving of Princeton; the Rev. Richard Emrich of the Cambridge faculty (whose column is a regular feature of THE WITNESS); Rector Norman Nash of St. Paul's; the Rev. George Cadigan of Bowdoin College and the Rev. Grant Noble of Williams College.

Malvern—

(Continued from page 11)

vey Firestone Jr., of Firestone Rubber Co.; Charles P. Taft, assistant director of defense, health and welfare services, Washington; J. Peter Williams of Koppers Co., Pittsburgh; William Turpin Jr., attorney of Macon, Ga., and three officers of the American Federation of Labor; Frank Morrison, 82 year old secretary of the Federation; Fred Hewitt, editor of Machinists' Monthly; E. C. Davison, officer of the International Association of Machinists. Absent were Professor R. H. Tawney, British Churchman, and Mr. Wendell Willkie, both of whom had been expected to be present.

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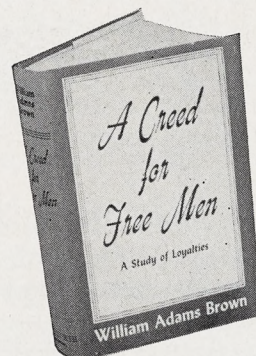
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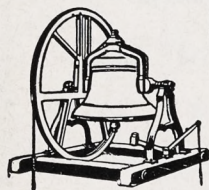
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page eighteen

CLERGY NOTES

ARCHBOLD, WALTER, rector of St. Paul's parish, Baden, Md., and dean of the Southern convocation of the diocese of Washington, died on November 9. He had also served in the church in Canada, New York, Pennsylvania, and Ohio.

BOYNTON, CHARLES F., student chaplain at the University of Wisconsin, has resigned, effective January 1, and will go to Puerto Rico to oversee missionary work centering in Mayaguez, and also to minister to men in service at the naval air base.

BRAM, MARTIN J., former rector of Holy Cross Church, Sanford, Fla., has been elected rector of St. Andrew's Church, Tampa, Fla.

BULL, EDWARD, who has been serving as locum tenens in St. Andrew's Church, Tampa, Fla., has been appointed priest-in-charge of Holy Trinity Church in Melbourne, Fla.

CARSON, THOMAS H., formerly archdeacon of Pittsburgh, will be rector of Christ Church, Greensburg, Pa., after November 30.

CHADWICK, CLIFFORD, now in army service as chaplain, has resigned the rectorship of Trinity Church, Hamilton, Ohio.

CHRISTY, ALFRED S., acting rector of St. George's Church and St. Philip's Chapel, New Orleans, La., has accepted permanent rectorship.

CLARY, HUGH V., former rector of St. Mary's Church at Bluefield, Va., and Christ Church at Pearisburg, Va., has accepted the rectorship of the churches at Pocomoke City, Kingston, and Marion, Md.

DUE, PAUL, formerly rector of Christ Church, Covington, La., took charge of St. Mary's Church, Franklin, La., on Nov. 1.

FIGG, JAMES A., former rector at Christiansburg, and Radford, Va., has accepted the rectorship of Meade Memorial Church at White Post, Va.

GANTER, MAXWELL after sixteen years as rector of old St. John's Church, Portsmouth, N. H., has accepted the rectorship of St. Luke's Church, Lincolnton, N. C.

GRISWOLD, ROBERT M. C., assistant at Calvary Church, Pittsburgh, Pa., became the rector of Trinity Church, New Castle, Pa., effective Dec. 1.

HACKWELL, LLOYD, rector of Waynesville and priest in charge of Wilmington, accepted the rectorship of Trinity Church, Hamilton, Ohio, on November 1.

HARRIS, T. CECIL, rector at Williams, Ariz., has been appointed superintendent of the Mission of the Good Shepherd at Fort Defiance, Ariz.

HOPKIN, C. EDWARD, formerly curate of St. Mark's Church, Philadelphia, is now priest in charge of the Church of the Holy Comforter, Poughkeepsie, N. Y.

HUTCHINS, FRANK H., formerly of the Redeemer Chapel, Lincoln Park, Yonkers, N. Y., is now serving the Clarendon, Childress, Quanah, Shamrock, and Vernon group of missions in North Texas.

JOHNSON, HOWARD A., has resigned as curate of All Saints' Church, Pasadena, Calif., to become assistant student chaplain at Princeton University, N. J., under the Proctor Foundation.

JOHNSTON, HENRY, JR., former rector of Franklin Parish, Va., has accepted a call to St. Stephen's Church at Oxford, N. C., effective Dec. 31.

JONES, HARRY H., formerly rector of St. Paul's Church, Windsor, Vt., will be rector of St. Stephen's Church, Middlebury, Vt., effective Jan. 1.

KLEIN, J. A., minister in charge of St. Paul's Church, Clinton, Okla., took up his new work as minister in charge of St. Thomas' Church, Pawhuska, Okla., on Nov. 1.

MERRY, ROBERT E., of Holy Trinity Church, Rocky Hill, N. J., has accepted appointment as priest in charge of St. Matthias' and St. Andrew's Churches in Trenton, N. J.

MIDWORTH, JOHN BROOKS, was ordained priest by Bishop Powell of Maryland on November 9th at Grace and St. Peter's Church, Baltimore. He was married on November 1st to Miss Anne Davis of Gloucester, Mass.

MOSLEY, BROOKE, has joined the staff of St. Barnabas' Church, Cincinnati, Ohio.

PERRY, GEORGE ALEXANDER, retired rector of Christ Church, Troy, N. Y., died November 16. He had served at Watertown, Watervliet, Schenectady, and Canton, before going to Troy in 1935.

WAGNER, B. N. DE FOE, rector of Emmanuel Church, Warrenton, N. C., died November 13.

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BOOK REVIEWS

SPIRIT IN MAN. By Rufus M. Jones. Stanford University Press. \$1.25.

This book brings together in a few pages the most important reasons for believing in immortality. Jones makes it very simple. First of all he demonstrates that it is the human spirit alone, "which gives some ground of expectation that there is a more yet of life beyond our farthest horizons." It is only the human spirit which can be good in itself, as it learns to perceive goodness, truth, and beauty and in doing this, can realize that these belong to a kind of 'Over-World,' to which the spirit, itself, feels akin. This is possible because mind (which Jones makes synonymous with spirit) and matter together create knowledge. The mind as it comes to know this 'Over-World' makes its own bridge to the same, which is immortality. Written primarily for college students, it should interest anyone looking for a survey of many of the problems of philosophy in everyday language. It should also be helpful to ministers.

—LOUISA E. RUSSELL

SOCIAL WELFARE IN THE CATHOLIC CHURCH, by Marguerite T. Boylan; Columbia University Press. \$3.00.

Here is a timely and informative book for social workers, social work agencies, schools of social work, and all persons interested or involved in community organization and public welfare. Miss Boylan traces the development of Diocesan Bureaus of Social Welfare and evaluates their accomplishments. It is a scholarly and comprehensive work which should prove enlightening to non-Catholics and which should stir up many thoughts and ideas concerning the vital work that faces the Church in regard to social work in these times.

—W. B. SPOFFORD, JR.

THE REVELATION OF ST. JOHN. By Martin Kiddle. Harper. \$3.50.

This is almost the last volume in the Moffatt New Testament Commentary. Two more volumes still remain to be published, one on the Epistles of John (by C. H. Dodd) and one on Thessalonians (by J. S. Bezzant). The heroic way in which the English publishers continue in spite of bombings is well illustrated by the Moffatt Commentary. Plates, type, bound copies and unbound

sheets of about half the Commentary were destroyed in an air raid on London last spring, we have heard. By summer the Commentary was again in print and is still on the market.

It is especially appropriate perhaps that a commentary on the Revelation should appear at the present time. It is even more significant that this commentary has not

been written by a scholar in his quiet study but by a parish priest in leisure hours following busy days in a great city parish. His preface is now written from an address care The War Office.

He sees the significance of Revelation not simply in its historical allusions or in its relations to ancient Jewish or early Christian apocalyptic, but in its permanent religious message. Clergy who are preaching on the Revelation of St. John these days will do well to consult this new volume.

—F. C. GRANT

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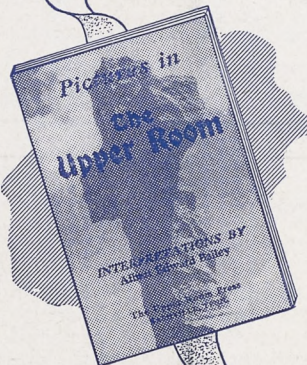
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