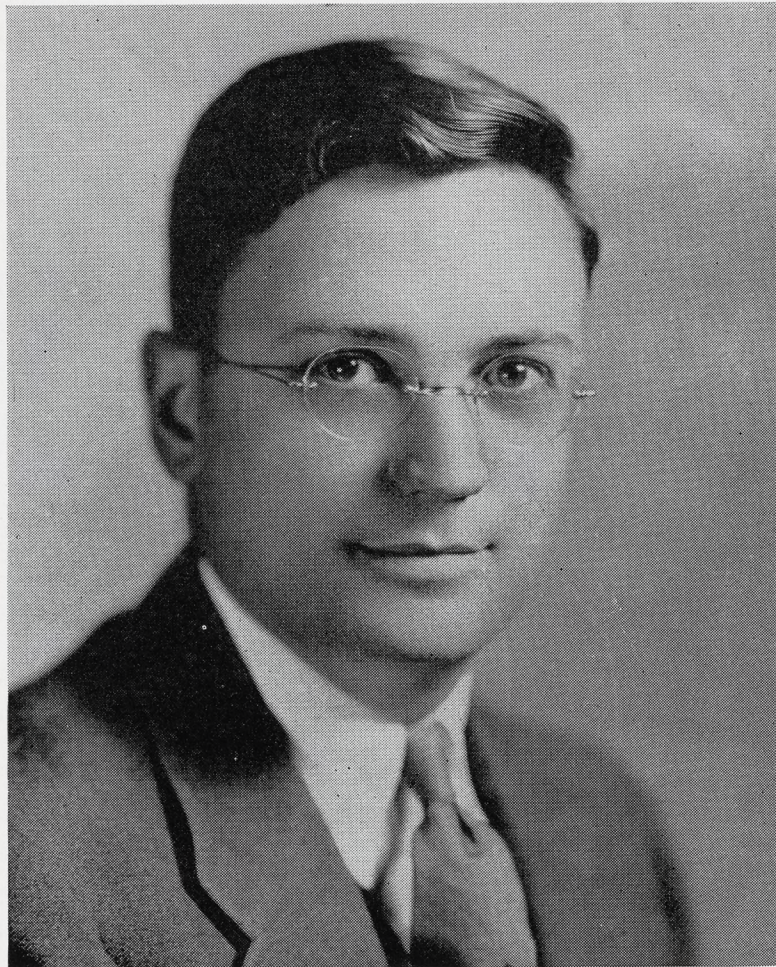


September 22, 1938
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THE WITNESS



CLIFFORD MOREHOUSE
The Editor Asks a Few Questions

AN ARTICLE BY ARCHBISHOP TEMPLE

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CLERGY NOTES

BOWMAN, F. H. O., formerly rector of Grace Church, Pontiac, Illinois, has accepted the rectorship of St. John's, Irving Park, Chicago.

CRAIGHILL, FRANCIS H. JR., assistant at St. Bartholomew's, New York City, has accepted the rectorship of Bruton Parish, Williamsburg, Virginia, effective November first.

CRUSOE, CHARLES E., formerly rector of St. George's, Detroit, Michigan, has accepted the rectorship of St. Matthew's, Houma, La. Address, 239 Barrow St.

LASHER, N. A., formerly assistant at St. Luke's, Minneapolis, Minn., is now the vicar of Trinity, Fallon, Nevada.

LEHN, JOHN HENRY, is now the rector of Holy Apostles, St. Clair, diocese of Bethlehem, with residence at 319 East Hancock St., St. Clair, Pa. He still remains rector of Christ Church, Frankville, Pa.

ORLANDO, JOSEPH, formerly of Hartford, Conn., is now the vicar of St. Mark's, Tonopah, Nevada.

PLUMLEY, WALTER P., formerly vicar of St. John's, Mt. Ranier, Md., has accepted the rectorship of St. Mary's, Haddon Heights, New Jersey.

PRICE, RICHARD R., formerly in charge of the Whitefish field, Montana, is now the rector of Emmanuel, Miles City, Montana.

PROUT, WILLIAM CURTIS, senior priest of the diocese of Albany, died on September 6th in his 90th year.

SPARKS, W. A., is now the assistant at Trinity Church, New Rochelle, N. Y.

TAYLOR, LEWIS N., has been elected president of the standing committee of the diocese of Upper South Carolina, succeeding Bishop-elect Phillips.

VOEGELI, C. ALFRED, formerly of Harrington Park, New Jersey, is now on the staff of St. Luke's Cathedral, Ancon, Canal Zone.

WARD, ARTHUR, formerly of the diocese of Newark, is now in charge of the Whitefish field, diocese of Montana.



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A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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THE ROAD TO PROGRESS

By

WILLIAM TEMPLE

The Archbishop of York

THERE are certain fundamental laws of our social and our economic life which are entirely independent of any volition of ours. They are not many, I think, but they are fundamental. These laws are of the nature of applied arithmetic, as for example: that if there is only a certain amount of any material commodity, the more one man has, the less there is for others. Or, again, you cannot distribute to the citizens of a country individually more wealth than together they are producing—at least not for very long. And there is a tendency in some quarters, in the interest of generous aspirations and ideals, to ignore such elementary considerations as these. We shall certainly let ourselves be led astray if we imagine that we can do service to the community in which we live by ignoring the rigidity, the inexorable fixity of these elementary laws. But of most of the so-called laws of economy, it is surely true that there are generalizations from what is alleged to be the common behaviour of men today, and the traditional system very largely rests upon the supposition that in all the relationships which arise from the activity of producing economic wealth, each man is aiming at the utmost that he can gain for himself, in comparative disregard of what the result may be to others. Even as the world is now, that is only partly true; but supposing that we had indeed submitted ourselves more deeply and completely to the power which streams forth from the face of Christ upon His Cross, is it not immediately apparent that the motives of men, and consequently also their conduct, would in many and far-reaching ways be modified, both upon this side and



ARCHBISHOP TEMPLE

upon that side of the chasm which is always opening between the partners in the industrial process.

If all men could come fully to realize that the occupation, by which they earn their daily bread, is first and foremost their chief opportunity of serving God by serving man, would there not immediately be brought into their relations with one another a modifying factor, which would make many of the existing so-called economic laws entirely obsolete? They would be as dead and done with as cannibalism or the like; and, if that is true, then we must not be terrified out of pressing towards what seems to us the true ideal for human life, by any realization of the contrast between it and the laws which men have framed as the result of their observations of human life hitherto.

Suppose that it were true that men really came to care more for fellowship than for the sense of superiority, more for partnership than for domination, and more for justice than for gain; or imagine that men, having divergent interests, came together in conference, governed by such a spirit, is it not immediately clear that the prospect of their reaching an agreed solution would be immensely increased, and that that solution would bear, as compared with the more common solutions of such conflicts now, very little relation to the capacity of the one side or the other to resist in any long-drawn-out conflict?

IT IS possible to modify these laws if men will "seek first the Kingdom of God and His righteousness." And so our Lord says to us, of such distress as overwhelms the world today, "Be not anxious about your food and drink and clothing." And the reply comes clear and sharp: "Be not anxious! How can we fail to be anxious? We live in a social system which finds no room for us. It gives us some elements of schooling, and then throws us out upon the streets with no occupation by which we can earn a livelihood for our-

selves, or render any contribution to the commonwealth. How shall we fail to be anxious?" And to them I think our Lord would say: The blame is not with you; but it is still true that not by anxiety concerning these things can the supply of them be forthcoming. When there are men who seek first God's Kingdom and His justice, when there are men in sufficient number who desire that all shall have their necessities met before they themselves enjoy superfluity, then the necessities of all will be met. Let us not lose heart. The world has made much progress in these things. The community cares, in ways that would have startled our forefathers, for those who, in the race of life, find themselves left behind, whether it be through their own fault, or through no fault of theirs. We have a long way to go, but the Spirit of Christ is at work in the world and is guiding it forward, and, as we trace the progress made in the past, we will not despair of seeing it accomplished in the future. Only there is need to take to heart more deeply the call that He gives us: first God's Kingdom and His righteousness, and all the rest will come right by itself. It does not mean that where a single individual or a handful of individuals put God's Kingdom first, He will preserve them from all calamity. Jesus Himself was crucified. But it does mean that whenever you have a community that puts God's Kingdom first, it will find the solution of its problems on the material plane, and that there is no other way by which those solutions can be found.

Talking It Over

By

WILLIAM B. SPOFFORD

THE INVESTIGATION of the Dies Committee in Congress and editorials that have appeared in the Hearst newspapers brought me a letter from Clifford P. Morehouse, editor of *The Living Church*. It was a cordial and friendly letter in which Editor Morehouse put a number of questions to me before writing a piece for his publication. He gave it as his opinion that the questions raised were of sufficient importance to be dealt with seriously by the Church papers. I hardly thought so myself, but I will bow to his judgment by presenting his questions and my answers, which I can do without running afoul of journalistic ethics since he has already used the material.

Editor Morehouse: What is a communist?

Answer: There are several answers, depending on what is meant by the question. One is that a communist is a member of the Communist Party, just as an Episcopalian is a member of the Protestant Episcopal Church. Nobody has a right to call himself a communist unless he is a party member, any more than one has a right to call himself an Episcopalian unless he is a member of our Church. If however you wish to have a broader definition I would say that a communist

is one who believes that goods should be produced for use rather than for profit and should be distributed according to people's needs, with all taking part in the production according to their abilities. A socialist likewise believes that goods should be produced for use rather than for profit, but that distribution should be, not according to needs, but according to the ability of each to produce. It is hardly necessary to point out that communism is an ideal not yet anywhere attained, as visitors to the Soviet Union are constantly reminded by their leaders. They do insist that they have socialism and hope eventually to have communism which is predicated upon the economy of abundance for which they are striving.

Editor Morehouse: Are you a communist?

Answer: I am not a member of the communist or any other party. Since arriving at voting age I have voted for Democrats, Republicans and Socialists but never for a Communist.

Editor Morehouse: On what main points do you (a) agree (b) disagree with communist doctrine?

Answer: To answer this question adequately would require as much space as it would for me to state at what points I agree or disagree with Christian doctrine. The so-called "line" of the Communist Party changes from time to time as the world situation changes. At the present time their efforts are bent upon securing concerted action between those in all lands who wish to avoid the catastrophes of war and fascism. To this end they have set aside their more ultimate objectives. Being for peace and democracy, and believing that a United Front against Fascist aggression is the only way to maintain them, I gladly cooperate with all groups on this program, including the communists. The day may arrive when they will change their "line." When they do I shall be governed accordingly. Certainly there are reasonable Christian grounds, both theological and philosophical, for opposing communism both in theory and practice. However it is obviously impossible to deal with them in a brief questionnaire. Suffice it to say that the pressing job of the moment is to unite with all forces opposed to war and fascism and it is my conviction that one can unite in an emergency on a minimum program, without anyone involved compromising his basic convictions. That is, I see no reason why Christians should not cooperate with communists, and others, in the areas where we agree.

Editor Morehouse: Is the American League for Peace and Democracy (a) a communist organization (b) communist dominated?

Answer: It is not. It is not dominated by any political party or any group. The chairman is a Christian minister; the vice-chairman is a Christian minister, and at least five others on the national executive board of fifteen members are professed Christians. So if there is any dominating group it is the Christian. It does not propagandize for any party or program except its own program which is based upon two simple points: protect and extend democratic rights in the United States; keep America out of war and keep war out of the world.

There are communists who are members of the League as individuals, and there are two communists on the national executive board. They are both capable and well-informed men, but their influence in determining the policies and activities of the organization is no greater than that of any other member.

Editor Morehouse: Is the Church League for Industrial Democracy (a) a communist organization (b) communist controlled?

Answer: Certainly not. I have been a member of the CLID since it was founded and have been the executive secretary for a dozen years and there is not, as far as I am aware, a single member who is a communist. In joining the CLID a person pledges himself "to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society." There is no further test for membership, and all shades of political and economic opinion are represented in the membership.

Editor Morehouse: Does the statement attributed to Bishop Manning adequately describe the position of the CLID? (Mr. Morehouse then quotes a statement made by Bishop Manning last fall when there was a controversy as to whether or not the CLID should be given official recognition at General Convention.)

Answer: I certainly have no desire to avoid any question. However I do feel justified in seeking to avoid re-opening an old controversy. Bishop Manning and others made charges before the last General Convention. These were, I think, adequately answered at the time and widely publicized. There is today peace within the Household of Faith, at least as far as Bishop Manning and the officers of the CLID are concerned. We are friends and we have every desire to remain friends.

Editor Morehouse: Wherein do the programs of the American League for Peace and Democracy and the Church League for Industrial Democracy differ from the Communist Party?

Answer: Like question three this covers a lot of territory; too much to be answered adequately in a questionnaire.

The American League is a secular organization that seeks to rally in a United Front all Americans who wish:

1. To protect and extend democratic rights through: (a) the right of labor to organize for collective bargaining; (b) protecting the rights of the Negro and the foreign born; (c) opposing conscription of both labor and industry and the regimentation of the press and radio.

2. To keep America out of war and war out of the world by: (a) supporting the nationalization of the manufacture of arms, ammunition and implements of war, forbidding their export except when ordered by Congress in cases of countries invaded by an aggressor; (b) promoting the people's boycott of Japanese goods; (c) seeking to remove and prevent restrictions on the access of the governments of China and Spain to our

markets, applying regulations to purchases and shipments designed to remove the risk of our becoming involved in war; (d) a foreign policy based upon the distinction between the aggressors and their victims; (e) a foreign policy based on the necessity of denying our economic resources to the war-making, treaty-breaking aggressors and opening them up to their victims under conditions designed to remove the risk of our being drawn into war; (f) a foreign policy based on the necessity of concerted action to quarantine aggressors.

The Church League for Industrial Democracy is an organization of the Episcopal Church, composed of approximately 3,000 members, who have pledged themselves to seek to understand the teachings of Christ and to apply them in their own vocations and activities in relation to the present problems of industrial society. There is no connection whatever between the American League and the CLID, or between the Communist Party and the CLID. Some of our members are also members of the American League and accept the program above stated. Others approve of parts and disapprove of other parts. CLID members are of course free to join the American League or not as they see fit—or to oppose it if that is their conviction. The proposal was made at the last national meeting of the CLID that we affiliate with the American League. The proposal was overwhelmingly defeated, and as executive secretary I opposed affiliation. I did state however that I personally accepted the program of the American League and asked that I be allowed as an individual to cooperate with the organization. This was voted, and I have since been active in the American League and am at present proud to be the vice-chairman.

In regard to the Communist Party, it is of course a secular organization, based upon a materialistic philosophy, and for this reason is quite properly opposed by Christians. Their ultimate purpose is so to order society throughout the world that communism, as defined in my answer to your first question, will be universal. However, because of the present world situation, with wars in Spain and China and with the Fascist powers threatening other democratic nations, they have set aside their ultimate objectives in order to join forces in a United Front to maintain peace and democracy. Just as a United Front, including the communists, was necessary in China if Japanese aggression was to be resisted (a United Front that has received the blessing of Bishops Roots and, I think I am safe in saying, all our missionaries); just as Hitlerism might have been avoided in Germany and democracy maintained if the people had created a United Front (as Martin Niemöller told a group of us in Berlin last summer just three days before his arrest); so I believe a United Front must be built in the United States if democracy is to be maintained and war avoided. And an effective United Front is built not by various groups stressing their differences but rather by setting aside their differences and uniting whole-heartedly in a minimum program. The communists, as far as my experience means

anything, are sincere in their desire for a United Front and are effective workers for it. Therefore I am happy to join forces with them, and others, on this *minimum program for peace and democracy*. When and if they change their "line" (and I do not believe I shall be so innocent as not to know) it is probable that I shall part company with them.

Prayer Book Inter-Leaves

ADAPTING THE PRAYER BOOK

SOME put the beginning of the machine age in the eighteenth century, but it goes back, rather, to the fifteenth, when the first modern machine, and the most revolutionary of all, the printing press, was invented. This machine has spread ideas, and has in many ways contributed to human freedom, but it has also imposed uniformity and standardization, as machines must always do. It has served, but it has also disserved, the Church. Calvin with its help undertook to make Christianity a religion of the printed book. Pope Pius V. abolished the liturgical variety which had persisted under the protection of the old manuscripts, and by the Missal of 1570 imposed a fixed and unchangeable form of worship on the whole Roman Catholic Church. The English Parliament sought the same thing for the Church of England by its successive Prayer Books and Acts of Uniformity.

There is a law of prayer (*lex orandi*) in the Church, but this law was in earlier times a law of custom, allowing for development and growth. Of the Church of the Ante-Nicene period the Roman Catholic scholar, Dr. Adrian Fortescue, says: "There was no absolute uniformity in prayer and ceremonial as in our Missal. The prayers were all extempore. . . . There was uniformity of type rather than of detail." He quotes Firmilian, Bishop of Caesaria, who wrote in 256 A.D.: "Concerning many divine sacraments, there are differences, nor are all things observed at Rome as at Jerusalem. Indeed in other provinces many things vary according to the differences of men and places. Yet there is no departure, because of this, from the peace and unity of the Catholic Church." And he might have quoted Irenaeus: "Disagreement (as to Easter observance) confirms our agreement in the (essentials of the) faith." From the fourth century on there was a growing standardization, but all through the Middle Ages in the Western Church there was continuous innovation both in prayers and ceremonial.

The question whether our Prayer Book Eucharist could be adapted to special situations confronts those who desire to have a "Children's Eucharist." The service as it stands is better suited to theologians than to children. To meet this situation one of the clergy sometimes stands behind the children to instruct them as the service proceeds. But instruction and worship are like oil and water, they will not mix, in fact they kill each other. A service so conducted is apt to accomplish the very opposite of its purpose and turn the

hearts of the children away from this divine sacrament.

We simplify the Bible, Church doctrine, Church music, and such Prayer Book services as Morning Prayer, to adapt them to the young or the uninstructed. It may well be asked whether it is not reasonable and in accordance with the real mind of the Church to make a similar simplification of the Church's chief act of worship.

But is it possible to make the Eucharist intelligible to children and at the same time preserve its essentials? Undoubtedly it is. A service prepared on those lines has been printed with the title "The Eucharist Simplified." A copy will be sent to any readers of THE WITNESS who are interested and will apply to the Altar Guild, 80 Sachem Street, New Haven, Conn.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

Let's Know

By

BISHOP WILSON

HUNGARIAN STEPHEN

IT IS not often that a nation can trace back its laws, traditions, and general culture over a period of nine centuries to its first king. This is what the Hungarians are doing. They are now celebrating the nine-hundredth anniversary of the death of St. Stephen, their first king.

In their own language the Hungarians call themselves "Magyars." Their origin is obscure. From somewhere in western Asia their chieftain, Attila, led them on a savage raid across Europe as early as the fifth century. They come of the same stock as the Finns, whose language has many similarities with that of the Magyars.

About 896 A.D. they moved permanently into Europe, settling along the Danube river. With that as a point of departure they treated their neighbors to a series of raiding parties which became classic for their ferocity. Their chieftain, Geiza, married the sister of a Duke of Poland. She was a Christian and after a time led her husband to be baptized. Their son also received baptism and changed his name from Vaik to Stephen. The young man was already married to the sister of the Duke of Bavaria and he had two ambitions—to establish a sound Magyar kingdom and to make his people Christian.

Tentative missionary work had begun a quarter of a century before this but now it was encouraged as a public policy. An embassy was sent to the Pope, Sylvester III, seeking authority to erect bishoprics. The Pope not only agreed but also sent a crown to Stephen, gave him the title of Apostolic Majesty and the right to have the cross always carried before him.

Stephen proceeded to make Hungary one of the family of European nations. He prepared a code of laws

which has been the basis of Hungarian jurisprudence ever since. His reign covered a period of forty years, during which he firmly established his kingdom, made marriages between members of his family and other royal houses, and rapidly advanced his people in the arts and habits of European civilization. Also he was successful in making Christianity the recognized religion of his nation.

Stephen was preparing his son to carry forward what he had begun. But in 1031 the young prince was killed on a hunting expedition and the latter years of Stephen's life were troubled with plots among his nephews to succeed him on the throne. He died in 1038 leaving behind him a kingdom which was to enjoy the tragic privilege of serving as a buffer state between Christian Europe and the persistent incursions of the Moslems. The subsequent history of the country has been one of turmoil and strife. It is not strange that it should be caught again in the tangle of eastern European dissention today.

After his death both Stephen and his son, Emeric, were canonized and have been counted as saints by the Hungarian people for nine hundred years. Greatly reduced by the outcome of the World War, this country lies in a perilous position surrounded by Czechoslovakia, Rumania, and Austria. It is still technically a monarchy and its present ruler, Admiral Horthy, holds the title of Regent. If and when they should again have a king, he would still be "his Apostolic Majesty." Even in its reduced condition it could be a vigorous and prosperous country today if it were let alone. But at the present moment everybody is interfering with everybody else in eastern Europe.

Origins

By

H. ROSS GREER

THE possibility and desirability of teaching the Bible as English was being discussed by a clergyman and a college professor. The professor told of a conversation with a group of professors about the New Deal, particularly the more abundant life. When the question was asked, "Where did the phrase 'the more abundant life' come from?", seven of the professional gentlemen thought it was a phrase coined by President Roosevelt, not knowing St. John 10:10. The number of phrases current in our language which have their origin in the Bible or Prayer Book would amaze many a person.

Surrender

DOWN at the swimming-hole, little Bub Eaton would wade out, chest deep, turn around to face the shore and then make swimming motions with his arms and hands, but he wouldn't take his feet off the bottom. He didn't make any progress at all until one of the big boys took him in hand and made him understand

that the water would never support him until he trusted himself entirely to it. After that, he learned to swim in no time.

Sometimes, people who are trying to lead the Christian life make very hard work of it without getting anywhere. That is because they do not quite give up the World. They still keep their feet on the bottom.

If they would only make complete surrender, they would be surprised to find how easy it is to be Christian.

THE CHURCHMOUSE.

JOHN MACMURRAY

This noted English Churchman and sociologist, the author of *Creative Society*, is to contribute a series of articles on "The Challenge of Communism," starting in the issue of October 6th.

BISHOP FRANK E. WILSON

is the author of a series of ten articles on "Other Forward Movements," likewise starting in the October 6th issue. In addition to these two series there will be the editorials by Bishop Johnson, columns by Dean Ladd and W. B. Spofford, book reviews by Gardiner M. Day and all the important news of the Church.

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THE SEX LIFE OF COLLEGE STUDENTS REVEALED IN BOOK

By GARDINER M. DAY

Certainly one of the most difficult problems the Church faces today is that of maintaining the traditional Christian ideals governing sex relationships. More and more apparently intelligent people definitely believe that the Christian code is outworn. Instead of pre-marital relationships being regarded as sin, they are simply regarded as a valuable part of the modern preparation for marriage. Instead of divorce being regarded as sin, it is simply regarded as a valuable human arrangement for the cure of unhappy marriages and the achievement of happy ones.

If anyone believes that the drift of thought (and action) is not moving rapidly away from the traditional Christian code, let him read the study, *Youth and Sex* recently made by Dorothy D. Bromley and Florence H. Britten and published by Harper \$3. The authors have not merely written a book giving their opinions but they have made as objective and scientific a study as they possibly could of what they have every reason to believe is typical following contact with 1300 American college students, representative of every class of society and section of the country. As the authors state: "Fifty years ago the college group would hardly have been representative of the younger generation, since education was then the privilege of the fortunate few. Today with approximately one-tenth of the population from seventeen to twenty-one years of age, inclusive, registered in undergraduate institutions, and with every economic and social level but the very poorest represented in the home-backgrounds of large numbers of students, the colleges can claim to be a microcosm of young America. The college population gives prestige to mores that are already in the making."

The study was made through very extensive written confidential questionnaires and by personal interviews with a "sample" group by the authors. How representative was the sampling is revealed by the fact that 25 per cent of 618 girls reported in questionnaires that they had had pre-marital sex relations while 25.9 per cent of the 154 girls interviewed so reported.

The extent of the study may be gathered from the chapter headings: "The Virginal," "The Wait-for-marriage," "The Loving," "The Experimenter," "The Sowers of Wild Oats," "The Homosexually Inclined." These are simply the topics in the section analyzing the girls. We can give here simply a few revealing samples of the data obtained: 51% of the 470

undergraduate boys' reporting had had sexual experience. Ten years ago Katharine Bement Davis made a study of 1,000 married women college graduates, who would have been in college about 35 years ago. Only 7% of them confessed to having had premarital relations, while of the girls in the present study 25% reported such relations. Again while only 19% of the 1,000 women questioned ten years ago expressed approval of extra-marital relationships 64% of the girls in the present study expressed such approval.

That the influence of religion and the Church as a moulder of mores for the younger generation is rapidly declining is a disquieting fact brought out by the study. Of the 470 undergraduate men reporting, only 6% felt that religion had influenced their code of conduct and of the women only 10%. Again the authors declare, giving examples, that "a dozen impartial observers, writing of college life during the last decade, comment regretfully on the disappearance of religion as a moral influence."

Very probably some people will wonder whether a study of this sort has any value. It will have inestimable value if by means of it parents can be more thoroughly impressed with the important duty they have, and so frequently neglect, of giving adequate sex instruction to their own children. "More than half of these college men and women," reads the study, "reported that their parents had never given them sex instruction, and only a small minority that they could discuss sex problems with their parents." From individual questionnaires came these notations: "I feel," said an eastern college boy, "that there is a definite lack in sex education, especially by the parents. If the parents do not care to inform their children, they ought to have a competent authority do so." A 23 year old college girl writes: "I blame my family for allowing me to enter a woman's college totally without sex knowledge. This caused my seduction." Another girl: "I think the time is long past for discussion, but why don't parents see that their young children get accurate information before they reach the terrible adolescent self-conscious stage?"

While about half of the students questioned had had some parental instruction, how sketchy it was, the authors note, is shown by the fact that only 9% of the boys had had any instruction on venereal disease from their parents. The authors give examples of the embarrassed mother who takes refuge in "niceties which do little to clarify the child's bewilderment." One girl scornfully reports that her mother had told her "about the flowers but did not ex-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

I have been in Mexico City attending an international peace conference—a conference against war and fascism with delegates present from eighteen nations including Asia and Europe as well as the Americas. I travelled by plane, my first experience in the air. And I don't mind saying that when I left the ground in Chicago for sixteen hours in the air I felt inside just as I had several days before when the doctors carted my six year old daughter off to the hospital with a fever of 105. In other words I was scared. But just as she returned to a normal state in due time, so my insides ceased to churn and my heart stopped pounding after I became accustomed to the unusual sounds and the menacing looking shadows on the earth below. Just the same to have an imagination is not an unmixed blessing. I thought, as I roared along at 200 miles an hour, of the time I saw the two halfbacks mix their signals and crash into each other instead of taking their opponent out of the play; of the time Joe DiMaggio, Flash Gordon and Myril Hoag all went after the same fly ball and ended up in a hospital. And I reasoned that if fellows as skilled as these could make stupid mistakes so could that fellow in the cock-pit—and it would only take one. Bumping along at 14,000 feet with menacing Mexican mountains, 10,000 feet high, below us—a drop of 500 feet as sudden as lightning as we hit air currents—I wiped the sweat off my brow that was not caused by heat. But we got to Mexico City safely and on time. What's more we returned as swiftly and as safely, and a lot more comfortably, since by then I was somewhat accustomed to the mysteries of air travel. And I'm all for it.

What was accomplished at the peace conference it is hard to say. The delegates from South American countries had a difficult time distinguishing between fascism and American imperialism. President Cardenas of Mexico who opened the conference likewise declared the imperialism of America and England to be as great a threat to peace as European fascism. One can understand that, for certainly one does not have to be in Mexico long to realize that we have not been exactly good neighbors. Cardenas has the people of his country solidly united behind his policies apparently, including the conservative business men, a number of whom told me that he had done more for the country than any president they had ever had, and that there was no question whatever about

his sincere desire to help the workers and peasants of Mexico, or his personal honesty, which is something unique in a Mexican official.

I am writing these paragraphs before seeing the English translations of the resolutions that were passed so I cannot be entirely sure what happened even though I was a member of the resolutions committee, along with Churchwoman Mary van Kleeck of the Russell Sage Foundation. (Incidentally we were the only Church people there as near as I could discover.) But I am reasonably safe in saying that the conference was unitedly for concerted action on the part of the democracies of the world against fascist aggression—the position that I have attempted to set forth in my answers to the questions of Mr. Morehouse printed elsewhere in this paper.

Yes, I went to a bull fight. Nine men torment a bull until he is completely exhausted. Then the "hero" of the occasion runs a sword in his heart as the crowd goes wild. It is brutal and stupid. There was a highlight however. One bull refused to get mad. These handsome fellows in skin-tight pants waved their red capes before his eyes, they prodded him with spears—but the bull persisted in his pacifism. After fifteen minutes of this the trumpet sounded and the bull left the ring as the crowd hissed him as a coward. However he had one guy with him—I stood up and gave him a hand to the consternation of the crowd that looked at me in amazement. Then I went back to the peace conference and tried to tell the delegates that we could learn a lot from that bull but I am afraid the message fell on unsympathetic Spanish ears.

* * *

Call for Senate Investigation of Hague

Bishop Washburn of Newark and the Rev. W. Russell Bowie of New York are among those to call upon the Senate's civil liberties committee to investigate the denials of liberties in Hague's Jersey City, in a statement issued last week. Others to sign were Churchmen-Congressmen Jerry Voorhis and Maurey Maverick, both members of the CLID.

* * *

New York Clergy to Meet

Bishop Manning has issued an invitation to the clergy of New York to meet in conference at Lake Mahopac, September 27-28. Speakers: Bishop Spencer of West Missouri; Father Whittemore of O.H.C.; Dean Fosbroke of General; the Rev. Norman Nash of Cambridge; the Rev. John Crocker of Princeton; Spencer Miller, Jr., of the National Council and Francis P. Miller, former chairman of the world's student Christian



JOSEPH MOORE
New Field Secretary of CLID

council. Industrial relations and the present world situation are stressed in the program.

* * *

Chicago Pence Plan Has a Birthday

Eleven million pennies! That's the result of the Bishop's Pence plan in the diocese of Chicago which on September 18th had its fifth anniversary.

* * *

Convocation in Western North Carolina

The relationship of the Church to the state was the chief topic discussed at the convocation of Asheville, diocese of Western North Carolina, which met September 6-7 at Asheville. The papers were by Bishop Gribbin, the Rev. William C. Cravner, the Rev. H. Cary-Elwes and the Rev. Charles F. Boynton. The sermon was preached by the Rev. James P. Burke of Hendersonville.

* * *

Entire Family Is Baptized

Bishop Brown of Southern Virginia visited St. James, Warfield, Va., on September 4th for confirmation. Before the service Rector J. Alvin Russell baptized an entire family of fa-

ther, mother, three sons and three daughters. This parish, composed of 99% farmers, is an excellent example of rural Church work, with a record of entire self-support and of 100% payment of assessments.

* * *

Council Ahead of Last Year on Collections

National Council Treasurer Lewis B. Franklin reports on September 6th that the Council is ahead of last year on collections, with 42 dioceses out of 99 showing 100% payments to September 1st.

* * *

A Tribute to Our Editor

Announcing the retirement of Bishop Johnson as Bishop of Colorado the London *Church Times* says this of our editor: "This will remove from active duty one of the most picturesque figures in America. He belongs to that rich tradition of Americanism which produced a Lincoln, a Mark Twain, a Will Rogers. His more than considerable scholarship is flavored with a racy sense of humor." And, I might add, this scholarship and humor is still at the service of the Church through THE WITNESS

which he continues to serve as editor. We have announced the series of articles to start in the issue of October 6th by Bishop Frank Wilson and Professor John Macmurray; and they are important and vital. But as people are constantly writing us, "Bishop Johnson's editorials are alone worth the subscription price." An announcement, with a return postal card, went to all the clergy last week, urging them to order bundles. We hope most of you have acted on the suggestion. If you have not will you not please do so at once. Two Plans: the Bundle Plan, with ten or more copies going to one address for sale at church at 5c a copy. The Modified Bundle Plan under which you send us the names and addresses of those you wish to have receive the paper each week directly at their homes. Under both plans we bill you at 3c a copy, quarterly.

* * *

New Secretary for CLID

The Rev. Joseph Moore, rector of St. Paul's, Evansville, Indiana, has accepted an appointment as field secretary of the Church League for Industrial Democracy, working on a part time basis. He has been on the job throughout the summer, giving courses at the summer conferences in the diocese of Georgia and Indiana, and taking an extended speaking trip through the middlewest. Plans are now being made for visits to midwestern cities where the League has chapters, with meetings planned in October in Boston, Providence, New York, Philadelphia and Baltimore. One of the most successful chapters of the League is in Evansville due to Mr. Moore's unusual ability to organize activities, and it is expected that as a result of his efforts the chapters of the League throughout the country will have increased vitality and greater activity. Plans are also now being perfected for the regular issuing of a monthly Bulletin for the League, the first number of which is planned for the middle of October.

* * *

Noted Britisher to Visit America

The Rev. P. E. T. Widdrington of Essex, England, known throughout England for his interest in the application of Christian principles to social and industrial life, is to be one of the leaders at the Catholic Congress, to meet in Evanston, Illinois, October 11-13.

* * *

Religious Instruction by Mail

Three hundred children of Nevada are at present receiving religious instruction by mail. This correspondence Church school was established nine

years ago by Charlotte L. Brown and has been in charge of Deaconess Lydia A. Ramsay for the past two years. She has now resigned and the work, including work with isolated Church people in the district, has been taken over by Deaconess Edith Smith.

* * *

American League Has Difficulties

Organized opposition prevented the American League for Peace and Democracy from holding a meeting at Norwood, Ohio, suburb of Cincinnati last week so the meeting was held in a private home in another suburb, with the Rev. Howard Melish, assistant at Christ Church, Cincinnati, presiding. Homer Clay, Kentucky newspaper publisher, in speaking of conditions in "Bloody Harlan" declared that as bad as conditions were there he had nevertheless never been prevented from speaking anywhere in his own state. Five clergymen were among the original sponsors of the meeting but when the opposition developed the Baptist, Presbyterian and Methodist parsons ran to cover, leaving Mr. Melish and the Rev. R. Jarman of the Christian Church to do the job.

The League had originally planned

to hold the meeting in the Eagles Hall. This contract was cancelled, and Mr. Melish spent half a day vainly trying to secure the Norwood Y.M.C.A. Finally, arrangements were made to meet in a Norwood hotel, but when pickets converged, the hotel proprietor withdrew the privilege. The Odd Fellows agreed to let the League meet in their hall, so the persons in attendance moved there, only to have the hall refused because "there were communists in the crowd." Finally, the persons who were seeking to attend followed the leaders out of Norwood in private cars to a private residence in Avondale.

* * *

London Deans to Visit United States

Dean Walter R. Matthews of St. Paul's Cathedral, London, is to arrive in New York on October 12th to deliver a number of addresses in this country. On October 16th he is to preach at Old Trinity, New York; on the 23rd at Washington Cathedral; the 30th at Princeton University; November 6th at Yale and the 13th at Harvard. On October 14th he is to lecture at the General Seminary and from the 19th to the 21st of October he is to deliver lectures

THE MACEDONIAN CALL

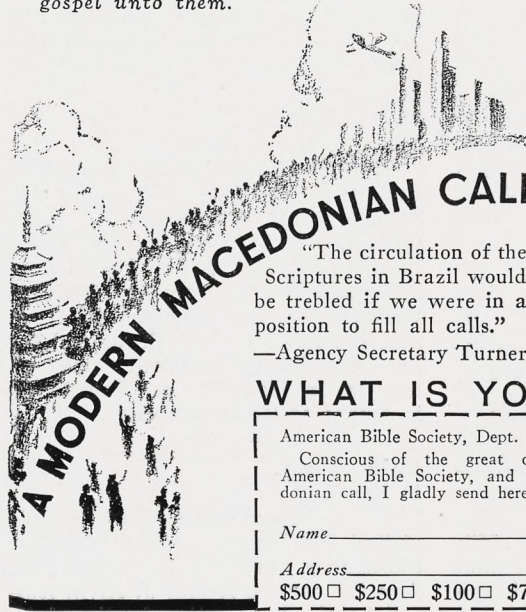
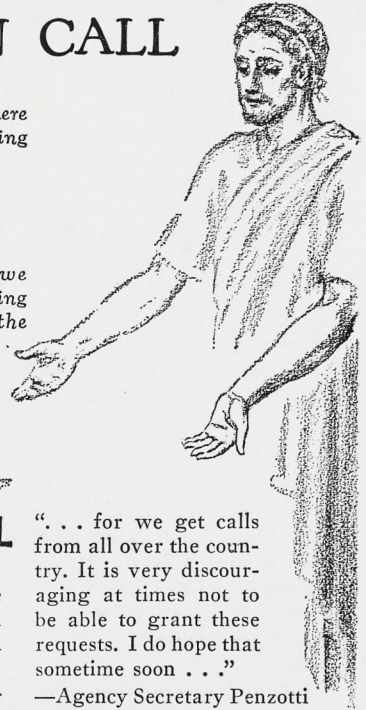
ACTS 16:9

And a vision appeared to Paul in the night . . . there stood a man of Macedonia and prayed him . . . saying come over into Macedonia and help us.

THE RESPONSE

ACTS 16:10

And after he had seen the vision immediately we endeavored to go into Macedonia assuredly gathering that the Lord had called us for to preach the gospel unto them.



"... for we get calls from all over the country. It is very discouraging at times not to be able to grant these requests. I do hope that sometime soon..."

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—Agency Secretary Turner

—Agency Secretary Penzotti

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at Union Seminary. Another distinguished Britisher to visit the United States will be Dean Hewlett Johnson of Canterbury Cathedral, who is to be in the United States from November 3rd to the 23rd. A recent visitor to Loyalist Spain he comes to speak for relief on behalf of the women and children of that country. His program has not yet been completed but is in charge of Sherwood Eddy, the Rev. Reinhold Niebuhr of Union Seminary and the Church League for Industrial Democracy of our Church.

* * *

Conference in Southern Ohio

Bishop Cross of Spokane and the Rev. E. L. Souder, formerly a missionary in China, are the leaders at the annual conference for clergy and laymen of the diocese of Southern Ohio. The conference is now in session, running from the 21st to the 25th. Bishop Goodwin of Virginia was also to have attended but was prevented at the last moment.

* * *

Colored Churchmen to Meet in the East

Colored Churchmen of the first and second provinces are to meet at St. Cyprian's, Boston, September 27-29, to consider, among other things the plans of the joint commission for Negro work that was appointed at the last General Convention. Three members of the commission are to speak at a meeting the evening of the 28th; the Rev. Shelton Hale Bishop of New York, Lieut. L. A. Oxley of the federal department of labor and Mr. George M. Plaskett of North Carolina. The opening service is to be held in the Cathedral in Boston with the Rev. S. W. Grice of New York as preacher, and with the Rev. James Mitchell of Cambridge and Mr. E. E. Hall of New York bringing the greetings of their provinces. Bishop Sherrill is expected to be present to welcome the delegates to the conference, and Suffragan Bishop Heron will give a summary of the conference at the closing session. An innovation this year is a public preaching service to be held each noon, with the Rev. George F. Miller of Brooklyn and the Rev. A. G. Best of New York as special preachers.

* * *

More About Unemployed Priests

A clergyman of the midwest who prefers not to reveal his name writes as follows about the article on unemployment among the clergy by the Rev. Archibald W. Sidders that appeared in this paper a couple of weeks ago: "Every self-respecting priest of the Church ought to feel indebted to you for this contribution. The details are terrible, unChristian and most distressing. I am with you heart and soul in the plan that you

have devised for meeting this awful issue—who wouldn't be? In addition to meeting a Christian obligation, there are three other things that this plan of yours might also accomplish to the glory of God: First, it might put a damper on the present unjustified and almost criminal procedure of ordaining play boys to the priesthood just because they had graduated or because they have saucer eyes and beautiful hair. Let us use the men we have before adding any more to the ranks of the unemployed. Secondly, it might make our Bishops a little more careful about throwing men out of work. Thirdly, it might put an end to the seldom justified practice of ordaining sectarian ministers who,

after all, are only laymen without the seminary training that is required of sons of the church who aspire to the priesthood. No wonder the church is a boiling pot of heresy and non-Catholic teaching. I hope that you and Spofford will keep after this until your blessed ambition becomes a glorious reality. I do think, however, that \$100 per month is much less than enough to pay any priest, but it certainly would help and it might save many a faithful man from God knows what."

* * *

Consecration of Beverley Tucker

The Rev. Beverley Dandridge Tucker is to be consecrated Bishop



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Coadjutor of Ohio on September 28th in the church he has served so long as rector, St. Paul's, Richmond, Virginia. The Presiding Bishop is to be the consecrator; Bishop Strider of West Virginia is to preach, and other Bishops to take part in the service are Bishops Hobson, Goodwin, Brown of Southern Virginia, Darst, Jett and Gravatt.

* * *

Bishop Perry Issues a Warning

Bishop Perry of Rhode Island, addressing the clergy of his diocese at the annual fall conference held at Newport, September 8th-10th, declared that there was danger of dictatorship in the United States. Others to address the conference were Bishop Reinheimer of Rochester and Dr. John W. Wood, secretary of foreign missions of the National Council.

* * *

Unique Conference in Connecticut

Something new in the way of conferences was held over the Labor Day week-end when 26 young people of seven parishes in the vicinity of Bridgeport, Connecticut, went to Camp Washington, Lakeside. First of all it was a family affair, with their own rectors as leaders, rather than some outsider. Then it was held at a time when parish activities are getting under way, rather than in the summer when people are apt to settle back following the conference. Finally it was definitely limited to those who have shown real leadership. Clergy to attend were the Rev. Charles L. Parker of St. Paul's, Bridgeport; the Rev. Loyal Y. Graham of Christ Church, Stratford; the Rev. William Shroeder of Trinity, Southport; the Rev. Louis L. Perkins of the Good Shepherd, Shelton, and the Rev. Fred L. Barry of St. John's, Bridgeport, who lectured one evening on his recent visit to the Soviet Union.

* * *

How to Plan Interracial Meetings

Organizations having an interracial constituency or which hold meetings attended by Negroes and other minority groups will find help in a leaflet entitled "Guiding Principles and Practical Procedures for Making Hotel Arrangements for Interracial Groups." Based on experiences of people who have worked at this problem for a number of years the leaf-

let gives just what its title suggests—the steps to be taken by those responsible for setting up meetings where two or more racial groups are involved. Among the points covered are the make up and responsibilities of the planning committees, the choice of city, the approach to hotels and restaurants, the need for written agreements and the matters to be safeguarded in such agreements, arranging for large conventions which use most of the city's hotel facilities and for small conferences using only one hotel. Emphasis is laid on the value of the interracial aspect of conferences as a means for educating the constituency, the delegates and the local community, and places are listed where these educational processes may be set at work.

* * *

Clergy Conference in Connecticut

Clergy of Connecticut met in conference at Wallingford on September 20th to discuss fall and winter work under the leadership of Bishop Budlong. The Rev. Don Frank Fenn of Baltimore gave two lectures on preaching; the Rev. Charles W. Sheerin, vice-president of the Na-

The Widow's Mite

That's just about what average Episcopalians give to Our Lord's work in their churches. When Episcopalians learn to give some definite, planned proportion of their incomes to Our Lord, who is their Partner, and Capital, and Source, then the financial problems of The Church will be at an end. When that time comes we'll "cash in" on selling you all great new larger-sized alms basons or bags, but until that millennial period arrives, we are glad of just an occasional order for small sized basons or bags, just to keep our hand in, as it were.

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tional Council, spoke on missions and the Rev. Angus Dun of the Cambridge Seminary conducted a quiet period. There was also a voice from the pew—Mr. Walter Loecher of St. John's, Bridgeport, who spoke on the business administration of a parish. In addition to speaking at this conference Vice-President Sheerin, who started on his job the first of the month, is taking part in clergy conferences in the dioceses of Rochester and Michigan.

* * *

Presiding Bishop Getting Around

Presiding Bishop Tucker was a leader at the clergy conference of the diocese of Newark, September 13-16. On the 17th he addressed the clergy of the Bronx Archdeaconry, New York. This is being followed by a number of consecrations of bishops; Dandridge, Phillips, Tucker and Peabody. During October he is to visit the synod of the Northwest, held on the 4th and 5th at Sioux Falls, S. D.; the diocese of Rochester on the 9th; the National Council meeting in New York on the 11-13. Then follows visits to a number of synods: the Midwest at Flint, Michigan, on the 19th; the Washington synod at Richmond on the 20-21; Sewanee synod the 25-26 at Winston-Salem, N. C., and the Southwest synod on the 28th, which will probably meet at Houston. He then goes to Memphis for the meeting of the House of Bishops on November 1-3.

* * *

Bishops Can Still Fish

A note comes to me from the rector of a Virginia parish: "The Apostolic succession 'takes' in Virginia. I went fishing last week with Bishop Goodwin and we caught 112 Blues and a Bonita. Surely his contact with St. Peter was responsible for such luck."

* * *

Death Takes Distinguished Layman

Edwin Logan, president of the Laymen's League of the diocese of Pittsburgh, died on August 17th in his 83rd year. Always active in Church work he was constantly at the service of various enterprises, particularly those connected with missions. He held a layreaders license in the diocese for sixty-one years and frequently read services.

* * *

Conferences in Diocese of Newark

Newark is holding four conferences this month: the young people met from the 9th through the 11th; the clergy from the 12th through the 14th; City Missions on the 14-15; and the laymen of the diocese on the 17-18. The largest of the conferences

was the clergy conference when Bishop Washburn and Bishop Ludlow met with 110 of the parsons. There was an address by the Presiding Bishop and Bishop Oldham of Albany was on hand to give three lectures on unity. Another feature was a series of lectures on preaching by the Rev. Stanley Brown-Serman of the Virginia Seminary. At the City Missions conference various experts in this specialized work of the Church led the discussions. At the young people's conference the leaders were the Rev. John Golding of the staff of the Cathedral of St. John the Divine and the Rev. Hugh McCandless of Staten Island, in addition to the Bishops of the diocese. The stars of the laymen's meetings were the Rev. Edmund Hsu and the Rev. Kimber Den, both of China.

* * *

Mary Kabardis Marries Bill Bacakos

Mary Kabardis was to marry Bill Bacakos of Falls City, Nebraska, and wanted to be married by a clergyman of the Greek Orthodox Church. But there was neither Greek Church nor priest at Excelsior Springs, home of the bride. So they got in touch with Rector Horton French of our St. Luke's, who gladly allowed them to hold the wedding service there and made arrangements with the Rev. John Vasiliades, Greek Orthodox priest of Kansas City, to come to perform the ceremony. It all created quite a stir in Excelsior Springs since it was the first time such a ceremony was ever performed in the community.

* * *

Biography of First Bishop of Georgia

The current number of the *Historical Magazine* of the Church contains the longest biography yet published about Bishop Stephen Elliott, first Bishop of Georgia. At the time of his consecration as Bishop, Georgia had only about three hundred communicants. The churchmen were limited to the coast towns and those along the South Carolina border; and the masses of population which were flowing into the northern and western parts of the state were entirely unreached by Episcopal influences. They were having a desperate struggle to gain a footing; the Indian wars and the problems of a frontier existence made conditions extremely difficult. Bishop Elliott plunged in the midst of affairs with courage and industry; congregations were planted and churches built all over the state;

HOUSE OF RETREAT AND REST
St. Raphael's House, Evergreen, Colorado
The Sisters of St. Mary
Address the Sister in Charge

a female academy was started in the interior, with teachers imported from Europe; and the cultural influence of the Church was strongly felt. He was one of the founders of the University of the South at Sewanee. His views on slavery and on sectional strife are of special interest.

* * *

Death Takes Albany's Senior Priest

The Rev. William Curtis Prout, oldest priest in years and in seniority of service in the diocese of Albany, died on September 6 in his 90th year. Ordained in 1870 he spent his entire ministry in the diocese and was assistant secretary for six years and secretary for fifty-four years, having thus served in sixty diocesan conventions. He was also assistant secretary of the House of Deputies of the

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General Convention from 1889 to 1919. Fourteen clergy of the diocese formed a guard of honor at his funeral which was conducted by Archdeacon Purdy in the absence of Bishop Oldham.

* * *

Young People Meet in Vermont

The Rev. A. S. Hogenaur of Newark, N. J.; the Rev. L. N. Gavitt of Albany, N. Y.; the Rev. C. L. Whiston, until recently a missionary in China; the Rev. P. C. Shuart of Burlington, Vt., and the Rev. W. D. R. Turkington of the Order of the Holy Cross were the leaders at a young people's conference held recently in Vermont. It was attended by approximately 100 youngsters of high school age. One of the high lights was an address by Bishop Creighton of Michigan who spoke one evening of Mexico.

* * *

Bishop Dallas Dedicates Japanese Camp

Bishop Dallas of New Hampshire travelled 10,000 miles this summer to dedicate the leadership training camp, established in Japan by the Brotherhood of St. Andrew. The service was held as a part of a leadership training conference that was attended by over a hundred college and young business men, with fifteen men from America, England and Ireland there as guests. The conference was arranged by Mr. Paul Rusch, secretary of the Brotherhood in Japan, with four Bishops in addition to Bishop Dallas taking part in the conference.

* * *

Washington Parish Has Celebration

St. Mark's, Washington, D. C., started a series of celebrations last Sunday, September 18th, to mark the 50th anniversary of the laying of the corner stone of the present church. An eight day mission in November is a part of the anniversary program.

* * *

Neighborhood Day in Ohio Mining Town

Neighborhood Day at the Episcopal Church Center in Carbondale, a mining community in Ohio, recently was celebrated with St. Paul's Wayside Cathedral in attendance. The Wayside Cathedral movie projector was used in the showing of movies on the State of Ohio and Home Nursing. Certificates were presented by Mrs. Oral Daughtery of the Athens County Red Cross to 12 Carbondale women who have completed a course in Home Hygiene and Care of the Sick. Presentation was made in a candle lighting service. Greetings were given by the Rev. Robert G. Purrington of Athens, in charge of the Hocking Valley work, Mr. Charles E. Ayers, of the Wayside Cathedral Staff, and Miss Eleanor Gifford in

charge of the Church's work at Carbondale. Members of the Girls' Friendly Society presented a short play. The heat was great, the ventilation in the hall poor, and yet 225 persons sat through the hour and half program, and 50 others peered in at the windows or stood in the vestibule. The Wayside Cathedral also visited McArthur and Nelsonville, where the Church has missions. Participants in

the outdoor service in Nelsonville were the Rev. Mr. Purrington, the Rev. John Lloyd Evans of the Presbyterian Church, and Mr. Charles E. Poston.

* * *

Church Takes Part in a Parade

At Daytona Beach, Florida, they have a baby parade each summer. One of the floats this year was that of the

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

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

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

Chapel of the Intercession

Broadway at 155th
New York City

Rev. S. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10, Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

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

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.

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

The Incarnation

Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10 and 11 A.M.
Holy Days: Holy Communion 10 A.M.

St. Bartholomew's, New York

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, Sermon.
4 P.M.—Evensong. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

St. JAMES CHURCH, NEW YORK

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
11 A.M.—Morning Service and Sermon.
Holy Communion, Thursdays and Saint's Days 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.

Daily services in the Chapel.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

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

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

St. Paul and 20th Streets

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

The Rev. Harvey P. Knudsen, Curate

Summer Schedule

Sundays: 7:30 and 11:00 A.M.

Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

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

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

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.

Daughters of the King of St. Mary's Church, showing a baptism. The ladies hired a truck, properly decorated, with a small altar over which was a scene of Jesus blessing children. There was a font, with father, mother and God-parents, and of course, the baby and the priest—all the characters being taken by the children of St. Mary's Sunday school. The float won second prize, a loving cup and some money which is being used to redecorate the kindergarten of the school.

* * *

God Before the State

"Individuals must put their God before their state. For the greatest measure of Church unity the attitude must be a church army of Christian people having the precedence over a state of army patriots." The statement is from a list of findings, drawn up at a young people's conference of the diocese of Ohio held last week at Marblehead on the shores of Lake Erie. There were fifty delegates present from twenty parishes. Mrs. Russel Hargate, wife of the chairman of the conference, the Rev. Russel Hargate of Port Clinton, presented a complete summary of the findings of the Oxford and Edinburgh conferences. Other leaders were the Rev. P. R. Savanack, the Rev. Frank Fortune, the Rev. Louis M. Brereton, the Rev. Arthur Hargate, Captain Hall of Church Army, Miss Mary Goff and Mrs. Gerald Clarke. In addition to the joint conferences there were small discussion groups where the youngsters discussed "The Church and the Community"; "The relationship of Church and state"; "The Church and the world of nations"; "The Church and the economic order"; "The Church and education."

THE SEX LIFE OF COLLEGE STUDENTS REVEALED IN BOOK

(Continued from page 8)

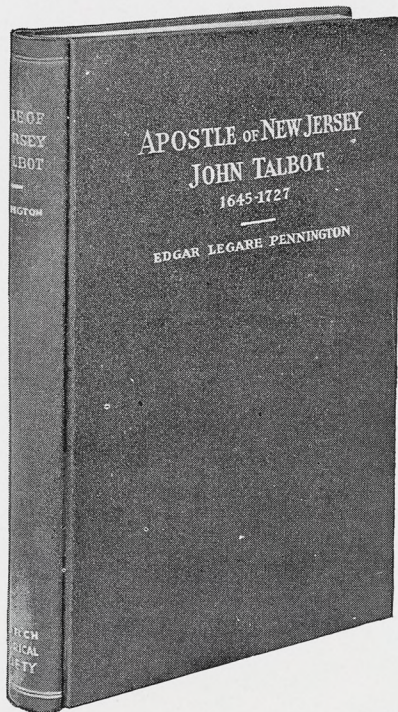
plain clearly the mechanics of human sexual union" so that she had to learn that from another girl. One mother, "a devout Episcopalian, modest and sweet and easily shocked, thought girls should not know anything about sex and as a member of the local school board was the chief obstacle to sex instruction in the schools."

We have dwelt upon this particular aspect of the study because we believe

the Church has a great opportunity here to help in the preparation of young people for adult life in a way that will be of immeasurable value to them and in consequence receive their everlasting appreciation.

We believe sex instruction *ought* to be given by parents to their children and that if the parents are not capable of doing it, it is a sacred part of their job as parents to make themselves capable. Inasmuch, however, as the majority of parents are negligent in this respect, and in many places no other institutions such as the schools, attempt to meet this need, the Church at Confirmation or at some regular point in its Church School program, has an unparalleled

opportunity to afford its young people adequate instruction. On the basis of my own sampling I would hazard the guess that less than 10% of the young people of 14 years of age in the average parish have been given any instruction of consequence, let alone adequate instruction. And when instruction is not provided the young people are driven to feel as a young college girl expressed herself at a Y.W.C.A. convention several years ago: "Information concerning sex adjustment is the most compelling need we have. The need is desperate and should no longer be evaded by people in a position to know. If you do not tell us what you know, we shall have to find out in our own way."



APOSTLE of NEW JERSEY

JOHN TALBOT

1645 - 1727

By EDGAR LEGARE PENNINGTON, S.T.D.

The only full-sized and authoritative biography of John Talbot which has appeared. One of the most aggressive and influential men in colonial history, Talbot took part in Keith's tour of investigation (1702-1704) for the newly-founded Society for the Propagation of the Gospel in Foreign Parts. The colonial policy of that great Missionary Society for the next three-quarters of a century was largely based on the findings of Talbot and his companions.

Besides being the real founder of the New Jersey Church and the central figure in its history for a quarter of a century, Talbot was influential in the councils of the Church in New England, New York and Pennsylvania. He promoted conventions of the clergy and did more than any individual to organize the movement for a resident American Bishop.

In his last years he accepted consecration to the episcopate at the hands of the Non-Jurors. Thus he became, although irregularly, the first Bishop in America.

In addition to the full-length biography by an outstanding authority in the field of the colonial Church, Talbot's hitherto unpublished letters are given in full, together with excerpts from George Keith's Journal pertaining to New Jersey. A bibliography and index are included.

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- III. Mission of Keith and Talbot.
- IV. First Years of Talbot's American Ministry and the Effort to Obtain a Bishop.
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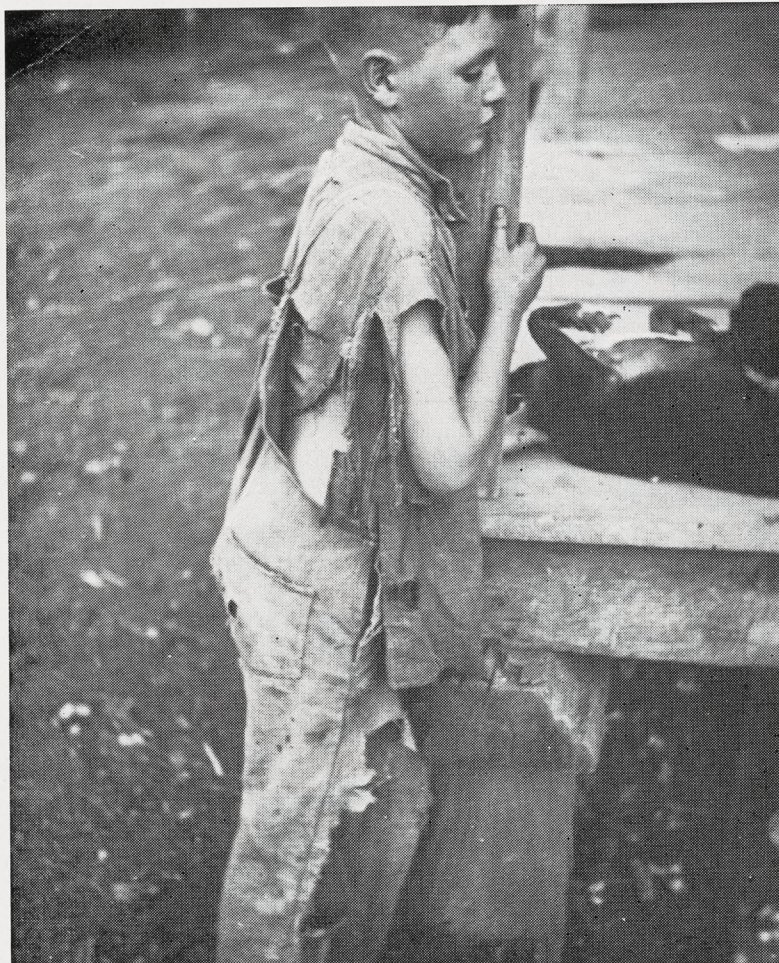
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THE WITNESS

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HIS LAST FRIEND IS GONE



THIS SON OF A SHARECROPPER has lost his last friend, his dog, unless he finds a friend in you. In Mississippi there are two cooperative farms, established two years ago by a committee consisting of Sherwood Eddy, Bishop William Scarlett, Reinhold Niebuhr and others. Here a large number of sharecropper families have had notable success in living cooperatively. But they need the help of those who want them to succeed in this experiment which experts have declared to be the most hopeful in America. Equipment is needed, live stock is needed, school supplies are needed, trained social workers are needed.

IN CHINA AND SPAIN there are hundreds of thousands of orphans that depend upon you for life itself. Funds donated through the Emergency Committee of the CLID for China go to Madame Sun Yat Sen and Madame Chiang Kai-Shek, through the China Aid Council. Funds for Loyalist Spain are sent to maintain work for children through the Friends of Spanish Democracy of which Bishop Robert L. Paddock is chairman.

Plans are now being made for the publication of a regular monthly bulletin of the CLID, the first number of which will be in the hands of members the middle of October. It will contain editorial comment, suggested reading, news of the organization.

If you care to help one or more of these causes send your check or money order, made payable to "The C.L.I.D.," to the office of the League. Indicate where you desire to have the money sent: "Delta Farm," "Spain," "China." Donations not marked will be split equally between the three.

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