

November 2, 1939
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THE WITNESS



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CLERGY NOTES

ARTERTON, FREDERICK H., vicar of St. Barnabas's, Springfield, Mass., and St. Andrews, Ludlow, Mass., has resigned to become Secretary for Youth of the National Council.

CROSBY, THOMAS J., retired as chaplain of St. Luke's Hospital, New York City on October 1st, ending an eleven year association with the institution.

DIETRICH, WILLIAM J., JR., for the last seven years vicar of the Church of the Holy Trinity, New York City, has accepted a call to the rectorship of Calvary Church, Germantown, Philadelphia.

FAIRBANKS, ROLLIN J., rector of St. John's Church, St. Johns, Mich., resigned October 1st to become rector of St. James' Church, Grosse Ile, Mich.

JAMES, SIDNEY T., rector of Christ Church, Tacoma, Washington, died on October 13. The funeral took place on October 16th with Bishop S. Arthur Huston of Olympia and Dean John D. McLaughlan of St. Mark's Cathedral, Seattle, conducting the service.

LEVIE, NORMAN V. P., for thirty-seven years rector of the Church of the Incarnation, Philadelphia, Pa., has announced his intention to retire on Trinity Sunday, May 19, 1940.

LINDNER, NEWELL D., former rector of St. John's Church in Mt. Pleasant, Mich., recently became rector of St. Mark's Church, Islip, Long Island.

MORRIS, LEWIS G., rector of Calvary Church, Germantown, Philadelphia since 1928, has tendered his resignation, to be effective December 31st or when his successor takes over his work.

ORMSBEE, ROLAND C., for three years in charge of St. Andrew's Mission in Queens Village, Long Island, has become rector of St. James' Church, Long Beach, Long Island.

SMITH, RICHARD U., a graduate in June from the Virginia Theological Seminary, has become assistant to the Rev. Otis G. Jackson, rector of St. Paul's Parish, Flint, Mich.

WHITEHEAD, ROBERT S., formerly senior curate in St. Agnes Chapel of Trinity Parish, New York City, has become assistant to the Rev. Francis B. Creamer, rector of Christ Church Parish, Detroit. Mr. Whitehead has been assigned to duty as Vicar of the old Parish Church in downtown Detroit.

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Associate Editors

FRANK E. WILSON

WILLIAM P. LADD

GEORGE I. HILLER

CLIFFORD L. STANLEY

ALBERT T. MOLLEGEN

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THE PROPOSED CONCORDAT

By

BISHOP JOHNSON

THERE can be no question as to the crying need of promoting unity among Christians who accept the same creed, read the same scriptures, administer the same sacraments but in spite of that fact are divided and live in separate households. One cannot fault the enthusiasm which prompts men to seek a basis upon which we can be reunited and to grasp at any method by which this can be achieved, if it is reasonable. Christendom for a long time has been a house divided against itself so that the salt of fraternal love has lost its savor and consequently is being trodden under foot of her opponents who have no faith in God and no respect for the moral law. The situation is desperate and no doubt needs some drastic remedy.

It is a happy omen that there has been a trend in Protestant Churches to heal their divisions and to seek reunion. So far this movement has been confined to those groups which have been separated by other differences than that of the Church's structure. The proposed concordat between Presbyterians and Episcopalians is a far more difficult task and one should not be accused of being indifferent to the appeal, if one questions the wisdom of the particular method. It is one thing to recognize a disease; it is quite another thing to advocate the remedy that is offered for a cure.

The Concordat involves the question of ordination and suggests a reciprocal laying on of hands by which authority to exercise their mutual ministry shall be bestowed. Presbyterian clergy shall receive the laying on of hands by a bishop and our clergy shall receive the laying on of hands by the presbytery, so that both churches may live harmoniously forever after. In short it is a recognition of "both—and," instead of the present status of "either—or," but the problem is complicated by the fact that "where reunion is discussed there

seems to be an impasse between two types of Christianity."

I am quoting from *The Gospel and the Catholic Church* by the Warden of Lincoln College: "On the one hand there is the Catholic tradition which thinks of the Church as a divine institution, the gift of God to man and which emphasizes outward order and continuity and the validity of its ministry and sacraments. To the exponents of this tradition, unity is inconceivable apart from the historic structure of the Church. On the other hand there is the Evangelical tradition which sees the divine gift not in the institution but in the Gospel of God and which thinks less of Church order than of the Word of God and of justification by faith. This tradition indeed emphasizes the divine society of the redeemed, but it finds it hard to understand the Catholic's thought and language about order and validity and his insistence upon the historic Episcopate. The two traditions puzzle one another. The one seems legalistic; the other seems individualistic. To the one 'intercommunion' is meaningless without unity of outward order; to the other 'intercommunion' seems the one sensible and Christian way toward unity. And thus the debates between the two traditions are often wearisome and fruitless."

I HAVE quoted these words of Warden Ramsey at length because they seem to cover the question that confronts us. I do not fault the enthusiasm of those who advocate the method but I am not persuaded as to the ultimate value of such procedure.

In the first place, so far as I know, it is an innovation in the realm of faith and order and, therefore calls for cool deliberation. I have never been impressed by the cry, "This is a frightful disease, let us prescribe something." The more serious the complaint, the more care should be observed in prescribing the remedy, lest the last

state be worse than the first. There are many things to be considered. First, we must remember that the Presbyterians and Episcopalians in the United States of America are a very small fraction of the Household of faith. Neither side has any right to ignore the reaction of the affiliated groups to their action.

Would such practice appeal to the Presbyterians in Scotland and the Anglicans in Great Britain? At least it seems as though it should be submitted to them before any final action is taken, lest, in trying to cement two small bodies, we disrupt the larger fellowship.

In the second place, thus far it is an academic theory. By that I mean it has been discussed upon scholastic and theological grounds by a group of men who are intellectuals but because of their very attainments are remote from the fields in which the experiment would have to be tried; that is in communities where either church is too weak to be self-sustaining. Unfortunately it is just these fields where prejudices are stronger than brotherly love and where there would be an absence of urge to carry it out. It might produce a brand new kind of Community Church of a hyphenated variety in which the stronger local group would absorb the weaker by a pressure imposed from without.

And in the third place it would, in my judgment, create more confusion than unity within our own communion, which is composed of Catholics and Evangelicals.

Would this laying on of hands permit a Presbyterian Minister thus ordained, and without liturgical training to act as a priest at our altars?

I admit that there are some of them who would be so competent, but is there any provision for training those (and there are many) who reject the whole idea of the priesthood as is understood by us in accordance with our historic faith. I cannot quite visualize it.

Personally, I dislike to introduce these questions into what I believe to be an honest effort to heal the divisions among us, but one may be just as interested in the welfare of the patient if, in contemplating the disease, he questions the value of the remedy.

Believing as I do in the divine value of the Church and the continuity of the faith, including the laying on of hands by the historic Episcopate, and distrusting as I do, the private interpretation of Holy Scripture without reference to the witness of the whole Church, I view with apprehension any departure from Catholic practice which involves such a fundamental principle as that of the laying on of hands.

It may be a happy solution but it needs to be examined calmly and without heat in all of its implications, both as to validity and also as to efficacy, which are the questions at issue and they are not identical.

In any event we must not be swept off our feet by the premature acts of enthusiasts before the particular question is presented to General Convention.

The weakness of the suggestion lies in the fact that fellowship is not dependent upon external acts but in mutual understanding and sacrificial acts.

It is far more important that each group be at unity in itself than that we seek a questionable unity with one another. The unification of outward order will never proceed faster than the recovery of fraternal fellowship with one another.

Prayer Book Inter-Leaves

OUR HISTORIC PRAYER BOOK

WE HAVE just been celebrating the 150th anniversary of the adoption of our Book of Common Prayer—a celebration which probably had little interest for most people. In fact many think the Episcopal Church is too much concerned with the past. Why spend time, they say, commemorating Bishop Seabury and other great churchmen who are now dead and gone? Does not all Church history, in short, and in fact, belong to the realm of the dead? Let us forget it and apply ourselves to the live issues of our own time.

Others belittle the historical by saying that religion ought to concern itself with the eternal rather than the temporal, with general principles rather than with particular facts. The Gnostics in the early Church were like that. In their theology the great role was played by such abstractions as truth, reason, grace, wisdom, and they fought against the historical statements of the Apostles' Creed. Similarly the Deists and Unitarians of the 18th century wanted Christianity reduced to a few essential principles, the religion of all good men. And the mystics belong to this class—for to mystical emotion historical fact can have little meaning.

No lover of history would of course deny that the whole past, the distant and the near, the great and the little, is dead and gone for good. It can never come back to us. We cannot go back to it. We live in a new, a different, and an ever-changing world. As Christians we must face the fact that the Christian past, however precious, is non-existent and inalterable. Our duty lies in the

present. Now is the day of salvation. No moment but the present is a really sacred one.

But here is the strange paradox—it is only the dead past that can make the present alive! To illustrate let us suppose that you, reader, woke up tomorrow morning without a memory. You could not even get out of bed, you would not know the difference between up and down, between the bed and the floor. So with a nation or a Church. It must have a memory. It cannot live, much less progress, except in the light of history. Only as it conserves and forever reinterprets its past does it become competent to act in the present and to deal wisely with live issues and new problems. Christian principles and theological abstractions have their place, of course. But nothing can be less alive than principles and abstractions of any sort. To pin our faith to them is to fall into the scientific fallacy, which is the greatest heresy of our time. Truth is unintelligible except as history.

A disregard of the historic is what often makes

the services conducted by our Protestant brethren seem so flat to the Churchman. The minister gives the impression of struggling to be contemporaneous. He dwells on general truths which nobody can doubt. If he touches on the historic he does it timidly. Even the ancient prayers which he sometimes uses seem to lack reality.

We do not need then to apologize for Prayer Book anniversaries. It is our duty as Churchmen to face modern issues, but equally is it our duty to cherish, to perfect, and to transmit the precious Christian tradition. There can be no divine revelation except by the medium of history. There can be no prevailing prayer except through Jesus Christ and the historic Christian community. There can be no satisfactory common worship except by means of an historic Prayer Book, with its psalms, its creeds, its Bible readings, its holy days, its familiar prayers, and, above all, its historic liturgy.

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

IT CAN BE CHANGED

By

HEWLETT JOHNSON

The Dean of Canterbury Cathedral

TERRIBLE indeed would it be were it physically impossible to supply the needs of the unemployed and the underpaid. Terrible if we lived in an age of scarcity with barely enough to go round.

As a matter of fact, however, we live in an age of super-abundance, where with the aid of solar power and machines one man can keep himself and many more besides, an age with a possibility of amply paid employment for all, leisure for all, education for all and provision for all in old age and sickness and in the many other chances and changes of life.

The richness of this age has never yet been realized, or poverty would die.

In this section I speak as one who holds an engineering degree as well as degrees in Divinity, I know that what Christianity demands as essential, science has made possible.

For ours is a power age. An age which dams rivers, harnessing the power of falling water. An age which takes coal or oil, the bottled sunshine of a million years, and with their explosive forces drives our vehicles, wields our hammers, axes, and spades; does our arduous work for us, and sets us free for higher tasks.

The utilization of steam power has led the way. In 1712 one power unit did the work of 56 men.

By 1871 the 56 became 20,000. Today a single machine, working on a 24-hour basis, develops power equivalent to 9,000,000 men.

The modern power plant ignores human labour. It works in solitude. Steel scoops descend to the barges on the river side, close down on a ton of coal, and lift it to an elevated track where conveyors deliver it to the many grates which feed the boilers. Clinkers fall on belts and pass to water troughs and thence to waiting trucks. Coal at one end, clinkers at the other, and in between, heat extracted, steam raised, turbines driven, and power sent pulsing across the countryside, greater from a single installation than all the power available when Elizabeth was Queen.

One man controls the crane and the scoop, two men regulate the flow, the pressure and the temperature. Two men attend the turbines. We hear of a new power station operated by twelve men and no more.

Hands are displaced, but the few that remain now deliver vastly more power than the many formerly, and as with the production of power, so with the machines which power drives.

When canals need digging, a power shovel shifts 30,000 cubic yards of earth in 24 hours; 15,000 labourers would take a 10-hour day to do it.

Yesterday, with simple tools, a brickmaking worker could in an 8-hour day produce 450 bricks: 320,000 is the output of a modern machine.

Three employees with a machine can produce 700,000 cigarettes a day; they displace 697 men.

A modern electric lamp machine casts off showers of bulbs at the rate of 422 a minute; multiplying man's labour in this instance by approximately 10,000 times.

Machines invade the office. The girl bank clerk armed with modern implements deals with an incredible number of ledger entries. Clerks are displaced, and managers too, for machines make few mistakes, require scant supervision, need no holidays, and never get influenza.

The photo-electric ray comes and equips machines with electric eyes. Seeing with unerring accuracy, these eyes detect the weaver's broken threads; and pouncing on unlabelled tins, travelling with their labelled companions on a belt, carries them back again to the labelling bench.

Science frees us from dependence on foreign lands. No need now to seek nitrates from Chili for the fertilization of our fields, and steam 7,000 miles round Cape Horn to ship them home. Sixty miles of nitrogen rise vertically above us, and the electric current brings fertilizers falling like snow flakes from the point of a carbon needle, extracted solely from the atmosphere.

Nitrate fleets rust: But mariners kick their heels in unemployed penury, instead of rejoicing in, and sharing, the increased national riches, freed from perilous tasks to more creative work.

How absurd it is.

Production of food-stuffs outstrips the growth of the population. Canada today produces 500 million bushels of wheat where Sir Wm. Crookes told us in 1898 that 228 million bushels was the ultimate limit.

Sir Daniel Hall, advisor to the Board of Agriculture, tells us that the possible productivity of British soil has been doubled in the last ten years by science and invention.

Professor Soddy estimates that 4,000 men, equipped with modern machinery, could produce all the wheat needed by the United States of America.

We live on the fringe of possibility. The problem of production has been solved: no physical need now for any human being to want.

What would happen, if for a start, we set the

millions of men already idle working on the machines already existing and unmanned? Would, for instance, the world, let alone our own distressed areas, lack sheets or shirts? Ask American farms and Lancashire mills. Would it lack bread? Ask Canadian prairie farmers. Would it lack clothes? Ask sheep farmers in Australia and woollen manufacturers in Yorkshire dales.

We have the power. We have the machines. We need the things machines can make.

Why are machines idle, men idle, and all in want? Why do miners' children shiver by fireless grates; tailors go threadbare, and shoe mechanics illshod? Why should we tighten our belts while factories hum and warehouses bulge?

Why do children reach maturity and never know the joy of work, lacking even the means to provide for their own employment? Why do we condemn character to deteriorate, hope to die and faith to perish?

The answer to these questions is not far to seek.

Next week: The Cause of Poverty.

Let's Know

By

BISHOP WILSON

OBSCURE PERSONS

WHEN we read the New Testament our thoughts naturally circle around certain prominent people whose names have become quite familiar to us. We read of the Apostles and the Evangelists, of St. Stephen and St. Barnabas and so on. Yet we know that back of them is the growing body of Christians who really make up the Church. They are obscure persons about whom we know little or nothing but we are given some hints of the kind of people they were by direct references to a few of them.

St. Mark tells us that Simon of Cyrene, who helped our Lord carry His cross, was the father of Alexander and Rufus. In the Epistle to the Romans St. Paul sends greetings to Rufus and his mother. It is enough to indicate that they had all become Christians.

Euodia and Syntyche were two women in the congregation at Philippi who had engaged in some sort of quarrel. St. Paul urges them to be "of one mind in the Lord." History does repeat itself.

Diotrephes appears in the Third Epistle of St. John. He held some official position in an unnamed congregation and was evidently an opinionated, domineering fellow who "loveth to have the pre-eminence among them." St. John rebukes him.

"I am glad of the coming of Stephanas, Fortu-

natus, and Achaicus," says St. Paul to the Corinthians. They seem to have been a trusted deputation sent by the Church of Corinth to lay certain matters before the Apostle and secure his advice.

Archippus was a teacher, perhaps a presbyter, in the Church at Colosse and had some connection with the Laodiceans. In the Epistle to the Colossians St. Paul exhorts him "take heed to the ministry which thou hast received of the Lord, that thou fulfill it." He is also mentioned in the Epistle to Philemon as one who may have belonged to Philemon's household.

Tychicus was an Ephesian Christian, mentioned in several of St. Paul's epistles. He is described as a "beloved brother and faithful minister in the Lord." He carried offerings for the poor from Ephesus to Jerusalem. He was a companion of St. Paul in the latter's captivity and was the bearer of the Epistle to the Ephesians.

Epaphras was a Christian of Colosse and very close to St. Paul. From Ephesus the Apostle sent him out to teach the Gospel in neighboring communities. He visited St. Paul in his Roman prison to make a report on the condition of the Church in Colosse.

Aristarchus was a native of Thessalonica and accompanied St. Paul on his third missionary journey. He was present at the time of the riot in Ephesus and remained with St. Paul during his captivity in Caesarea. He appears again as a companion of the Apostle when he was imprisoned in Rome.

Lydia is described as "a seller of purple, of the city of Thyatira, one who worshipped God." Purple garments were luxuries. Lydia was probably a widow who carried on her husband's business and may have been comparatively wealthy. She was the first Christian convert in Europe and her household formed the nucleus of the Christian congregation in Philippi.

The first Christians were just people, much as we are today. Some good and some not so good—but all disciples of our Lord.

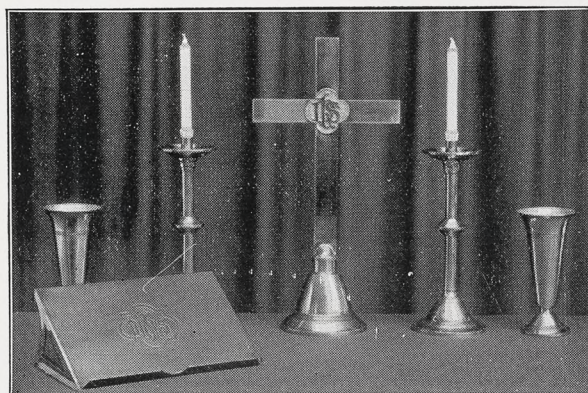
Formula for War

By

MARK TWAIN

I CAN see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for the war. The pulpit will—warily object—at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and

indignantly, "It is unjust and dishonorable, and there is no necessity for it." Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will shout them, and presently the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing: the speakers stoned from the platform, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so. And now the whole nation—pulpit and all—will take up the war cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception.—from *The Mysterious Stranger*.



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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

In the face of a nation-wide witch hunt, headed by Congressman Dies and his investigating committee, Churchwoman Eleanor Roosevelt told 5,000 people who gathered in New York last week for a series of forum meetings, that she was "not afraid of meeting and talking with a communist." The president of Harvard, James Bryant Conant, likewise indicated that he was more afraid of losing civil liberties through the action of reactionary forces than from anything that liberals and radicals might do to deprive us of our freedom. Mrs. Roosevelt's subject was, "Humanistic Democracy—The American Ideal." In defining the American ideal, Mrs. Roosevelt declared that there should be an opportunity for the education of every child in the country in so far as the child was able to take that opportunity, but that we fell far short of that ideal.

She further asserted that every child should have the chance to come into the world at least healthy and strong, but that we also fell short of that ideal because many mothers were without adequate food or medical care. Mrs. Roosevelt finally insisted that every one should have an opportunity to earn a living under decent working conditions, but that she was afraid that we fell short of that ideal.

Referring to the attacks that had been launched against the Communist, Nazi and other groups, Mrs. Roosevelt told members of the Forum that she believed they were not much surprised, adding:

"I think it important that we beware lest in suppressing them we suppress some of our own freedom. We should try to understand what are the objectives of democracy and work for these. We should take the trouble to defend the liberties we believe are inherent in democracy. It's not enough to say we believe in the Sermon on The Mount without trying to live up to it.

"We've heard a great deal about termites. I believe I agree with most of it. But we should make up our minds what we are going to do about it and not just use catch phrases."

Mrs. Roosevelt declared that true democracy did not exist in this country any more than it existed in other countries.

"I'm not afraid of meeting a Communist or talking with a Communist," Mrs. Roosevelt added. "I'm interested in working for democracy. I'm interested in working to make this land a country where we do not live



ARCHBISHOP TEMPLE
Calls for British Repentance

under fear, but where we work to make life worth while."

* * *

Catholic Youth Council to Hold Conference

The Catholic Youth Council for Social Action will hold a convention at St. Augustine's Chapel, New York, on November 10-12. The speakers will be the Rev. Thomas Bigham of General Seminary; the Rev. William H. Dunphy of Philadelphia Divinity School; Mr. Paul Thompson of Berkeley Divinity School; the Rev. William Kernan, rector of Trinity Church, Bayonne, New Jersey; the Rev. H. Bonnell Spencer, O.H.C.; and the Rev. Lyford Edwards, professor of sociology at Columbia University. The conference chairman will be the Rev. Robert Clayton, tutor at the General Seminary.

* * *

Clerical Union States Objections to Concordat

The council of the Clerical Union for the Maintenance and Defense of Catholic Principles went into a huddle in Cambridge, Mass., on October 11th, under the presidency of the Rev. Granville M. Williams of the Cowley Fathers, and came out with a statement why they consider the proposed concordat between the Presbyterians and our Church unacceptable. First, it does not include the unqualified acceptance of the Nicene Creed as interpreted by the

Ecumenical Councils. Two, it neglects important matters of doctrine contained in the Prayer Book that are binding on all our clergy because of the declaration made by them in ordination. Among such matters they set forth; a) The Lord's Supper as a sacrifice; b) the normal necessity of confirmation as set forth in the New Testament and the Prayer Book; c) the power and authority of absolution as bestowed in ordination to the priesthood; d) the necessity of Episcopal ordination for the transmission of priesthood; e) the three-fold ministry of bishops, priests and deacons as set forth in the ordinal. The concluding paragraph of the statement is as follows: "We are convinced that the proposed statement of reunion and the proposed concordat are a repudiation of the teachings and practice of Catholic Christendom, and a departure from that of the Episcopal Church and of the Church of England as set forth in their formularies since the Reformation. Their adoption, far from bringing about unity would, we are convinced, create schism in the Episcopal Church." In addition to Father Williams the statement is signed by the following clergy: Rodney Brace, J. P. Briggs, Frank Damosch Jr., S. C. Hughson, O.H.C., Leicester C. Lewis, C. Warren Newman, Henry N. O'Connor, Thomas A. Sparks, Sheafe Walker, Arthur W. P. Wylie.

* * *

Two Forward Movement Conferences Held

Two Forward Movement conferences were recently held at the Virginia Seminary, Alexandria, Virginia, and the College of Preachers, Washington, D. C. The Virginia group was led by Bishop Block of California and sought new approaches to the problems facing the Church in this critical time. The Washington conference studied missionary problems under the leadership of Bishop Peabody of Central New York.

* * *

Quincy Clergy Issue Resolution

At the regular fall clergy conference of the diocese of Quincy held in Christ Church, Moline, Illinois, on October 4th, a resolution was unanimously adopted expressing hearty approval of the open letter sent by Bishop Manning of New York in regard to the proposed Concordat between the Episcopal and Presbyterian churches.

* * *

Regional Conference of the CLID

A regional conference of the Church League for Industrial Democracy is to be held in Columbus, Ohio, on Armistice Day, November

11th, at Trinity Church. The leader is to be the Rev. Clifford Stanley, formerly professor at the Virginia Seminary and now the rector at Cape Girardeau, Missouri. Others on the program are the Rev. Joseph Fletcher of Cincinnati, Mr. Stanley Matthews of Cincinnati, the Rev. Wilford Cross of Cincinnati and the national secretary of the CLID. On November 9th, immediately following the meeting of the House of Bishops, the St. Louis chapter of the League is to have a meeting at St. Peter's at eight in the evening. The Rev. Charles Wilson, rector of St. Mark's, will be the chairman and it is expected that the national president of the League, Bishop Parsons of California, will be one of the speakers. All of the Bishops of the Church have been invited to attend.

* * *

Archbishop of York Talks on Peace Settlement

William Temple, archbishop of York, in addressing the League of Nations Union on October 24th, said that if Britain is in a position at the end of the war to influence a new settlement, she must be prepared to choose between national sovereignty and collective security. While the League of Nations seemed to him to be the one good outcome of the last war, it contained a flaw that contributed, among other reasons, toward its steady decline in influence. That was because it tried to combine the principles of national sovereignty and collective security with a resulting clash of interests when a sharp issue arose.

"If sovereignty is to be retained in full," he added, "I hope no form of sanctions will be mentioned in the revised covenant. It will always be possible to impose them if sovereign States think well, but it is better not to mention them if their application is uncertain, because this uncertainty is itself a source of irritation and, therefore, of danger."

* * *

Professor Barton to Be Honored

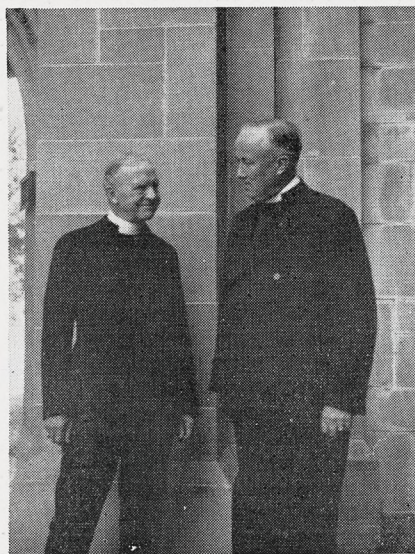
The Rev. Professor George A. Barton will be given an honorary dinner in observance of his eightieth birthday at the Penn Athletic Club, Philadelphia, on November the second.

* * *

Archbishop of York Calls for Penitence

In a wartime message to his diocese, the Archbishop of York recently said, "We shall be resolute and confident, not because we are righteous, but because our cause is just. And we must be very careful in our prayers to be real Christians, praying not that our desires and hopes may be fulfilled but that God's will may

Off-Moment Department



Rhode Island and Minnesota have an Off-Moment chat at the Wellesley Conference. At the left, Bishop Perry of Rhode Island, formerly the Presiding Bishop; at the right, Bishop Keeler of Minnesota, the director of the Wellesley Conference.

be done. War brings terrible temptations to bitterness and hatred. If we yield to this, even our victory would fail to secure justice and freedom." In closing the message he called on the British Christians to "take our part in the conflict in a spirit of penitence."

* * *

Church of the Epiphany Is Dedicated

The new Church of the Epiphany, New York, was dedicated on Sunday, October 29th, by Bishop Manning. Among the clergy in the procession was Bishop Paul Jones, formerly of Utah, who is a grandson of the first rector of the parish. The Rev. John W. Suter Jr. is the present rector. A forthcoming number of THE WITNESS will carry an illustrated story of the new plant.

* * *

Religion Safeguards Democracy

Religion is referred to as one of the basic safeguards of democracy in a recent statement issued by the American Youth Commission calling upon this country to "put its house in order" and protect its young people against the perils of a war-ridden world.

"It is significant that every attack by contemporary tyrannical governments on human rights has begun with an assault on religion," says the Youth Commission in a statement released by Floyd W. Reeves, its director. "Those who see human be-

ings as nothing more than creatures of the state and pawns in a cynical game for power, begin their attempt to dehumanize men and women by destroying all contact with the Divine."

Setting forth the direct relationship between democracy and religion, the commission declares: "To be well governed in a democratic way . . . (people) must be intellectually enlightened. But this enlightenment might prove more a bane than a boon if it is not translated into moral action. For moral action, there is only one rational basis, namely, the conviction of our accountability to the Power that gave us being. The Brotherhood of Man is an idle dream unless there is a recognition of the Fatherhood of God."

This statement was adopted at a recent meeting at which Owen D. Young presided in his capacity as vice chairman of the commission. The American Youth Commission includes some of the most distinguished leaders in American education, as well as business and public life. It was formed four years ago by the American Council on Education and has conducted exhaustive researches looking toward a comprehensive program for the care and education of American youth. Among the distinguished members of the commission is Miss Miriam Van Waters, Churchwoman of Massachusetts.

* * *

Bible Society Elects New General Secretary

The election of the Rev. Frederick W. Cropp as a general secretary of the American Bible Society was announced recently by the board of managers of the society. Dr. Cropp, who took up his duties on November 1, will share with general secretary Eric M. North the oversight of the society's world-wide work with particular responsibilities for scripture distribution in the United States and the relationship of the society to the churches.

* * *

Massachusetts Parish Has Open Discussions

St. Andrew's, Hanover, Mass., where the Rev. Stanley Ross Fisher is the rector, entertains the men's club of the town during the winter, bringing to the village top men to deal with vital topics. On October 26th, Professor Marshall of Harvard spoke on the war and America's attitude. This month George N. Arbuckle, assistant district attorney of the county, is to deal with the cost and cure of crime, and at the December meeting George Shepherd, a right hand man of General Chiang Kai-Shek, is to tell the men about the situation in the far east. Mr. Fisher, incidentally, was one of the investi-

gators of the Laymen's inquiry into the Missionary Enterprise a number of years ago, and is himself an expert on affairs in the Orient. Meetings are held once a month through April, with the sons invited to one meeting and the women asked to another. The parish also has a school of religious education which developed from a reading and discussion group for young married people. Classes are held on five successive Wednesday evenings with the Rev. Leslie Glenn of Cambridge, the Rev. Charles Taylor of the Cambridge Seminary, the Rev. Gilbert K. Hill of Boston and the Rev. Charles Wilson of Cohasset, giving the courses. Sixteen parishes of the south shore of Massachusetts cooperate in sponsoring the school.

* * *

War Cripples Churches of Europe

The war already had had its effect on the work of the churches in Europe. The Russian Orthodox Seminary in Paris, where Nicolas Berdyaev whose articles recently appeared in THE WITNESS, is a professor, is not to open this winter, according to a report from Adolph Keller, representing the World Council of Churches in Geneva. The Czechoslovakian Evangelical parish in Paris is cut off from help from the mother country and is in desperate need, while the German and Ukrainian parishes in Poland are apt to be confiscated.

* * *

Church Celebrates 90th Anniversary

St. Paul's Church in Brookline, Massachusetts, observed its 90th anniversary on October 29 and 30. The address at the Sunday morning service was made by Bishop William Lawrence who spent his boyhood in the parish and was confirmed there. St. Paul's was closely identified with the Episcopal Theological School in its early years. One of its rectors, the Rev. John S. Stone, became the first dean of the school. The church building was the work of Richard Upjohn, architect of Trinity Church, New York. The Rev. Arthur Lichtenberger is the present rector of the parish.

* * *

We Did Receive a Lot of Letters

One way to find out whether anyone reads a paper or not is to pull a boner. We led off in the October 19th news notes with a report of the synod of New York and New Jersey by reporting that Governor Lehman was a headliner. Further down in the paragraph we called him "Bishop" Lehman. A flock of letters, of course, and I have been trying to think up an alibi. Editors can some-

times cover their mistakes by shouting "typographical error" and putting the blame on the typesetter, but I am afraid it would be rather far-fetched to say that the operator mistook "Governor" for "Bishop." Of course I might say that we called the Jewish Governor of New York "Bishop" merely to indicate that we are not anti-semitic. However, the simplest explanation, and doubtless nearest to the truth, is to report a dense fog in New York following a stormy night at sea.

* * *

And Here Is Another Correction

And this one is on the author and not on the editor. Writes Bishop Parsons:

"A correspondent has called my attention to an inexcusable error in my article on the American Prayer Book in your issue of October 12th. I spoke of the Collect for the Transfiguration as 'ancient.' It is well understood that Dr. Huntington was the author, as indeed he informed my correspondent. (See also *Liturgy and Worship*.) When I wrote the words I remember thinking that I must check up for something seemed wrong. Then I let it go without checking and have been guilty of a most stupid kind of mistake. Although *Liturgy and Worship* suggests its derivation as from Sarum, Dr. Huntington seems to me to have caught the very atmosphere of the Eastern devotions."

* * *

Cambridge Theological School Welcomes New Students

In a solemn and impressive service held in the St. John's Memorial Chapel at Cambridge, Massachusetts, on October 16th, thirty-six new students were matriculated at the Episcopal Theological School. The matriculation sermon was delivered by Rev. Norman B. Nash, headmaster of St. Paul's School, Concord, New Hampshire. Nash pointed out the dual nature of the ministry, that it demanded personal humility, and pride in the Good News to be delivered. He stressed the need for adequate preparation for an effective ministry through diligent study and constant discipline of soul and mind while at the seminary. It is the task of the seminary to strengthen the faith and conviction of its students in the face of the competition of rival ideologies that offer material and immediate rewards to the new generation, he declared. Bishop Heron, Suffragan Bishop of Massachusetts, pronounced the benediction and Rev. Willard L. Sperry, dean of the Harvard Divinity School, read the lessons.

Following the service, dinner was held in the refectory. Speakers were

Rev. Henry B. Washburn, dean of the school; Robert DeWitt, representative of the senior class; Rev. R. S. M. Emerich of the faculty; Mr. Robert Amory, president of the board of trustees; Dean Sperry; and Bishop Sherrill of Massachusetts.

* * *

Laymen's League Holds Convention

The laymen's league of the Brooklyn Church and Mission Federation heard Hon. C. H. Tuttle, former U. S. district attorney and candidate for governor of New York, urge church cooperation and unity. "We must get away from narrow denominationalism and sectarianism. This is a day when God is trying to make man a co-operative man. There should be a synthesis of our religious efforts. This, really, is another name for the brotherhood of man." Mr. August Knatz of Brooklyn was elected president of the league for the coming year.

* * *

Lecturer Has a Busy Week

The Rev. J. Alvin Russell, principal of St. Paul Normal and Industrial School, Lawrenceville, Virginia, arrived in the Diocese of Michigan on the week-end of October 14-15 and immediately embarked upon a whirlwind of speaking engagements which covered most of the lower half of the state. Mr. Russell had ten engagements during the week. He made a tremendous hit wherever he went, telling of the work of his institution and also of the whole program of the Church Institute for Negroes.

* * *

Michigan Youths Start Autumn Activities

More than eighty youths, their fathers and friends attended a dinner meeting at St. Alban's Church, Highland Park, Michigan, under the auspices of the diocesan Brotherhood of St. Andrew on the evening of October 16. The guest of honor and speaker was Bishop Creighton, Coadjutor of the diocese. The meeting marked the opening of the fall activities for boys and young men and a full program of winter activities was announced by the Young Men's Council.

* * *

Will Gives Benefits to Church

The will of the late John C. and Caroline Hancock of Rochester, New York, bequeathed five thousand dollars each to the National Council; one thousand each to the Church of the Epiphany, Ascension, St. Stephen's, and St. Luke's in Rochester; two thousand for work among the colored people of the diocese of Rochester; three thousand to assist

students for the ministry at Hobart College; one thousand to the Salem Evangelical Church; and one thousand dollars to the Negro work program of the Diocese of Arkansas.

* * *

Lectures on

Christian Citizenship

"Christian Citizenship" was the theme of a series of lectures given by Rev. Joseph F. Fletcher on Wednesday evenings in October at Christ Church, Springfield, Ohio, for the men and women of the Dayton Convocation. Mr. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, Ohio, gave the lectures under the auspices of the adult education committee of the diocesan department of Christian education.

* * *

Normal School Has Annual Sessions

The Cincinnati Church Normal School is in session each Wednesday evening from September 27th to November 15th at Calvary Church, Clifton, Cincinnati. The school, which is sponsored by the teacher training committee of the diocesan department of Religious Education, is under the direction of Rev. Robert S. Lambert.

* * *

U. S. Is Pagan, Says Bishop Bartlett

Speaking at the Cathedral of St. John the Divine on October 22, Bishop Bartlett of Idaho called for increased efforts to evangelize America since more than "50 per cent of the population is still unchurched." He claimed that the United States is a pagan nation, since thirty million out of fifty million rural dwellers have no church affiliation. America will have no destiny in the world in a brotherhood of nations unless it is completely evangelized, he continued. "The only thing we can share with the world is the Christian religion. Economists, business men and other secular leaders have no message in the situation we face today. The church has." He pointed out that the best investment the country could make would be to train the potential leaders from the rural districts in the Christian religion so that they might make a contribution to a brotherhood of nations.

* * *

Synods Deal with Church Debt

The synods of the provinces of New England, New York and New Jersey and Washington, all meeting in recent weeks, have acted favorably on the report of a committee on Church debt that was appointed by the province of Washington to consider the matter. It is estimated that parishes throughout the country owe not less than \$35,000,000. This

means, according to the report, that something like \$1,700,000 is placed in alms basons for interest charges, and the contention is that this contributes largely to the annually recurring missionary deficits. Since debts have to be paid—not debts but the interest on debts—there is not much left for operating expenses. The suggested canon, that has the approval of these provinces, limits the amount of borrowing that a parish can do both for permanent improvements and for current expenses, with anything in excess requiring consent of diocesan authorities with a plan presented for the payment of the debt over a period of years.

* * *

Bishop Mann Encourages Debt Payments

Bishop Mann of Pittsburgh has a fund to which he will permit contributions to the sum of \$5,000 a year. He sets this limit in order not to affect seriously other work that needs cash. With this money in hand he puts a proposition up to parishes in debt. For every dollar they raise to reduce their debt Bishop Mann offers another dollar—or a dollar for every two they raise, or every five, depending on the ability of the parish to raise money. His \$5,000 was a sufficient stimulus one year to result in the payment of \$17,500 of old debt in the diocese. The diocese of Southern Virginia has now adopted the same plan.

* * *

Secretaries Visit Arizona

Grace Lindley and Margaret Marston, secretaries of the national Auxiliary, are to meet with leaders of the district of Arizona on November 16 and 17 in Phoenix.

* * *

Massing of the Colors at Heavenly Rest

The woman's divisions of the Society of the Massing of the Colors are to hold their annual service the afternoon of November 12th at the Church of the Heavenly Rest, New York. The Rev. Henry Darlington, rector, is the chaplain of the society and the chaplain general of the Sons

of the American Revolution. He has sent a special invitation to children to be present and is to present each child a copy of the Declaration of Independence, printed on parchment so that it is suitable for framing. The Hon. Laurens M. Hamilton, president of the New York chapter of the S.A.R., is to be the speaker at the Service.

* * *

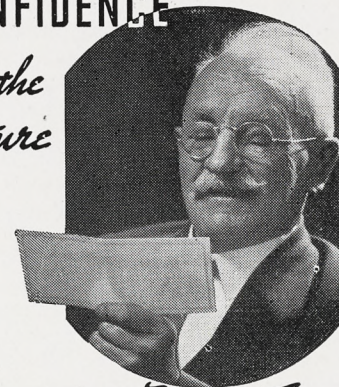
Presiding Bishop to Talk on World Conditions

An important declaration as to the attitude of the Episcopal Church toward the European War and world conditions will be made by Presiding Bishop Tucker in his nation-wide radio broadcast from St. Louis, Missouri, on Sunday, November 5. The radio broadcast will come from the St. Louis station KMOX from 10:00 to 10:30 a.m. Eastern Standard Time.

On Monday and Tuesday, November 6 and 7, preliminary meetings of the House of Bishops will be held in Christ Church Cathedral, St.

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Louis. The official sessions of the body are scheduled for Wednesday and Thursday, November 8 and 9.

Synod Deals with Clergy Placement

The synod of the province of Washington, meeting in Wilkes-Barre, approved a report of a committee on clergy placement, with the proposals recommended to the diocese for adoption. The canon proposed would provide for the establishment of clergy placement bureaus both within the province and the dioceses; uniform blanks to be filled out by a designated official of a vacant parish or mission, and by the clergy for their service record. A "Form of Call" was also approved by the synod.

Shanghai Parish Is Aided

The China Emergency Fund of the National Council has made a grant of \$2,000 to the Church of Our Saviour in Shanghai, damaged by Japanese bombs.

Continuation of Prayer Book Celebration Recommended

Presiding Bishop Tucker recommended that the celebration of the 150th anniversary of the adoption of the American Prayer Book continue throughout the current season. "Reports coming to me indicate a wide observance of October 15 as the anniversary of the adoption of the Prayer Book," he said. "But it is hardly possible that every parish and diocese has had an opportunity to observe the occasion to the extent it warrants. Hence I suggest that those

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parishes and dioceses which have not as yet taken cognizance of the event do so at some convenient time and that the importance of the Prayer Book be kept before our people."

Synod Approves of Concordat

The synod of the province of Washington, meeting at Wilkes-Barre, Pa., approved of the concordat between our Church and the Presbyterians.

Chicago Rector Elected Bishop

The Rev. Howard Brinker, rector of St. Bartholomew's, Chicago, was elected bishop of Nebraska at a special convention, held in Omaha, on October 18th. Word from Chicago is that he will accept, pending approval by standing committees and the House of Bishops. He will succeed Bishop Shayler, bishop of the diocese since 1919.

Westchester Convocation Elects New Dean

The Rev. Francis J. H. Coffin of St. John's, Larchmont, New York, was elected dean of the Westchester County Convocation at a meeting held in Christ Church, Bronxville, New York, on October 24. The Rev.

George F. Bratt of St. Paul's Church, Ossining, New York, and James S. Minor of Port Chester were elected as members of the council. Suffragan Bishop Gilbert of New York presided and Bishop Bartlett of Idaho was the speaker.

Deaf Mute

Priest Honored

The Rev. Herbert C. Merrill, in charge of Church work among the deaf for several New York dioceses, was given a testimonial dinner, in honor of his completing twenty-five years in the ministry, by St. Paul's Guild for the Deaf, at St. Paul's Church, Albany, New York, on October 21st. Mr. Merrill has conducted services for the deaf in the diocese of Albany for many years, regularly visiting the institutions for the deaf, gathering groups for worship and in-

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at least, which the Episcopal Church should teach its people, so that under no possible circumstances could there be any erroneous impressions, notions, or prejudices concerning it. Parish priests are greatly helped when their people have in their possession a good Eucharistic manual. Some people seem to be able to afford the higher priced ones, but many others cannot. We have just been appointed exclusive distributors for the splendid non-controversial manual,

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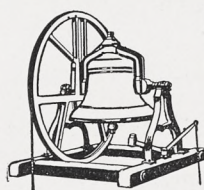
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struction in various centers, and taking an active interest in the social and industrial welfare of the deaf. Bishop Oldham of Albany made an address at the testimonial dinner, which was relayed by an interpreter.

* * *

Church Army Head Resigns

Captain B. Frank Mountford, head of the Church Army in the United States since it was founded a number of years ago, has resigned on doctors' orders. He has been connected with the Army, in England and the United States, for 38 years.

* * *

New \$100,000 Parish House

Trinity Church of Portland, Oregon, has just opened its new \$100,000 parish house, the most complete and beautiful in the city. The Rev. Lansing E. Kempton is the rector.

* * *

St. Luke's Creates New Post

The board of managers of St. Luke's Hospital, New York, has announced the appointment of the Rev. Otis R. Rice as director of religious activities in the hospital. The new officer's duties will comprise not only bedside ministration and formal chapel services, but a close working relationship under the director of the hospital with the various staffs of St. Luke's, the Convalescent Hospital, and the School of Nursing. Mr. Rice is at present rector of Saint Barnabas', Irvington-on-Hudson, New York, and will take up his new duties in January.

* * *

Religion Chief Foe of New Political Ideologies

Religious organizations were among the first to realize the danger to democracy from ideologies which have been arising abroad according to Governor Lehman of New York. Speaking before the annual meeting of the Synod of New York and New Jersey meeting in Albany, he pointed out that many Americans, who had given little thought to religion, are

now concerned with its preservation against the attacks. Religion and democracy are rooted in the same concepts and neither can endure without the support of the other. "Dark though these days are in some countries, yet everywhere there are men who still find light in religion; and tyranny itself is forced to recognize that men of sincere religion are its most dangerous foes," he said. "Everywhere sincere religious men, recognizing the universal fatherhood of God and the brotherhood of man, are standing up to threats and force of tyrannical governments to champion the cause of democracy. If men will only live up to the simple concepts of all religion—charity, justice, and tolerance—democracy will be safe. If we permit our national spiritual life to be weakened, democracy will be threatened."

* * *

Pictorial Circulars Aid in Canvass

The diocese of Chicago is attempting a direct mail campaign as a means of stimulating interest and support in the forthcoming every member canvass. Cooperating with the ways and means department, the department of publicity of the diocese has prepared three circulars to be sent to Church families at regular intervals during the next few weeks. The first circular depicts the work of the national Church, the second—the work in diocesan institutions and other diocesan proj-

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ects; the third depicts typical parish activities. This method of campaign approach prepares the Church member for a call from the canvasser and brings home to members the scope and purpose of the Church's program and the aim behind the canvass.

* * *

Something More On the Concordat

The rector of a large eastern parish has written me an off-the-record letter that has a bit to say about the concordat. "I was interested in the item in the October 5th issue in regard to Bishop Manning's opinion of the concordat. He is entitled to his opinions, and has more scholarly background for them than have I, but I am beginning to wonder if he is fearful lest he discover that the Episcopate isn't so necessary to the Kingdom of God as he ap-

MEMORIAL

IT IS with the deepest regret and sorrow that the Board of Trustees of The William Alexander Proctor Foundation records the sudden death on Wednesday, October 11, 1939, of the Reverend Robert Williams, Rector of Trinity Church, Princeton, New Jersey. Mr. Williams was a charter trustee of this Foundation from its inauguration in 1924 as an agency of the Diocese of New Jersey, and before becoming Rector of Trinity Church was assistant in charge of work among Episcopal students in Princeton University.

His conscientious devotion as Rector of a Parish in a University town, his experience as a spiritual leader, and his sympathy with the problems of young men made him always a valuable member of this Board.

Mr. Williams was a graduate of the University of Virginia Law School, in the class of 1909, and engaged in the career of Law. In 1911, deciding to study for the Ministry of the Protestant Episcopal Church, he entered the General Theological Seminary. Shortly after his graduation from the Seminary he came to Trinity Parish in 1915 as assistant, and was elected Rector in 1918. He was singularly honored by the Diocese of New Jersey by being elected to the Standing Committee of the Diocese and elected deputy to the General Conventions of 1931, 1934, and 1937. He was also a Trustee of the General Theological Seminary, and a member of the National Student Council of the Episcopal Church.

Led by the Chairman, the Bishop of the Diocese, the Board arose in prayer for its departed member after which, on motion duly seconded and passed, it was ordered that this Minute be made a part of the record of this regular meeting of The William Alexander Proctor Foundation, held Friday, October 13, 1939 and a copy sent to the Church papers and to Mrs. Robert Williams as an expression of our profound sympathy and evidence of our warm personal affection.

S. Lawrence Levensgood
For the Foundation.

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parently thinks it is. Your notes stated that one of the reasons he wishes to have the concordat withdrawn is that he doesn't wish to see the peace and harmony of the Episcopal Church disturbed during the present world situation. Ye gods! Isn't it clear to us all that the present world situation has a direct connection with the lack of a united front among Christians and their denominations? Is the peace and harmony of the Episcopal Church more important than the peace and harmony of the world? Our Bishops are always calling us together for

pep meetings, writing us letters about making the Every Member Canvass a great spiritual movement, suggesting that each year should show an increase in baptisms and confirmations, supporting this or that needed emergency. Yet look at the 'tools' we have with which to work—a group of denominational churches packed together in our cities and in some rural areas and small towns, with money in these areas going for three or four clergymen's salaries when one would do; triple coal bills, sextons' bills, choir bills, when one would cover them all. The average

Services in Leading Churches

The Cathedral of St. John the Divine

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

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

Chapel of the Intercession Broadway at 155th New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Clifton Macon, D.D., Locum-tenens
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 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.

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

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass D.D., Rector

Sundays: 8, 10, 11 A.M., 4 P.M., Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.M.

St. Bartholomew's Church

New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services

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

St. James Church, New York

Madison Avenue at 71st Street

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

8:00 A.M.—Holy Communion
9:30 A.M.—Children's Service
11:00 A.M.—Morning Service and Sermon
8:00 P.M.—Choral Evensong and Sermon
Holy Communion Wed. 8 A.M.; Thurs. 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff 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.

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.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:00, 11:00 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

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

Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday

School.

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

clergyman simply has to spend more time on the business end of his parish than on the work for which he was trained and which motivated him going into the ministry. It is all because in the present set-up, denominationalism precludes the possession of the proper means whereby we can do our job—and yet the Bishop of New York, and others, sit down hard on any movement which is designed to help us do our job. I will prophesy that if we do not have Church unity, God will bring it upon us through the break-up of the Church as it is now organized, and the future Ladies Aid will use the robes of our present Bishops to make clothes for Chinese children." Whow! He sounds like an Old Testament prophet.

Iowa Churchwomen Hold Conferences

Churchwomen of Iowa staged a series of eight district conferences, October 16-25, on the general subject, "Women of the Church Facing the World of Today." All were well attended.

German Masks for the English

Up to within a week of Britain's entry into war, German gas masks were sold in England. The gas masks were manufactured in Germany by the German Draeger Company and were distributed through a British firm, Adamite, Ltd., of London. The company maintained show rooms in London and, although sales had not yet mounted to really substantial proportions, many had been sold and a campaign was under way to sell them widely throughout the British Isles. The company guaranteed the

masks to protect the wearer against all war gases known up to the time of manufacture. Directions for use were in the German language. The promoters of sales insisted that the masks were superior to those issued in England by the authorities.

Peace Service Unites The Churches

Episcopalians, Roman Catholics, Methodists, Congregationalists, Presbyterians, Baptists, Lutherans in Calumet, Mich, joined forces for a Peace Service on a recent Sunday, with all the pastors taking part. The service was in English but prayers were offered in Italian, Polish, French, German, Finnish, Swedish, Slovenian. The service was opened by the Rev. James G. Jones, the rector of our parish in Calumet.

Treatment of War's Conscientious Objectors

The war resisters and peace organizations in Great Britain, so far, have been treated generously and with consideration by their warring

government. In Germany at least one pacifist has been executed. France has made numerous arrests of war resisters, among them being the distinguished novelist Jean Giono and others equally well known to Americans.

Missionary Returns From Philippines

Miss Florence Clarkson has returned to the United States after eighteen years in the mission at Sagada, Philippine Islands. Miss Clarkson has seen the third generation grow up at Sagada, children and grandchildren of those she knew when she first went out.

The Meaning of Blasphemy

A reader sends in this crack, made recently by Author H. Wilhelm van Loon, which he thinks ought to be handed on to you. Said van Loon: "I never quite understood the meaning of blasphemy until I heard a man by the name of Coughlin say 'God Bless You' over the air."

TIMELY TRACTS



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