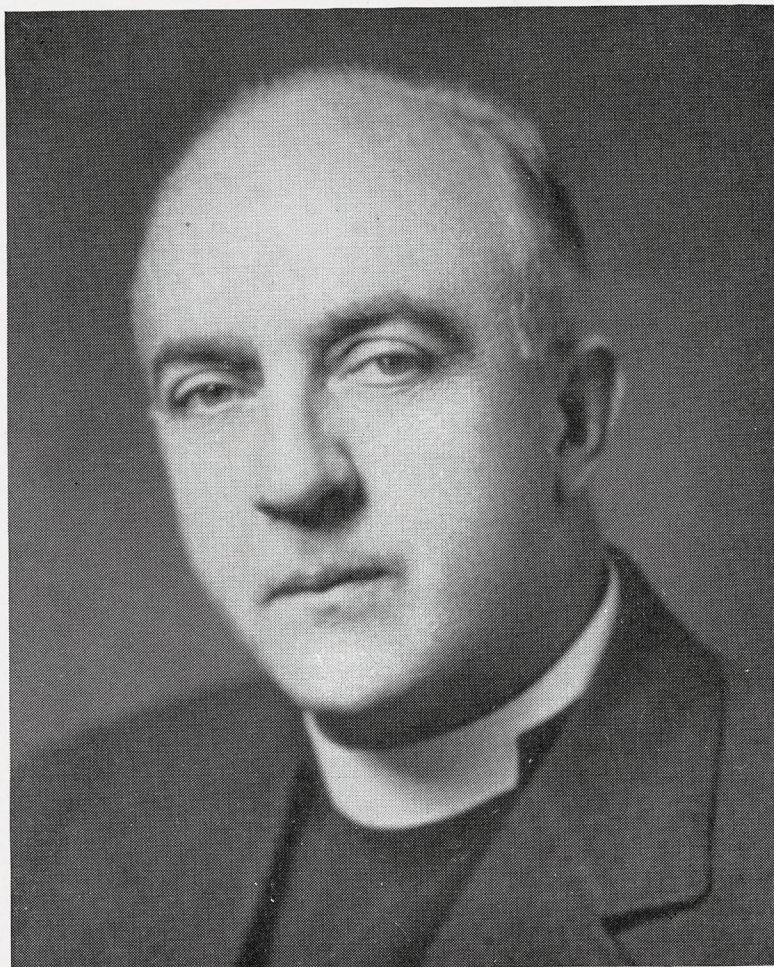


December 7, 1939
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THE WITNESS



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CLERGY NOTES

BELL, R. W., minister-in-charge of St. Mark's Church, Marine City, Michigan, was ordained to the priesthood by Bishop Creighton on November 22nd.

BIERCK, W. H., rector of St. Margaret's Church, Menands, New York, and priest-in-charge of St. Alban's Mission, Albany, has accepted a call to be rector of Zion Church, Greene, New York.

BLACKBURN, L. H., member of the staff of the Cathedral Church of St. Paul, Boston, Mass., will begin new duties on December 10th as rector of St. Anne's Church, Lowell, Mass. He succeeds the Rev. Appleton Granis, present rector of St. Paul's American Church in Rome, Italy.

GALE, W. W., formerly rector of St. Martin's Church, Marcus Hook, Pa., has accepted a call to be assistant at St. Thomas' Church, Washington, D. C., effective December 15th.

GARDNER, H. G., formerly rector of St. Paul's Church, Burlingame California, has accepted a call to be rector of St. Mark's Church, Medford, Oregon. The appointment is effective January 31st.

HOLBROOK, GEORGE A., for forty-nine years the rector of St. Barnabas' Church, Troy, New York, died on November 22 at the age of 82. Bishop Oldham presided at the burial service in St. Barnabas'.

LUTHER, JOHN, formerly assistant at All Saints' Church, Montecito, California, is now assistant at St. James' Church, Los Angeles.

MARSHALL, J. T., JR., formerly curate at Trinity Church, Princeton, New Jersey, has accepted a call to be assistant at Trinity Church, Buffalo, New York.

MAY, L. E., assistant minister at St. Bartholomew's Church, New York, has accepted the call to become rector of St. Andrew's Memorial Church, Yonkers, New York.

METCALF, G. R., senior curate of the Church of the Advent, Boston, Mass., has resigned to become rector of St. Barnabas' Church, Irving-on-the-Hudson, New York.

RE, A. P., rector of Trinity Church, Monroe, Michigan, assumed his duties as rector of St. John's Church, St. John's, Michigan, on December 1st.

WURTELE, A. H., rector of St. Thomas' Church, Los Angeles, has been appointed Grand Chaplain of the Masonic Grand Lodge of California.

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TO VESTRYMEN

By

BISHOP JOHNSON

THERE is a great deal of justification for the old conundrum, "When is a business man not a business man" and for the answer, "When he is a vestryman." It is trite but true to some degree. I question whether any religious body in the country has an abler group of business men than we have in this Church. It is the talent with which the good Lord has endowed them and therefore the one talent that they have to give to the Church. Yet the record of their activity is not impressive.

I know that the clergy have a tendency to take possession of the situation and to act as though they had been given a title deed to the parish, when called thereto, and that they have a right to dictate its policies. The fact is that the Anglican Church is not a fascist organization but one in which clergy and laity have an equal voice in legislation and procedure. When we threw off the mantle of supremacy and infallibility from the domination of the papacy, we did not throw it upon the shoulders of either bishops or rectors or lay popes. In the case of bishops, they were put in their place by canon law which gave them a maximum of responsibility and a minimum of authority, and any dictation over the rights of a parish is greatly resented by both rector and vestry.

I am reminded of the answer that a young girl, who attended a parochial school in which I was a teacher, made to the question, "What are the three orders of the ministry and what is their relation to one another?" She answered, "The three orders of the ministry are bishops, priests and laymen; the bishops are over the priests and the laymen are over all." After a few moments of reflection I marked her 100 per cent, for while

she had not given the answer that she had been taught, she after all told the truth.

In a very real sense the laity of the Episcopal Church have control over the situation because they form the body of the Church and furnish the supplies. All they need to do is to withdraw their support and the administration is in a state of collapse. After all we are a democratic structure with an Episcopal brake. We are the most democratic ecclesiastical organization in the United States. Our bishops do not begin to have the authority of Roman or Methodist bishops on the one hand, while our laymen do not have the power of Baptists or Congregationalists on the other. We neither impose authority from the top down nor from the bottom up.

We have both the strength and weakness of a democracy. Our strength lies in the liberty of thought and action limited by the restraint of our traditions and our weakness lies in the inertia of our laymen in assuming the responsibilities which they possess. Like the citizens of our republic they have a franchise which they are prone to neglect.

What are some of the evidences of this apathy? Well first of all, can you imagine a corporation which does not have an annual audit? And it is the responsibility of business men to see that the diocese and the parish shall have this audit. But for fear that somebody's feelings will be hurt, they neglect to demand it. And yet if they were directors in a secular corporation they would require it as a matter of course.

I believe that I could enumerate a dozen dioceses (including the one from which I have recently retired) in which the Church has suffered great financial losses and in which all concerned

have been involved in glaring scandals, merely because no audit was required. Of course an audit may be insufficient to prevent such a catastrophe but at least it would clear the atmosphere from the odium of not doing the proper thing. We have had a case recently in which the trustees had failed to do this obvious duty. This ought not to be the business of the clergy who lack training in business responsibilities.

ANOTHER tendency of our laymen is to confine their interest to their particular parish and to ignore the fact that they are members of a larger corporation than their own little home-stead. Of course, as Masons they would recognize their responsibility to the Grand Lodge or as members of a service club to their central organization, but too often in the Church they feel no obligation to support the National Council. Of course they are not baptized into their little parish but into the Church of the Living God, and they can never become a prosperous part of a bankrupt whole.

I realize that there are many vestrymen who fully appreciate this, but they are, I believe, outnumbered by those self-centered souls who do not want any money to go out of the parish. Such self-centered attitudes are in direct contradiction to the commands of their Lord and Master, who did not die that Americans only might be saved, but that all men should know and follow Him. "Go ye unto all the world" is an order that Christians have no right to ignore.

As a matter of fact there is no duller spiritual atmosphere than that of a parish which has no concern for anything but its own comfort. Too often parochial luxuries are obtained at the expense of the missionary who has gone to represent us.

Do not misunderstand me—I have no brief against our laymen. I would rather play golf with them than any men I know, but they are so fond of pointing out the faults of the clergy, that they need to be reminded that they are not perfect themselves.

One more criticism and I will rest the case. I have sat in with vestries when they are calling a rector. I do not believe that I was really wanted but I felt that they were calling someone to our diocesan family and that as a bishop I had an interest in their choice. I also felt that I ought to know as much about clergymen, their assets and liabilities as the vestry—in fact, even more. And here I have found a curious tendency on their part to select a youth without experience to manage their corporation and furthermore that when

they had set their heart on some attractive youth, they were as remote from reason as a young man in love. I have often wondered if they would select a general manager for their business who was without experience in handling a big business. Of course he is attractive, but it requires him to forsake his study and serve tables at a time of life when he needs to take in rather than give out what he has learned.

I ask your pardon for these rather spikey remarks, but really I have seen these things and feel bound to call attention to them, fully aware that they are not palatable.

Let's Know

By

BISHOP WILSON
FAMOUS SHRINES

TWO thousand years ago on an island in the river Seine stood a pagan temple dedicated to Jupiter. In the next two or three hundred years Christianity swept up thru Gaul (or France) and in the fourth century a Christian church took the place of the old temple. The new church was named St. Etienne. Probably this is the mother church of Paris. In the sixth century another church dedicated under the name of Notre Dame was erected nearby. So stood the two buildings as close neighbors for the next six hundred years.

It was in the twelfth century that a Bishop of Paris named Maurice de Sully conceived the idea of consolidating the two into one great Cathedral for the city. Such was the beginning of the now famous Notre Dame de Paris. The corner stone was laid in 1163 and the high altar was dedicated in 1189. Gradually the work went on for about a century and a quarter before the building was complete. It is one of the earlier Gothic structures, magnificent in its proportions if inferior in architectural beauty to some other French Cathedrals such as Chartres and Rheims. Its three large rose windows are notable for their glowing colors. During the World War they were carefully removed to escape the hazards of bombing and no doubt they have been removed again with the outbreak of the present war.

The importance of Notre Dame is to be found in its intimate connection with notable events in French history. Many vicious wars were fought to determine whether France should have her own king or be ruled by the king of England. During that period, in 1431, Henry VI of England was crowned king of France in Notre Dame. Mary Stuart of Scotland was also elevated there to the

position of Queen-consort of Francis II. It has been the scene of many great public events—funerals of important persons and memorable national celebrations. At the time of the French Revolution some of its treasures were carried away, never to be returned. As a sign of the revolutionary repudiation of the Christian religion an opera singer was enthroned as the Goddess of Reason with ballet dancers as her attendants. Napoleon and Josephine were crowned in Notre Dame in 1804. Napoleon III was married there to the Countess Eugenie. In 1845 the fabric was given a complete restoration and the Cathedral was formally consecrated nine years later.

It was also during the French revolution that the Comte de Saint Simon attempted to purchase the building from the revolutionary government in order to tear it down and destroy it utterly.

He was a curious figure who later developed a religion of his own compounded out of elements from the Old Testament all mixed up with social and industrial reformation. He wrote some books and had a few followers who continued the Saint Simonian religion for years after his death. He believed that Christianity had run its course and that the time had come for a new universal religion based on scientific discovery and social regeneration. Eventually his movement drizzled out into a phase of sublimated socialism. Fortunately he did not secure control of Notre Dame Cathedral.

There it stands today, a witness to the persistence of the Christian faith and its ability to surmount the obstacles and adversities of human waywardness. We trust it will survive the perils of big guns and air raids if they come.

THE ROAD TO WAR

By

HEWLETT JOHNSON

Dean of Canterbury Cathedral, England

FASCISM is indeed inevitable so long as selfish motives and planless methods rule industrial production. The murmur of unemployed millions grows dangerous. Free speech about unemployment here, or the success of alternative methods abroad, causes unrest. Things like these will need suppression. So Fascism creeps in, without the name.

We see its advance most clearly in our foreign policy.

The great slump and depression of 1931 had left British workers weak. It had left the partnership of big business and banking rings, which we call *plutocracy*, strong. Germany and Italy went Fascist. Plutocracy in England created the National Government.

Plutocracy, triumphant in home politics, faced one supreme danger. The common people of the world, sick to death of war, rallied round the League of Nations, in which they saw, rightly, an attempt at world government based on democracy and social justice.

The League encouraged victims of aggression to demand a hearing: stiffened their power of resistance; and created amongst the general public a wholly new interest in world affairs.

The governing plutocracy saw the red light. Never for a moment would they allow the League to become a world government, or make the world safe for democracy. Willing enough to use the

League for a time as a safety valve they were ready, the moment it meant business, to spike its guns. Within the past seven years they have reduced it to impotence.

In 1931, when the National Government began its career, the League was strong and popular; world peace seemed secure; British prestige stood high, and disarmament was on the road. Today the League dwindles to a shadow, over half of the world is locked in desperate war; the remainder is busy arming to the teeth, and British stock is in decline.

We can trace the stages of the League's decline.

The Fascist offensive against the League began in 1931 in Manchuria, China's northernmost province. The Japanese, violating all obligations, occupied Mukden. China appealed to the League. The eyes of the world turned to England, the League's leading member and the greatest power in the East.

Through Sir John Simon, England refused a boycott or any other form of coercion. The United States, though not a League member, urged action. Russia desired action. The host of League nations were of one mind about it. But England, prompted by the plutocratic interests at Shanghai, refused all efforts to restrain Japan. Rejecting collective security, England struck her own private bargain with the aggressor and then proceeded to re-arm.

And the sequel? England's star in the China seas sets. Japan acts as she pleases; closes the Yangtze, isolates Hong-kong and seizes Hainan. I observed the beginnings of the eastern tragedy with my own eyes, whilst travelling in 1932 through China; north, south, east and west, penetrating into Inner Mongolia and Tibet, and spending three days on the Yangtze with Lord Lytton's Commission. I foretold the present sequel seven years ago.

Collective security now gone, and the National Government having determined to re-arm, England's dealings at the ensuing League Disarmament Conference were a sham from first to last: Lord Londonderry, in England's name, pretending, as his subsequent writings and diary show, publicly to favour the proposals he endeavoured secretly to defeat. Disarmament proposals advanced by Russia and the U.S.A. were rejected; the Conference torpedoed.

The 1933 German illegal re-arming was, however, another matter, and more serious. Germany was a capitalist rival. An armed Germany would become a menacing rival. Yet to thwart her; to listen to the pleas of France and Poland; to summon her before the League, threatened the stability of the newly growing Nazi regime: there was danger of Germany "going communist." Sir Arthur Balfour, Chairman of the Capital Steel Works, Sheffield, echoed the sentiments of finance-capital and the Federated British Industries, when he declared himself almost persuaded that someday "we shall have to let the Germans re-arm or even arm them."

Germany never appeared before the League; and the National Government turned a blind eye when finance-capital actually gave financial assistance in the arming.

England's Naval Agreement with Germany in 1935—concluded without consulting France—was met, in retaliation, by M. Laval's treaty with Italy concerning Abyssinia without consulting England. Whilst, with the knowledge and approval of the British Government, Italy incited Dolfuss to make his Fascist attack on Austrian Democracy, and push Austria into semi-Fascist vassalage to Italy. Three more stabs in the back of the League.

A WORSE Chapter was to open in Abyssinia. Encouraged by Japan's success in Manchuria, Italy prepared her monstrous coup in Africa. Ignoring the League, she bargained privately with England. The National Government learned, through the Maffey Commission, that an Italian attack would hurt no British *interests*.

The British public, however, thought otherwise. Abyssinia was a League member, and the League, and moral interests too, still meant something to British democracy, if not to the National Government.

With an overwhelming majority, the Peace Ballot told what ten million British electors were thinking, and the government bent before the storm.

Sir Samuel Hoare made a fine speech in the Assembly *after* he had privately assured M. Laval, the French Premier, that in no circumstances would England take action leading to war. The boycott was applied. Mussolini understood its limitations. He needed oil; threatened war if oil was refused. He got his oil. The boycott had failed. It was never meant to succeed.

The League had also failed. A powerful section of the Cabinet meant it to fail. The Peace Balloters must be taught a lesson.

Three things had been achieved. The League for all practical purposes was destroyed; an effective weapon torn from the hands of democracy; Italy saved from revolution. But at the cost of a poor bargain for England. The Rome-Berlin axis had come into being; and a new aggression had begun, as menacing to England's prestige in the Mediterranean as Japanese aggression had been in the Pacific.

For the tragedy of Abyssinia led on to the greater tragedy of Spain, greater at least in its consequences to England.

Feudal landowners, reactionary clerics, the military party and big business had been powerless alone against the democratically-elected Spanish Government. They were, however, willing to pay the price for German and Italian intervention with planes, tanks, guns and men. A German-Italian-rebel attack followed and the legal Government appealed to the League.

Duty to the League demanded the supply of food, arms and credits to the country attacked. All were refused.

International law demanded Spain's right to arm herself. England refused it. The farcial name of "non-intervention" was given to this flagrant violation of international law. Throwing even her vaunted sportsmanship to the winds England, together with France, the main sources of government supply, kept the one side of the pact, whilst permitting Germany and Italy to break the other. Spain was compelled to fight with one arm tied behind her back. The rebellion became an open invasion.

The real motive, of course, was a Fascist line-

up against a menacing liberal advance. The Covenant of the League, if enforced, would have placed England in the democratic camp *against* the aggressors.

THE National Government's course, however, had been less easy in Mediterranean waters than in the Pacific. The Cabinet was now divided, for the course which seemed safe for plutocracy seemed dangerous to England. To side with the aggressors was to risk sprinkling Spanish shores with German submarine bases, and Spanish fields with German and Italian aerodromes. England's empire routes might be jeopardized; France's empire cut in half. Eden and Cranbourne resigned.

On February 16th, 1938, the Spanish Government offered to enter into an agreement with the British and French Governments giving them the use of Spanish ports and aerodromes and free transit of troops in time of war.

This, in the words of "Vigilantes," pen name for a secretary for the League of Nations, would mean "A solid west European democratic block from Scotland to Africa, of 110,000,000 people, which could put their armies, air forces and navies under unified command, and plan their war industries, communications and resources as a whole. Allied with the U.S.S.R. this block would be impregnably strong, even after the betrayal of Czecho-Slovakia."

That offer was refused. Arms to Spain were refused.

Austria being now completely destroyed without effective British protest, Czecho-Slovakia was in turn threatened and thrown to the wolves, her treaty rights under the League ignored. Her lightning mobilization, together with the anticipated backing of France and Russia, had caused Hitler, in March 1938, to halt. Against England, France, Russia, Czecho-Slovakia and Spain, and with the good will of the United States, and of the whole world besides, the axis would have broken. Hitler would have broken.

But to break Hitler might again lead to socialistic revolution. The American journalists, lunching with Mr. Chamberlain and Lady Astor, summed up the situation aptly by observing that the National Government preferred Hitler's dominance of Europe without war rather than risk Russia's armed intervention. For if Hitler won he would be all-powerful. If he lost half Europe would go communist. They perceived that Mr. Chamberlain was determined from the first to let Hitler do as he liked with Czecho-Slovakia.

Russia, whose League attitude from first to last had been one of unswerving rectitude—M.

Litvinoff's letters, now to be published, will constitute a damning record for future historians—has been spurned, insulted, and ignored; spurned not because she was weak but because she was strong.

President Roosevelt rightly asked, "Why was not Russia at Munich?" The answer to that question is the answer to many more besides. Russia is spurned because she stands for Socialism, for production of goods, not for profit, but to give the maximum safety and well-being to all on an equalitarian basis, treating all men, as our Christian creed demands, as brothers.

Socialism is the foe which at all costs plutocracy is determined to hold at bay.

For fear of socialism on the part of the all-powerful groups who own the productive machinery of industry, England now finds herself bereft of the powerful friends she has either insulted or given over piecemeal for destruction by their enemies. England's prestige is lowered in the East: her very existence threatened in the West.

Next week: Concluding Article, A Call to Action.

Web Feet

SAYS the Rev. Joshua Griggs, "W'en de Da'k Watuh uh Trubble hit rises up and takes de man what ain't got no relig'un rite offen hes feet, whut am he guine ter do, Ah asts yuh? He am gwine ter screech an holler an kick an splash, but taint gwine to do no good, fo de da'k watah am gwine ter close ovah hes haid an' he aint gwine to come up no mo.

"But, w'en de True Believah get in ovah hes haid whut do he do? He jes bob rite up, shake de watah outen he's eyes, say uh prayah an' strike out fo de sho'. Trubble caint drown no Christian. All good Christians has web feet." — THE CHURCHMOUSE.

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BISHOP JOHNSON

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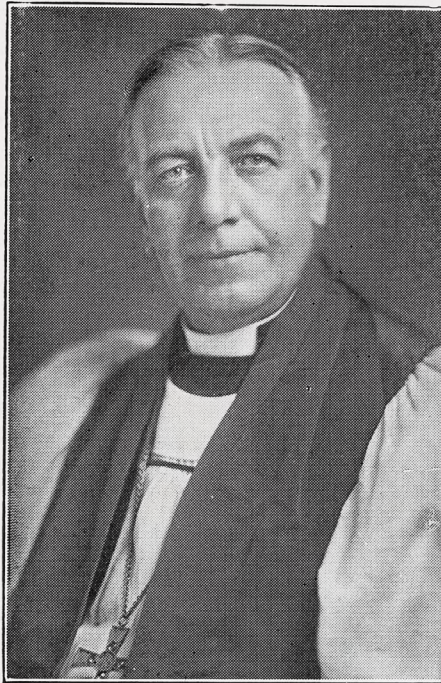
By GARDINER M. DAY

Probably the most popular type of literature in the field of Church school curriculum at the present time is the workbook, hence we are delighted to welcome two new workbooks for the table of religious education. The first is called *My Own History of the Christian Church* and is prepared by Alice M. Brookman and is especially based on *The Divine Commission* by the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire. The second is *A Tour of the Prayer Book* by Vernon McMaster, based quite obviously on the Book of Common Prayer. Both are published by Morehouse-Gorham Co. and sell for 60c.

The Church history workbook is especially appealing because of the difficulty most teachers find in presenting "The Long Life of the Church." Whether the teacher is able to put the workbook in the hands of all his pupils or not, it certainly is most suggestive and ought to be in the hands of anyone teaching the history of the Church.

Many parishes will find a workbook of this sort too expensive to put in the hands of the individual pupil. However, if the teacher has a copy, it is a very simple matter to either mimeograph or typewrite copies of those pages which the pupil is actually to fill in. *A Tour of the Prayer Book* should certainly give a child a most thorough knowledge of that great religious volume. To evaluate workbooks of this sort, however, is next to impossible unless one goes through the process of using them in practice. My own feeling is that a teacher can pick and choose which questions are worthwhile and which may well be omitted. For example, in the opening test of the workbook of the Book of Common Prayer, the question as to how many title pages the Prayer Book has does not seem to me tremendously consequential. Indeed, the danger in a workbook is that many of the questions may be of such a factual nature that a person might be a most devoted Christian and live an exemplary life and never be able to answer many of them. Hence, I believe that workbooks should be used with a considerable degree of discrimination on the part of the teacher and I believe it is with such a plan in mind that the authors compose their many questions.

Working in the Church is the name of a volume by Dorothy Dickinson Barbour, especially designed as a third grade course in the Church School (Morehouse \$2.00). The



BISHOP FREEMAN
To Broadcast on Bible Sunday

course has been used by forty teachers with considerable success. It will in all probability be found different from the course which most primary teachers are using in their Church Schools at the present time. It may not be practicable for many schools to use it as it is planned by the author, but certainly any primary teacher would get a great many helpful suggestions and assistance in her work, were she simply to read the introductory section and study some of the units of work.

Nine O'Clock Sermons is the title of a small book by the Rev. Marcus Donovan, Vicar of St. Agnes', Kensington Park, England. There are fifty-two brief addresses and when we say brief we mean brief. Most of them are not over two pages in a relatively small sized book. Mostly all the addresses pertain to parts of the liturgy and are arranged seasonally.

One of the most interesting features of the book is the explanation which the author gives in his preface of how he uses these addresses:

"Nine o'clock is beginning to be the popular hour for the Sung Eucharist in many parishes, displacing the conventional eleven o'clock as the appropriate hour for morning service. This is a reversion to earlier custom: for the hour of eleven only came into vogue in London, as we are told, because the fashionable folk wanted their morning ride in the park! A large and increasing number of churches are finding that 9 a.m. (or sometimes 8:30 or 9:30) suits people
(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

An Emergency Conference to express the voice of the Christian Religion concerning the war and its relation to the life and future of the American people has been called by the United Christian Council for Democracy. It is to meet in Cleveland, Ohio, January 23-25, according to an announcement by the chairman, the Rev. Reinhold Niebuhr. The sessions will deal with the attitude of the churches toward war and peace and such domestic problems as civil liberties, anti-Semitism, the relationship of the churches to labor and the unemployed and kindred topics. Invited to lead in the discussions and to deliver addresses are such well known figures as Bishop Francis McConnell and Bishop Edgar Blake of the Methodist Church; Bishop Beverley Tucker, Bishop William Scarlett and Bishop Edward L. Parsons of our Church; Professors Harry F. Ward and Reinhold Niebuhr of Union Seminary; Professor A. T. Mollegen of the Virginia Seminary; the Rev. Joseph Fletcher of the School of Applied Religion; the Rev. James Myers of the Federal Council of Churches; the Rev. Clifford Stanley of Cape Girardeau, Missouri; the Rev. John Paul Jones of the Presbyterian Fellowship; the Rev. Dale DeWitt of the Unitarian Fellowship and the Rev. Charles Webber of the Methodist Federation. Most of these have already accepted and others are to be announced as their acceptances are received. There is to be a mass meeting addressed by an outstanding person, presently to be announced, and a joint dinner meeting with addresses by Dr. Ward and Dr. Niebuhr. During the conference time is to be set aside for the separate meetings of the affiliated organizations, including the Church League for Industrial Democracy of the Episcopal Church. Details of the program may be secured by those interested by writing the CLID, 155 Washington Street, New York City.

* * *

Suggest New Canon on Marriage

A new canon on marriage has been prepared by the commission appointed at the last General Convention, of which Bishop Page is chairman. The canon, together with an interpretation of it written by the Rev. Howard C. Robbins, has been prepared and may be had from Bishop Page by writing him at 63 East Hancock Avenue, Detroit, Michigan. "The widest discussion is desirable," writes the Bishop, "in order that the best canon

possible may be introduced at the next meeting of General Convention."

* * *

Stained Glass Windows Installed

A number of stained glass windows have recently been installed by the Payne-Spiers Studios of New York. Two were dedicated at All Saints', Atlanta, Georgia, by the Rev. Theodore S. Will; the Rev. David Cary Wright, Jr., dedicated one at Emmanuel Church, Athens, Ga.; at Calvary, Tarboro, N. C., another has just been dedicated, while two windows have been dedicated at Trinity, Bridgeport, Conn., by the rector, the Rev. J. A. Racioppi.

* * *

Chicago Secretary Goes to Texas

The Rev. Frederick G. Deis, arch-deacon of the diocese of Chicago, has resigned to accept an appointment as executive secretary of the diocese of Texas.

* * *

Freeman to Broadcast on Bible Sunday

Bishop Freeman of Washington will be one of a group of religious leaders who will broadcast on December 10th over the major networks in observance of Bible Sunday. Other speakers will be Senator James J. Davis, Mr. Charles P. Taft, Dr. Ralph W. Sockman, and Dr. Harry Emerson Fosdick. The broadcasts, which will be spread throughout the day and over different stations, will be sponsored by the American Bible Society and Federal Council of Churches.

* * *

Canon Dunlap Elected

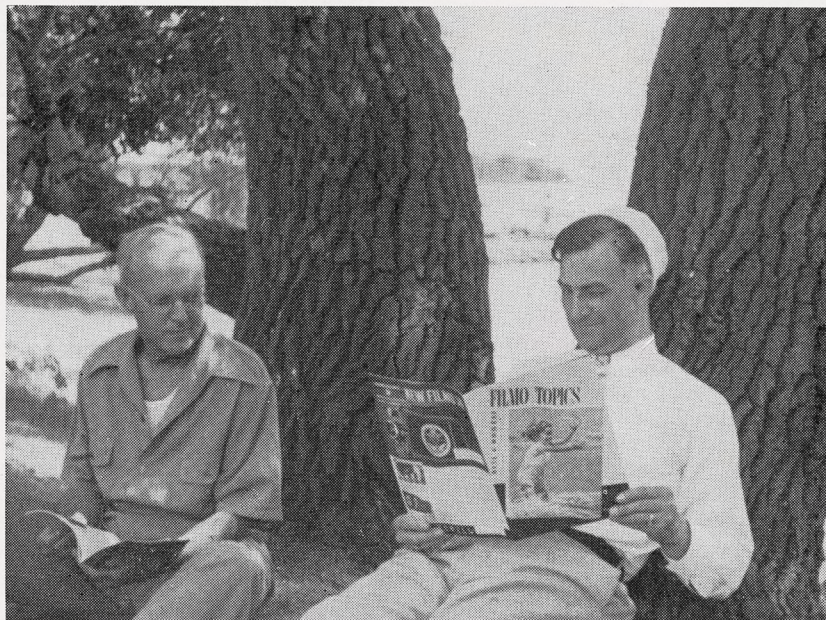
Canon Edward S. Dunlap, of the Washington Cathedral, was elected executive secretary of the diocese of Washington, at a special meeting of the executive council of the diocese on November 28th. Canon Dunlap succeeds Mr. Hugh T. Nelson, who resigned the position some time ago on account of poor health.

* * *

Christianize America Says Presiding Bishop

Christianity in the United States must be raised to a higher level, if we hope to Christianize the world was the opinion expressed by Presiding Bishop Tucker in St. Bartholomew's Church, New York, on December 3rd. Stating that the future of the world would likely depend upon what is going on in Asia rather than action in Europe, Bishop Tucker called upon western nations to stop setting bad examples for such nations as Japan. Most of the eastern countries have Christian morals and customs, he said, but their governments exempli-

OFF-MOMENTS



Says the Rev. J. Ernest Carhart, rector at Ashtabula, Ohio: "How about me having a peek at that magazine; it looks more exciting than mine," but the Rev. Paul Savanack of Cleveland ignores the demand and continues to smile at the pretty pictures.

fy the weak side of our missionary efforts. "The only way to make America Christian," Bishop Tucker asserted, "is to be interested in outside things. To deliver us from the devastating effects of selfishness in religious life we must point to something far away. To make America more Christian, make America more enthusiastic about the welfare of people beyond the limits of our own country."

* * *

Higgenbottom Backs Concordat

Dr. Sam Higgenbottom, moderator of the Presbyterian Church, spoke in favor of the concordat at a dinner given in his honor in New York recently. He said that Presbyterians cannot "overlook the action of our officially appointed commission and the hospitable reception of its report by our General Assembly." This seemed to refute Bishop Manning's statement that the Presbyterian Church is opposed to the proposal of union.

* * *

Two Consecrations Mark Brazilian Convocation

Two consecrations, and a procession of clergy representing four nationalities were the highlights of a three-day meeting of the Convocation of the North in the missionary district of Southern Brazil which met in Rio de Janeiro on October 22 and 24. The Convocation opened on Oc-

tober 22nd, when Bishop Thomas consecrated the new chancel of Trinity Church of which the Rev. Euclydes Deslandes is rector. In the procession there were clergy of Japanese, English, American, and Brazilian extraction. The final session on the 24th was the occasion of consecrating St. Paul's Church, a building done in the Gothic style, where the Rev. Rodolpho Rasmussen is interim rector.

* * *

An Announcement On Page Fifteen

There is an announcement on page fifteen of this number which we believe will be of interest to you all. This matter was placed before the Advisory Board of THE WITNESS and received wholehearted endorsement. There is little to add to what is stated on page fifteen . . . it means that we will present Episcopalians once a month with the news and thought of other churches; it means that we will present to several thousand non-Episcopalians information about our Church. We hope that the number may increase, and will appreciate it if you will call this monthly number to the attention of your friends of other churches. For but 50c they will receive this number each month for a year . . . or if 50c is an inconvenient amount to send suggest that they send \$1 for two years. Or perhaps you, as a good missionary, will want to send us the

names of those of other churches that you would like to have receive this monthly number. Here's an idea: send us names and addresses with 50c for each one and we will send them a Christmas card informing them that they are to receive this monthly number of THE WITNESS for a year as a little remembrance from you. Our clergy particularly might like to act on this suggestion with their fellow parsons. There's lots of talk these days about Church Unity, and there's not much we can do about it. But here's a bit. Do your best to back us up.

* * *

New York Clergy Discuss Concordat

As a step in the proposed national union of the Episcopal and Presbyterian churches, local clergymen of Utica, New York, met last week in Grace Church parish house to discuss the fundamental beliefs of the two bodies. Sponsored by the Utica Clericus, an organization of Episcopal clergymen of the Mohawk valley, the meeting was attended by 36 Episcopalians and 35 Presbyterians. The Rev. Paul S. Oliver, rector of Zion Church, Rome, N. Y., presented a paper on the background of the Episcopal sacraments, ministerial succession and fundamental beliefs, while the Rev. S. Carlyle Adams, pastor of the First Presbyterian Church of Rome, did the same for his church. Bishop Peabody, coadjutor of the diocese of Central New York, presided at an open forum at which the clergy of both groups explained their belief. Bishop Coley of the diocese said at the meeting: "In these days of persecution of the Christian Church, it is a very important thing for Christian people to get together for better understanding of each other. Discussing differences is a step in the right direction."

* * *

Parish House Dedicated

The new parish house of St. John's Church, Globe, Arizona, was dedicated on November 16th. This fine new building, consisting of an auditorium, stage, kitchen, class rooms, etc., was set apart by Bishop Mitchell of Arizona. The Rev. O. J. Rainey is rector.

* * *

Arizona Meets National Leaders

The Woman's Auxiliary of Arizona proclaimed a District Day on November 16th, so that the leaders of the district might have the privilege of meeting with Miss Grace Lindley and Miss Margaret I. Marston of the National Council. Representatives gathered in Phoenix for an all day session and in the evening a meeting was held in Trinity Cathedral at

CHRISTMAS

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which Miss Marston presented films taken during her recent trip to the Orient. Miss Lindley and Miss Marston were guests of honor at a dinner at the Cathedral House on November 17th and each gave addresses on their recent work.

* * *

B. I. Bell Holds Chicago Mission

The Rev. Bernard Iddings Bell of Providence, Rhode Island, has been conducting a week's mission at the Church of the Redeemer, Chicago, Illinois, during the first week of Advent, December 3 to 10. This mission is in connection with his research in the problems of adult religious education.

* * *

War Being Outlawed Says Bishop Stewart

"War is swiftly approaching outlawry, not by one people but by all people," was the belief expressed on Thanksgiving (F.D.R.) Day by Bishop Stewart of Chicago in a sermon preached at a union service held in the Fourth Presbyterian Church of Chicago. The League of Nations, the World Court, the Kellogg-Briand pact, and the pleas of Belgium, Holland, President Roosevelt, and the Pope were not total failures, he said. They all served to slow up the cause of war, while public opinion was and is having a chance to mass its forces against it. "We can thank God," Bishop Stewart concluded, "that there is a new spirit abroad with respect to peace. Federation of nations is being discussed on every

hand. Surrender of national sovereignty in such measure as to contribute to world security is seriously entertained, while the Church, thank God, instead of being a victim of war propaganda, is taking a lead, insisting that Christian principles shall prevail in any peace conference to be held."

* * *

Altar and Hangings Dedicated

A new altar and hangings were dedicated by Bishop Jett, retired bishop of Southwestern Virginia, in the Chapel of St. John's in the Mountains, Ferrum, Va., on November 19th. The hangings were a memorial to the late Mrs. A. R. Berkeley, wife of the rector of St. John's Church, Roanoke, Virginia, and they were presented by the Sunday School of her husband's parish. The Rev. Henry Johnston, Jr., rector of Trinity Church, Rocky Mount, St. John's in the Mountains; and St. Peter's in



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the Mountains, Callaway, Virginia; was in charge of the dedicatory service.

* * *

Thirtieth Anniversary Observed in Illinois

St. Mark's Church of Glen Ellyn, Illinois, celebrated the thirtieth anniversary of the founding of the parish and the tenth anniversary of its rector, Dean Gowan C. Williams, at a special service held on November 12th. The Rev. Herbert W. Prince, who was the first rector of St. Mark's, preached the anniversary sermon. During the service Dean Williams dedicated a rood screen, donated to the church in memory of Mr. Henry Llewellyn, one of the charter members of the parish.

* * *

Centenary Anniversary in Charlestown

The hundredth annual fair at St. John's Church, Charlestown, Massachusetts, was part of the centenary observance of that parish last week. The parish house was transformed into a semblance of a town green of 1839, with a town crier to announce attractions. The journal and year book compiled for this fair, written by the rector, the Rev. Wolcott Cutler, included a forward look into the next hundred years of the parish, as well as a backward review of one hundred years of activity.

* * *

Bishop Tucker Talks At Missions Dinner

The Presiding Bishop was the chief speaker at the annual missions dinner held in the Cathedral Church of St. Paul, Boston, Massachusetts, on November 21st. A higher moral level in the United States was called for by Bishop Tucker, who said, "It is the weakness of Christianity in America that is a great handicap and difficulty to missionary work in the foreign field." He extolled the headway made by consecrated missionaries through the example set by their own Christian lives in spite of the contrary examples of governments, supposedly Christian, from the time of the Opium War to the present. "The great nations of Asia are where we must focus our attention," said Bishop Tucker, "because they are going to play an all-important part in the future of the world."

* * *

Lambert Chosen By Cincinnati Churches

The Rev. Robert S. Lambert, rector of Calvary Church, Clifton, Cincinnati, Ohio, was formally installed as new president of the Greater Cincinnati Council of Churches at a special meeting held on November 20th. Mr. Lambert succeeds the Rev. Dr. Jesse Halsey, pastor of the

Seventh Presbyterian Church of Cincinnati and a national Presbyterian leader.

* * *

Bishop McCormick Dies

Bishop John N. McCormick, retired bishop of the diocese of Western Michigan, died at his home in Grand Rapids, Michigan on November 26. He was 76 years of age. He administered affairs of the diocese of Western Michigan from 1909 to 1937, when he retired and was succeeded by Bishop Whittemore. During the World War Bishop McCormick was known as the "Bishop of

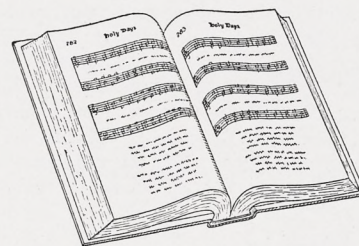
the Trenches," for he was in charge of all chaplains in American Red Cross field camps and hospitals. From 1923 to 1925 he was in charge of all American churches and missions in Europe.

* * *

Dean Ladd Criticizes World Today

Modern life has forced even the most devout into exile from the church, so that we live in worlds not subject to the mind of Christ, declared Dean William P. Ladd at the Cathedral of St. John the Divine on November 26. These worlds according to Dean Ladd, are business,

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science, art, humanism and that of political and military power. He said that we really know how little this world has to offer us in lasting values and urged that we turn back to the Christian gospel and faith, which provides a sure foundation for action. He condemned those dictators of the modern state "who become more powerful than the medieval Popes and who make the desire of territorial expansion the new altar of human sacrifice." Dean Ladd maintained that the Church, far from merely preserving itself and "archaeological sentiment," keeps alive the sharp distinction between right and wrong, good and evil.

* * *

Dedication Ceremony Follows End of Mission

The new parish house of St. Paul's Church, Martin's Ferry, Ohio, was dedicated November 19th by Bishop Hobson of Southern Ohio. The service brought to a climax the follow-up of a mission conducted from November 6 to 12 by the Rev. J. G. Moore of Evansville, Indiana. The Rev. George A. P. Jewell is rector of St. Paul's.

* * *

Dean Gates Dies

Dean Milo Hudson Gates of the Cathedral of St. John the Divine, New York City, died on November 28 at the age of 73 years. Dean Gates had served as dean of the cathedral since 1930, when he succeeded the Rev. Dr. Howard C. Robbins. During his long career Dean Gates conducted many campaigns for changes in the Church. He fought continually for revision of the Bible

to include the apocryphal books and for many years he headed the Sanctity of Marriage Association, which urged legislation to make it impossible for Episcopal ministers to remarry divorced persons.

* * *

Big Congregation At Rochester Service

Mrs. Harper Sibley was the speaker at the union Thanksgiving service held in Eastman Theater, Rochester, New York, on November 23, under the auspices of the Rochester Federation of Churches. The audience, numbering over 3,500, was one of the largest ever gathered in the city. The music for the service was sung by a massed choir of over 500.

* * *

Thanksgiving Service for Patriotic Societies

The annual joint Thanksgiving service of the patriotic societies of New York City was held in the afternoon of November 26 in the Cathedral of St. John the Divine. Thirty-two societies participated in the service, which featured the massing of the colors of the societies and a parade to the Cathedral. The Rev. Dr. Lynn H. Hough, dean of Drew Seminary, preached a sermon stressing the

need of loyalty, both to the state and to religion. He stated that the two were coherent parts of one big whole and said "it is the integration of patriotism and religion which has given the noblest quality to the life of our republic."

* * *

Prominent Layman Dies

Mr. Walter B. Keighton, Jr., of Swarthmore, Pennsylvania, died on November 18th. For over forty-one years Mr. Keighton had been a member of the vestry of Trinity Church, Swarthmore; parish treasurer, and a teacher in the church school.

* * *

Jersey Welfare Has Annual Conference

The New Jersey Welfare Council held its annual conference in Asbury Park from November 30th to Decem-

An Unused Christ?

SOMETHING The Rector said in his sermon a few weeks ago started us thinking along the above lines. The Church has the solution to all our problems, but how many of us come to her with them? We won't face them, so The Church is not used. We have The Sacraments, but they are oh, so sparingly used, and many muddle through life as a result. We have Our Lord Actually Present on our altars, but hundreds of Episcopalians leave Him there, alone. We have the priceless heritage of church art centuries old,—exquisite symbolism,—literature that will inspire,—truly a religion that is sublime. How many of us use it? Who purchased all these priceless heritages for us? Our Blessed Lord Christ! Well, is the title of this strange sort of advertisement true, or not? You have the answer inside you.



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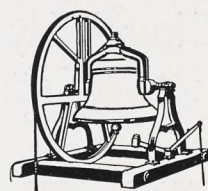


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ber 2nd. The theme of this year's conference was ways and means of preparing youth for tomorrow's world. Miss Mary van Kleeck, prominent Churchwoman director of industrial studies for the Russell Sage Foundation of New York, was the headline speaker at a breakfast meeting, presided over by Bishop Ludlow, suffragan of Newark.

* * *

Baltimore Churchwoman Honored at Dinner

Gertrude C. Bussey, professor of philosophy at Goucher College and a member of the executive committee of the CLID, was honored as an "outstanding woman in the life of the community of Baltimore" at a dinner given on November 16th. The dinner was sponsored by ten service clubs and the business and professional women's department of the Young Women's Christian Association. Dr. Bussey was chosen by a jury of three women whose decision was based upon the results of a questionnaire sent to the business women's clubs of Baltimore. In presenting a book to Miss Bussey, Miss Laura Pratt, chairman of the jury, said: "The spirit of altruism dominates her life. She has a keen feeling for the problems of people, which she expresses through her activities in the Consumers' League, Workers' Education, the Open Forum, Women's International League for Peace and Freedom of which she is president, the Young Women's Christian Association, and the Christian Social Justice Fund."

* * *

Albany's United Thanksgiving Service

The third Community Thanksgiving Day service of Albany, New York, was held in the Cathedral of All Saints, November 23, with seventeen churches of various denominations uniting with those of the Episcopal Church, and a congregation of more than sixteen hundred people filling the cathedral and scores turned away. The preacher was

Prof. Theodore M. Greene of Princeton University. Sixteen choirs combined in a chorus to sing the service and anthems, and a number of organists played. Several of the ministers took part in the service, Dean Welles led the prayers, and Bishop Oldham gave a brief address of greeting and said the closing prayers and benediction.

* * *

Massachusetts Council Holds Annual Meeting

The Massachusetts Council of Churches held the largest annual meeting in years in the First Congregational and St. Anne's churches, Lowell, on November 12-14. Among the speakers at the meeting were Mayor E. O. Childs of Newton, Mass.; the Rev. T. S. Roy, president of the council; Bishop Lawrence of Western Massachusetts; and Dr. George A. Buttrick, president of the Federal Council, who spoke twice.

* * *

Celebrates 25th Year Since Ordination

The Rev. Laurence F. Piper, priest-in-charge of the Church of Our Saviour, Milford, New Hampshire and the Church of the Transfiguration, Wilton, N. H., celebrated the 25th an-

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niversary of his ordination to the priesthood on November 24-25. On the 24th Bishop Dallas of the diocese gave an address in the Church of Our Saviour and dedicated a carved font cover given by the congregation in gratitude for Mr. Piper's ministry.

* * *

Dean Welles Resigns From Albany Cathedral

Dean Edward R. Welles, of the Cathedral of All Saints, Albany, New York, presented his resignation to the Chapter on November 27, effective January 15, 1940. Dean Welles has accepted a call to become rector of Christ Church, Alexandria, Virginia. He has served as dean for somewhat more than three years and the Cathedral Chapter accepted his resignation with deep regret.

* * *

Retired Alaskan Missionary Dies

The Rev. John W. Chapman, for forty-three years a missionary at Anvik, Alaska, died in his sleep on November 27 at his home in New York. He was eighty-one years old. Mr. Chapman helped found the first Alaskan Episcopal mission in 1887, and continued his work in Alaska until his retirement in 1930 at the age of 72, leaving his son, the Rev. Henry H. Chapman, as his successor at Anvik. During his stay in Alaska, Mr. Chapman became interested in the primitive culture of the natives of the lower Yukon River and made collections of their folk lore tales, songs, pottery, etc. He was considered one of the foremost authorities on the culture of the Alaskan natives and some of his records and collections are now held in the Museum of Natural History in New York.

* * *

Jews Do Not Control the News

The statement is often made that Jews control the press of the United States. The Rev. Samuel McCrea Cavert, executive secretary of the Federal Council of Churches, issued a statement last week pointing out that on the board of the Associated Press, that supplies news to 1300 newspapers, there is not a single Jew and that the same is true of the United Press. There are 916 daily papers in cities of over 15,000 population and but 33 of them are owned by Jews.

* * *

North Carolina Plans Fourth Annual Convocation

The Fourth Annual Convocation of Churches of North Carolina will be held in Greensboro on January 16-18 with an internationally known list of leaders. The purpose of the convocation is to promote fellowship and

mutual understanding among Christians and to serve as a medium of interchurch advice and counsel to further Christian efforts in the state. The theme of this year's meeting is "The Witness of the Church in a Perilous World."

* * *

World Sunday School Convention Is Off

The world's Sunday School convention which was to be held in Durban, South Africa, next year, has been cancelled. The reason—you guess.

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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.

Thursdays: Holy Communion, 12:30.
Holy Days: Holy Communion, 11:45 A.M.

The Heavenly Rest, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 p.m.

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

The Incarnation

Madison Avenue and 35th Street

The Rev. John Gass D.D., Rector

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

WORKBOOKS THAT SHOULD BE USED IN YOUR SCHOOL

(Continued from page 8)

better than a later hour, and its value has been urged by those who have felt the influence of the Liturgical Movement. . . . But at a 9 a.m. service time does not allow for more than a brief talk, so that a new technique in sermons is demanded. The conditions of its delivery demand that there shall be no time wasted in leading up to the subject, hence all elaborate introductions must be eschewed."

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

Lattitown, 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.

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HARRY EMERSON FOSDICK

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SAMUEL CAVERT

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