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CLERGY NOTES

BOYCE, JAMES C., was instituted as rector of Christ Church, Pittsburgh, on October 19; Bishop Mann officiated at a special service.

CARSON, THOMAS HILL, archdeacon of the diocese of Pittsburgh, will become rector of Christ Church, Greensburg, Pa., on November 30. His new address: 444 N. Main St., Greensburg.

CRAIGHILL, FRANCIS HOPKINSON, rector of the Good Shepherd, Rocky Mount, N. C., where he had served for twenty years, died suddenly on October 14 at a clericus meeting in Raleigh.

CULLENEY, GEORGE WILLIAM, a graduate last June of the Berkeley Divinity School, has received charge of St. Peter's Mission, Conway, Arkansas.

DERR, MORRIS W., was mistakenly reported on October 16 to have become rector of St. James', Titusville, Pa. His new post is the rectorship of St. Titus', Philadelphia, Pa. He was formerly student councillor at Bucknell University and vicar of St. Andrew's, Lewisburg, Pa.

DE WITT, ROBERT L., for the past year assistant at Christ Church, Cranbrook, Bloomfield Hills, Mich., was ordained priest by Bishop Creighton on October 12.

DUNTON, LESLIE DE VORE, deacon in charge of Calvary, Seaside, St. Ann's, Gearhart, and Emmanuel, Vesper, Oregon, was ordained priest by Bishop Dagwell on September 19.

FRITSCHER, JEROME L., has become vicar of St. Paul's Mission, Port Townsend, Washington. His address: Box 103, Port Townsend.

GREENE, ROBERT LOVELAND, deacon in charge of St. Andrew's, Portland, Ore., was ordained priest by Bishop Dagwell on September 19.

HAMMOND, PHILIP K., retired priest of the diocese of Oregon, died on September 11.

HOGARTH, ROBERT M., rector of St. Mary's, Laguna Beach, Calif., has been granted a six months' leave of absence; he will spend it at Palm Springs, Calif. His parish will be supplied by the Rev. C. Fletcher Howe, formerly of China and Hawaii.

LANKFORD, WILLIAM HARRISON, deacon in charge of St. Alban's, Tillamook, Ore., was ordained priest by Bishop Dagwell on September 19.

PURDY, GUY HARTE, archdeacon of Albany from 1929 until last May, died on October 18 after a year's illness.

SMITH, OLIVER DOW, has become vicar of St. Paul's Mission, Mount Vernon, and Christ Church Mission, Anacortes, in the state of Washington. His address: 123 South 10th St., Mount Vernon, Wash.

STRAW, CHARLES C. S., voluntary priest and lawyer of Trenton, N. J., died suddenly on October 16.

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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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WAR AND WORLD CHRISTIANITY

By

SAMUEL McCREA CAVERT

Executive Secretary, Federal Council of Churches

THE war puts ecumenical Christianity in a painful dilemma. We are faced, on the one hand, by the obvious fact that war threatens the disruption of the Christian world-community just at the time when Christians in different nations were becoming conscious of their unity. The first impulse of ecumenically-minded Christians, therefore, is to recoil from participation in or support of war. But, on the other hand, it becomes more and more clear that momentous consequences for ecumenical Christianity are at stake in the outcome of the struggle. In the face of such consequences no one who is concerned for the ecumenical Church can afford to be neutral in the war or isolate himself from its issues.

Let us examine, as objectively as we can, the dilemma which confronts American Christianity as it tries to be ecumenical at this hour. If we should permit a Nazi triumph to take place as a result of our failure to resist the consolidation and extension of the Nazi power, there would in all probability be a European situation—probably a much wider than European situation—in which the organized churches would be forcibly prevented from functioning as an ecumenical society. What the “new order in Europe” and in Africa—perhaps in Asia—would be like under the domination of Nazi policies, we do not know, but all the evidence indicates that it would be an order from which freedom would have vanished. In such an order the totalitarian state would allow no liberty for the Church to proclaim its own Gospel according to its own understanding of the meaning of that Gospel for society. What the Church might preach and teach would be determined not by the Word of God but by the word of the dictator. The Church would be a Church in chains, the slave of the nationalist state.

Not only freedom of public Christian witness

but also freedom of missionary effort would probably be lost. The idea of a “master race” is so central in the whole Nazi philosophy that the Christian impulse to treat other peoples as equals before God and to bring them into a common fellowship in Christ would not be tolerated. What might be expected to happen to Christian missions is bluntly indicated in the following quotation which appeared a few months ago in an article in the *Schwarze Korps*, the official organ of the highly influential Hitler elite guards: “The Negro must remain what he is and not be spoiled by Christian missions. As he is, he is in his own way perfect, as perfect as every natural creation with which men have not interfered. Christian missions mean a survival of the inferior and the degenerate . . . Christianity with its theory of equality and redemption is a hindrance to the sovereignty of the white man. . . . There is, therefore, no further place for missionary societies in the German colonial empire. Missions are institutions which have outlived themselves and must be replaced by something else.”

Reflecting on the consequences of the “new order” for Christian evangelism and Christian missions, it seems to many Americans that it is their duty, as Christian citizens, to support whatever political policies may be necessary to prevent a Nazi triumph in the world. Granted that an allied victory would not in itself guarantee any solution of the ethical problems of civilization, they at least insist that it would provide an opportunity for solving these problems—an opportunity of which we should in all probability be robbed by a Nazi victory.

YET we must be on guard against allowing the Church to become preoccupied with the conduct of the war. We must, at all costs, maintain

a clear distinction between the function of the national state and the function of the ecumenical Church. If a war needs to be won, Christians as citizens cannot escape their share of responsibility. But the Church has a distinctive function of its own—a function which, in the long run, is of more importance than any political issue. Its function is to preserve the ideal of a Christian world-community and the reality of the Christian ecumenical fellowship, without which no world order of justice and peace will ever be possible. A time when the nations are at war is the very time when it is most necessary to guard this treasure committed to the Church. For unless the ecumenical vision and the ecumenical spirit can be maintained the only foundation for the future unity of the world crumbles away.

So although as Christian citizens we support the state in its prosecution of the war, and do so in all good conscience, we shall see the task of the Church, as a corporate society, as lying in a different realm. We shall want it, in war-time as in every other time, to be true to its own distinctive genius as an ecumenical fellowship. We shall want the Church to be something greater than an instrument of any national policy. We shall want the house of worship to have a different atmosphere than that of Parliament or Congress. We shall always be sensitively aware that the Church is not made up of Americans or Canadians alone but that at the altar with us there are unseen worshippers of every land—including German and Italian and Japanese worshippers—who in spite of different political allegiances are one with us in the ecumenical Church and praying for its fuller manifestation in the world.

Of course the question arises whether we are not creating an impossible dichotomy for the Christian when we thus try to distinguish between his function as citizen and his function as churchman. How, it will be asked, can we as Christians participate in the war and yet expect the Church to keep out of the war? The answer, I think, lies in a clear discernment of the difference between the state and the Church—of both of which we are members. We must make earnest with the Oxford watchword, "Let the Church be the Church"—not the government, not a political party, not a merely national organization, but the Church. The Church must not be deflected from its own distinctive and unchanging function of being an ecumenical fellowship and thereby of developing the new international *ethos* which alone can provide the moral and spiritual basis of a true world order.

If the ecumenical spirit and outlook can be preserved in the Church, then in every country

there will be at least a saving remnant of ecumenically-minded Christians who will feel themselves, in spite of all political differences, deeply bound to other Christians in every other nation. Then whatever happens in the political realm, there will still be a community, transcending the nation, which will be the nucleus of a world-order-yet-to-be because it knows that the will-to-fellowship, and not the will-to-power, is the eternal purpose which God has purposed in Jesus Christ our Lord.

Talking It Over

By

WILLIAM B. SPOFFORD

THAT WE ARE not presenting a news story on the meeting of the second province in this issue is not because we haven't the story. We were there and have a pocket full of notes, but we'd rather hold off until next week when the first issue of the "new" WITNESS appears. There were a lot of good speeches made at Asbury Park during the two days of the synod, October 21-22, and wholesome fellowship too during the two sunny days on the Atlantic seaboard. Still the old question bobs up again . . . what are provincial synods for besides talk and fellowship? And the answer, I guess, is nothing, which is rather too bad when one looks over the large number of outstanding Church men and women that attend the sessions. Bishop Parsons of California, a number of years ago, as the head of a joint committee to study the provincial system, tried very hard to make something of the provinces. As I recall the report the contention was that certain tasks might better be delegated to the provinces rather than centralized in New York. For instance, problems of social service, religious education and even missionary work are very different in different sections of the country and therefore could be dealt with more effectively by those with a first-hand knowledge of them. But the report got nowhere. Now if you will turn to the journal of the last General Convention you will find but one reference to the Provinces in the entire 687 pages of the book—that the House of Deputies voted to have a joint commission to study the provincial system but that the House of Bishops failed to concur. That ended the matter, at least for the time being. The result is that a lot of important people in the Church just don't take synods seriously—at Ashbury Park, for example, a number of diocesan bishops were conspicuous by their absence even though the

place of meeting was but a little over an hour from their offices. However it was fun for those who did attend, and they were rewarded by tip-top speeches and a lot of fresh air and sunshine. We'll tell you more about it next week.

MEANWHILE, just a word about next week's WITNESS. The format will be new, the type-face will be new, there will be twenty pages instead of sixteen, and, most important of all, the new editorial board will be in command. The paper is being published for the Church Publishing Association, which is a non-profit membership corporation with Mr. Samuel Thorne the president and Mr. Walter Kidde the vice-president. All readers are invited to membership which gives you a voice and a vote in the business and editorial affairs of the paper. A note to 135 Liberty Street, New York, will bring you the details. The subscription price, commencing with the next issue, is to be \$3 a year. It is going to be, we are convinced, not only a bigger paper but a better one . . . *the* bargain in the field of Episcopal Church journalism. It is going to be necessary for us to collect this \$3 from subscribers to pay increased bills. At the same time we do not want any of our old readers to drop out because of this increase, so when you receive your renewal notice please let us hear from you if your pocket-book won't stand it.

THEN TOO we are anxious to introduce the paper to a lot of new people, and we are plugging away at this in various ways. But you can all help. There are three plans presented to the clergy: first, the Bundle Plan whereby we send ten or more copies each week for sale at church. They are to be *sold* (not given away please) at 10c a copy. We will bill quarterly at 5c a copy. Second, if you prefer, we will mail copies directly to the homes of parishioners, billing quarterly at the bundle rate. Third, we will enter trial subscriptions for ten or more people for a period of six months for one dollar each. As for the laity, you can help by sending in trial subscriptions for friends, or if you are unable to do that, then send us names and addresses of people you think might be interested and we will send sample copies. Also we are very anxious to send army and navy chaplains a Bundle each week and hope many of the laity will wish to take the responsibility for this (ten copies for camp reading rooms cost 50c a week, payable quarterly). Finally, public libraries—three dollars will put THE WITNESS in the magazine rack every week for a year. Thanks for all your help. We're out to do the best job possible, growing and improving as we go along.

The Road

By

BISHOP JOHNSON

IF A DEAF man were to say that he had no use for music, or a blind man were to say that he had no use for art, that would not affect your attendance at the opera or your visit to an art gallery. To appreciate these things one must have the capacity to enjoy them. He has the witness in himself and needs no argument to convince him of their value. A man who seeks the kingdom of God and His righteousness is responding to a desire within him. Like as the hart desireth the water brooks and seeks to quench his thirst, not because someone has demonstrated the need, but because he is following an instinct emplant in him. In a similar way man has an urge for religion.

Some men say that they will not drink of the water until some one has demonstrated the necessity of doing so. Biologists tell us that man is an animal plus certain powers of abstract thought which we call reason. As an animal he is a creature of instincts and emotions, as well as of certain intellectual equipments. He is prompted by his instincts to seek food as well as the true, the beautiful, and the good. It was man's instinct that caused the primitive student to seek knowledge. Some one did not prove to him that science was a desirable quest. He followed an instinctive passion to seek more than had been discovered. He walked by faith and not by sight to discover "the substance of things hoped for and the evidence of things not seen." First he gratified a hunger, then he satisfied his search, and finally he satisfied his judgment.

The same process maintains in religion. So many people put the cart before the horse when they seek an approach to religion. They will not drink of the brook unless some one proves to them that the search for righteousness is a desirable pursuit. "Prove to me that the road leads to a definite goal and then I will follow it." If the primitive student had demanded that he be shown the end of the road before he began his journey, he would never have uncovered the treasures that were hidden from his eyes. The fact that the Creator has given a hunger, justifies us in believing that there is bread to satisfy that hunger. He that believeth in the true and the beautiful and the good may use his intellect to confirm him in his pursuit but logic cannot originate the process. One does not begin by proving that God is good but discovers it as he pursues his quest.

LIKE the lover of music he enjoys the opera because he has the witness in himself. He can-

not be judged by the man who has no ear for music. By the same token one follows his religious instinct. Then he trains his emotions, and finally his reason confirms the process. One may not begin by proving that there is a God, but if he follows the trail he will discover that there is and that He is good. Life is like a road which to many is just a road, but in reality it is a variable drama. To the hobo it is just a road, but to the artist it is a picture; to the botanist it is a garden; to the lover of mankind it is a fraternity. So in life we are given merely the road and we transform it into something else. It may be full of beauty and of fellowship, or it may be just an ugly path. What we see depends upon what there is within us. Today the road is full of enemies of peace due to the fact that men have denied that God is good and that Christ is the only one who can make the road a path of pleasantness and a way of peace and good will. We receive from the road that which we bring to it, and we reach the end of the road only as we travel on it.

*"Keep thou my feet!
I do not ask to see
The distant scene; one
Step enough for me.
So long thy power hath blest me,
Sure it still
Will lead me on
O'er moor and fen, o'er crag and
Torrent till, the night is gone."*

The Time and Place

A CLERGYMAN certainly should be a Christian, he should stand ready to help those in trouble by his sympathy, understanding service, or in any other way. Does that mean he should do whatever some Undertaker (Mortician to you) wants him to do? Does that mean he should cancel any engagement he may have, or any plans of his own, in order to officiate at the marriage of "the attractive young daughter of Mr. and Mrs. So-and-So", who forgot to advise him of the date and time of her wedding because she was deluged with showers or something? Does that mean that when people, who have not taken the trouble to consult him, want something, he should drop everything else and answer their call? Because he is the servant of the people, should he also allow any and every one to make his engagements? When he is put in the position of apparently failing to keep an engagement, (which he never made but which was publicly announced) should he quietly ignore the affront?

Yes, dear reader, you have guessed it. I just

read in the paper that at three o'clock tomorrow I will officiate at the funeral of a gentleman who was a member of everything under the sun—though I did not know him. No member of the family has called me; and no one else has consulted me as to this service. I am reasonably sure some one will be before tomorrow afternoon, but I had other plans for tomorrow. If I say I cannot take the service, I will hear echoes of my refusal in a derogatory tone. If I agree, I must upset the plans of several other people. The people who are responsible for the discourtesy involved are more or less indifferent, because they usually get away with it. If I decline I cannot make any explanation to several hundred people who saw the newspaper announcement and naturally conclude I did not keep my engagement. I am usually forced to keep such appointments without having any thing to say about them.

Some will think perhaps the Poor Parson is simply the victim of an exceptional situation and in taking notice of it, is "making a mountain out of a mole hill". No, it is all too common, and if the truth were known, is invariably caused by certain false conceptions of the Clergyman's job. Many people, without thinking believe:—

Clergymen have nothing to do except on Sunday.

That Church is "their" Church and the Clergyman a part of it.

That their problem is more important than any other in the world . . . or

That they can pay for whatever service they want and consideration for others is unnecessary. This is not personal, it annoys me only because I feel that one who places the proper emphasis and importance on the Church and Her Service should not commit the blunder. Unless I can teach that value more definitely I suppose I must continue to be sorry for myself and remain a

—POOR PARSON.

Let's Know

By

BISHOP WILSON

EDERSHEIM

THE ghastly reprisals go on among the conquered people of Europe. Bitter resentment smoulders in these suffering nations and occasionally bursts forth against the conquerors. Then the stage is set for more atrocities against the Jews. Recently there have even been some echoes of anti-semitism in our own country. It is good for us to remember what we Christians owe to some of our Jewish brethren.

For example, think of that great scholar Alfred Edersheim. He was born of Jewish parents in Vienna in 1825. A large part of his early education was received in a school attached to a Viennese synagogue. Later he attended the University of Vienna but never finished his course because of financial reverses in the family. He went to Pesth to teach languages and there, curiously enough, came under the influence of John Duncan, a Scotch Presbyterian chaplain who had accompanied a crew of Scotch workmen engaged in constructing a bridge over the Danube river. Edersheim was converted to Christianity. He went to Edinburgh to study Christian theology and later continued his studies at the University of Berlin. He was ordained to the Presbyterian ministry in 1846.

For a time he worked as a missionary among the Jews in Rumania. Then he returned to Scotland to preach at a church in Aberdeen. In 1872 he was obliged to give up his pastoral work because of bad health and retired for four years to Bournemouth, in England. However, his pilgrimage was not yet over. His convictions carried him into the Church of England. As he later expressed it—"I have passed from the Scotch to the English Church and have not for one moment regretted the change. The *changing* was, and is, most unpleasant, but not the *change*; that has placed me where all my sympathies find most ample scope". For the second time he surrendered his work and his income for his convictions.

In 1875 he was ordained to the priesthood in the Church of England. For a few years he served as a parish priest but Oxford recognized his ripe scholarship and in 1882 he was called as select preacher at the University and lecturer in subjects pertaining to the Holy Scriptures and the history of his Jewish race. There he remained until his death in 1889.

Edersheim wrote a number of books, all of very high quality. But the one which gained him chief renown was the "Life and Times of Jesus the Messiah". It is still an authoritative reference book for students of our Lord's life and teaching and of the conditions of His day. You Churchmen who sit in the pews and listen to sermons owe a debt to Dr. Edersheim which has probably never been called to your attention. For there are few preachers today who have not profited directly or indirectly in their preaching of the Gospel by that book written by the converted Jew.

If you could have asked Dr. Edersheim, he would have told you—"No, I never gave up my

Jewish religion, I simply completed it. I kept everything I had as a Jew and found it fulfilled in Jesus Christ the Messiah". And he was a better Christian than most of us.

Monotony

Hour after hour, mile after mile, grasping the wheel, watching the road, until monotony brings deadly weariness and you shout and sing to keep awake. Turn in to the side of the road, my Brother, relax and take a nap. It is the surest way to save a crash. Day after day, the treadmill, year after year, the eternal grind, until your very soul is smothered and you seek by drink or dalliance to keep yourself a man. Relax, my Brother. Down on your knees and say a prayer. It is the only way to save a crash.

—THE CHURCHMOUSE.

Hymns We Love

THE foreign missionary secretary of the Methodist Episcopal Church looked out from his office on lower Broadway across the teeming crowds of race and clan that constitute lower Manhattan. And Frank Mason North, a strong and winsome proclaimer of social Christianity, saw in the confusion of the city the claim and call of Christ for social concern. These words have become almost the official song of all who give their lives to following the Master of those who toil and suffer.

*Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.*

—CHARLES GRANVILLE HAMILTON.

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CHURCH HOSPITAL OF LOS ANGELES FILLS GREAT NEED

"The provisions of religion are necessary in a hospital not only because people are sick and dying, but in order that they may recover and live." These words from a report to the diocese on the Hospital of the Good Samaritan in Los Angeles might be its motto. The Good Samaritan provides the best up-to-date technical facilities for the care of the sick; but it recognizes also that religion is a necessary part of healing.

The Hospital of the Good Samaritan has grown from a little cottage hospital started by Sister Mary of the Order of the Good Shepherd fifty-five years ago. In 1887 Sister Mary's hospital was taken over at her request by St. Paul's Church, then a flourishing young parish, and given the name St. Paul's Hospital and Home for Invalids. When the diocese of Los Angeles was formed in 1895, it adopted the hospital as a diocesan institution, giving it its present name. For a long time the only institution of the diocese, the Hospital of the Good Samaritan had a large place in the interests of Bishop Johnson, the first bishop, who was a remarkably far-seeing executive. It had no productive endowments, but wise management and careful real estate investments enabled it to keep pace with the phenomenal growth of Los Angeles. Today it is one of the largest and best-known hospitals in the west. Associated with it are the Bishop Johnson College of Nursing, established in 1896, and the Good Hope Hospital Association, which maintains a clinic for people of moderate means who are able to pay only a part of their expenses.

The purpose of the Good Samaritan is fourfold. Primarily, it exists to provide scientific care for the sick. A \$1,500,000 ten-story building completed in 1927 has four hundred beds and every appliance required by modern medicine. A staff of two hundred and fifty physicians and surgeons is carefully selected each year by the hospital's executive committee. Every doctor who applies for membership specifies a department in which he wishes to work—for example, internal medicine, obstetrics, general surgery, or ear, nose and throat; he must confine his work to his chosen field. The hospital's policy is to encourage specialization and to cooperate in every way with efforts of leading doctors to raise the standards of their profession.

A second purpose of the hospital is to offer free or partially free treatment for patients who cannot afford the usual rates. The scope of this charity depends upon gifts for it. A



VIEW OF HOSPITAL AND CHAPEL

small amount of free work can be financed by profits from paying patients, but this is a meagre source of supply. The hospital has endowments for charitable work amounting to \$237,250, but the amount given in free service each year far exceeds the income from this fund. For example in 1940 the total amount received from this endowment and from gifts for charity was \$7,463, whereas the amount charged off by the hospital for free work was \$37,210, in addition to \$38,206 given by the various laboratories, X-ray, clinical, and electro-cardiographic.

In the third place, the hospital concerns itself with the training of nurses. The standards of the Bishop Johnson College of Nursing are high: an applicant must have satisfied the requirements of the University of California or some other recognized college or university, and must have received a junior certificate including one year of pre-nursing work. These stiff requirements, more exacting than those of the state bureau of registration, attract able young women who wish to excel in the profession of nursing and particularly those who wish to fit themselves for special

fields of nursing, such as public health nursing, nursing education.

Finally, the hospital emphasizes religion. At the heart of the building, entered from the main lobby, is a beautiful chapel, built in memory of the Rev. Henderson Judd, the hospital's first chaplain. It is always open for rest and prayer, and services are held regularly for nurses, patients, and visitors. The chaplain and his assistants visit patients and administer Holy Communion at the bedside. The hospital considers spiritual qualities in selecting its nurses.

In accordance with the ancient traditions of the Church and with the most modern experience in the treatment of disease, the Good Samaritan considers religion constructive and curative, and not merely consolatory. The secretary's report referred to above describes the hospital's religious work as follows: "In an institution through whose doors 10,000 sick people pass in one year, the opportunities for service are unlimited and overwhelming. . . . There is coming into view a new interpretation of the work of the hospital chaplain. This arises on the one hand from the

(Continued on page 15)

**NEWS NOTES OF
THE CHURCH IN
BRIEF PARAGRAPHS**

The proper ways to safeguard funds of churches and benevolent institutions were described by Spencer Ervin, vice-president of the executive council of the diocese of Pennsylvania at a conference on financial and fiduciary matters held in New York on October 24 by the Federal Council of Churches. Mr. Ervin maintained that charitable organizations should protect their finances as efficiently as businesses do. To this end financial reports at reasonable intervals, standard books of accounts, audits, and investment supervision and counsel are essential. Mr. Ervin discussed these points in detail. Those who have to administer church or charitable funds will find his practical remarks helpful: "It is important to provide what accountants call internal control. Do not ask or allow one person to receive or count currency. Require always two persons as receivers and counters and when they hand the currency to a third, or to one of themselves, for deposit, let a receipt be given by the person charged with making the deposit and file the receipt to be checked later against the bank record of deposits. . . . It is still too often true that negotiable securities are kept in safe-deposit boxes to which one person has sole unsupervised access. He may steal them or lose them. Even double access is not safe, and it is inconvenient for two people to give their time when the box must be opened, but there are other ways. One is to bond the sole custodian to the approximate market value of the securities. This is expensive. A better course is to deposit the securities and papers with a bank, trust company, or other responsible financial institution, under an agency agreement or trust. A third course is to put the securities in trust, but in that case it will still be necessary to provide for the custody of papers other than securities. . . . For the protection of savings accounts and drawing accounts, counter-signatures have some value, but the only real protection is a fidelity bond. No one should be above being bonded. The man who is insulted by being bonded can nearly always be replaced. Don't give in to him." A satisfactory financial statement, Mr. Ervin said, should show: "assets and liabilities; condition of permanent funds; current additions to permanent funds; capital expenditures; current receipts; current expenditures." He urged that "current additions to capital funds be shown in order that new trusts may be properly recorded and gifts applied to the uses intended by the donors," that "state-



GRADUATE NURSES
At the Good Samaritan

ments of current receipts and expenditures follow a consistent form so that comparison with other years is possible," and that "statements or reports be given adequate publicity and distribution." He declared that audits by a certified public accountant are absolutely essential. "The old-fashioned audit in which two members of the organization are appointed to examine the treasurer's account is not an audit at all." He advised a periodical review of investments by competent people, and recommended handing such funds over to a bank or trust company under an agency agreement requiring the bank to give advice on investments, with a committee to consult the bank and make final decisions. In concluding Mr. Ervin warned that legal action could be taken against stubborn custodians. "The funds of benevolent institutions are not the property of the managers. Permanent funds

ATTENTION PLEASE

THE first issue of the "new" WITNESS will appear next week. It is to be published for the Church Publishing Association which is again announced on the eleventh page of this issue. Readers are invited to become members, which gives them both voice and vote in the affairs of the publication. We also will appreciate it if readers will read the suggestion in "Talking It Over" this week and will act on one or more of the suggestions if it is at all possible to do so.

represent the charity of past generations; current givings are the charity of today. It is pure self-conceit for managers to act as though they had some proprietary right to do as they please with these funds, to the neglect of ordinary precautions."

**ZeBarney Phillips Called
to Be Washington Dean**

ZeBarney Phillips, rector of the Epiphany, Washington, D.C., has been elected Dean of the Washington Cathedral, to succeed Bishop Noble Powell of Maryland.

**Noted Britisher
Visits America**

Professor R. H. Tawney of the London School of Economics and a distinguished Churchman arrived in the United States last week for a series of lectures under the auspices of the British Bureau of Information. He will be a leader at the conference on Malvern to be held at the College of Preachers late in November.

**Bishop Manning Honored
by Russian Church**

Bishop Manning of New York was honored on Sunday evening, October 26, at a service at the Russian Orthodox Cathedral. The occasion marked the fiftieth anniversary of his ordination to the priesthood and the twentieth of his consecration as bishop.

**Jacques Maritain Lectures
at Kenyon College**

Jacques Maritain, French Catholic writer, lectures at Kenyon College on November 2 on "Poetic Knowledge." It is one of the events of the ten-day dedication of the new speech building at Kenyon.

**Leading Churchmen Call
for Aid to Russia**

Among the more than one thousand prominent American protestants who recently appealed to President Roosevelt for all-out aid to Russia and asserted that Communist infiltration in the United States had been exaggerated were the following Episcopalian: Bishop Manning of New York, Bishop Hobson of Southern Ohio, Bishop Conkling of Chicago, Bishop Kemerer of Duluth, Bishop Oldham of Albany, Bishop McElwain of Minnesota, Bishop Jenkins of Nevada, Bishop Daniels of Montana, Suffragan-Bishop Gooden of Los Angeles, Bishop Porter of Sacramento, Dean Joseph Fletcher of the Cincinnati Graduate School of Applied Religion, Dean Foust of the Nativity Cathedral, Bethlehem, Pa., and President Herbert Davis of Smith College. The statement, which was issued shortly after Representative Martin Dies submitted to the Justice Department a long list of government employees alleged to be Communists or

Communist-sympathizers, read as follows: "We have been at fault in not ceaselessly opposing the lie with the truth; that by the wildest exaggeration not more than one-tenth of one per cent of our people are Communist, that not one member of any branch of our government is Communist, that anti-Semitism is the most hideous of spiritual leprosia, the spore of which is spread by men who have abandoned their humanity, that through it the Jew becomes the scapegoat for apostate Christians' betrayal of their own Christhood. . . . We join our petition with those of the English Church and the Russian Orthodox Church for the people of Russia, the Red Army, and the Soviet leaders. We believe with you that if Hitler can be stopped in Russia a great victory will have been achieved for the western democracies, for the Chinese, and for ourselves."

* * *

Seattle Relief Drive Stresses Aid for China

Bishop S. Arthur Huston of Olympia (state of Washington) writes that "those of us here who are interested in China relief" got an allotment of \$30,000 for China written into this fall's Community Chest budget, which is now known as the "Greater Seattle Defense Chest." Churchman Wendell Willkie expressed his approval in a letter to Seattle's China Club: "I am very happy that the Seattle Community Fund has included United China Relief; I hope that the same thing occurs in many other places." Meanwhile the Chinese citizens of Seattle, the first group to meet its quota for the community fund, raised their money in a unique and effective way. An opera was given. Tickets were priced according to ability to pay, which was determined by a committee. Because there were no reserved seats Chinese newsboys in twenty-five cent seats sat between Chinese tycoons and socialites who had paid two hundred dollars for their tickets.

* * *

Trenton Voluntary Priest Dies

The Rev. Charles C. S. Straw of the diocese of New Jersey died of heart failure on October 16 at the age of forty-nine. Mr. Straw was a voluntary priest, having been ordained by Bishop Matthews in 1936. He continued his profession as assistant general solicitor for the Public Service Corporation of New Jersey. He served the diocese in several different missions and parishes, and in every case was able to transform a struggling and defeated congregation into a happy and progressive fellowship. At the same time his business and legal knowledge were in constant demand by the Church; he served on the cathedral foundation, the field department, the

committee on constitution and canons, and on a special committee for defining the legal status of the diocese.

* * *

Archdeacon Purdy of Albany Dies

The Rev. Guy Hart Purdy, archdeacon of Albany since 1929, died at his home on October 18 following a year's illness. During his ministry, which began in 1897, he was in charge of the Church of the Epiphany, Trumansburg, N. Y., the Church of the Holy Cross, Warrensburg, N. Y. and the Troy deanery. He served as chaplain of the Church Mission of Help, chairman of the Albany Board of Missions, and on the diocesan council in the work of evangelism, field work, Christian social relations, and religious education.

* * *

Prayers Asked for Norwegians

The Presiding Bishop has heartily approved a request by the Rev. B. Overland, chaplain of the Royal Norwegian Air Force, stationed at Toronto, that the Church offer special prayers on November 9, the first anniversary of the establishment of the air force training center in Canada, for "the Royal Norwegian Air Force, the Army, the Navy, the Merchant Marine, and all Norwegians in their occupied homeland." At a Church Parade on November 9, at St. John's Garrison Church in Toronto, a memorial service will be held in honor of Norwegian aviators who have lost their lives in service during the past year.

* * *

Harrisburg Laymen Prepare for Every Member Canvass

Laymen's conferences to prepare for the Every Member Canvass have been held in each of the four archdeaconries of the diocese of Harrisburg by the department of field operations and missions. They met at St. James' Church, Mansfield, Pa., October 13; at Trinity, Williamsport, October 14; at St. Paul's, Harrisburg, October 15; and at St. Luke's, Altoona, October 16. The speakers were John Hartman, member of the diocesan executive council and deputy to General Convention, the Rev. Moulton Thomas, and Ronald Jardine, chairman and vice-chairman respectively of the field work department.

* * *

Sewanee Synod to Meet November 4-6

The eighteenth synod of the province of Sewanee will meet in Charleston, South Carolina, November 4-6 at St. Michael's Church. The Woman's Auxiliary of the province will meet at the same time in St. Philip's Church. At the opening service, the evening of November 4,

the Presiding Bishop will address both groups. Bishop Sherrill of Massachusetts, chairman of the National Council's army and navy commission, will speak at a joint session on November 5. At the provincial dinner on that evening Bishop-Coadjutor Dandridge of Tennessee and Alexander Guerry, vice-chancellor of the University of the South, will speak. A joint session on the closing day will hear provincial members of the national youth commission discuss the united movement of the church's youth; this will be followed by an address by the Rev. Francis Cox, chancellor of St. John's, Shanghai. The meetings of the synod will be presided over by Bishop Juhan of Florida, president of the province; Mrs. Frederick Ramsay of Knoxville, Tenn., president of the Auxiliary, will preside at its meetings.

* * *

Church for Deaf Dedicated

Bishop Tucker of Ohio recently dedicated the former sanctuary of St. Mark's, Cleveland, as a place of worship for St. Agnes' Church for the deaf. The Rev. H. A. L. Grindon serves as rector of the parish, which ministers to nearly four hundred persons. Sermons are given in sign language. St. Mark's moved to a new building several months ago.

* * *

Bronx Church Marks Double Anniversary

St. Mary's Church, Mott Haven, New York, celebrated two anniversaries on Sunday, October 26: the completion of twenty years' service as rector by the Rev. Frank R. Jones last August, and the fortieth anniversary in December of his ordination as priest. Bishop Manning of New York preached at the eleven o'clock service.

* * *

L. H. Morehouse Elected to Religious Education Board

Linden H. Morehouse, president of Morehouse-Gorham Inc., was elected to the board of religious education of the diocese of New York at the board's fall meeting. Mr. Morehouse succeeds Professor Hoxie Fairchild of Hunter College, whose academic duties forced him to resign. The Rev. Albert H. Frost, rector of St. John's, Staten Island, has also become a member of the board, on the appointment of Bishop Manning.

* * *

Golden Anniversary for Pittsburgh Church

The fiftieth anniversary of the present church building of the parish of the Good Shepherd, Pittsburgh, which is more than seventy years old, was celebrated on October 12 and 13. At a service on Sunday, the twelfth, Bishop Mann of Pittsburgh preached and was celebrant at Holy Com-

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—Editors of THE WITNESS



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munion. That evening the bishop confirmed a class and Homer Flint, executive-secretary of the diocese preached. On the evening of the thirteenth there was a parish dinner at which the mortgage was burned and addresses were made by the bishop, the chancellor of the diocese, Hill Burgwin, who is also a vestryman of the parish, by local clergymen of other denominations, and by many old timers.

* * *

Paul Rusch Reports On Japan

Courtenay Barber, prominent Chicago layman, has sent us a letter from Paul Rusch which amplifies the story we ran on September 11 about Rusch's determination to continue his work in Japan. It describes the departure of Bishop Reifsnider and most of the American missionaries, and explains Rusch's decision to stay on: "I am convinced that I am doing the right thing." The departure of the Americans has not weakened St. Andrew's Brotherhood, he reports. "The whole lot of officers, leaders, and chapters are carrying on with more determination and with an inspiration that is far greater than last year." Rusch also reports encouragingly about the Church in Japan generally: "Eight of the ten dioceses now have or have ready for consecration native bishops. They are picking the best man. The other two dioceses will elect theirs within the year. As the world situation deepens there is a decided increase in church attendance. Here as anywhere else those who have discovered Christ know the comfort they can secure by worshipping Him. I have no fears for the Church and its future. It will stand." Further: "It was heartbreaking for the moment to have to cancel all camps—we got through the first one—then owing to transportation conditions it was suggested that all gatherings outside cities be dispensed with temporarily. However, practically every key leader has found his way to camp this year; they have come in family parties. Somehow it has worked out to our good and the banding together of our officers and leaders as nothing else could have done. Regular priests have fulfilled their offices there. Also last month the Koumin (national council of the Church) sent formal greetings to the Brotherhood, acknowledging it as an official agency of the Church, and asked that the status be followed hereafter. Since

our formation of the national organizations we have been unofficial, so this new thing means much to us."

* * *

Newest Oklahoma Church Consecrated

Bishop Thomas Casady of Oklahoma was consecrator and preacher at a special service consecrating Oklahoma's newest church, St. Mary's, Edmond, Oklahoma, on Sunday, October 19. Miss Elsie Hutton, president of the Woman's Auxiliary of the second province, represented the memorial committee of the New York Woman's Auxiliary, which donated money for the \$7000 edifice.

* * *

French Episcopalians Have New Church

Bishop Charles K. Gilbert of New York presided last week at the inauguration of a new building for the 253-year-old French Protestant Episcopal Church of Saint-Esprit in New York City. In his address, Bishop Gilbert said that Christians must help to realize God's purpose and design for "a world in which the cruelties of war will be done away and all men will be children of one Father." The congregation of 125 persons was welcomed by the rector, Rev. John A. F. Maynard, who read the service in French.

* * *

Christianity, Labor, and Management Discussed

In York, Pennsylvania, an open forum on "Christianity, Labor, and Management" was held last week at St. John's parish house as part of a church program to discuss the application of Christian principles to human relationships. Opening the meeting were talks on "Christianity"

by William S. Livengood, secretary of internal affairs of Pennsylvania, on "Labor" by Frank K. Beal, deputy secretary of labor and industry of Pennsylvania, and on "Management" by Beauchamp E. Smith, vice-president and general manager of S. Morgan Smith Company. General discussion followed. The moderator was the Hon. Harvey A. Gross, presiding judge of the Orphans' Court. One of the daily papers of York praised the forum in an editorial, commenting on the progressive spirit of the meeting.

* * *

Rector Criticizes Modern Religious Views

Rev. Samuel M. Shoemaker, rector of Calvary Church, New York, said in a sermon on October 19 that he felt "a deep and growing conviction that what passes amongst us in these days for Christianity is very thin stuff. The Church is not a society for ethical advancement, as many mod-

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ern Protestants think. Original Christianity, true Christianity for all time, is not a matter of man trying to live up to a moral code which he believes pleasing to God, but of man responding with his whole nature to the mercy and kindness of God."

* * *

St. Ann's Celebrates 100th Anniversary

St. Ann's Church in the Bronx, New York, celebrated last week the one hundredth anniversary of its founding. A week-long program began with a special Sunday service. The Rev. Frank R. Wilson, rector of St. James' Church of Hyde Park, New York, of which President Roosevelt is a member, preached. A pageant was given, depicting the early church and some of the founding fathers who are buried in the churchyard, including Gouverneur Morris, writer of the final draft of the Constitution, and Lewis Morris, a signer of the Declaration of Independence. Mr. Wilson said of them: "Those founding fathers kept the faith and left a building for those who came after them. With it they left the example of sacrifice and service for you to follow in their footsteps." Rev. Edward C. Russell, rector of St. Ann's, presided at a centennial dinner on October 21. Speakers were Newbold Morris, president of New York's city council, and James J. Lyons, borough president of the Bronx. Bishop William T. Manning of New York blessed a set of cathedral chimes in memory of Captain Lewis Morris, U.S.N., a descendant of the signer of the Declaration of Independence, at celebration on the 22nd featuring a cantata and a sermon by Rev. Harold G. Willis of St. Mark's Church, Orange, New Jersey. The centennial celebration ended on Sunday, October 26 with a sermon by Rev. Frederic S. Fleming, rector of Trinity Church, New York. Ogden Reid, editor of the New York Herald Tribune unveiled a tablet in memory of Richard March Hoe, inventor of the rotary printing press, who was a vestryman of St. Ann's for twenty years.

* * *

Rural Church Work Discussed At Convocation

At the Convocation of Nashville at Christ Church on October 22 the addresses included "The Challenge of Rural Work in America" by Rev. Clifford L. Samuelson, secretary for rural work, National Council; "The

Church's Program for the Soldiers at Tullahoma" by Rev. Peter M. Dennis, Rector of St. Barnabas, Tullahoma, and Sister Mary Magdalene's, Fayetteville, and "Methods in the Every Member Canvass," by Rev. Thomas N. Carruthers of Christ Church, who is also a contributing editor of THE WITNESS. Bishop James M. Maxon addressed the convocation; the convocation sermon was preached by Rev. Joseph L. Kellerman, rector of St. Paul's Church, Murfreesboro, and Church of the Redeemer, Shelbyville.

* * *

Prominent Seattle Layman Dies

Mr. Hervey B. Wilbur, prominent Seattle churchman, died suddenly the last week in September. He was a vestryman of Epiphany Parish, Seattle, for many years, and was responsible for the building of St. Peter's Japanese Mission in Seattle.

* * *

Vicar of All Hallows Church, London Will Speak in East

Rev. Michael Coleman, vicar of All Hallows, Barking-by-the-Tower, London, is speaking at Episcopal Churches throughout the east under the auspices of the British war relief. He has spent two days at Pittsfield, Mass., five days in Philadelphia, and will be at the Cathedral Church of St. John, Wilmington, Del. on Nov. 9. Mr. Coleman's church, which stands in a warehouse district of London, has been damaged by Nazi bombs. Ordinarily it is a center for the poor of the district and for noon-day congregations of office workers. All Hallows, the oldest parish church in London, dates from the time of

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William the Conqueror. It stands on the site of an early Christian chapel. In it the heart of Richard I is interred, and it was the scene of William Penn's baptism and John Quincy Adams' marriage. One stained glass window of the church was given by the diocese of Pennsylvania. Mr. Coleman has recently toured the middle west, speaking at Winona, Minn.; Madison, Wis.; Erie, Milwaukee, and Chicago.

* * *

China Missionary Speaks to Diocesan Auxiliary

Miss Gertrude Selzer, missionary from China, spoke on Church work in China at the semi-annual meeting of the diocesan Woman's Auxiliary at St. Ann's Church, Amsterdam, N. Y. this week.

* * *

St. Margaret's Church Dedicated At Margaretville, N. Y.

Bishop G. Ashtun Oldham of Albany recently dedicated the new St. Margaret's Church at Margaretville, N. Y. The church is one of the missions of St. James' Chapel at Lake Delaware under the Rev. Kenneth F. Arnold.

* * *

Florida Diocesan League Met At Camp Wingmann

The annual convention of the diocesan League of Men's Clubs and Laymen's conference in South Florida was held at Camp Wingmann, Avon Park, October 11th and 12th. Delegates came from Holy Cross, Miami; Christ Church, Bradenton; St. Andrew's, Tampa; St. John's, Tampa; House of Prayer, Tampa; All Saints', Lakeland; and St. Alban's Auburndale. The league project for 1941-42 is the organizing of clubs in every congregation in the diocese.

* * *

New Church in Savannah, Georgia

During the coming month the congregation of St. Michael and All Angels Church in Savannah, Ga., plans to dedicate a new church and parish house which are nearing completion. The church will be of colonial design with a one-hundred foot steeple. A stained glass memorial window bearing a rose cross upon a background of blue will be placed over the altar. The seating capacity of 250 will later be increased by the addition of a balcony, reminiscent of slave lofts in colonial churches, which will accommodate 250 more. The parish house includes a large assembly room for church school and a number of smaller class rooms adjoining. Provision is made for a small stage for religious drama, which will be a part of the school program. The architecture of the church follows precedents of early churches in the Carolina low country and old Virginia, with flagstones like those of Williamsburg's

Old Bruton Parish Church, and stained glass windows like those of the historic Church of the Cross, Bluffton, S. C.

* * *

Refugee Makes Good

The Church's committee on European refugees cites the case of Paul Hilton to illustrate the value of its work. Hilton, born in Vienna in 1923, came to this country with his parents and sister shortly after the outbreak of the war. The American committee for Christian refugees placed him at Pfeiffer Junior College in North Carolina, where he finished a half year of college work with excellent grades. He then won a partial

scholarship in the engineering school at North Carolina State College, and the Church's committee has aided him since September 1940. He finished his sophomore year with an excellent record, almost at the head of his class; he is a member of the swimming team, and is very popular. The committee has been able to locate a very good position for his father, who was a distinguished engineer and architect in Vienna.

* * *

Chaplain Cites High Army Morale

"All the stories of low morale in the army can't be true," declares Chaplain Kenneth Sowers, former rector of Holy Trinity, Greenpoint,

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New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer, 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer.

Chapel of the Intercession
Broadway at 155th
New York City

Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30; Service and Sermon at 11; Evening Service and Sermon, 8.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York
Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 11 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

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

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

St. James Church
Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion
9:30 A.M.—Church School
11 A.M.—Morning Service and Sermon
8 P.M.—Choral Evensong
H. C. Wed. 8 A.M.; Thur. 12 noon.

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

St. Thomas Church, New York

Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 a.m. and 4 p.m.
Daily Services: 8:30 a.m. Holy Communion; 12:10 p.m. Noonday Service (except Saturday)
Thursdays: 11 a.m. Holy Communion

Trinity Church
Broadway and Wall Street
New York

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

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

The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M. and 5:00 P.M.
Daily Services: 8:00 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services, 8:00, 9:30, 10:05, 11 a.m.; 4:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

Gethsemane, Minneapolis
4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

Emmanuel Memorial Church
(The Tourist's Church)

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L.I., now stationed at Fort Dix. He bases this conclusion upon a considerable correspondence with men who have been at Fort Dix and were later transferred to other camps or posts, men with whom he formerly worked, and who value his advice and friendship so that they write regularly. The letters speak joyfully of the good food and intelligent officers at their new posts. All of which is fine, if such satisfactions are what we mean by high morale. But, reading between the lines that Chaplain Sowers has made available to us, one cannot help wondering whether the good spirits reflected do not indirectly comment upon conditions at Fort Dix. For instance, one acting corporal now at Camp Croft, S.C., says: "After only half an hour here, I was convinced of my good fortune in being sent. In our company, and presumably throughout the rest of the camp, we are blessed with good, competent non-coms." Another soldier, now at Jefferson Barracks, Missouri, is also glad to get away from Fort Dix: "The food is better prepared, better and more abundant."

Minneapolis Priest Retires After Active Career

The Rev. Hanford L. Russell, associate rector of St. Mark's Church, Minneapolis, retired in September after an unusually active and useful career in the ministry. As a young man, Mr. Russell was fascinated by the stage. He studied at the American Academy of Dramatic Art, where his outstanding talent attracted the attention of the great David Belasco, who became his friend as well as his teacher. He was also befriended by Blanche Bates, Henry de Mille, and other luminaries of the theater. After two years at the academy, he got a job as a dramatic critic on the New York Morning World. He had always been deeply interested in the Church; but a meeting with Bishop Hare, the picturesque missionary to the Indians, fired his imagination, and he decided to become a lay-missionary. He took charge of a district centering in Trinity Church, Pierre, South Dakota, and extending one hundred and twenty miles eastward and the same distance westward. In addition to carrying on the work of the local parish, he founded five missions, all

of them self-supporting. Meanwhile he prepared himself for the ministry, and was ordained deacon in 1907 and priest in 1913. In 1916 he became rector of All Saints' Church, Minneapolis; at the same time he served as chaplain of St. Barnabas' Hospital. In 1917 his alma mater bestowed upon him the degree of Litt.D. In 1923 he became priest in charge of Trinity Chapel, Excelsior, Minn., but soon left to become the assistant of Phillips Osgood, who had become rector of St. Mark's. Mr. Osgood, who was interested in religious drama, saw in Mr. Russell just the combination of stage experience, missionary background, and pastoral enthusiasm which he wanted in an associate and especially for the program at Wells Memorial Settlement House which was sponsored by St. Mark's. Mr. Russell has served tirelessly in this position for eighteen years.

The R.A.F. in South Carolina

Work with R.A.F. cadets from England at the aviation school near Camden, S. C., provides a wide variety of jobs for the Rev. Maurice Clarke, rector of Grace Church, Camden.

"We usually have about 250 cadets here, and up to the present 83% of them have been communicants of the Church of England," Clarke says. "We have done a great deal of entertaining for these young men," he reports further. "We try to have a dance and reception for each class a week or two after its arrival from England. They meet nice girls of the Church and community as well as older Church members. In addition, many parishioners invite them for Sunday meals and sometimes for over the week-end. We are fixing up some rooms in our parish house for games. Some of the men, usually about ten, sing in our choir on Sundays, and nearly half our congregation during the last month or two has consisted of these young Englishmen."

Mr. Clarke tells of the boy who "came to me and said that he couldn't convince his girl in England that he was all right. Would I write her not to worry? I did so and received a charming letter in reply. Another boy who had played our organ the

preceding Sunday asked me to write to his vicar and say that the boy was keeping up his work on the organ, and occasionally playing at our services. I have done that. Still another boy wants me to write to his parents and assure them that the Bismarck had not sunk the ship that he was on."

In addition to his work with the R.A.F. men, Clarke serves a unit of U. S. Army engineers also stationed near Camden.

HOSPITAL OF LOS ANGELES FILLS GREAT NEED

(Continued from page 8)

greater appreciation in modern times of religion as a present and available force applicable to the needs of the daily life; on the other from the better understanding of psychology and the influence of the spiritual in the realm of the physical. Possibilities of service to the patients are suggested which are most inspiring but at the same time appalling. . . . With greater understanding on the part both of the Church and of the medical profession of the significance of the spiritual factor in the actual cure of sickness, we may hope to see the time when every Church hospital will provide the services of as many chaplains as may be needed, qualified by personality and specially trained, who without setting themselves up as healers or as psychologists and psychoanalysts and without encroaching on the domain of the physician may be on hand at all times to bring to the patients those aids which only religion can supply and which are definitely therapeutic."

MALVERN

The following material is now available on the Malvern Movement:

1. **The Malvern Manifesto**
The final statement as edited by a committee headed by the Archbishop of York.
2. **What's Wrong**
An examination of our present economy.
3. **What To Do**
Details on how to organize study groups and cells.
4. **Life and Worship**
The Meaning of the Eucharist. Each of these leaflets may be had at 5c for single copies; 75c for 50; \$1 for 100; assorted if desired.
5. **The Meaning of the Malvern Manifesto**
By Joseph F. Fletcher, dean of the Graduate School of Applied Religion. 10c for single copies; \$1 for a dozen.

This material, with more to follow, is issued by A COMMITTEE ON THE MALVERN MOVEMENT and may be secured by writing

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

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

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

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