

# The WITNESS

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DECEMBER 11, 1941

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ON ENGLAND—PAGE 10

THE AUTHORITY OF MALVERN

## SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN  
THE DIVINE  
Amsterdam Avenue and 112th St.  
New York City  
Sundays: 8 and 9, Holy Communion. 10,  
Morning Prayer. 11, Holy Communion and  
Sermon. 4, Evening Prayer and Sermon.

GRACE CHURCH, NEW YORK  
Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Daily: 12:30 except Mondays and Satur-  
days.  
Sundays: 8 and 11 A.M. and 8 P.M.  
Thursday and Holy Days: Holy Com-  
munion 11:45 A.M.

THE HEAVENLY REST, NEW YORK  
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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 Com-  
munion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH  
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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.  
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The Church is open daily for prayer.

ST. JAMES CHURCH  
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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  
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New York  
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Weekdays: 8, 12 and 3

ST. THOMAS CHURCH, NEW YORK  
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Sunday Services: 8 and 11 A.M. and  
4 P.M.  
Daily Services 8:30 A.M. Holy Com-  
munion; 12:10 P.M. Noonday Service (ex-  
cept Saturday).  
Thursdays: 11 A.M. Holy Communion.

TRINITY CHURCH  
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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  
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Shelton Square  
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5:30 P.M.  
Daily Services: 8 A.M. Holy Communion;  
12:05 P.M. Noonday Service.  
Wednesday: 11 A.M. Holy Communion.

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For Christ and His Church

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## SERVICES In Leading Churches

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The Very Rev. Arthur F. McKenny, Dean  
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4:30 P.M.

Weekdays: 8:00 a.m. Holy Communion  
(7:00 on Wednesdays). 11:00 A.M. Holy  
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The Reverend John S. Higgins, Rector  
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Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

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P.M.  
Weekdays: Services as announced.  
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Church School; 11 A.M. Morning Prayer  
and Sermon (First Sunday in the month  
Holy Communion and Sermon); 8 P.M.  
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Holy Communion; Wednesday, 10:30 A.M.  
Morning Prayer; Thursday, 12 Noon, Holy  
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Every Wednesday—Personal Consultation  
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Rector  
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9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young Peoples' Meetings.  
Thursdays and Saints' Days—Holy Com-  
munion 10 A.M.

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

# EDITORIAL

## *The Gallup Poll On Religion*

**T**HERE is general interest in Church circles in the recent Gallup Poll on religion. In answer to the question, "Have you noticed an increase in interest in your community since the War began?" fifty-seven per cent answered "No"; thirty-one per cent, "Yes"; and twelve per cent were uncertain. We are surprised that the result is as encouraging as it seems to be. Those of us who try to keep our hands upon the pulse of the religious life of our country recognize that there are thousands of people nominally connected with the Christian Church in America who apparently worship no God at all. In the Episcopal Church there are hosts of names on parish registers of individuals whose membership is kept in their parish churches largely for the formality of family baptisms, weddings, and funerals. How many people are there in the average parish who have a real sense of obligation to the Church and that which it represents? Not in many parishes is there an average attendance of fifty per cent of the parish communicant list. And within the Church itself there are a great many thoroughly conservative people who are terribly concerned lest traditionalism be disturbed and the old ways altered. They are the people who have no vision of the responsibility of the whole Church for the need of the whole world. They closed their minds about twenty-five years ago and have only the faintest ideas of the destructive forces outside their pleasant churches. If religion is going to mean anything, it must cease to be a pleasant ritual and become disturbing enough to force decisions for action towards making a decent world in which people can live.

## *One Foot in Heaven*

**T**HE POOR but honest hero of the screen frequently marries the boss's daughter and if he does not remain poor at least he remains honest. Unfortunately the producers of these dramas have not learned the lesson they so piously present to the public. The oft-married movie star has more glamour for the young than any of the characters she portrays, the screen magnates give far more effective lessons in ethics through those they practice than through the movies they produce. A federal judge has warned of the danger in having such an effective means of instruction as moving pictures in the hands of those who hand out for-

tunes to racketeers. The conviction of self-styled labor leaders showed that the business office had little more respect for principle than those who were found guilty. The producers have given us "One Foot in Heaven" and ask the clergy to ballyhoo it for them. They would have us believe that they are yearning to set an example of righteousness before the public. An eminent clergyman was asked to act as an advisor for the picture. Would the clergyman's advice on ethics be as welcome? Before we go overboard in praising the virtues of producers because, along with other productions, there is "One Foot in Heaven", we had better look to see whether the other foot is not slipping in another direction.

## *Order, Order, or Order?*

**B**BROADCASTER SWING, commenting recently on Hitler's New World Order for Europe, pointed out that the German noun translated as *order* in that phrase means *regulation*, and implies *regimentation*. However that may be, certain it is that the English word *order* has come to mean a great many different things, and, carelessly used, can create about as much ambiguity as any five-letter word we can think of. We recall, in passing, the dictum of the Boston housewife who used to say that during the annual Spring-cleaning it required a week to bring disorder out of chaos, and a second week to achieve order out of disorder. Thoughts like these passed languidly through our editorial head when first we heard of Bishop Hall's proposed New Church Order. We wondered then, and wonder now, in what sense he means that hard-worked noun. Ecclesiastically it has been put to varied uses. We have orders of ministers. We speak of Faith and Order. We have the ordering of Deacons and of Priests "according to the order of the P. E. Church." We use The Order for Daily Morning Prayer, for Holy Communion, for The Burial of the Dead; but The Order of Confirmation. It is pretty clear that the word can mean institution, tradition, regulation, arrangement, sequence, and (as in connection with Confirmation) office. Webster devotes a page and one-third to the noun, assigning to it twenty-one meanings and appending five diagrams and a full-page picture in colors. Quite a word, it seems. And, in the interest of clarity, we ask the good Bishop of Hong Kong in what sense he uses it.

# The Authority of Malvern

**E**XPERIENCE in discussion of the Malvern Conference shows a general confusion about the authority of the Conference, of the Manifesto which was its findings and of the organizations which have sought to further its influence. In all fairness, it ought to be said that this confusion is partially due to the language of the Manifesto itself. It is not irremediable misunderstanding, however, and Episcopalians ought to seek its removal. To that end the following suggestions are made.

First, it should be made clear to everyone that the Malvern Conference made no pretension of speaking for the Church of England. Nor does any group in the United States which furthers its study represent it as speaking for the Protestant Episcopal Church. The Malvern Conference was promoted by the Industrial Christian Fellowship and similar groups. They, like the CLID in our Church, are free associations of Church members who have a common desire to seek together a way of applying the Christian ethic to contemporary social problems. They are deliberately unofficial and have no desire to speak officially for the Church. This cannot be said too clearly or too frequently until it is universally understood.

The authority of the Malvern Manifesto as a whole is not the authority of the Church of England and none of the members of the Conference had any intent of representing it as such. The Archbishop of York has written about the revised form of the Malvern Findings, "These are now put forward as focussing the general trend of those discussions (at the Conference) and as starting points, both for further discussion and for definite Christian action on the part of either groups or individuals." No more than this has or should be claimed for the document.

Secondly, it ought to be said immediately that this does not rob the Malvern Manifesto of authority. Its authority is very great and of three kinds.

Where Malvern sets forth classical *principles* of Christian social ethics, its authority is that of the tradition of the Church. It merely repeats what the Church has said for centuries about the principles which should govern social life. An illustration of this kind of statement lies in the statement about the end of human work and the personal character of the worker.

*The proper purpose of work is the satisfaction of human needs; hence Christian doctrine has insisted that production exists for consump-*

by *A. T. Mollegen*

*Of the Faculty of the  
Virginia Seminary*

*tion; but man is personal in all his activities and should find in the work of production a sphere of truly human activity, and the doing of it should be for the producer a part of the "good life" and not only a way of earning a livelihood.*

So long as this is understood as basic *principle* to be applied as relevantly as possible to every social order, most of us would agree, I think, that it is the traditional teaching of the Church and the will of God. It and similar social principles are directed to the consciences of Christians and where such principles are recognized as the Christian teaching Malvern carries great weight.

But the Malvern Manifesto has another kind of authority which is also very great. In the Church, God commands us to speak and to listen to one another about the will of God as we see it. Without attempting to be exhaustive, it can be said that every Christian political and economic decision has in it four elements. There, is first, the motivation which is primarily glad desire to serve God in thanksgiving (eucharistia) for our redemption in Christ. Second, there are the principles of social ethics which come from Christ and the rest of the Bible and from the revelation of God in the Church. These principles we accept as guiding our social decisions. The third element is our analysis of the historical situation in which we stand and in which we must act as Christians. Equally profound Christians with acceptance of the same principles may make very different analyses of their present society. Lastly, there are the decision and the execution which, for Christians, take place in the presence of Christ and of one another. These obviously will differ if the analyses differ.

**I**T IS because of the difficulty and complexity of these last two elements that it is not enough for Christians to worship together and to think theologically and ethically together. We must think the historical situation together and decide in the presence of one another. Christianity is essentially corporate and demands fellowship in every aspect of our lives. We are taught by the Bible and the Church that we all see the social order from the point of view of our special place in it

and that we cannot completely escape this. We are also taught that we will refuse to understand this as being as true as it really is and will pretend to see more of absolute truth and righteousness than we actually do. In brief we are finite and sinful. Knowing this we know our need of each other in Christ. Christian political and economic decisions ought to be made in the fellowship of the Holy Spirit, that is, in the Church. This does not mean that the Church makes our decisions for us, nor that the decisions of the majority in the Church is binding upon the minority. It does mean that God commands us to test our thinking and action in the Christian community. Malvern stresses this command and inasmuch as it does, its authority is that of the voice of God.

Finally the Malvern Manifesto carries another and very important kind of authority. This applies to the actual analysis of our social order, the indictment of it from the standpoint of the Christian ethic, and to the positive suggestions about change. We are not clearly called by God to agree with Malvern but we are clearly called by God to listen to and consider what a responsible, sincere and intelligent group of Christians see as the will of God for them. This is authority which we cannot evade simply by saying that we know nothing of political science and economics or that Malvern Conference members know nothing of such practical matters. Malvern asks us to think together the question whether our economic order as an objective system does not over-stimulate acquisitive desire, steadily increase unemployment, create unnecessary inequality of wealth and income, and predispose our modern world to war. This request is made seriously and must be received seriously. It has the authority of those who seek truth and righteousness and who witness to these as they see them.

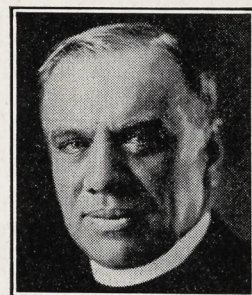
It is often true that those who scoff at the unreal idealism of Malvern and its lack of practicality are completely unaware of the tremendous literature by able scholars which supports Malvern's indictment. They also often seem to think that everyone who subscribes to the statement that it is the will of God that every able person should have the opportunity to work for a living wage is a Utopian who knows nothing of obstacles, difficulties, human sin, the problem of power and past history. Many of us who accept the principle know these things too well but that knowledge does not make us deny the principle. It makes us know how far our world has fallen from God and how deep is our need for the reconciliation with God which He gives only in Christ. Malvern's principles may be preached as the Law so that we can say with St. Paul, "through the Law cometh

the knowledge of Sin." But the Law of God is also the quality of Christ's Spirit which indwells the Christian. "Unto him that blasphemeth against the Holy Spirit it shall not be forgiven."

## The Kingdoms

By  
BISHOP JOHNSON

IN THE Lord's Prayer we ask that God's kingdom may come and His will may be done on earth as it is done in Heaven. The Master bids us to seek the Kingdom of God and His righteousness and assures us that, if we so do, not only will we become His children in the life to come, but our physical needs in this world will be supplied.



It is interesting to note the various uses of "the kingdom." There are the vegetable and animal kingdoms, as well as the human kingdoms of this world in which men have their own standards of right and wrong but have nothing in Christ. He is not welcome in the councils of labor or of capital, for His teaching is contrary to the selfish interests of either. They will accept so much of His gospel as suits their own interests, and they reject the higher principles as set forth in the Sermon on the Mount. In succession to these earthly kingdoms, He proclaims the Kingdom of Heaven, where God will be a Father and will treat all of those who accept Him as their father with impartial care.

It is this kingdom which excites the skepticism of those who, like children, want what they want when they want it. They resent the idea of a future kingdom, but it is the ultimate objective of Christ's gospel. He lived to establish a future kingdom and to prepare us for a place therein. "I go to prepare a place for you that where I am there may you be also." As St. Paul said, "If in this life only we have hope in Christ, we are of all men most miserable." Whether we like it or not, this life is as much a preparation for the next as is a college career for one's future profession.

The objectives of the Christian life are set forth in the culminating clauses of the Apostle's Creed—the forgiveness of sins, the resurrection of the body and the life everlasting. The humanism that confines oneself to the rewards of this life is inadequate and futile in its objectives. In between the kingdoms of this world and the Kingdom of Heaven lies the kingdom which He established on

earth and which He called His Church. He likens it to a "net that was cast into the sea and gathered of every kind, which, when it was full, men drew to shore and gathered the good into vessels and cast the bad away." It is this kingdom which lies between the kingdoms of this world and the kingdom of the world to come. Because it is an intermediate kingdom, it includes men both good and bad, and, as in the parable of the net, awaits the final distribution when the net is drawn to shore. Our Lord's parables have a bearing upon this kingdom.

**I**N THE parable of the talents, He refers to Himself as "a man traveling into a far country" and leaving his servants to care for his goods. In this parable He teaches us that men are not created equal, but that some have five talents and others have only one, but that each man is held responsible for using the talent that he possesses. The Master condemns the sullenness of the man who possessed the single talent and buried it in the ground. He is to use his talent without resentment.

In another parable, a certain man entrusted his vineyard to servants while he himself was in a far country. In order that they might take possession of the vineyard themselves, they beat his messengers and killed his son whom He had sent to represent himself. Here our Lord condemns the

violence by which men strive to appropriate the fruit of the vineyard to themselves. Covetousness is a sin which is shared alike by rich and poor and justice will never be attained from roots of bitterness or by acts of violent force.

In another parable of the vineyard, Our Lord deals with the question of the wage which men will ultimately receive in His Father's Kingdom. There men will be treated like sons and not like servants and each worker will receive the penny a day which is a symbol of the sum that each man needs, regardless of the time card. In the Kingdom of Heaven, man will no longer be a servant but a son; yet his claim to sonship will be determined by his faithfulness as a servant here on earth.

Let us not get these kingdoms mixed. In the process of God's purposes He is striving to cause the kingdoms of this world to become the kingdoms of our blessed Lord and in this process there is an intermediary kingdom which He called the Church and which combines the characteristics of earthly kingdoms with the ideals of heavenly kingdoms. It is because of the worldly element within the Church that it is so often a disappointment to onlookers. It is because of its spiritual ideals that it encourages its members to persevere in spite of their own failures. It is when our sins are forgiven and our bodies rise from the dead that we will inherit everlasting life. If it were a matter of man's invention it would be futile, but if it be a matter of God's purpose, then we have the right to pray that His kingdom may come and His will be done on earth as it is in Heaven. It is God's universe, not ours.

## THE SANCTUARY

*Conducted by John W. Suter Jr.*

### MINISTERS AND STEWARDS

**P**RAISED, blessed be thy holy name, O Lord, for having called us to thy ministry. We glorify thee, because thou art a God who never breakest faith. Not one good thing hath failed of all that thou didst promise us when we were ordained. Thou hast broken our dreams, but it was only that we might learn to think in thy broad day. Thou hast put aside our plans, but it was only that we might open our eyes to see the depth and clearness of thy plan for us.

O God, inasmuch as thou has chosen us to be thy servants, crown thine own choice by making us men after thine own heart.

O God, who hast called us to be servants of thy word, help us so to live that the everlasting gospel may receive, on its way into the world, no hindrance through our indolence and vanity.

Master of life, make us men of a wise and understanding heart, that to the troubled and the doubting we may carry light; to the sorrowful, strength; and to the disheartened, hope and deliverance.

HENRY S. NASH

## Hymns We Love

**T**HOSE who sing the exultant strains of this hymn usually are not acquainted with the author. This would suit him alright, as he did not even claim his own hymn in his lifetime except indirectly. He was a bold preacher and a man of piety. He wrote a satire on mitres and bishops and priestly pretensions but was persuaded by Wesley to suppress it. He was a disappointed man, not understood nor appreciated. He preached in a small independent church near Canterbury cathedral but was buried in the cathedral cloister. President Roosevelt is said to consider this his favorite hymn. There are others who would join in it. Few men have nobler monuments than these lines of Edward Perronet.

*All hail the power of Jesu's name!*

*Let angels prostrate fall;*

*Bring forth the royal diadem,*

*And crown Him, crown Him, crown Him,*

*Crown Him Lord of all!*

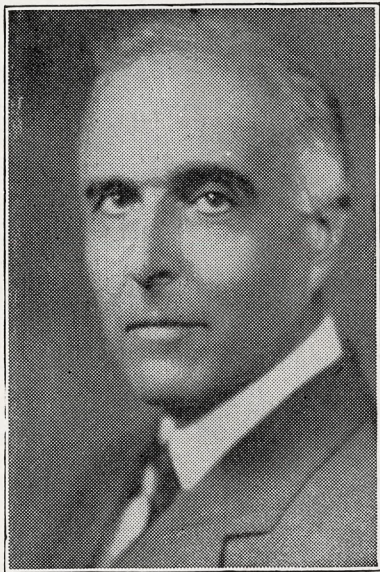
—CHARLES GRANVILLE HAMILTON.

# What Happens in Worship

by Henry Sloane Coffin

President of  
Union Seminary

ON A SUNDAY morning in many American towns a large crowd may be seen entering the Roman Catholic church, while mere handfuls of people are entering those of other communions. There are several factors which account for the relatively higher proportion of church attendants among the Roman Catholic population; but one of them is certainly the conviction that in worship something important is *done*. There is an offering to God and He acts with effects on the life of the world.



Unhappily in non-Roman churches, even in those with liturgies which safeguard the purpose of a service and in those which stress sacramental worship, there is a widespread notion that what occurs in worship transpires only in the souls of the worshippers. Hence they judge worship by its effects upon themselves: If it interests and uplifts them, they go; if it fails to do this, they remain away.

One wonders when this devastating subjectivism entered the churches which are heirs of the Reformation. Certainly not in the early period. Luther, Calvin, the Anglican and Scotch reformers believed that in public worship something momentous for both God and man took place, something was done in which both God and man acted.

But this is just what most contemporary worshippers do not believe, and consequently do not look for. Until this expectancy is restored, worship cannot recover its Christian meaning.

The present writer more than forty years ago had the good fortune to be the assistant of one of the devoutest clergymen in Edinburgh, the Reverend Robert S. Simpson, minister in the Free High Kirk. He followed the traditions of Presbyterian worship, and more than any other whom I had met believed and inspired his people to believe that as they together sought God in prayer, praise, sermon and sacrament, they were doing a

very great thing for God, for themselves and for mankind.

In lectures which he delivered over several years to theological students and which were finally published after his death in 1927 under the caption: *Ideas in Corporate Worship*, this passage occurs:

"I am convinced that corporate worship would mean more to us, and would bring to us a surprisingly rich spiritual gain, if we came to it habitually with the expectation and the certainty that something was going to happen. So long as we adopt a merely subjective idea of worship and think only of the impression made upon ourselves, and our enjoyment of the service, we cannot have such an expectation and such an assurance. It is only self-conscious and neurotic natures that are habitually interested in the impression made upon themselves. That kind of thing may not last, for in religion, or in the great experiences of life, we must feel that some action is taking place, some great thing happening, or some great thing being done, that God is in that thing. And in worship, at the beginning of the service and throughout the service, we must hold high in our hearts the conviction that something is going to happen. We are to meet with God, and God is to meet with us, and we are going to *do something* in the presence of God. We are going to bring an offering, the offering of our praise and of our prayer in the communion of all His saints in heaven and on earth; and God is going to speak to us and have dealings with us, and receive our offering and give it a place in the service of His kingdom."

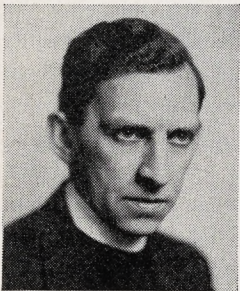
We bring and present ourselves—through every act including the sermon, if it be a genuine *sermo* or word of the living God—our thoughts, our obligations, our affections—and these become means by which God is more able to fulfil His will. The selves we offer are not isolated selves, but selves bound up in family, community, national, racial, ties. The thoughtfulness with which we present them penitently, gratefully, wistfully, is important. Worship must mean something to us if it is to have meaning for God. And such worship, whatever the forms it takes, enriches Him, and thus enables Him to enrich not only the worshippers but His larger household who have part in that corporate remem-

brance of human need and divine will. In Scottish usage the Lord's Supper was called the Action, and the sermon given in connection with its celebration was known as the Action Sermon. Whether the Holy Communion be celebrated or not, all public worship is an Action in which both God and His worshippers take part. And the far-reaching consequences of such action in God's kingdom are beyond all we can conceive.

## Talking It Over

By  
W. B. SPOFFORD

**L**EADERS of the Roman Catholic Church are continuing to do a lot of chin-wagging on the lack of religious freedom in Russia. Archbishop Curley of Baltimore on December 3rd called



Stalin "a red-handed murderer" and declared that "We of the United States are fighting side by side with Stalin, the greatest murderer of men the world has ever seen." Last Sunday, the Rev. Fulton Sheen, number one Roman Catholic propagandist in the U. S., declared that "We are allied to a govern-

ment that has done more to repress freedom of religion than any government in the history of the world," which certainly is taking in a lot of territory. It was the same gentleman who declared in a magazine article in October that the United States should give no aid whatever to the Soviet Union until all property was restored to the Church. He didn't say what Church but there is accumulating evidence that the Vatican is trying to force a deal whereby the property of the Orthodox Church will be turned over to them in return for their support of the administration's policy of all-out aid to the USSR.

All of which brings up an interesting bit of history. In the early twenties King Victor Emmanuel of Italy entertained on his yacht Soviet commissar of foreign affairs, George Chicherin, and the Archbishop of Genoa. Chicherin explained the policy of the Soviet government to separate Church and state. The Archbishop's interest was aroused since he saw in it the possibility of Roman Catholic missionary work in Russia, which had been impossible under the czar who controlled the Orthodox Church and found it quite useful for his purposes. The Soviet government was, at that time, willing to enter into a concordat for two practical reasons; first, it would establish their prestige in Catholic

countries whose recognition they wanted; second, a conflict between the Roman and Orthodox Churches in Russia would be all to the good from the point of view of the Soviet government since they were convinced that the Orthodox Church was the center of counter-revolutionary activities.

**I**T WAS the Rev. Edmund J. Walsh, Jesuit vice-president of Catholic University, Washington, who gummed the works. Father Walsh was then in Moscow as the head of Roman Catholic relief, and also as the Vatican's plenipotentiary. According to Louis Fischer, an authority on Russia and an intimate friend of Chicherin, Walsh demanded that food shipments for Russian famine sufferers should enter the country accompanied by priests who were to carry on religious activities. He suggested also a plan for money remittances between the Soviets and the outside world which Soviet officials suspected was to go to "white" emigrees abroad to promote anti-Soviet sentiment. His attitude was largely responsible for the killing of the concordate. The whole business was allowed to drag, with the Soviets less enthusiastic by 1924 when they had won recognition from Britain, Italy and France, and by which time the threat of the Orthodox Church being the spearhead of counter-revolution had been largely removed due to the activities of a priest named Alexander Vedensky who had organized a Church movement in Russia which successfully rivaled the Orthodox.

Even so in 1925 Chicherin presented a set of

### WHAT'S THE IDEA?

**U**NIQUE is the Christmas Windows sale, a streamlined version of the time-honored parish bazaar, which is held annually at St. Chrysostom's, Chicago, where the Rev. Dudley Stark is rector. Rows of booths are attractively arranged as Christmas windows, so that the several thousand persons who visit the parish hall to view the displays get the impression that they are wandering into a busy, modern market place rather than a church bazaar. The booths are displayed by various Chicago concerns who pay the parish for the privilege of presenting their merchandise to parishioners and their friends. They apparently find it worth their while in sales as they return year after year. As for the parish this annual Christmas Window bazaar brings an annual revenue of from \$4,000 to \$5,000 which goes for the support of its extensive social service program. In addition to the displays by the merchants, women of the parish serve dinners and likewise sponsor several non-competitive booths, selling candy, cakes, toys, home-made aprons. The Christmas atmosphere is aided by carolers who sing at intervals.



proposals for a concordat with the Vatican to Cardinal Pacelli (now Pope Pius XII). The Vatican kept them for a year and then offered counter proposals. Then in 1927 the Vatican intimated that the proposals of the Soviet government did not satisfy, and negotiations have never been resumed since. But Rome has never given up hope of getting into Russia; they see a real opportunity in the present situation because of Russia's war needs, and they hope, through Mr. Roosevelt, to force the Soviets to turn over the extensive properties of the Orthodox Church to them, to be administered by foreign priests already trained for the task. In return the Vatican will support Mr. Roosevelt's policy of all-out aid to Russia. And one of the foremost Catholics pressing for this is the same Father Walsh who, more than any other single person, prevented the agreement between the Kremlin and the Vatican in the twenties.

Religious freedom—swell. But nobody ought to be kidded about all the talk about it that is going on these days. It isn't religious freedom that these gentlemen want but property that is worth millions, and the exclusive rights to propagate Christianity in Russia, similar to the set-up in Franco Spain and other spots that might be named. Just ask a Protestant in Spain, Mexico, Latin-America, if you don't believe me.

## Daddy Changed His Mind

IT WAS Popsy's bedtime and Daddy had not come home. Just as Mother was starting upstairs with Popsy, Daddy called up.

"Sorry," he said, "but I am detained at the office. End of the month and the work must be all cleaned up before I can leave. If I miss the late train and have to stay in town, don't worry about me."

"Too bad you have to work so hard, but I suppose it can't be helped," replied Mother. "Hold the line a minute, Popsy would like to speak to you."

"Good Night, Daddy, I'm ever so happy," carolled Popsy, into the phone.

"Good Night, Popsy, dear. What makes you so happy?" came back Daddy's voice.

"I've been a good girl, all day. When I've been good, I'm always happy when I go to bed," explained Popsy.

Mother had been back, downstairs, only a few minutes, when, to her surprise, in walked Daddy. "Changed my mind and grabbed the next train," he announced. "The work can wait."

That night, when Daddy went to bed, he was happy.

—THE CHURCHMOUSE.

## KNOW YOUR FAITH

By

RICHARD EMRICH

### THE PERSONAL GOD

THE God whom Christians worship is personal and holy. We could not worship an impersonal thing such as a mountain or force, for that, no matter how powerful it might be, would be inferior to man. Nor could we receive our moral commands from anything but a holy personality. We can only worship, and pray to, another person, and, therefore, we must speak of God as personal. "I and Thou" is the relationship of prayer, and "our Father" is the manner of addressing God taught us by our Lord. We do not mean when we speak of God as personal that He suffers from the limitations of human personality. No! God is perfect, absolute, infinite personality. He is infinite in that He is limited by nothing external to Himself, as we are, but only by His own nature.

God is *eternal* and *unchangeable*. He does not stand in the passing minutes and hours as we do, limited in knowledge by them, growing old or tired. God stands outside of time as we know it, and He always *is*. Nor does God change. When we pray, we do not ask God to change His mind. God is God, and His character and designs are ever the same. It is rather we who change, and by lifting ourselves to Him become capable of receiving the gifts He always desires to give us. It is clear what this teaching means to our prayer. In a world of change and decay man finds his rest in that which does not change, and, faced by the fact that here he has no abiding city he can say "God's kingdom is forever."

*God alone is fully free*. There are, according to St. Augustine, two kinds of freedom. There is (1) the freedom of choice which is the ability to sin. We thus worry many times about the unformed character of a boy when he is away from us. He has the ability to sin. There is (2) the freedom which is the inability to sin. We know here, for example, that there are certain things which a great Christian character could not possibly do. He grows more free as his character develops and he loses the ability to sin. We must affirm that the inability to sin is a higher freedom, or else maintain that a fine character is more slavish than an undeveloped character. God is unable to sin, and it is thus that we speak of Him as perfectly free. We are meant, as our lives develop, to grow toward that perfect freedom from the lesser freedom of choice which we now enjoy. It is in the service of this God, the Father, Creator, Holy One, Omniscient, Omnipresent, Omnipotent that we find our perfect freedom.

# Blitzed Poor to Demand Rights

*Everett Clinchy Reports on the Present Conditions in England*

By W. B. Spofford

★ What are the religious and social conditions in England today? Three religious leaders of the United States went there this fall and spent a month finding what effect the war is having on people and particularly on their religious life. We therefore sought out the Rev. Everett R. Clinchy, president of the National Conference of Christians and Jews to get the answers to a few questions. Mr. Clinchy is the tall gentleman pictured on the cover with one of his travelling companions, Rabbi Morris S. Lazaron of Baltimore, as they landed in Baltimore after their trip across the Atlantic by clipper. The third to make the trip was the Rev. Vincent C. Donovan, the head of the Catholic Thought Association. These three men saw all sorts of people, including Dean Matthews of St. Paul's Cathedral; the moderator of the Free Churches, Dr. Berry; Roman Catholic Cardinal Hinsley; Scotland's Archbishop McRory; London's chief rabbi, Dr. Hertz, and many others, including a flock of just ordinary folks.

Clinchy reports that the British are uniformly confident about the outcome of the war as far as victory is concerned. But many of them are fearful that weariness, selfishness and cynicism will fight against the present mood of generous idealism and self-sacrifice, once victory is won. "There is concern among them," said Clinchy, "that the thinking and constructive effort essential to the creation of a world better than that which existed at the outbreak of war, may not be done soon enough."

I asked him if he discovered any sentiment for appeasing Hitler because of an unwillingness to accept Russia as an ally, and he replied, "Very little. There exists some among certain groups, but much less in Britain than in America." He seemed to feel that Cardinal Hinsley summed up for them the general attitude when the Cardinal told them that "England will have no truck with the Communist Party but we will rise up to help the 180 million Russian people. Indeed, there is hope that this very aid now by the

free countries may rid the Russians of Bolshevism." At another point in the interview the Cardinal said: "I should prefer Bolshevism to Nazism. At least Communists have secular social goals, but back of the Nazi is a sham-God, German people to enslave all others." (This testimony of "rid the Russian people of Bolshevism" is contrary to the statements of Churchman Allen Wardwell who, on returning from a Red Cross mission to the Soviet Union, declared that the Russian people are solidly united behind their government, and that their effective resistance to the Germans is due largely to the fact that they are convinced that they have an economic and political system worth unlimited sacrifice.—(WITNESS, November 27).

Curious to know the reaction of the rank and file of Englishmen to the Malvern Manifesto, I asked Clinchy about that. He replied that "Malvern is miles ahead of rank and file thought. However when we discussed it with leading Britishers the almost inevitable reaction was that unless the Church speaks there is little hope for economic and social improvements after the war." He quoted F. L. L. Jacob, a prominent English Protestant, as saying, "The necessary social and economic changes will not be made unless the forces of religion insist, and I wonder if they will," while Laborite Arthur Greenwood, minister of reconstruction in the government, told them that "We need the Churches to help us do our job. Unless there is a strong religious spirit during the war which will carry through after the war it will be a very bleak period afterward. Let the Churches say that God's creatures should live in decent houses. The Churches have not been specific and articulate enough." Clinchy said that Malvern was generally considered to be a start in the right direction rather than a finished product. He also was sure that "Politicians, statesmen, educators all believe that it is the business of the Church to continue along the lines of the Malvern Manifesto."

I asked him if he thought the conservative forces in England would

accept drastic social and economic changes following the war, or whether the privileged would fight to maintain their privileges. This was his answer: "The mood in Britain toward social and economic change is fine now, but there is of course the possibility that as soon as the danger passes the tendency toward reaction will be renewed and become dominant. The revolution, which Foreign Secretary Eden says is now taking place because large land ownership is being broken up by high taxes, won't last. After the war the privileged classes will seek to retain their position of power. There will follow the world's worst holocaust if the rights of the blitzed poor are ignored."

As to whether or not England will have a Socialist economy following the war was answered as follows by Clinchy: "The more intelligent British leaders and thinkers would like to be free of confusing labels and make a fresh approach. One Protestant Churchman put it this way, 'Interest is in a new order of life in the nation. Many people are wondering if the old arrangements of production and distribution are capable of meeting present and future needs. There is a searching for an organized economy and at the same time one that will preserve individual initiative. No paper scheme can answer it. People must get together, throw over the labels of economic schools and doctrines and work it out in good-will.'"

We next discussed the attitude of Britishers towards America, and he declared that "Never once during our visit were we asked when the United States is going to send troops. They do not question American support to do whatever becomes necessary. They realize that the power and vitality to supply the determining factors in the war and the world reconstruction after the war must come from America. They look to the future when they will be poor and the United States will still be rich; when they will be tired and we still will be vigorous. They feel that they have carried the burdens of the

(Continued on page 16)

# Dean Fosbroke on Seminaries

*Consolidations Are Possibility  
As Part Solution of Problems*

By W. B. Sperry

★ A more strategic location of seminaries eliminating the concentration on the eastern seaboard and the possibility of some consolidations was admitted by the Rev. Hughell E. W. Fosbroke, dean of the General Seminary, to be a problem facing the general Church. Speaking at a luncheon of the New York Churchman's Clericus at St. Bartholomew's Church held on Monday, December 1st, the Dean declined to make any specific recommendations but stated that he felt that the mid-west and the far-west should be considered in any possible moves.

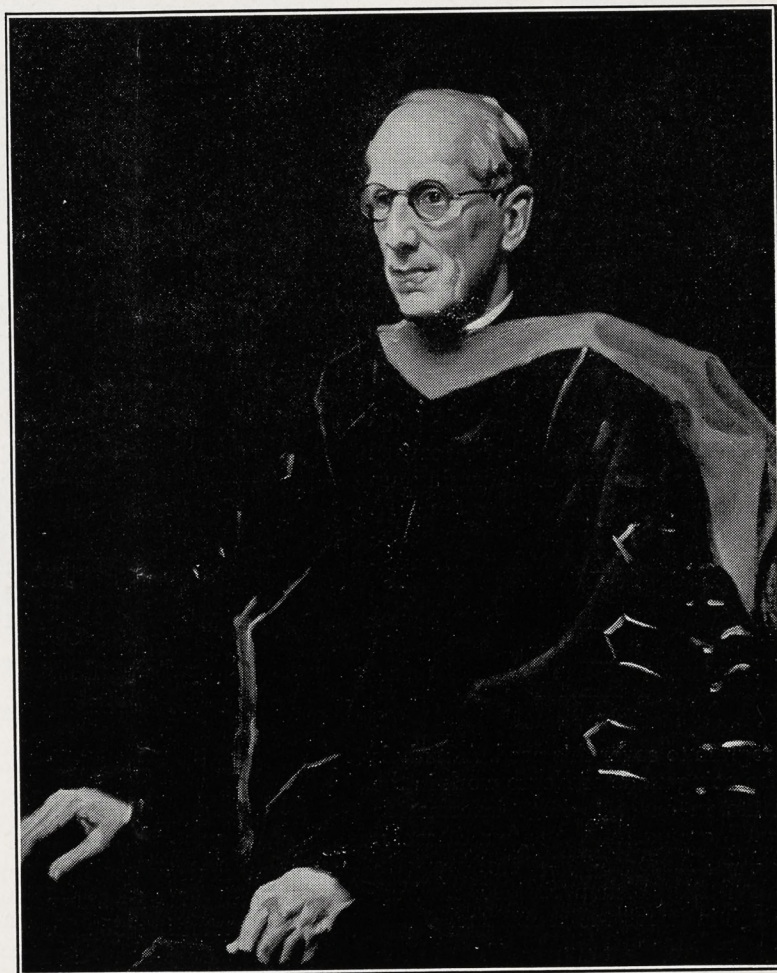
Dean Fosbroke's comments on the location of seminaries were not a part of his prepared address but came in answer to questions. Although not referring to the report of the joint commission of theological education presented to the last General Convention, he stressed, as did the report, the contribution to the life of the Church made by each seminary because of the variety of theological emphasis and interpretation. He commented that boards of trustees were reluctant to invite financial support from General Convention because of their desire for complete independence in making their contribution to the life and thought of the Church. His particular emphasis was on the need of recognition by the Church that the seminaries must be properly financed if we are to provide leaders in scholarship.

In the course of his address he pointed to other problems facing the faculties of seminaries in their efforts to prepare men for a useful ministry. Quoting from an address by Bishop Seabury he said, "a man must be useful," proper scholarship, appropriate manners, blameless character, zeal for service were among other qualities that the Bishop required but, "if he is not useful he hurts. There is no medium."

"We do not raise up men who read the signs of the times," declared the dean. "Biblical criticism is now in full flower in all the Episcopal seminaries, but what has been taught in the seminaries for forty years has not yet gotten over to the pews," said Dean Fosbroke. "People are asking the whence, whither and the why of life," and, he continued, it is the task of the seminaries to produce men who do not merely keep abreast of the times but are able to give leadership. "They must meet people at their point of need and enable them to see beyond."

Turning from the relation of the seminary to the student the Dean discussed the responsibility of the Church to the seminaries. In general, he said, the faculties are "tied up so immediately with the task at hand that they are forced to live intellectually from hand to mouth." He stressed the fact that in every seminary

with which he had been associated in forty-two years of teaching the faculty members had been required to carry a teaching schedule so heavy as to deprive them of the time for the thoughtful study that they should have and that the administrators were constantly harrassed by financial problems. "Until the Church cares more for



*Dean Fosbroke of General Seminary Discusses the Problems of Theological Education*

scholarship, until it gives its teachers time and trusts the integrity of their minds, we will not be able to bring their new knowledge to plain and ordinary hearts."

Dean Fosbroke mentioned a frequent suggestion that an additional year be added to the three-year seminary course and stated that as desirable as it might be that under present conditions it was impossible, due to the financial condition of the institutions. He emphasized the fact that the general Church has never accepted the responsibility of financing the seminaries. He compared this need to the need for financing missions. "Our missionary responsibility is vertical as well as horizontal," he pointed out.

# War Atmosphere as Council Meets

*Set Up Special Committee To  
Plan Work in Defense Areas*

By W. B. Spofford

★ National defense headlined the meeting of the National Council, meeting in New York December 2-4, with Bishop Sherrill of Massachusetts telling of the work of the Church's army and navy commission, and Missions House secretaries presenting the needs of work in civilian defense areas. There is need for 100 young clergymen as chaplains, declared the Bishop, to take the place of older men soon to be released. He also said that chaplains are having difficulty in locating men of our Church since the government, in inducting them into the armed forces, registers them only as Catholic, Protestant or Jewish. Secretary of War Stimson is being asked to change this so that the denominational affiliation of each man may be known.

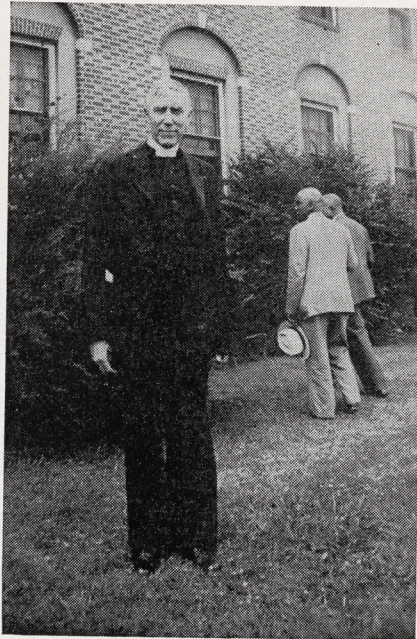
Spencer Miller Jr. explained the vast migration of population caused by defense industries springing up all over the country, while the Rev. Almon Pepper, social service secretary, and the Rev. Clifford Samuelson, assistant secretary of domestic missions told of studies they had made to discover needs of parishes in defense areas. The Council therefore voted to create a defense service council to plan and operate a program to cover this need. A study is also being made of Negro work in the South in order to have information as to evangelistic, economic, social and institutional aspects of work in this field. Bishop Strider of West Virginia heads the committee.

Vice-President James T. Addison referred to the proposals of Bishop Hall of Hong Kong (WITNESS, November 20) in which he recommended the setting up of an inter-provincial council representing all branches of the Anglican Church, with Addison stating that the American committee favors the appointment of a full time secretary to carry out these plans, providing of course that the recommendation receives the approval of the committee of the English Church. The Council also considered the wisdom of sending a deputation to England to confer with Church leaders, and a committee consisting of Bishop Peabody and Rector Frederic Fleming of Trinity

page twelve

Church, New York, reported that it was desirable. The matter was therefore left to the Presiding Bishop.

Miss Margaret Marston, executive head of the Woman's Auxiliary, reported that the United Thank Offer-



*The ever-gentle Presiding Bishop, Henry St. George Tucker, kept the Council members in a good humor*

ing for the present triennium is encouraging, with \$42,000 more on deposit now than over the same period of 1938. Bishop Lawrence of Massachusetts, chairman of the division of youth, reported that the special youth offering, totalling \$6,266, was more than they expected. And while on the subject of cash it must be reported that Treasurer Lewis B. Franklin was in a happy mood since remittances are breaking records. The total to be collected before the books close is but \$385,000, the lowest figure in 21 years.

John Foster, missionary to China and correspondent for THE WITNESS, came into the picture when it was announced that the Lenten program for college students would include raising cash for the Chinese Industrial Cooperatives, with which Foster is now working.

Then it ought to be reported that Bishop George West, British Bishop of Rangoon, Burma, talked for forty

minutes. It had been expected that he would tell of British Missions and their need for American cash, but he took most of the time in praising the Oxford Groups (Buchmanites), and explained that when he became a Grouper he cut out smoking—which I suppose is something. He also said that communist forces in China were "catching people's minds" and that the Church better hurry up and do something about it. He further declared that in England the Buchmanites were "people God was using," but there was no opportunity to ask him if they were likewise being used by the Nazis, as has been charged several times on the floor of Parliament.

The need for wider and more effective missionary education, especially among men, was stressed with the report made that new literature and study materials are now being prepared. Theological students, too, need to know more about missions, and Addison said that he was hopeful that the seminaries would cooperate by offering courses on the subject.

The executive board of the Auxiliary met also, of course, and urged Churchwomen to cooperate with the army and navy commission. Opening homes to the men in camps for meals, especially at holidays, was said to be the thing the men like most.

Both the Council meeting and that of the women were well attended—the latter 100% with all the twenty-one members present. Bishop Tucker of course presided at the Council's sessions and also addressed the women on the opportunities for advance in these days of emergency.

A sad note came into the meeting when it was announced that Mr. Thomas Fleming Jr., former member of the Council and prominent Los Angeles Churchman, died on December 3 after a two week's illness. He was sixty years old.

## New Church In Florida

★ All Saints', Winter Park, Florida, is to complete the construction of a new church in January. It is to have a seating capacity of 325 and cost \$32,000.

THE WITNESS — December 11, 1941

# News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

## McKee Praises Idealism

★ Rev. Elmore M. McKee, rector of St. George's Episcopal Church, New York, last Sunday called for champions of the Christian Church as ardent as the early militant atheists of the Russian revolution who opposed the Church. "We do well to respect honest opposition," he said. "It forces sincere response. Some of the highest idealism that entered into the Russian revolution was certainly an honest hatred of the shams of so-called Christianity—the externalism, the hypocrisy, the overemphasis upon another world and the neglect of justice in this world. Many became atheists and shouted, 'Let us be rid of the God idea because it is keeping man under oppression.' Thus some of these revolutionaries honestly served a high end—the liberation of their fellowmen from the injustices that were supported by an escapist religion—and gave themselves to that end with abandon. This opposition, because it contained the two ingredients of a clear choice of a high end and a sacrificial abandon to that end, has value in it which no weak indorsement of religious institutions can possibly have. That is why we may even expect that Russia may yet become a center for a great religious revival."

## President Resigns

★ William A. Eddy resigned as President of Hobart College last week. He is now a Major in the Marines, stationed at Cairo. A year ago, with some sort of a rumpus on at the college, he declared he'd rather be a marine any day than a college president. So here 'tis.

## The Sports Department

★ Picked for the 1941 All American Football Team is Endicott Peabody, II of Harvard, son of Bishop Malcolm E. Peabody of Central New York, and grandson of Rev. Endicott Peabody, for 56 years Headmaster of Groton School, Groton, Mass.

## Morley Goes to Asia

★ Christopher Morley Jr., on THE WITNESS staff for a couple of months,

decided a couple of weeks ago that he should get into the national defense set-up somewhere or other. He tried to enlist in both the army and navy but was rejected because of his eyes and so signed up with a unit which sails for Asia today, December 11th, where he is to drive an ambulance. Sorry to lose him, but such is war.

## Religion and Government

★ Churchwoman Frances Perkins, Secretary of Labor, spoke to the Charles Street Forum, Boston, last Sunday on The Place of Religion in Self-Government. Her talk traced the religious foundations of social legislation, avoiding current labor problems almost entirely except for the one comment in answer to a question, that she hoped Congress would "not have to go far" in dealing with strikes in defense industries. Miss Perkins talked freely concerning federal plans for cushioning a post-war shock and said "virtually every government agency is planning measures designed to absorb workers who would be made idle by a sudden cessation of defense activities. One plan under very serious consideration, she said, was some sort of public works project that would get under way quickly and tide workers over the period during which industry would be shifting from a war-time to a peace-time economy. Miss Perkins defined government as an agency for carrying the fraternal justice which is the basis of religion into social and economic fields. She said there inevitably must be a lag between aspiration and performance, and cited legislation affecting workmen's compensation, wages and hours, and child labor as progress that had been made in the last generation.

## Harvard Sunday Evening Club

★ The Rev. Hastings Smythe of Cambridge was the speaker Sunday, December 7th, at the Sunday Evening Club which meets at Christ Church, as a part of the student work directed in the parish by the Rev. Fred Kellogg. The speaker the Sun-

day previous was the executive secretary of the CLID. The Club has an enrollment of over 100 students of both Harvard and Radcliffe—a boon to attendance, with the average from 50 to 75. The president of the club is Ted Yardley, Harvard senior who is to enter Cambridge Seminary next year to study for the ministry.

## Drive For Russian Relief

★ Churchman Allen Wardwell announced on December 3 a campaign to raise three million dollars for Russian relief, sponsored by Russian War Relief, Inc., of which Mr. Wardwell is a director. On that same evening Jascha Heifetz gave a concert in Los Angeles for the fund. In New York collections are to be made on the streets the week of December 18 by 5,000 volunteers, many of whom will be in native Russian costumes.

## Clarence Pickett Speaks

★ "The excellence of Polish work after the last war," Mr. Clarence Pickett, executive secretary of the American Friends' Service Committee, told the annual New York meeting of the Society of Friends on November 29, "was due to the methods introduced by relief organizations, as were new agricultural methods. In Serbia, successful agricultural and health cooperatives were built up by a small group of Americans. The Vienna housing program was inspired by a few British Quakers who built 300 houses during the shortage before the city took over. The less obvious influence of good will was largely due to the spirit of those who went over and were able to handle the dangerous relationship

## Bishop Sterrett

★ Bishop Sterrett of Bethlehem: "We are all enthusiastic about THE WITNESS and I shall take every opportunity to commend it to the clergy and laity of this diocese. It is bound to do a lot of good at a time when such a paper is greatly needed. More power to you." There is being sent to every subscriber this week a letter and an order form which we respectfully call to your attention. Please read it. As the letter states, it is essential that a large percentage of our readers act upon one or more of the suggestions made. Please do so if you possibly can, rather than assuming that the other fellow will and therefore you do not need to do so. A strong pull together just at this time is essential.

—THE EDITORS.

between giver and receiver. . . . From now on we must study how the normal processes of life can be set going. We must get in touch with those who are not too closely identified with the political forces now in power in various countries, persons who are intelligent and have the confidence of the people." The American Friends' Service Committee, Mr. Pickett said, opens ways for people to offer their whole selves, without compulsion, in free service for others.

### Noted Scholar Dies

★ Rev. Frederick John Foakes Jackson, noted theologian and former Dean of Jesus College, Cambridge, England, died December 2 in his home in Englewood, N. J. after a long illness. Long regarded as one of England's leading theological scholars, Dr. Jackson served as Dean and assistant tutor of Jesus College from 1895 to 1916. He was honorary canon of Peterborough Cathedral in England from 1901 to 1927. He was in New York City as professor of Christian Institutions at Union Theological Seminary from 1916 to 1934, and at his death was Emeritus Professor.

### Meeting Increased Needs

★ As the population of the diocese of East Carolina increased rapidly through military camps and defense industries, three new missionary clergy were urgently needed, as well as church facilities for their work. How to pay for these new expenses?

Bishop Darst gathered together a number of representative laymen from all parts of the diocese and asked them what to do. The laymen voted to ask an increase of 25% in pledges from all the people of the diocese and promised that further necessary funds would be raised through special gifts and the Laymen's Thank Offering.

### Pensioners Fail to Agree

★ Speaking before the final session of the Church Pensions Conference at the Hotel Pennsylvania, New York City, Dean John H. Williams of the

Harvard University Graduate School of public administration and vice-president of the Federal Reserve Bank of New York, said that taxing low-income groups would not prevent a possible inflation in the United States. He suggested planned production of basic raw materials as a method of controlling inflationary trends. His argument was that taxes on incomes of persons who spend most of their money for food, clothing and shelter and little for luxuries would hardly have any effect on the price of steel, for instance, a product which has registered one

## NEVER BEFORE HAS THERE BEEN A BIBLE LIKE THIS ONE



# THE BIBLE FOR TO-DAY

JOHN STIRLING, Editor

With Illustrations by Rowland Hilder, R.I., and Other Artists. Introduction by William Lyon Phelps

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of the largest price increases. The most important thing, he said, is to keep the prices of raw materials down and have enough of them available when they are needed. The relation of the church to the social security act was discussed by sixty pension secretaries, executive officers, and treasurers of twenty major Protestant denominations and the YMCA and YWCA. The conference divided on the inclusion of lay church workers in the act, opposition centering on a belief that it would give the government power over the Church to the extent involved in collecting taxes.

### Advocate of Free Enterprise

★ Mr. John W. Hooper, member of the committee on Church cooperation of the national association of Manufacturers, last week told an audience at the Church of St. James the Less, Scarsdale, N. Y., that under state control of business "the interdependence of the Church and business would soon resolve itself into the dependency of the Church on the state and its political hierarchy for its material support and such centralized dependence implies a strait jacket for the minds of the priesthood." Mr.

Hooper stated that the Church in America is free at present because "it obtains its material sustenance from the members of a free economy. Under a free economy," he said, "the people have loyalties to a disunited multitude of varying business enterprises. The Church is not beholden to any part, much less the whole, of such business fabric. However, state control of business would be not only inimical to individual economic freedom but a danger to the continued existence of a free Church as well." Mr. Hooper's address on "The Interdependence of a Free Christian Church and Business" was the second in a series of lectures on "Christianity and Democracy" sponsored by Rev. James H. Price and the Church of St John the Less.

### Parish Hall at Grosse Pointe

★ A new parish building, called Sidney Trowbridge Miller Memorial Hall, of Christ Church Chapel, Grosse Pointe Farms, Mich., was dedicated last Sunday by the rector, Rev. Francis B. Creamer. The memorial hall, a one-story Elizabethan building, is a gift to the parish of the daughter and daughter-in-law of Sidney Miller. It has been furnished in

old English style by another donor. The new building will provide needed social, recreational, and educational facilities for the Grosse Pointe Chapel.

### Charles Barnes Dies

★ Rev. Charles L. Barnes, until 1940 rural dean of San Diego, Cal., died on November 24 at his home in San Diego. Dean Barnes served for 33 years as rector of St. Paul's Church in that city, and as an ex-officio member of the diocesan executive council and the department of missions. Canon C. Rankin Barnes, son of Dean Barnes, succeeded him as rector of St. Paul's in 1936.

### Unity Among Women

★ A new national organization of Protestant church women was organized at Atlantic City, N. J., on December 11-13, as three national inter-denominational women's organizations merged into one group which will have the functions of all three. The organizations are the National Council of Church Women, the Council of Women for Home Missions, and the Committee on Women's Work of the Foreign Missions Conference. The constituting con-

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vention was attended by 100 delegates from all parts of the country.

### Bishop Littell Resigns

★ Bishop S. Harrington Littell of Honolulu has presented his resignation, it was announced last week by the National Council. Presiding Bishop Tucker will present the resignation at the meeting of the House of Bishops in Jacksonville, Fla., in February. Bishop Littell has asked that his resignation take effect February 27, the twelfth anniversary of his consecration as fifth Bishop of Honolulu.

### Missions in Carolina

★ Along the Carolina coast are a great number of islands and promontories surrounded by the bays and inlets of the Inland Waterway. To cover this scattered territory, the Inland Waterway Mission was established with one mission building and a woman worker. Over a few years' time, the work of the mission has expanded until five missionary stations are in operation, and plans are now being made to serve forty or fifty more places along the Waterway.

### Blitzed Poor—

(Continued from page 10)

world, however imperfectly, for a long time, and that such responsibility next will belong to Americans. If we assume the mantle of world leadership our British friends see bestowed upon us, we shall indeed hold a staggering responsibility."

Clinchy is primarily a man interested in Church unity and goodwill between all religious forces, Catholic, Protestant and Jewish. So I asked him if he discovered increased sentiment for Church unity as a result of the war. He replied that all the non-Roman Churches appeared to be taking long strides in that direction. "Furthermore," he said, "the trend toward unity is coming in the right way—through cooperative thinking, planning and dealing with problems and programs. After the courtship may come the marriage."

Finally I inquired if any considerable number of Englishmen felt that the Churches had missed their chance because they have been too closely identified with privilege.

"There is some feeling," he replied, "that the churches have been too often on the side of the rich and out of the reach of the poor. But a more common feeling is that the Churches are pharisaical. Pharisaical is not evil; it simply is unrelated to life. Professor A. K. White of the University of Glasgow expressed it well when he told us, 'The churches must somehow get into the systems, the structures of society. A religious zeal and interest is abroad and the churches must capture it. The Church must not wait until Hitler comes along to attract the allegiance of the body and soul of the people. If the Church does not take the leadership it's some kind of state communism, which will be viciously materialistic.'" But Clinchy said it was hard to judge whether the war had made the British masses more radical. "All Britain have been drawn closer in the face of the common menace. There is widespread hope that the war will produce internal changes and reforms. If such hope

is not realized through the course of present events, the political temper of the working classes may change." So the story is closed by going back to Clinchy's early statement, "After the war, the privileged classes will seek to retain their positions of power. There will follow the world's worst holocaust if the rights of the blitzed poor are ignored."

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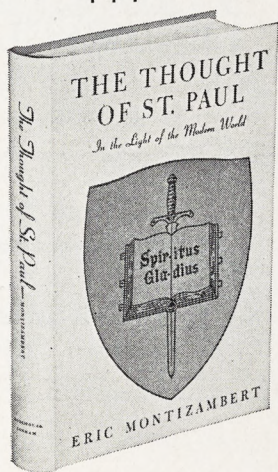
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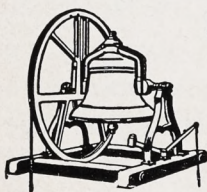
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page eighteen

**CLERGY NOTES**

**BLUM, EDWARD M.**, formerly priest-in-charge of the Mission of St. Luke the Beloved Physician, Excelsior Springs, Missouri, has accepted the call to Christ Memorial Church, Grand Rapids, and the Church of the Good Shepherd, Coleraine, Minn.

**BOND, WILLIAM H.**, formerly chaplain at the Pennsylvania Industrial School, Huntingdon, Pa., has become vicar of St. Paul's Church, Manheim; Hope Church, Mount Hope, and Bangor Church, Churchtown, Pa.

**FRENCH, CLIFFORD W.**, Canon, has accepted the rectorship of Mount Calvary Church, Camp Hill, Pa. He will continue as secretary and chaplain to the Bishop of Harrisburg and editor of The Harrisburg Churchman.

**JONES, HARRY H.**, rector of St. Paul's Church, Windsor, Vt., will become rector of St. Stephen's Church, Middlebury, Vt. on January 1.

**SUBLETT, HUGH WIRSHING**, rector of St. John's Church, Richmond, Va., died on November 3. Born in Richmond, Mr. Sublett served there throughout his ministry.

**SWINDEHURST, FREDERICK**, has resigned as vicar of St. Thomas' Chapel, New York City, to become minister in charge of St. Elizabeth's Chapel, Eagle Valley, N. Y.

**TAYLOR, F. D.**, formerly vicar of the church at Salome, Ariz., has become vicar of St. Thomas, Clarkdale, and Christ Church, Jerome, Ariz.

**TRUSSELL, FREDERICK C.**, former rector of the Church of the Holy Trinity, Oxford, Md., and All Saints', Longwoods, Md., took charge of the missions of St. John's, Sandusky, Christ Church, Crowell, and The Good Shepherd, Lexington, Mich., on November 30.

**VAN DYKE, ANDREW M.**, former rector of St. John the Baptist Church, Sanbornville, N. H., has accepted the rectorship of St. Clement's Church, Hawthorne, N. J.

**WICHERSHAM, GEORGE W. II.**, has resigned as rector of Christ Church, Warwick, N. Y., to take charge of The Church of the Good Shepherd, Greenwood Lake, N. Y., on January 1.

**MINUTE**

Minute unanimously adopted by a rising vote of the Board of Trustees of The Church Pension Fund, at a meeting held on November 25, 1941, and spread upon the records of the Fund.

THE Board of Trustees of The Church Pension Fund receives the announcement of Bishop Lawrence's death on November 6th with profound sorrow and sense of loss. He was our strong leader and our beloved friend. But in the midst of our sorrow we thank God for his noble and creative life. Endowed with many talents, he devoted them to the service of mankind, and in his works he still lives. Amongst these enduring and revealing results of his life, The Church Pension Fund is conspicuous. For it was his moral insight that first perceived the duty of the Church to care for her aged clergy and their families, not as a matter of charity but as a matter of justice. And it was his strong conscience that impelled him to act upon his vision, and accept the responsibility of leading the Church to see and fulfill it.

It was his keen mind and sound judgment that prompted him to seek the best advice obtainable and with it to formulate a plan for old-age security and for widows and orphans which rested not upon sporadic gifts but upon assessments payable by the whole Church and calculated by actuarial science—a pioneer in such systems and a model which other churches have followed.

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As a member of the Board of Trustees from the date of the Fund's incorporation to the date of his death, and its President until December 17, 1931, his unflagging interest and attention and his recognized leadership built up an organization and established policies which have won the confidence of the entire Church.

The Church Pension Fund is a living memorial to Bishop Lawrence. Through it, his moral insight and courage, his love of his fellows, his faith, his wise judgment and his devout obedience to the will of God, find enduring expression, and continue to serve mankind.

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THE WITNESS — December 11, 1941

# BACKFIRE

*Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.*

THE REV. FRANCIS L. PALMER  
Registrar, diocese of Minnesota

With the announcement of the enlarged and improved WITNESS, the hope arose that Mr. Spofford henceforth would be content with his job as managing editor and no longer write every now and then some article to give offense. But take November 13th; why stoop to call men of assured position by the nicknames given them in college. The Zab and Clint stuff is puerile. It is worse than smart. In the same issue; "Hobson speaks a piece." How smart! Halifax has a "pow-wow." To make THE WITNESS popular surely it is not necessary to make it vulgar. Lord Halifax has had insults enough in this country. Let our Church at least show him due respect.

REPLY: There are a number of persons who think it undignified to publish interviews and news items in the chatty style which Mr. Spofford uses. On the other hand I think that there are probably five times as many persons, at least, who prefer that style. I realize the danger of overdoing this, but the fact that THE WITNESS has the largest circulation of our Church papers seems to indicate that the majority prefer a direct, idiomatic, characteristic style. Some of the leading secular weeklies have had the same experience. I am perfectly sure that I never could write this breezy style, nor could any other member of the editorial board except Spofford, and for your reassurance let me say that you will not find it anywhere in the paper except under his by-line. Your letter is the only one we have received expressing the point of view you represent. We have received a great many from persons who were greatly concerned lest the new streamlining of THE WITNESS should mean the end of Spofford's chatty news reporting.

—F. C. GRANT.

\* \* \* \*

MRS. GUSTAVE T. RUCKERT, JR.  
Social Service Secretary, Hackensack District, Newark.

Are synods worthwhile THE WITNESS asks. I returned from the Second Province synod at Asbury Park firmly convinced of their value for the laity. I was privileged to hear a panel of speakers that were all equally good and the educational value of their addresses cannot be measured. The spiritual and intellectual refreshment of such an experience will carry one along for many months.

REPLY: Several editors of THE WITNESS attended the synod at Asbury Park and expressed their agreement with Mrs. Ruckert by reporting the meeting extensively. Those in charge of the program, we feel, as well as the speakers, gave an

effective answer to those who maintain that provincial synods should be abolished.

\* \* \* \*

DEAN EDWIN S. LANE  
Phoenix, Arizona

Many times I disagree with the column TALKING IT OVER but I have missed it in the new WITNESS. I think it is a mis-

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take to allow the imprint of a man's personality to disappear in the streamline process of corporate editing. I miss the intangible something which made the old WITNESS of much interest, and I suspect that this was the personality of Bill Spofford.

REPLY: We stated in the first number of the new WITNESS that writers were to be given freedom of expression in signed articles, it being understood that the writer alone is responsible for the ideas expressed over his name. We agree that TALKING IT OVER was a valuable feature of the old WITNESS and the present editorial board is unanimous in the desire that it be continued.

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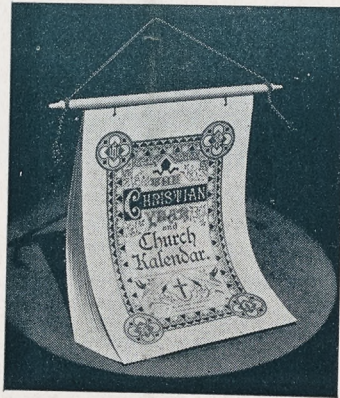
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