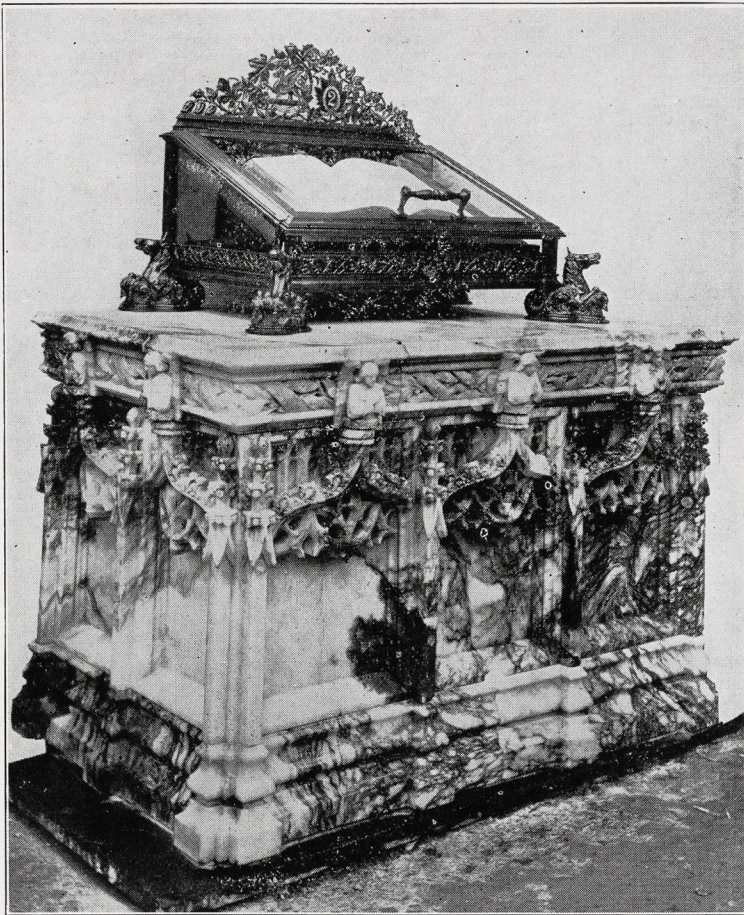


The **WITNESS**

CHICAGO, ILL., SEPTEMBER 15, 1932



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C. RUSSELL MOODEY
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DOUBTLESS MANY have had the experience Helen Cody Baker had without doing anything about it. She is a social worker in a midwestern city, living in a suburban community and a member, like most moderns, of a club or two. She discovered as somewhat of a shock that, of the dozen women who belonged to a reading and discussion club, she alone was religious in the accepted sense of the word. Discussion inevitably turned to religion at each of the meetings and she found herself the sole defender of the faith. She jotted down on a bit of paper the various questions she was asked and took them home to ponder over them. Do you believe in God? What do you mean by God? Do you believe in prayer? Why go to church? Do you believe in the discoveries of science? Do you believe in immortality? These and many other questions she worked out to her own satisfaction and presents us the human document in a recent number of *The Survey* under the title of *Confession of Faith; A Modern Woman's Catechism*. It is worth your attention. There must be a copy of the magazine in your public library. If not it will be an opportunity to tell the librarian that there should be.

TWO CONVENTIONS were held in New York last week. In Brooklyn the Federated Russian Orthodox Clubs met at a fashionable hotel, with princes and princesses, dukes and duchesses mingling with bearded priests and well dressed refugees, all bemoaning the passing of the old order in the name of Christ. The high spot was struck when Grand Duchess Marie told them about the Kremlin, with her description of the splendor and pomp of the Czar's Court which she, and apparently the others present, wished might be restored. That, to her at least, was the religion of the Russian Orthodox Church; "quiet services in the many chapels of the Kremlin, with soft bells and enchanting music and priests in brocaded robes." In an upper room in an old building just off Union Square another convention was in session. There three hundred American working men and women, representing thousands, were discussing how they could bring to American soil the sort of workers' republic that has taken the place of this czarist splendor, the passing of which Grand Duchess Marie so much regrets. These workers living in the midst of an economic order which they believe to be mortally wounded

—certainly one which has brought them only misery—look across the seas and are inspired by the one nation on earth that has purpose and courage and faith; a country without unemployment; a country without grafters and racketeers; a country where children are taught the dignity of labor and where money chasing is a social crime. These American workers may quarrel as to ways and means of arriving at the goal, but they have no quarrel with the objectives of the Soviet Republic. No mention was made of the Church at this meeting. But from mingling with them one very soon learned that their general opinion was that churches are always to be depended upon to support special privilege and the old order. Certain it is that the convention of the Russian Orthodox, with addresses by princes and grand duchesses given wide publicity in the daily newspapers, is not a tremendous help to those who would like to remove from the minds of working people this opinion about the Church which we hope is erroneous.

WITH THE beautiful city of Rio de Janeiro as host and with a lively revolution taking place during their visit, one may well imagine that those who went to Brazil this summer to attend the Sunday School convention were well repaid. Thousands of delegates attended, representing thirty-three nations. Several of the mass meetings were attended by as many as ten thousand people. The real work of the convention went on in small conference groups where there was detailed discussion of curriculum for religious education, the relationship between education and evangelization, the work in colleges, the part the Sunday School should play in the missionary programs of the churches. So the convention itself was a real success. The revolution as a side-show for the benefit of the visitors was however somewhat of a flop. It did deprive the convention of about five hundred delegates from progressive Sao Paulo but aside from that, much to the disappointment of a few who longed to see fighting in the streets, one was completely unaware that a revolution was under way.

ACTION TAKEN at the annual convention of Negro Roman Catholics, just closed in New York City, will be of interest to all of our Churches interested in this work. It is no longer the Federated Colored Catholics but the National Catholic Federa-

tion for the Promotion of Better Race Relations, with white people admitted to membership for the first time. Thus is the color line smashed with the elimination of any idea of the separation of races within the Church. Resolutions were passed indicating a liberal trend of economic thought. The profit system was scored; Negroes were urged to join labor unions and to demand equal pay for equal work, and the pursuit of wealth as an end of life was held largely responsible

for the present condition of world affairs. The convention was addressed by Catholics of distinction, both Negro and white, with the mass, attended by thousands, at St. Patrick's Cathedral being the high-water mark of the affair. It all indicates clearly that Romanists recognize the trend of events among the Negro people and mean to keep up with it. Our Church, leader in Negro work for decades, might well follow the example of our Romanist brethren.

THE PRINCIPLE OF BROTHERHOOD

By

JOHN HOWARD MELISH

LIBERTY, equality, fraternity—these three have moved mankind and which of them is the greatest? The British and Americans say, liberty; the French and Russians say, equality, but to the Christian, whatever his nationality, it is fraternity.

What the world needs today is the application of Christianity to social, economic and industrial life. It is religion of the brotherhood kind which has the solution of our many and difficult problems. The social Gospel is a democratic movement, its aim is to bring about the greatest possible maximum of justice, cooperation and good will.

It is fitting to put two questions to every program proposed as the way out of our present social difficulties. The first is, Will this plan be more favorable than present organization to a spirit of humanity and freedom in social relations? And the second which is a practical question is, What is the procedure of its establishment and the technique of its administration? There are many dreamers today who have pictured for themselves an ideal social order, but few of them have shown either how the dream land can be reached, or how their scheme will work when it is reached. And there are innumerable practical and efficient men destitute of any social dream whatsoever. Would that these two types of men, the dreamer and the practical, could pool their abilities and supplement their mutual weakness with mutual strength!

In the family where there are several children the parents know that they are not equal. One is short and another tall, one is bright and another dull, one is healthy and another sickly, one is personally attractive and the other unattractive. It is not true of parents, however, because of these individual differences and inequalities, that they organize and run the family on the principle of inequality; they do not give the best food to the healthy and the poorest to the sickly, the finest to the bright and the inadequate to the dull, opportunity to the attractive and withhold it from the less attractive. Whenever such discrimination and favoritism prevail in the family there must be hard feeling, bitterness, suspicion, despair. Wise parents, on the contrary, put all their children on an

equality and treat each one according to his need. When a choice must be made the strong is asked to help the weak and all to act, not as grains of sand but as different organs of the one body. "Ye are members one of another and should bear one another's burdens," say these parents to their children, even as St. Paul said to the Christians of his day.

IN THE larger family of the economic and social community today there are of course individual differences; natural endowments differ profoundly. No one in his right mind will either deny them nor ignore them. There are, however, inequalities in the larger family which have no basis whatsoever in natural endowment; they are based rather in the organization itself. Different sections of the community are distinguished from each other by sharp differences of economic status, of environment, of education and culture and habit of life. A Boston grande-dame once described the society of the Hub as divided into five classes: the historical families which had kept their property, the families equally good which had lost their property, the professional people such as college professors, certain lawyers, doctors and clergymen, the nouveaux riches, and finally the rest of humanity. This conventional use of the word class makes a rough division of individuals according to their resources and manner of life, the amount of their incomes and the source from which it is derived, their ownership of property, or their connection with those who own it, the security or insecurity of their economic position, the degree to which they belong by tradition, education and association to social strata.

Is the principle of brotherhood derived from the family, applicable to the economic and social community? Society will not be Christian until it eliminates such inequalities as have their source in its own organization.

No one will maintain that a child born in the old "lung block" of New York, so named because every resident soon or late became tubercular, had an equal chance for health with the child born on Riverside Drive. When the community came at last to realize

that simple fact it abolished the old "lung block". Today it is estimated that not less than two million of our people in New York are indecently housed, and that under present rates of interest it is impossible even for the city to build decent houses for its poor much less private tenement house owners. The inequalities of health have their basis to no small degree not in individual differences, but in our economic organization. But they can be eliminated. The community, the larger family of the state, can put its cheaper credit at the service of the city or the limited dividend corporation for the building of decent houses for the people who need them. The Christian conscience and intelligence can clear the slums and give to every child an equal chance with every other child to health and life.

It is to the great credit of the community that it has applied the principle of brotherhood in large measure to the education of all its children. No child however dull or poor is excluded from the public schools; even for the handicapped and sub-normal there are special classes. For those children, both boys and girls who desire higher education, the community freely furnishes high schools and in many American cities and states, colleges. So what wise parents do for their children the larger family is now doing for all its families in the educational field. The educational status of no child in America is fixed as it is in other lands. Of course many children are kept from higher education because their earnings are needed by the family, and others because the schools are slow to adopt these methods to the varying need of children. But the community educationally considered is organized upon the principle of equal opportunity for all. It is in fact a family and has won the right to be called after the name of Christ who laid His hands upon all childhood and blessed it.

THE great task before the community which would be Christian is to give equal opportunity to its children to earn their bread by the sweat of their brow. Will any one say that the son of a wage earner is the equal of the son of a rich man in this respect? The family principle, the idea of brotherhood, asks that the community shall be so organized that every member who wants to work shall be given by the community the opportunity to work. Parents who make it possible for their children to live without work do them a great injury. And the community which passes out a dole to its people does them an injury. That of course is an emergency measure, but when the emergency becomes prolonged a better method must be found. There are those today who offer every suggestion of constructive social action on the ground that the rich should help the poor and that the poor must be left free to help themselves. They are not in touch with the realities of their world. What men want is not a dole, either from individuals or the community, but an opportunity to work.

What reorganization of our industrial system is necessary in order to accomplish this fundamental purpose? Is it the co-operation of organized capital and

organized labor? Is it the co-operation of the consumer with these two other factors of production? Is it economic planning on a wider scale? Is it the community entering into every industry and laying down the rules of the game and refereeing it? All these measures are being tried today in various industries and in different countries. Or is it the more radical methods put forth in the name of fascism and communism? The time has arrived when these questions must both be asked and answered by our American people. Our organization has been hitherto based on liberty. It was a great organization for a new country with a vast frontier and unlimited resources. But the frontier exists no more, the conservation of natural resources has begun, the country has reached its majority. We need a new and more comprehensive principle than liberty and Christianity supplies it. Our task as a nation is to become a brotherhood.

Just Souls

By

C. RUSSELL MOODEY

TALKING with a foreman the other day who was laying gas pipes, I was told that the men were "purging the line." That phrase caught my attention and I began a little questionnaire. The information I gathered I'll pass on to you.

When a gas line is purged the gas is sent through the pipes under heavy pressure. Naturally the air is forced out as the gas moves in and along. Therefore it is necessary to watch the gauges and to see that the valves are working properly. A faulty gauge might ruin the job. But the thing that interested me most was the way the foreman used that word "purge." I had always associated the word with the idea of merely cleansing. But here it had a far greater significance. For purging not only eliminated the air resistance but the gas rushing through the new line gave added service, and provided another convenience for the life of man. A new community would be benefited by the purging of the pipes.

Cleanliness has always been associated with godliness, and even the psalmist sang of purging himself with hyssop and then would he be clean. But religion involves more than cleanliness; it demands usefulness. So in purging the soul we must work with this in mind. Just as the gas rushed through the new line with a double purpose, the purging power of God must also be applied and utilized as it surges through the heart of man. This is another way of saying that character must be a utility. Let us always bear this in mind when we use the word "purging." A clean heart and a right spirit are in themselves only the half-way point. When we take this "clean heart" purged by God, and set this "right spirit" to work then and only then do we become useful in the spiritual evolution of man. And I might add that the community will be benefited by the purging of our souls. Let us be clean. Let us be useful.



MARGARET HALL SCHOOL

By

MOTHER LOUISE

Principal

THE present Margaret Hall is a continuation of a Church School which has been in existence in Versailles, Kentucky, since 1898. It went under its new management in 1931, and is now conducted by the Sisters of S. Anne. Their aim is to develop the souls, minds, and bodies of the children that come under their care; and every detail of the school routine and life is planned with this end in view. The school provides for the education of girls through the grammar school and on through high school or college preparatory.

The six-acre tract of land on which the school buildings are located is situated on the outskirts of the little city of Versailles, in the very heart of the famous Blue Grass country. The surrounding landscape is beautiful, and the location altogether healthful. The campus invites to outdoors life—in fact, when the weather permits, the girls are apt to spend every free moment on the lawns and tennis court. Tennis, basket ball, and country walks provide pleasant and profitable exercise outdoors, and for rainy days there are the large gymnasium and the swimming pool. The latter is commodious and up to date, large filters ensuring a continually pure water supply. The

Saturday night swimming parties, with the electric lights making what the children call “moonbeams” in the water, are especially popular.

The equipment of the school buildings is modern, with airy, well-lighted class-rooms, and bedrooms arranged for two occupants. Each bedroom has running cold and hot water, two closets, steam heat and electric light. Each floor is provided with bathrooms and showers. The large dining room is bright and airy, and the table provides an abundance of wholesome, well-cooked food, especial attention being given to a careful balance of diet.

THE standard of study is equal to that of other first-class college preparatory schools. A staff of highly-trained teachers co-operate with the Sisters in inculcating in the children the principles of study. A great deal of individual attention is given by the teachers to the students, and the needs and development of each mind are given careful consideration.

The atmosphere of Margaret Hall is frequently commented upon by the visitors as being strikingly that of a happy, normal Christian home. The aim in discipline is to have such a friendly relationship be-

tween faculty and pupils as shall insure a common understanding of the problems of school life and willingness to co-operate in their solution. Punctuality, order and courtesy are required of all the members, and a willing obedience is expected to such rules as have been found to be necessary for the good of all. Hand in hand with the home atmosphere goes a religious influence calculated to teach the children the truths of their religion and to practice its behests. The school has a small chapel, which the children are encouraged to use, and each day begins and closes with short devotions. On Sundays the girls attend the services of St. John's Church in Versailles, and those who are confirmed are taught and encouraged to make a weekly communion.

For amusements there are picnics and occasional trips to Lexington for attendance at concerts and good plays. Monthly dances are given for the High School and Preparatory departments in the large gymnasium, to which young men and boys well known to the Sisters or the rest of the faculty are invited. At such times the gymnasium presents a gay scene—the girls being allowed to wear full evening dress on these occasions. A three-piece orchestra furnishes lively music, and simple refreshments are served during the course of the evening. From 8:30 to 11:30 the young people dance to their heart's content, and every effort is made to secure a good time for everybody.

THE week day begins at 7:00 a. m. At 7:30 breakfast is served, consisting of fruit or fruit-juice, cereal, hot biscuits with butter and marmalade, cocoa, milk and coffee. After breakfast the bedrooms are put in order, and at 8:30 the assembly bell rings. The children—day and boarders—assemble in the large study-hall for roll-call and such announcements as the principal may wish to make. Then all go down to the chapel for short prayers and a morning hymn, after which they are taken out on the tennis court (on rainy days or in the winter, into the gymnasium), where five minutes' setting-up exercises are given. At 8:45 the school-bell rings, and all disperse to their classes. At 10:45 there is a half hour's recess, during which the children have a lunch of milk and crackers, and play or rest. Then classes again, and at 1:45 there is luncheon. After the two-course luncheon, the children disperse to their rooms until 2:30, when, the weather permitting, all go out-of-doors for sports or walks or games. On rainy days the physical exercise takes place in the gymnasium. At 3:30 the girls may go for a swim and then dress for the afternoon. Study hall follows, and dinner is at 6:15. Meat, or fish, two vegetables, and dessert (puddings, fruit, ice cream), furnish the menu. At 7:20 there is a short evening devotion, after which the upper school repairs to the study hall until 9:00, and the younger children play games or read in their sitting room until 8:15, which is their bedtime. The "lights-out" bell rings at 9:30. In the evening the seniors are allowed to study in their rooms, and to have their lights burning until 10:00 P. M.—a much coveted privilege.

Amusements are planned for Saturday afternoons whenever possible, and Sunday afternoons are spent quietly, writing letters and reading.

In conclusion it might be well to quote the following letter from a mother, representative of many others:

"Each day my daughter tells me more of her year at Margaret Hall and of your kindness to her. I do want to thank you very, very much for the interest you took in her, and I also want you to know that I deeply appreciate the affection you gave her. I am more than pleased with the progress she made in her school work."

Perhaps this expresses better than a more elaborate statement the spirit of the life at Margaret Hall and the response of the girls to the influence around them.

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REVIEWS OF FOUR RECENT BOOKS ON VARIED SUBJECTS

By GARDINER M. DAY

Pearl S. Buck, who achieved so vast a reputation from *The Good Earth*, has written a beautiful short story in *The Young Revolutionist* published by The Friendship Press (in paper \$.75). The story is of a young Chinese boy, who runs away from the temple to the service of which his parents have dedicated him and joins the Communist army. The process by which he was gradually converted to Christianity is most realistically told. The boy, Ko-sen, and his companion Fah-li have taken part in the desecration of a Christian place of worship and are going to sleep when Fah-li says: "I looked at one of the pictures when the captain's back was turned. Ko-sen, it was the picture of a man hanging on a piece of wood—a very sad and sorrowful sight, and his face was kind and not angry as he hung there. What do you think it meant?" Ko-sen reproved him for thinking kindly of the foreign devil's pictures, "But still Ko-sen thought a moment before he slept that the picture was a strange one, for not in any temple had he seen any god who suffered". Unable to forget the picture of the suffering God, Ko-sen eventually gave his life to Christ.

From China our next book carries us to its military neighbor, Japan. Harpers has published a life of the great Japanese Christian *Kagawa* by William Axling. (\$.2.00). Because Kagawa is a really great Labor leader, social worker, and Christian crusader the book is bound to interest many readers, but unfortunately as a biography it possesses too much the appearance of one long eulogy. Had Mr. Axling spent more space in detailed descriptions of Kagawa's work and less in estimates of the man's unquestionable worth the book would be of greater interest and value. To my mind the very best part of the book is the collection of Kagawa's own meditations of which there are some forty pages.

Sex, Marriage and Religion is the title given to a brief well written volume by the Rev. Alec R. Vidler of the Oratory of the Good Shepherd. Cambridge, England published by Macmillan (\$.1.25). Father Vidler covers the whole subject on sex relations as a Christian has to face them in the modern world and treats his material with a wisdom which married men can truly admire. The usual suggestions, as for example that the Church should undertake a far more thorough preparation of its

members for marriage, are made. His chapters on the question of the use of contraceptives is especially to be commended. His conclusions may be summarized in his own words: "Traditional Christian morality has allowed married people to have intercourse when the possibility of conception is excluded or avoided. Contraception, which achieves the same end by different means, is not inconsistent with traditional Christian morality, unless these means can be shown to be wrong or harmful in themselves." He further suggests that Christian married persons should explore the possibilities of the very highest possible standards, namely marriage as a genuinely equal partnership, and intercourse only for procreation in accordance with the will of God. The book reveals a vast amount of consecrated Christian thinking on this most difficult of subjects.

In *Youth and Creative Living* (Long & Smith \$1.25) Cynthia Pearl Maus gives plenty of wholesome advice on the best ways of developing a full Christian personality in this day and generation. The first half of the volume is devoted to the most difficult subject of understanding one's self in one's physical, mental, social and spiritual aspects and the second part to the development of the abundant life. Perhaps the spirit of the book is well represented by a reply made by Mr. Raymond Robbins and quoted by the author to a man who asked Mr. Robbins why he tried to improve conditions when his fortune would allow him to live in luxury. Said Mr. Robbins: "About nineteen hundred years ago a MAN came down to this world leaving His Father's Home to do some heavy work for me, and for every man. He was bruised and battered about by men for me, and for every man; and at last they nailed Him to a Roman Cross and left Him there to die for me, for every man. I belong to Him and He bids me to go and to serve His other children".

FINE LABOR SUNDAY SERVICE AT NEW YORK CATHEDRAL

As in previous years there was held on the afternoon of Labor Sunday a great service in the Cathedral of St. John the Divine at which the speaker was a well known representative of organized labor. This year the speaker was Mr. Hugh Frayne, a representative of the American Federation of Labor. He pleaded for the abolition of child labor, for a shorter working week and for other constructive measures which he said were demanded by these times.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

In the issue of September first we gave you a bit of information about the situation in Arkansas where the election of the Very Rev. John Williamson of Little Rock as bishop has been protested. Two white priests of the diocese objected, as did also Suffragan Bishop Denby, Negro, on the ground that the dean was a party to racial discrimination which manifested itself at the convention that elected Mr. Williamson. About the same time Bishop Oldham of Albany objected to the election on the ground that the diocese of Arkansas is already possessed of a suffragan bishop, a retired bishop which costs them money, and a Negro suffragan, whose salary is paid in part by the diocese. He points out that since Arkansas has little cash, and since a good share of that comes from the treasury of the National Council, he questions the wisdom of adding to the burden with still another bishop.

Now a letter has been sent out, presumably to the bishops of the Church who have yet to ratify the election of Mr. Williamson, by Bishop Capers of West Texas, which he signs as the president of the province of the southwest. Bishop Capers states first that he has made several visits to the diocese of Arkansas and therefore writes with knowledge. The financial conditions of Arkansas are in a tragic condition. He then goes on to say:

"Realizing the fearful condition of the diocese it was agreed among the laity and the clergy of the diocese that only a small salary could be given the bishop to be elected and that the choice of a bishop would have to be made from the diocesan clergy. It was thought, also that the election of a bishop was necessary in order to stabilize the diocese and to give some promise of improvement for the future. The result of the election was the choice of Mr. Williamson which has divided the diocese and produced a most deplorable situation which, in my judgment, makes the future of the diocese utterly hopeless. All that led up to this election has split the diocese wide open.

"Mr. Williamson is a genial man and has won the confidence of the Rotary Club as indicated by his recent election as president; he is generally popular among the citizens of Little Rock. Along these lines he is a worthy citizen and a helpful priest of the Church. But his abilities are far below the re-

quirements of a bishop in the Church of God. His work in the ministry would not indicate that under ordinary conditions he would ever have been thought of for the office of a bishop. Now, it seems to me that the duty that confronts me is to save the Church in Arkansas. It is not at all pleasant for me to have to face this issue, but in my judgment the future of the Church in Arkansas is at stake. If Williamson, as the bishop of the diocese of Arkansas, had the united effort of the clergy and laity of the diocese behind him I do not believe that he could swing the job. What then will become of the Church in Arkansas with its divided ranks and its deplorable financial condition?"

This letter of Bishop Capers' brings a rejoinder from Bishop Moore of Dallas, also sent to all the bishops of the Church. First he protests against Bishop Capers sending out a letter as the president of the province. "He is usurping a right and a privilege which does not belong to this office." Next he points out that Mr. Williamson is in no sense responsible for the financial condition of the diocese of Arkansas. Is he to blame, asks Bishop Moore, for the drought, for the depression, for Bishop Winchester's physical condition? He then goes on as follows:

"The third paragraph of the letter of the Bishop of West Texas repeats the item of the fearful condition of the diocese of Arkansas, and then goes on to state certain internal affairs of the diocese prior to the election of a bishop. The argument then turns abruptly to the fact of the election of Mr. Williamson, which election receives the condemnation of the Bishop of West Texas. But there is a hiatus here which must be filled, in the doing of which we shall come to the gist of the whole matter. The important factor is, were there any irregularities in the matter of the election itself? Was Mr. Williamson guilty of any acts unbecoming a presbyter on that occasion? So far as one can judge the matter from the facts submitted, there are, and can be no such charges brought, and if the Bishop of West Texas is in possession of such evidence, it is his responsibility to produce it. If he cannot do so, he must either hold his peace or he must accept the responsibility of condemning the action of a properly appointed diocesan council in which he has no concern.

"The Bishop describes Mr. Williamson as a 'genial man, who has the confidence of the Rotary Club of Little Rock.' Granting him these qualifications, does he still fall short

NOTICE

ANNOUNCEMENT has been made that the series of articles by Bishop Johnson "What I Believe and Why", together with THE WITNESS Bible Class to be conducted by Irwin St. John Tucker would start in our next issue. Both of these features have been postponed for one week. The material is at hand. However we were delayed several days in getting notices to the clergy therefore this postponement is made in order that they may have an opportunity to get orders in before the appearance of the first articles. We wish to say that we have been gratified over the response to the announcement of these features made in the paper. Many have already written us that they are to organize classes in their parishes for the Bible Class, while many rectors are ordering Bundles in order that Bishop Johnson's new series may be placed in the hands of their people each week.

of the unique qualifications of a bishop? Bishop Capers is a genial man, and is, or has been, a devotee of the Rotary Club. If his success as a bishop is due in any part to his geniality and his adherence to Rotary, why make use of it in the present case as a vague charge against Mr. Williamson. But the Bishop says Mr. Williamson's abilities are 'far below the requirements of a Bishop'. Upon what assumption does he base such a statement? Is he ready to condemn the majority action of a duly organized convention of a diocese of this Church, and in the place of such decision to substitute his own opinion?

"And after all, one might ask just what qualifications the reverend authority would demand? I believe there is no stigma attached to the birth of Mr. Williamson, his family, or his life; his preparations for the ministry, as well as his ordinations, were entirely regular, and during the time of his ministry he has served in both the foreign and domestic fields. At the present time he is the loved and respected dean of Trinity Cathedral, Little Rock, in which position I am sure he holds the affection of his people; and now that the diocese of Arkansas has seen fit to choose him as their bishop, it is an act of great injustice and presumption for any man or set of men to attack him as unfit for the work, without definite facts which would negative the above.

"In making my protest to the

letter of the Bishop of West Texas, I would ask the privilege of stating that I have no personal interest in the confirmation of the election of Mr. Williamson, otherwise than that of seeing fair play in the whole proceedings. My acquaintance with him is most casual, and the only time we have ever had any conversation, was an occasion of some weeks ago, when at my request he came to Dallas and spent the afternoon with me, which act on my part, and I am equally sure on his part, was one of courtesy only.

"It is only in the interest of fair play, that I am making my protest. And in my desire to see justice done, I am bound to express my personal opinion that the objections presented by the Bishop of West Texas, are trivial, and are irrelevant to anything concerning the bishop elect. His letter presents no facts which might have to do with the decision of any bishop in his approval or disapproval of such election. If the Bishop of West Texas is in possession of any facts involving the character or integrity of Mr. Williamson, I would plead with him to present them to us for our own information and as a means to our wise decision. In case there are no such facts which can be presented to us, then one would be entitled to assume that there were other reasons, perhaps other motives; and if this be true, we are equally entitled to know these facts. All this would be in the interest of fair play, and I believe Mr. Williamson is entitled to this consideration."

* * *

Federal Council's Labor Sunday Message

Each year the Federal Council of Churches issues a message which they request be read in churches on the Sunday before Labor Day. Having served on the committee charged with the task of preparing the statement I can vouch for the care that is taken with it. The year I served—and I was asked to serve but once incidentally which may be further testimony to the care they take with it—there were five on this committee. We must have had at least a half dozen meetings of a day each preparing it. It then went to the secretaries of the Council for their suggestions and corrections. Later it was presented to the social service committee, a large body of men and women of learning, and I can assure you they did not spare our feelings in ripping into it. Having passed that body it went to still another where it received similar treatment.

This year's message, which seemed to me to be particularly good, came

in for a panning at the hands of the Rev. Harrison Rockwell, brother and comrade, in the sermon he preached last Sunday at the Little Church Around the Corner in New York. Said Comrade Rockwell: "I find it impossible to imagine Christ signing His sacred name to this statement. It denounces our present industrial system, the economic order which has reduced thousands to poverty and attendant suffering; it points to the injustice prevailing in the distribution of profits; it pleads for a real co-operation among our people based on the Christian principle of universal brotherhood. Certainly this is a time when the voice of Christ's Church cannot be silent. But when it does speak it should speak as He would. There is a vastly different tone in the New Testament records. There was a different policy in the policy of Christ. The sayings of Christ are notably silent as to the denunciation of wealth and power wrongly used. His was a decidedly different policy. His was a constructive policy. It was summed up, most concisely, in two great words, 'Follow Me'. It would be vastly more effective if the authors of the message had confined themselves entirely to the spiritual life and followed more closely the method of Christ. The Church speaks with authority and gets a hearing when it pleads directly for man's consecration of himself to Christ. When it gets off that one great subject and offers opinions on politics, economics and other matters really beyond its province, the Church's influence is weakened. People create the conditions. We shall remedy the latter when the individuals are changed."

As a matter of fact I think if Brother Rockwell will read that message through a second time he will find little denunciation in it. It merely points out a fact that is becoming increasingly obvious to thinking Christians that something must be done soon to bring our present economic and political life more in line with the fundamental principles that Jesus gave us. As for the statement that Christ was notably silent as to the denunciation of wealth and power wrongly used it must be that Brother Rockwell skips over hastily those chapters in the Gospels that I read most frequently. If he will take the 23rd chapter of St. Matthew's Gospel, for instance, put it into modern English and shout it from a soap box in Madison Square, a thing I surely would not do, I guarantee that it won't be many minutes before he will be calling up his friends asking them to arrange his bail. Those words about hypocrites, fools and blind guides who de-



J. HOWARD MELISH
Writes on Brotherhood

voured widows' houses and swore allegiance to the great god, gold, according to the Biblical record, are the words of the Master Himself.

All of which is of no great moment of course. It is simply that the Federal Council Message did express the convictions of a learned and consecrated group of Christians, at a time, so it seems to me, when such a message is badly needed. So I for one am grieved that Mr. Rockwell had to give further evidence of a divided Christendom by shouting hokum and bunk in sixteen point type in the columns of the secular newspapers.

* * *

New York Rector Preaches on Russia

Adjustment of the machine to higher social purposes rather than to the ambition and desire of a few for accumulation of wealth at the expense of the many is the great problem confronting modern industrial civilization, declared the Rev. Charles B. Ackley in a sermon last Sunday at St. Mary's Church, New York.

He has just returned from a trip to Russia, where he said he had found the Soviet regime an interesting experiment, one of several now being applied or advocated in various parts of the world. He added that only time could tell which of the plans would succeed. It was possible, he thought, that none of them would prove successful, but he saw certain general principles that seemed to be gaining recognition in all lands today. These principles he listed as

shortening of the workday to increase employment opportunities, regulation and direction of industry to insure stability of employment and investment, higher wages to extend the purchasing power of the masses, industrial insurance against unemployment, and old-age pensions.

"Whatever the plans or methods are to be we must insist on a greater measure of fair play and a more general distribution of the advantages if our present system is to go on," Mr. Ackley said. "The day of favored classes and protected interests has passed just as surely as the day of the divine right of kings. We still have some kings left who rule in unrestricted form, and we may have the favored classes with us for some time in modified form. It is hoped that the leaders will have more foresight than did Charles I. If our modern civilization is to go on for long without serious upheavals we must awaken to our corporate responsibility for each and every member of society. This does not mean any dead level of socialism, with no rewards for education, ability, initiative and efficiency. But it does mean the practical application of the Christian principle that we are 'our brother's keeper' and that the more we have of individual gifts and talents the more of that responsibility we must assume.

"And along with this we must do our utmost to dignify labor and get away from the false idea that the end and aim in life is to get enough money so that we will not have to work."

* * *

About the Picture On the Cover

There is pictured on the cover this week a memorial that is in St. Paul's, Toronto, to the officers and men of the Queen's Own Rifles who fell in the great war. The casket contains the book of remembrance and is of wrought bronze, enriched with enamel, and rests upon a richly carved table of Derbyshire alabaster. Details of the ornament include the battle honors of the regiment, poppies of Flanders, dolphins which are symbolic of the sea passage and other emblems recalling the story of the regiment. The work of art was designed and executed in the studios of J. Wippell & Company of Exeter, England.

* * *

Summer Services Held In Western Michigan

Services in the resort country in the diocese of Western Michigan have been maintained during the summer season and the bishop and the archdeacon have made several

trips through that part of the diocese. In addition to the services in the regular parishes, summer services were held regularly at Elk Rapids, Saugatuck, Pentwater, Leeland, Harbor Springs, Charlevoix, Newaygo, and Onekama. There were also many occasional services at camps and hotels. Among the clergy officiating were Bishops Vincent, Spencer, and Woodcock, and the Rev. Messrs. Van Zandt, Adams, Hardy, Ganster, Essex, Boss, and Burrows.

* * *

Philadelphia Parish

Carrying on Relief Work

Christ Church, Philadelphia, is carrying on a real unemployment relief work. Several hundred loaves of bread are given away each day, grocery orders are filled and clothes are handed out to those in need. In addition they have found jobs for a considerable number and have provided vacations and outings for several hundred.

* * *

New Church Mission of Help Secretary in Chicago

Miss Lena Elwood Grimes has been appointed executive secretary of the Church Mission of Help in Chicago, succeeding Miss Elise K. Walther. Miss Grimes comes directly from the emergency relief bureau in Chicago. Prior to that she did social service work in Boston and Philadelphia.

* * *

Chicago to Conduct Aggressive Campaign

Plans have been completed for an aggressive campaign for the Program of the Church in the diocese of Chicago. The first phase of the work of a diocesan character will be the annual conferences for clergy and laity to be held September 22-25th. At these conferences the Program will be considered from various angles and methods of approach outlined. Following these diocesan conferences it is hoped that parish conferences will be held in the early days of October. There will then be a diocesan day of intercession about November first with the canvass later in the month.

* * *

New Church Headquarters In Chicago

Chicago diocesan headquarters will be moved late in this month from 664 Rush Street to 65 East Huron Street. The new building is just half a block north of the present offices. The new headquarters property is owned by the cathedral chapter and in moving to it, the property will be released from taxation. The building will provide offices for all of the diocesan departments and

organizations occupying the present headquarters. These include the bishop's office, archdeacons, secretary of the diocesan council, church club, department of religious education, Brotherhood of St. Andrew, Church Mission of Help and financial secretary.

* * *

Clerical Changes in Western Michigan

The Rev. Henry A. Hanson has accepted a call to be the rector of St. John's, Grand Haven, Michigan. The Rev. Robert Lee Baird has resigned as the rector of St. Paul's, Muskegon, and the Rev. John K.

Coolidge has accepted a call to that parish.

* * *

Retreats to be Held At Bernardsville

A number of retreats have been scheduled for this month and next at the House for Retreats and Conferences at Bernardsville, New Jersey. On the 10th and 11th a retreat was held for Sunday School teachers; on the 20th and 21st the Rev. Malcolm S. Taylor, director of the national commission on evangelism is to hold one for the clergy. On the 24th and 25th Miss Lucy Sturgis and Miss Adelaide T. Case, the former

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the head of a girls' school in Baltimore and the latter a professor at Columbia, are to hold one for Church School teachers. The Rev. Donald Aldrich of the Church of the Ascension, New York, is to lead a conference on September 26 and 27th for those interested in the religious life of college women. The Rev. John Crocker, student pastor at Princeton University, is to conduct a conference on the work of the church at Princeton, though the dates have not as yet been set, while on the 19th of October the officers of the Auxiliary in New Jersey are to hold a retreat.

* * *

Michigan Parish Has An Anniversary

On Sunday and Monday, September 4th and 5th, Trinity parish, Grand Ledge, Michigan, celebrated the silver jubilee of the organization of the parish with appropriate services and meetings. Bishop McCormick confirmed a class on Sunday morning, after which there was a memorial service and a gathering of the church people. Various meetings were held on Monday, ending with a dinner in the parish hall on Monday evening, attended by friends of the parish and visiting clergymen.

* * *

Sacramento Bids Goodby To Bishop Moreland

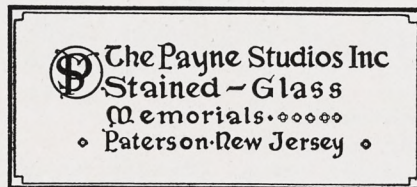
The two convocations of the diocese of Sacramento met in a joint session in Sacramento on August 24th to bid farewell to Bishop Moreland, bishop of the diocese for over 33 years. Speakers at the luncheon included the Hon. James Rolph, Jr., Governor of California, and Mr. James Dean, city manager of Sacramento. At the afternoon session representative speakers of the diocese paid fitting tribute to the bishop; Mrs. I. E. Baxter, president of the Woman's Auxiliary, speaking for the women of the diocese; George N. Merritt for the laymen, and the Rev. E. S. Bartlam for the clergy. A beautiful pectoral cross was presented to the bishop by Mrs. Baxter on behalf of the Woman's Auxiliary, and a purse of gold made up by contributions from all over the diocese was given him by the Ven. Barr G. Lee. Bishop Moreland, after expressing his appreciation, reviewed the accomplishments of his long episcopate. Bishop Moreland left for New York on September 3rd.

* * *

Asks God's Blessing On Schools

A special service for the purpose of asking God's blessing upon schools, teachers and pupils was held last Sunday at Trinity Church, London, Ohio, where the Rev. F. C. F.

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Randolph is the rector. The sermon was on the purpose of Education. Among those attending the service were members of the school board, a school superintendent and a large number of teachers. Sounds to me like a very good idea.

* * *

New Head of St. Faith's School

The Rev. F. Allen Sisco has been appointed rector and principal of St. Faith's School, Church school for girls located at Saratoga Springs, New York. He has been the rector of Christ Church, Piermont, N. Y., and the proprietor of Rockland Academy which he founded in 1922.

* * *

Bishop Wilson to Give Hale Sermon at Western

Bishop Frank E. Wilson of Eau Claire is to deliver the annual Hale sermon in the Anderson Memorial Chapel of the Western Seminary on November 9th. His subject is to be "The Church and non-Anglo-Saxon Elements in this country."

* * *

Girls go Camping in Michigan

At the close of the eight weeks' summer camping season at Camp Frisbie, for younger boys, in the diocese of Michigan, the camp buildings and grounds were put at the disposal of Williams House, the diocesan home for border-line girls. Under the care of Miss Clara W. Wolbert, superintendent of the home, between thirty and forty girls and children enjoyed two weeks in the open.

* * *

St. Margaret's House Opens for the Year

On August 15th, while the rest of the world was still vacationing, St. Margaret's House, the Church training and conference center at Berkeley, California, opened for the fall semester. Eight students are preparing for vocations within the Church at St. Margaret's this year, three from the diocese of Los Angeles and one each from the dioceses of California and Dallas, the Districts of South Dakota and North Texas, and Japan. In addition to representing such different localities, these students show a wide variety of interests. Four are preparing for general

Church work, three are specializing in religious education, one in student work and one in social service.

* * *

A Way to Keep Up Church Attendance

The way to keep up church attendance apparently is to make some group responsible for getting the people out. In any case at the Incarnation in Chicago the Rev. H. L. Church, in charge, had the guild, the Auxiliary and the Church school take the responsibility, rotating. The results were tip-top.

* * *

Christmas Toy Workers Go on Strike

Something new in the way of strikes has just been pulled off in New York. It seems that those who make Christmas toys and dolls feel that they are not properly rewarded for the services they perform. Wages, so they say, are from \$8 to \$18 a week, which isn't so much in New York; there are no set hours of labor and the sanitary conditions are bad. So 3000 of them have gone on strike to better their conditions.

* * *

Nashville Churchwoman Leaves Money to School

The late Mrs. Delia Robinson, communicant of Christ Church, Nashville, Tennessee, left \$20,000 to the endowment fund of her parish; \$1,000 to St. Andrew's School; \$5,000 to the endowment fund of the University of the South at Sewanee and \$10,000 to Sewanee for the education of men for the ministry. The episcopal endowment fund of the diocese of Tennessee was made residuary legatee of the estate.

* * *

Minnesota Goes Back To the Deanery System

The diocese of Minnesota has revived the deanery system, the diocese having recently been divided into eight deaneries. Commencing next week and running through the first part of October conferences are to be held in each of them at which the Church Program, diocesan and na-

tional, will be presented at which the speakers will be Bishop McElwain, Bishop Keeler, Mr. E. R. Coppage, who is to lead conferences on Every Member Canvass methods, and the Rev. Percy Houghton, the representative of the field department of the National Council in the middle west.

* * *

Regional Conferences To be Held in Harrisburg

Regional conferences are to be held in the diocese of Harrisburg at Altoona on October 5th, Lancaster on the 6th and Williamsport on the 7th. The leaders are to be Bishop Spencer of West Missouri, Bishop Darst of East Carolina, Spencer Miller Jr., consultant on industry for the National Council and Miss Helen Brent of William Smith College.

* * *

College in China Honors Washington

Central China College (Hua. Chung), in Wuchang, takes every opportunity to give its students an international outlook, and thereby had a gala celebration of George Washington's bicentennial. The American contingent, with more bravery than musical ability, it is reported, sang their national anthem.

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The chief feature of the occasion, however, was an oratorical contest with six speakers, each taking for his subject some aspect of Washington's life. The first prize went to John Chang, who spoke on Washington's Religious Attitude.

* * *

Massachusetts Parish Has 165th Anniversary

The 165th anniversary of St. Luke's, Lanesborough, Mass., was celebrated on September 4th and 5th. The parish was founded in 1767, the first church was built in 1784 and the present one in 1836. There were a number of services during the celebration, with Bishop Davies a preacher at one of them.

* * *

National Council to Meet October 12 and 13

The fall meeting of the National Council is to be held in New York October 12 and 13, preceded by meetings of the several departments on the preceding day. The report of the committee of bishops, appointed at the meeting of the House of Bishops held at Garden City in April, on the finances and budget of the Council will be presented and discussed.

* * *

Adding Variety To Church Services

Some city parishes in the United States, in some seasons, might like to try a plan which is found enjoyable at St. Stephen's Chinese Mission in Manila. On a Sunday afternoon when the weather is fine they use the school bus and whatever private cars are available to take the whole congregation off to some beautiful hillside or other quiet outdoor spot to hold a vesper service. After prayers, hymns, lessons and a short address, a brief period of quiet is observed. After that there may be a walk or a visit to some near-by point of interest, and the congregation returns, much refreshed, to the crowded city.

* * *

Real Growth in College Work at St. Augustine's

The college department at St. Augustine's, Raleigh, N. C., was started only a few years ago and now outnumbers the high school. For the past year there were 17 seniors, 29 juniors, 50 sophomores, 83 freshmen, a total of 179; the high school had 122; St. Agnes Training School for Nurses, 42; the Bishop Tuttle School for Church social workers, 15; a total of 358 students on the campus of that famous educational center for young colored men and women. This was the school's sixty-fifth year. Finances have been exceedingly difficult of course, but the year closed

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without a deficit. The Rev. Edgar H. Gould is president, and the school is one of those administered by the American Church Institute for Negroes. The hospital, with the lowest per capita cost of any hospital in the Carolinas, had 800 in-patients, receiving 21,000 days of hospital care, and over 800 patients in the clinic.

* * *

St. Andrew's Mission Hopes to Raise Funds

Down in Tennessee where St. Andrew's School is located, run by the Order of the Holy Cross, they contracted for a new fireproof building in the days of prosperity. A month later the depression hit the country. Of course they had to go ahead; they had signed a contract. Besides they needed the building badly. Well sir in one way or another they have met their bills as they have come along to the tune of \$95,000. They still owe \$9,000, and of this \$6,000 is in sight. So they are now after the remaining \$3,000 to clear the building entirely of debt. With this out of the way Father Parker, in charge, figures that things will move along smoothly. There is considerable endowment, with prospects for more, and 25,000 Church people have been lined up to give \$1 a year which, with other income, will about balance the budget. I am assuming, in writing this, that you know all about the grand job being done at St. Andrew's. It is a school for mountain boys; fellows who would never amount to a great deal, to put it bluntly, were it not for this school. As it is the school is turning out each year a lot of first class artisans and farmers, with not a few merchants, civil engineers, doctors, teachers and clergymen. One is even the president of a large bank, if that is a mark of distinction in your eyes. So if you have extra cash I am sure helping to pay the balance on this building would be a good place for it. The prior is the Rev. Francis W. G. Parker, O. H. C., and the address is merely St. Andrew's, Tennessee.

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Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10); Morning Prayer, 9:30 A. M.; Evening Prayer: 5 P. M.

Calvary Church New York
Rev. Samuel M. Shoemaker, Jr., Rector
Rev. J. Herbert Smith, Associate Rector
21st Street and Fourth Ave.
Sundays: 8, 9:30, 11 and 8.
Thursdays at 8 P. M. Meeting for Personal Witness in Calvary Hall.

Church of St. Mary the Virgin
New York
46th St., between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 9, 11 (High Mass).
Week-day Masses: 7, 8 (Thurs., 7, 8, 9:30).

Grace Church, New York
Rev. W. Russell Bowie, D.D.,
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m.
Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

The Incarnation
Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.,
Litt. D.
Sundays: 8, 10 and 11 A. M.

St. Bartholomew's Church
Park Ave. and 51st St., New York
Robert Norwood, Rector
8 A. M., Holy Communion.
11 A. M., Morning Prayer and Sermon.

Little Church Around the Corner
Transfiguration
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 8.)
11—Missa Cantata—Sermon: 4—Vespers.

Trinity Church, New York
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

Grace Church, Brooklyn Heights
Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

St. Paul's Cathedral
Buffalo, New York
Sundays: 8, 9:30, 11.
Weekdays: 8, 12:05.
Thursdays and Holy Days: 11.

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Wm. Turton Trapel
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

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Pointe-au-Pic
Province of Quebec
Rev. Franklin Joiner, Chaplain
Sundays: 8, 11 and 6.
Daily: 8 A. M.

Christ Church Cathedral
Hartford, Conn.
Cor. Main and Church Streets.
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10; 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

Grace and St. Peter's Church
Baltimore, Md.
(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days, 8 A. M.

Church of the Advent, Boston
Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
July-August Schedule
Sundays: Holy Communion, 7:30 A. M.; Matins, 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Evensong (plain) 5 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

Church of St. John the Evangelist
Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 A. M. Benediction, 7:30 P. M.
Weekdays: Masses, 7 and 8 A. M.
Thursdays and Holy Days, 9:30 A. M., also.
Confessions: Saturdays, 3-5 and 7-9 P. M.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

St. Peter's Church
3rd and Pine Sts., Philadelphia
Rev. Edward M. Jefferys, E.T.D., Rector.
Sundays: 7:30 A. M. Holy Communion.
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114 George Street
The Rev. Charles Townsend, Rector
Sundays: 8 and 9:30 A. M. Holy Communion. 11 A. M. Sung Mass and Sermon. 5:30 P. M. Evening Prayer.
Week Days: 7 A. M. Mass, 7:30 A. M. Matins, 5:30 P. M. Evensong.
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