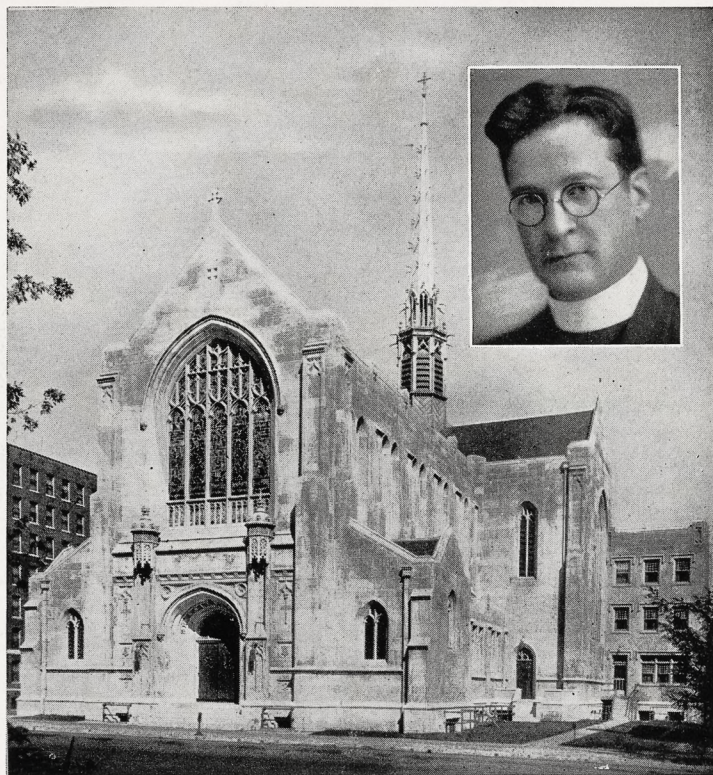


The **WITNESS**

CHICAGO, ILL., SEPTEMBER 5, 1935



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THE WITNESS

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Associate Editors
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WERE I A RECTOR

By

EDWARD TALLMADGE ROOT

Secretary of the Greater Boston Federation of Churches

WERE I a rector again I would frankly lay before my people the critical situation of organized religion. And I would make it one of my aims to convince my people that in the problem of the secular and religious press we face one on which success or failure may turn. For information and opinion are increasingly imparted by the printed page. The opportunity of preacher or teacher is limited by attendance, but constantly both children and adults are absorbing the content of papers that cater to the average mind. The secular press appeals to and creates the "mass mind." It attempts nothing else. The newspaper is a mirror in which the "mass-man" sees himself and is satisfied. Ortego, the Spanish author, foresees the collapse of civilization because it is producing too few "select-men" to develop or even run its complex machinery. The Church has never forgotten this task, but we are neglecting a powerful agent at our command. It is the printed page that molds the modern mind. We are complacently surrendering it to the secular spirit. Even our faithful flocks, feeding daily in the meadows of the mass-mind, are being secularized if not paganized.

I WOULD then remind my hearers that there are periodicals, ably edited, increasingly open minded, that represent life as a discipline, holding up ideals, reporting facts which show how many throughout the world thus aspire, and interpreting events in the light of the eternal conflict between right and wrong.

I would ask whether their subscriptions attest their faith. I would remind them that subscribe means to approve as well as to purchase. If professing Christians would exert their potential power, the daily press might be reformed. But at its best, it can not be expected to give the Christian interpretation of individual and world life. It must be supplemented by periodicals

that do. Doctor, dressmaker, manufacturer, merchant, would all feel handicapped without their trade organs. If *I mean business in my Christian life, how can I think of denying myself the aid of a religious paper?* All this would I say, in language and with illustrations suited to the particular congregation. Then I would ask it to face the facts.

A layman was asked to address a men's class on the question: "Why are the Masses unchurched?" It expected him to answer: Because of atheism, materialism, communism. He said. "It is not one of these things! Permit a few questions. How many of you read the Bible? How many take a religious paper? (I take three.) What? out of fifty, but one takes your denominational paper. There, gentlemen, you have your answer. How can a church membership which takes so little pains to equip itself win the masses?"

I would propose to my people the slogan, "SOME CHURCH PAPER IN EVERY CHURCH HOME". A systematic effort should bring the obligation and opportunity to all. In one Roman Catholic diocese, the last Sunday in the year is "Press Sunday." A letter from the bishop is read in every parish, and in each a lay committee makes a personal canvass. Frequently during the year, attention is called to special articles and boys sell copies of the official organ to those who do not subscribe. I would raise the question: Should not the vestry subscribe, at least to the denominational "house-organ" for every family? Why should not its budget provide not only for the preaching by voice but also by the printed page?

IN DISCUSSION groups, as well as in pulpit and Church school, the intelligent use of religious periodicals should be cultivated. Quotations and references from the pulpit will help. What a joy preaching would become if we had congregations acquainted with

the sweep of Christian life today. In these group meetings people should be asked to quote what in their reading has impressed them most. Subjects that had been dealt with in the paper might well be debated or discussed.

Religious education in the broad sense is becoming the task of the Church. The religious press may be made its indispensable text-book. I know that all this is not easy. One who has visited thousands of churches knows the obstacles. But to those who sneered, "What can one church do", I would quote Kant's formula, "Consider the effect of your action if made universal."

Of course, the problem is too big even for our entire Church constituency. Editors and directors of our religious papers are alive to their responsibilities. But

their resources and possible income from subscriptions and advertisements are too limited. If I had millionaires in my congregation or acquaintance, I would seek opportunity to drop them a hint. "Why do rich philanthropists follow each other like a flock of sheep? It is said that wills now made leave to colleges in the United States more than all that they have yet received. Such one-sided endowment is an appalling prospect! Why not endow another type of institution, equally needed, equally educational, but today in danger of collapse—the religious press?"

(Editor's Note: Your attention is respectfully called to the Announcement and the Practical Suggestions found elsewhere.)

TALKING IT OVER

By

WILLIAM B. SPOFFORD

CHURCHMEN OF DISTINCTION figure prominently in the news. John G. Winant, New Hampshire's former governor, now assistant director of the labor office of the League of Nations, has been made the chairman of the Social Security Board, appointed by another Churchman, President Roosevelt. Winant, in his early forties, was for a number of years assistant headmaster at St. Paul's, Church school at Concord, N. H., and has been mentioned as a Republican candidate for the presidency, though this appointment doubtless takes him out of the picture. There are those who say that he was appointed for that reason. Whatever the reason he will do a good job.

GENERAL HUGH S. JOHNSON, Works Progress Administrator in New York City, is another Churchman who is often in the headlines, usually because of his loud talking. His latest pop-off, hardly justified by past performances, was against those who have criticised his administration for delays in handing out jobs. "I'll like to cram it down the lying throat of any man who says there has been", he shouted the other day to the 2,000 members of his staff. "There have been no delays, no bobbles and no mistakes in this department", declared the General, but there were no laughs at his claims to infallibility because the 2,000 listeners were dependent upon him for their jobs. Too bad he was not present to enliven the discussion at the last General Convention. He was a deputy but did not show up.

GEORGE W. WICKERSHAM, New York Churchman, vestryman and frequent General Convention deputy, delivered a speech the other day before the big-wigs who gather each summer at Bar Harbor. Commenting on the present state of America he declared that "Congress has enacted infamous bills, and now, please God, it is to adjourn." Declaring that

Congress has passed laws which strike at the foundation of government, Churchman Wickersham said that "it puts the government into all sorts of enterprises and makes a nation of paupers out of a nation which was famous as a nation of hard working men. The question will be whether voters of this country want to be vassals of the government or be free to carve out their own destinies." I presented the report of Mr. Wickersham's remarks to a young man who graduated last June from one of our Church colleges and has been tramping about ever since looking for an opportunity to carve out his own destiny. He did not show the respect that a young man should to a man of Mr. Wickersham's years and reputation.

FINALLY there is Mr. George Lansbury, Churchman and M. P. of England, who in an address in London called for a "truce of God to bid the war spirit rest".

"We see the whole world preparing for another great slaughter," he said. "What are we thinking about?"

"Never mind about the imperialism of Italy, Germany or France. What about ourselves? We are in the armament race on the argument that, because others are, we must be. "How many more millions will be slain and maimed before the appropriate moment—as economists and politicians call it—arrives to discuss and harmonize the economic difficulties between nation and nation?"

FARMER SEARLES OF JERSEY is battling for a principle. It seems that there is a nudist colony adjoining his farm which he does not particularly like. "It is no pleasure to me and it is not good for the children of the neighborhood." He apparently figured that the best way to get rid of the nuisance was to become a nuisance himself. So he invited any who cared

to have a look to do so from his land. Several hundred of the curious responded daily to his invitation so that the city-dwellers, who went to Jersey to get away from it all by frolicking in the sun, find their new freedom much like that enjoyed by monkeys in the zoo. The controversy has finally landed in the courts, with the nudists charging Farmer Searles with trespassing (with his eyes), to which he has replied that he has a "right to look in any direction I want from my own land." He declares that he is determined to break up the colony for both moral and aesthetic reasons since, artists to the contrary, people prancing in their all-together are not things of beauty to his way of thinking. All his neighbors do not agree with him however. As one of them pointed out, "Them nudists have brought a lot of business to this town. We haven't had so many strange automobiles around here for years." So it remains to be seen whether the issue will be settled by moral-aesthetic or economic considerations.

ALABAMA has passed an anti-sedition bill, very extreme in form. Governor Graves intended to veto it, and did do so, but a day too late. Most of the newspapers in the state opposed the passage of the bill. The *Dothan Eagle*, edited by former state senator Julian Hall, continues to oppose it and took a unique way of launching its campaign. Immediately after the signing of the bill the paper carried the following boxed editorial on the front page:

"Because Gov. Graves waited one day too long to veto the anti-sedition bill, it automatically becomes the law of Alabama.

"Thus it is now a misdemeanor for any citizen to advocate the overthrow of the government by violence, or who possesses more than one copy of a publication, cut or cartoon advocating the overthrow of the government by violence.

"As a newspaper believing implicitly in the fundamental importance of free speech and a free press, The *Eagle* is interested in testing this drastic and wholly unnecessary law.

"Therefore we advocate the overthrow of Alabama's government by violence. We urge the citizens to arm themselves with shillalabs, set out for Montgomery and whale Hell out of the members of the Alabama Legislature who voted for the anti-sedition bill. We advocate that they also be kicked swiftly in the after deck of the pantaloons. We advocate that they be chased out of the historic and chagrined old Capitol and back to the dunghills of their barnyards. . . ."

There is no report of any action having been taken against the newspaper or its editor.

TROOPS OF ITALY, on their way to Ethiopia, have been presented with a new creed, the first statement of which is that "The march of armed Black Shirts beyond the frontiers of the fatherland is a fulfillment of human justice and a victory of civilization. Believe! Obey! Fight!—no sooner said than done, under the Fascist regime. Believe, because one knows that Il Duce can never be wrong. Obey, because one

knows that all orders come from him. Fight, for one knows that battle under him means victory."

Yet there are those, even high up in the affairs of the Church, who defend Fascism and declare it to be a blessing to mankind.

HERE'S ONE for your scrapbook to go under the heading, "Our Commercial Age." Two congregations in Anniston, Alabama, a Methodist and a Baptist, are getting up a prayer book. To pay for it they are soliciting from local business people. One approached Sam S——, who runs a cleaning establishment and asked him for a full page ad. Sam said he believed in advertising all right but putting one in a prayer book was one too many for him. The lady solicitor replied, "You have a lot of customers in our church and I'll give you a good place right opposite a prayer we use every Sunday so that people will see it every time we have service."

The Order of St. Martin

By

E. H. ECKEL, JR.

THE American man is an inveterate "joiner". He joins luncheon clubs, service clubs, fraternal organizations of all sorts. He belongs to golf clubs, country clubs, university clubs, and social clubs with big dues and exclusive membership rolls.

Within the Episcopal Church, there are provided many opportunities for the fulfillment of this joining instinct. There are religious orders for men having a strict rule of life, organizations for a definite and specific purpose, like the Brotherhood of St. Andrew, men's clubs organized on the basis of fellowship, and, since the General Convention at Denver in 1931, steps have been taken for the organization of a Laymen's League.

It is doubtful if any of these organizations, excellent as they are, has quite the appeal that is made by a fraternal organization with a definite ritual and a broad and varied program. The Roman Catholic Church, wise in its generation has sought to satisfy this need by the organization of the Knights of Columbus, a fraternity whose growth has been phenomenal within the last quarter of a century. Feeling that such an organization, upon strictly Anglican lines, would have a wide appeal among men of the Episcopal Church, a beginning was made toward the establishment of such an Order in Trinity Episcopal Church, Tulsa, Oklahoma, in April, 1928. Credit for the idea belongs to the Rev. A. Edward Saunders, D.D., at that time rector of Trinity Church, and to A. J. D. Howe, a layman of the parish, who became the first Provost of the organization known as the Knights of the Order of St. Martin. This Order was established not only for the cultivation of the spiritual life but also to propagate and defend the Christian Faith, to promote Christian fellowship among the men of the parish, and to aid the rector and other parish organizations in all ways possible.

Recognizing the insatiable love of ritual which leads men to find an outlet for its expression in fraternal organizations outside of the Church, a series of impressive rituals was devised for the conferring of three degrees and for the opening and closing of meetings held in each of these degrees. The Degrees of Oblate and Esquire are open to any baptized layman. The Degree of Knighthood is open only to communicants and the initiation ceremony culminates in a midnight Eucharist.

Two chapters have been organized to date:—Alpha Chapter in Trinity Church, Tulsa, Oklahoma, and Beta Chapter, in St. Thomas' Mission at Pawhuska, Oklahoma. The program of the Order in these chapters is varied and calculated to develop loyal Churchmen and faithful workers out of all of its members. Such tasks as sponsoring and promoting Bible classes, supervising the transportation of church school children, singing in the choir, providing leaders and teachers in the church school, and workers and visitors for parish campaigns, and promoting various parish activities are undertaken by the members as a part of their service for the Church. The social fellowship program includes such activities as minstrel shows, picnics, parties, fellowship dinners. The educational program of the Order includes lectures and open forums on Church history, doctrine, symbolism, and religious problems. The religious program finds expression in a simple rule of life and in a monthly corporate Communion. On a recent visit to Oklahoma Bishop James De Wolf Perry, Presiding Bishop of the Church, consented to become Knight Patron of the Order. Bishop Casady of Oklahoma was made Knight Patron also, at the same time. The Order has shown a remarkable vitality and constructive influence in the parish of its origin. Doubtless, there are many other parishes where such an organization would meet a real need. Inquiries may be addressed to the writer at Tulsa, Oklahoma.

Let's Know

By
BISHOP WILSON
CANDLES

A SERIES of questions comes from one of our readers. "Should Eucharistic candlesticks be placed upon the altar itself or upon the gradine? Where three-branch candlesticks are also used, when are these candles lighted, at what services? Is it proper to burn these Vesper lights at a service of the Eucharist when the Eucharistic lights are, of course, burning? Should the flower vases be placed on the altar or the gradine? Is it ever proper to place cross, vases, and Eucharistic sticks on the altar proper?"

There is one thing to remember about altar candles. They have one universal symbolic significance—namely, that Christ is the Light of the World. Having that in mind, we must go on to say that there are no fixed standards as to the number of candles, the light-

ing or the placing of them. Eucharistic lights do carry an added significance of their own. There are two of them and they symbolize the deity and the humanity of our Lord and, of course, they are used only at celebrations of the Holy Eucharist. Apart from this, customs vary considerably.

Some churches have altars (following, I believe, the Sarum usage of England) without any gradines or retables at the back of the altar proper. In such cases there is only one place to set the candlesticks—that is, on the "mensa" or flat top of the altar. Where there are gradines, the candles are usually placed on them. If there is one gradine, that is where the candles go. If there are two, the Eucharistic lights are generally placed on the first while any other candles are placed on the second. Sometimes Eucharistic candles are removed to the credence table when not in use—otherwise they are left unlighted at other services than the Holy Eucharist.

"Office lights" (six candles) or branch candles are used for the choir offices—Morning and Evening Prayer. Branch candles are usually known as Vesper lights and are used at an evening service. However, at festival services, especially at Christmas and Easter, it is quite in order to light any and all candles to emphasize the essential symbolism that Christ is the Light of the World.

Where there are gradines, the altar cross, vases, and candlesticks are usually placed on them. Flowers are the symbol of the resurrection and should be placed on either side of the altar cross—preferably not in front of the cross. Too many flowers on the altar obscure the combined symbolism and run to a floral display which is not what they are intended for. Nothing should be allowed to cover the cross.

The whole Church building focuses upon the altar which symbolizes the presence of God. The cross in the center of the altar declares Christ as the manifestation of God. Six office lights, together with the cross, make the perfect number of seven indicating the Light of the World. Vesper lights are emblematic of the shining of that divine Light in the shadows of this life. Eucharistic candles speak of His sacramental Presence. Flowers flanking the cross tell of the Christian path leading thru death to resurrection. These symbolic values should never be submerged in any sentimental desire to make the Church look "pretty".

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WITNESS BOOKS

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EXCELLENT BOOKS FOR USE IN YOUR CHURCH SCHOOL

By GARDINER M. DAY

The approach of another school year finds rectors and church school teachers looking for possible new material with which to interest that class of boys who are beginning to think of church school as the place where they hear over and over again those same old stories. Many things are to blame for the growth of this attitude and one of them surely is that our courses have too often been planned according to what we adults thought the children ought to learn and not sufficiently according to what in life the children were most interested in. For it is axiomatic that unless religion can be related to what the child believes to be most important in life, religion will never capture a significant place in his life.

Two books have been published recently which aim to share with other teachers how a couple of teachers were able so to relate their church school course to the children's interest as to make the children not merely "take it" but "want it." *Others Call It God* by Jeanette E. Perkins (Harpers \$1.50) is the story of how two teachers started off with a third grade class of boys and girls in the Riverside Church School with the idea of studying how some people had made religion real in their own city of New York, only to discover in the very first class session that the children were far more interested in "How did the world happen to begin?" and "Where did the first person come from?". The teachers did some rapid gear shifting entailing some strenuous study and as a result spent 14 weeks in discovering with the children answers to these questions, relating the scientific knowledge of the origin of the earth which some of the children already had from such books as *The Earth for Sam* to the teaching of Genesis, relating it to the children's ideas of God and finally to the building of vital services of worship. The children varied in their point of view as much as any group of adults, in fact they reflected the varying viewpoints of their parents, which differed from that of the child who thought every thing in the Bible necessarily true to the one who regarded the Bible as having nothing of merit to offer in answer to the primary questions. This is one of the most helpful books on method which I have read and ought to be a boon to many a Church School teacher.

Simpler, but along similar lines, is *Modern Methods in the Church School* by the rector of St. Paul's

Church, Great Neck, L. I. (Round Table Press \$1.50). The Rev. William Grime started with a class of nine year old boys with the idea of guiding them in understanding the book of Genesis and at the same time giving them a modern view of the Bible which would stand them in good stead in later college years. Consequently, much the same ground was covered as in *Others Call It God*, but far less intensively as Mr. Grime was limited to the more usual church school class period while Miss Perkins had her class for the entire Sunday morning. The second half of Mr. Grime's book gives the record of the use of the same method in making the life of Jesus vivid to the boys. Mr. Grime's record ought to be extremely helpful and suggestive for church school teachers and rectors who feel the need of improving their Church School methods.

The Morehouse Publishing Company has just put out a new and different set of lessons entitled *A Treasure Hunt for Boys and Girls of the Episcopal Church* by Elizabeth P. Frazier. It is so unique that it is hard to describe in a few sentences, but it looks as if it might prove extremely fascinating to both pupils and teacher. The purpose is to acquaint the pupil with everything pertaining to his Church, the Prayer Book, the furniture, the Christian seasons, how the Church is organized, what the rector does, what a diocese is and so forth. The method is to make it a real adventure in discovery.

Another little book which ought to be useful for church school teachers, although it is written to aid laymen in appreciating the New Testament, is Bishop Wilson's *An Outline of the New Testament*. The opening chapter gives the historical background, the second a description of the geography of Palestine, the third tells of the birth and growth of the Bible, the fourth contains a sketch of the life of Christ, the chronology being Bishop Wilson's own synthesis of the gospel records, the fifth is devoted to St. Paul, the sixth to the "Other Epistles" and the last to St. John's writings—and believe it or not all this information can be secured for only twenty-five cents in a paper bound booklet of a hundred pages which can be slipped into your pocket with plenty of room left for the favorite pipe, tobacco pouch and anything else necessary for salvation. Morehouse is the publisher.

The Children's Eucharist by the Rev. F. C. Leeming (Morehouse \$2) as its sub-title states is "a manual of instruction on the celebration of the Holy Communion for Children," arranged for Sundays and Holy

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

The continuation committee of the World Conference on Faith and Order has just concluded its meeting for 1935 at Hindsgaul, Denmark, with fifty-nine members attending, representing nineteen countries and twenty-nine Churches. It was decided to hold the second world conference in 1937, meeting in Edinburgh, where the World Missionary Conference, out of which the Conference on Faith and Order grew, was held in 1910. (The first Faith and Order Conference was held at Lausanne in 1927 under the chairmanship of Bishop Brent). Four main subjects will be under discussion in 1937; 1, The Grace of Our Lord Jesus Christ. 2, The Church of Christ and the Word of God. 3, The Church of Christ; Ministry and Sacraments. 4, The Church's Unity in Life and Worship. In preparation for these, four international commissions have been appointed. The conference will be opened by a statement of the Church's Witness in the World Today, and will be invited to close with an Affirmation of Union in Allegiance to our Lord. "Opportunities will also be given during the conference for statements by speakers representing different Churches, each setting forth what the life and worship of his own Church means to him," writes Archbishop William Temple who is playing a leading part in the promotion of the conference. "Thus it is hoped," he adds, "to relate the program to the realities of the world situation, and to keep the theological discussion in close touch with spiritual experience."

* * *

The Witness Game

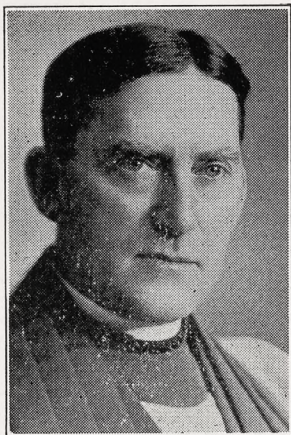
There has been an excellent response to the request made recently that readers send in Witness Games. Publication of the Games will be resumed in the next issue.

* * *

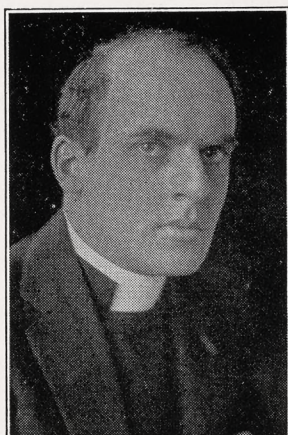
Bishop Rowe Visits Settlers in Alaska

Bishop Rowe, touring the interior of Alaska this summer, visited the settlers who were encouraged to go there from Wisconsin and Minnesota by the federal government. His investigation prompted him to say that it would not be necessary to station a clergyman among them, though just what he meant by his conclusion is not revealed . . . possibly that the settlers are not too keen about the experiment and plan to get home as soon as possible. The Bishop visited a large number of

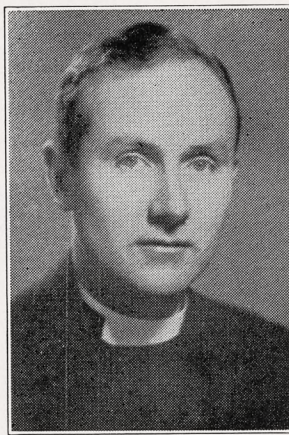
(Continued on page 10)



BISHOP CROSS



BISHOP STEWART



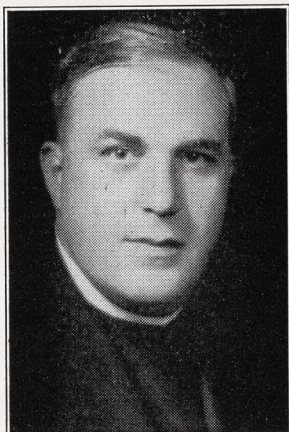
LESLIE GLENN



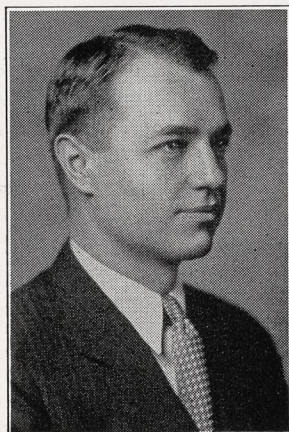
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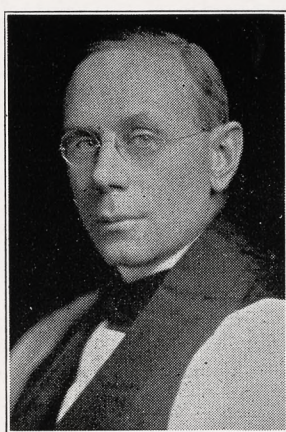
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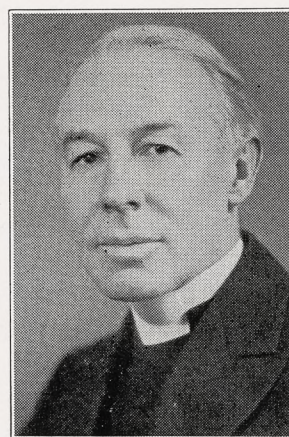
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ABOUT THE YOUNGSTERS?

Maide Case
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William McDowell
op of Alabama

PRACTICAL THINGS TO DO

Appleton Lawrence
f Grace Church, Providence

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The Bishop of California

THE PLANS OF ONE DIOCESE FOR THE FORWARD MOVEMENT

by Bishop Cameron Davis
The Bishop of Western New York

THE CHALLENGE TO YOUTH

by C. Leslie Glenn
Rector of Christ Church, Cambridge

IN SALE EACH WEEK AT THE CHURCH

QUESTIONS ON PAGE FIFTEEN OF THIS PAPER

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

(Continued from page 7)

missions in the district, including Point Hope where the Archdeacon of the Arctic, the Ven. F. W. Goodman, presented about a hundred members of his Eskimo congregation for confirmation. The trip added 2,500 additional miles to the flying record of the venerable Bishop.

* * *

A Celebration in the Middlewest

The Centennial anniversary of the consecration on September 25, 1835, of Jackson Kemper as the first missionary bishop of the Church is to be celebrated by the diocese of Wisconsin, commencing Sunday, September 22nd. It will be opened at Nashotah that day with addresses by the Presiding Bishop, Dean Nutter of Nashotah and Bishop Wilson of Eau Claire. On Monday Bishop Perry is to be the guest of honor of the diocese of Milwaukee, and later in the week he is to visit the dioceses of Eau Claire and Fond du Lac.

* * *

An All-Around College

Stephens College, a college for young women in Missouri, has announced that a course will be offered this year in which the girls will be instructed in the art of make-up. There will be make-up tables, fitting rooms, apparatus for clothes analysis and equipment for the analysis of skin-care preparations. Add to "Signs of the Times."

* * *

Dean Opposes National Church

Dean Walter Robert Matthews of St. Paul's Cathedral, London, declared last week at the Modern Churchman's Conference that he was opposed to the national Church. "I do not believe that more than 20% of the people of England in any possible sense of the word are Christians. Therefore it seems to me anomalous that we should have a national Church."

* * *

Youth Leaders Meet in Switzerland

An international conference of Christian youth leaders was held in Switzerland, August 2-8, with forty-three present, representing thirteen nations. They discussed Freedom and Authority. The Rev. F. W. T. Craske, England, described the conditions for economic freedom which the spiritual nature of man requires, namely, balance of production and consumption, a just price and a just wage. "The existing chaos," he said, "requires that we deal with the questions of work and

unemployment and of the use of leisure." M. Marc Rucart, France, affirmed that no place existed for a free man in the sphere of politics but that it was the duty of all Christians to work to make such a place for a free man in a free democracy. Madame Zander of the Paris Russian Orthodox Church, expounded the doctrine of the Trinity and the emphasis which it places on the nature of God, and the social implications of the Incarnation, the Church and the Sacraments.

* * *

William M. Brown Takes to the Air

William Montgomery Brown, former Episcopal Bishop of Arkansas who was deposed for heresy, is to celebrate his 80th birthday this week by taking his first ride in his airplane, a new four passenger cabin plane. "I bought the plane," he told newspaper men, "so I could travel to cities throughout the country lecturing in behalf of communism."

* * *

Kagawa to Confer With Churchmen

Kagawa, Japanese evangelist, is to confer with a selected group of Church officials on December 30-31 on the consumers' cooperative movement. The conference is to be held in Indianapolis.

* * *

Albany Parish Has Anniversary

St. John's, Essex, diocese of Albany, celebrated its 100th anniversary on August 18th with a service attended by an overflow congregation. Archdeacon Purdy had the service and the sermon was preached by the priest in charge, the Rev. A. Grant Noble.

* * *

Accepts Call to Incarnation

The Rev. John Gass of Charlestown, West Virginia, has accepted the rectorship of the Church of the Incarnation, New York, which has been without a rector since the death of the Rev. H. Percy Silver last November.

* * *

Los Angeles Rector to Marry

The Rev. Frank Gibson, rector of St. Athanasius, Los Angeles, is to be married October first to Miss Nancy Arneill, with Bishop Stevens officiating.

* * *

Death of New Jersey Rector

The Rev. Milton A. Craft, senior priest of the diocese of New Jersey, and rector for 42 years of Grace Church, Trenton, died on August 27th. He was 71 years old.

Bernard Shaw on Italian Invasion

A war between Italy and Ethiopia is inevitable in the opinion of G. Bernard Shaw, according to an Associated Press release, simply because capitalism stands to benefit thereby. "Interest obtained on capital," declares the Irish wise man, "will double; industries will make big profits. Banks will flourish. The heaps of dead in Ethiopia will not inconvenience the owners of heaps of money now on deposit at one per cent and hungering for five. I have not forgotten how the South African war improved my own financial situation."

At the same time Ellen Wilkinson, Laborite member of the British Parliament, issued a statement saying that every woman should ask herself whether or not she wished to have her son killed for dividends. "Women should demand that instead of a system of pacts, each more absurd than the last, a real beginning be made to remove the economic causes that make for war."

* * *

Death of New York Rector

The Rev. Olin Scott Roche, rector emeritus of St. Peter's, New York, died on August 29th. He was eighty-two years of age and had served St. Peter's as curate and rector since 1883.

* * *

First Communists Now the Japanese

The Church in China in recent years has been much concerned over the Communist influence in the country, but now, according to Bishop A. A. Gilman of the district of Hankow, there is great uncertainty because of the threat of Japanese compulsion, either open or hidden. He writes particularly of St. John's University, upon whose officials pressure is being brought to make it a registered institution. Registration means, as our readers doubtless know, that courses of study and activities are to a considerable degree dictated by government officials. There are those therefore who feel that it means the end of a school or college as a definite Christian institution the moment it registers. To this point of view however Bishop Gilman does not subscribe. Writing in the district *Newsletter* he says:

"The general attitude seems to be that if St. John's registers it ceases to be a Mission institution. This would undoubtedly mean that, to a large extent, it would cease to be a source of Christian expansion. I am a Christian imperialist in the sense that I believe that the only hope of the world is in the Christian

Gospel carried out in a far more perfect manner than it has been up to the present time. I believe that a part of this Christian Gospel is its doctrine of internationalism, and I believe that St. John's University holds a key position in preparing students to go to America to study and for entering into the higher ranks of Chinese life. Therefore I would strongly urge upon the Church at home that they should not only permit St. John's to be registered, but that they should urge St. John's to register, and, then as having a unique place in the life of the Chinese, give it much larger support than has ever been given before, in order that its Christian Witness and power may be developed to the point of efficiency comparable to that which it had in an earlier day.

"I am the more bold to make this proposal because at the present time I know that the Christian witness of Boone College in Central China is stronger than it has ever been before. This is due to the high Christian character of the Chinese members of the faculty, as well as to the Christian devotion of the students and the earnest missionary attitude of the teachers from abroad. We have a fellowship with the officials and with the government institutions which would be quite impossible for us if we were not registered.

"I would make it quite clear that what I am pleading for is not registration, but for the continued support and greater support of what has been the pride of the American Church Mission for two generations. The Chinese Church needs our help in these institutions, and we should not retire from our responsibility simply because it is possible for wealthy outsiders to carry on an institution in name, but perhaps not in fact."

* * *

Student Worker at Northwestern

Mrs. John Luther, a graduate of St. Margaret's, deaconess school at the University of California, has been appointed student worker at Northwestern University. She has been doing similar work for the past

two years at California. She succeeds Miss Daphne Hughes at Northwestern.

* * *

Consecration of Bishop in Japan

There were about 350 people, including a large number of bishops and priests, at the service of consecration of the Rev. Paul S. Sasaki, professor at Central Theological College, Japan, on July 25th. The service was followed by a luncheon and reception that was attended by many government officials and by representatives of many churches. Bishop Sasaki becomes the second bishop of the mid-Japan diocese, succeeding Bishop Hamilton who resigned last year. The Church of England in Canada supports the work in this large diocese, consisting of 27 parishes and missions, with a staff of six foreign clergy and nineteen Japanese clergy.

* * *

Called to St. Timothy's in Chicago

The Rev. A. M. McLaughlin, diocese of Iowa, has been appointed in charge of St. Timothy's, Chicago, succeeding the Rev. Frank R. Myers. The Rev. Thomas K. Rogers has been appointed assistant at the Holy Spirit, Lake Forest, where the Rev. Herbert W. Prince is rector.

* * *

Conference for Choir Masters

Canon Winfred Douglas, authority on Church Music, is to direct a course of instruction for choir masters and organists of the diocese of Chicago this fall, it has been announced by Mr. Stanley Martin, president of the diocesan choir-

masters association. The course is to be given at St. Mark's, Evanston, and will cover a week in November.

* * *

Forward in Diocese of Fond du Lac

The congregations throughout the diocese of Fond du Lac, are uniformly better than in former summers; all of the churches are open and having regular services. The spirit of the Forward Movement is taking hold of the people. The fall will show a great step forward. A three day clergy retreat for September is being planned; also a young people's conference for which the themes will be intimately connected with the Movement. A simple pageant on the Forward Movement was put on by the cathedral vacation school with telling effect.

* * *

To Issue Regular Bible Reading Hints

Encouraged by the reception of the pamphlets so far published, the Forward Movement plans to issue six such pamphlets a year, with a staff of editors in charge of each issue.

* * *

Wilmington Joins Loyalty Days Movement

The council of churches of Wilmington, Delaware, has joined the Religion and Welfare Recovery movement, in promoting the observance of Loyalty Days on October 5th and 6th, when a concerted effort will be made by the interchurch committee for more loyal adherence to churches and synagogues. Roman Catholic Bishop Fitzmaurice, Episcopal Bishop Cook and Rabbi Tavel

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Thanks for the copy of "ECONOMICS OF DEMOCRACY."

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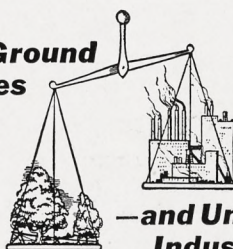
Could you make me a special price for 100 or more copies of "ECONOMICS OF DEMOCRACY"? My resources permitting, I would like to mail a copy to each of the bishops of my church and some of our priests.

If you have not read "Christ's Alternative to Communism" please do so. It will be well worth your while. I believe you will recommend it to all the clergy. Of course, every minister of Christ should read, and study, the Politico-Economic Gospel of a Christian Democracy, particularly, "PROGRESS and POVERTY" and other books by Henry George, and your "ECONOMICS OF DEMOCRACY."

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are cooperating in the plans. City wide observance of the days are also planned in other cities. A number of secular organizations have joined in the movement, including the Kiwanis, Eagles, Lions and Elks—reads like a zoo, what?

Centenary Fund Passes Half Million

A contribution of \$10,000 to the Centenary Fund of the diocese of Chicago, together with other substantial gifts, has brought the fund to \$541,000. A special committee is now at work on larger gifts. The campaign is under the direction of Gates, Stone and Company of New York.

Consorting With Sinners

The opinion that at least one editorial writer has of clergymen is expressed in an editorial that appeared recently in a Cincinnati newspaper which began, "Students for the Episcopal ministry for the first time consorted with sinners." The editorial commented favorably on the seminarians, studying in the city under the direction of Dr. Billy Keller, for going to the jail and playing a game of baseball with the prisoners—and incidentally taking a good shellacking. The multigraphed paper issued by the students was quick to reply that all, whether in jail or free, were guilty of being a part of a sinful social order.

Consent to Translation of Bishop Barnwell

Presiding Bishop Perry announces that a sufficient number of consents to the translation of Bishop Barnwell of Idaho to be coadjutor of Georgia have been received. His change of status is therefore effective, subject to the date set by Bishop

Barnwell for his transfer of responsibility. Meanwhile Bishop Perry has designated Bishop Barnwell in charge of Idaho until further arrangements are authorized.

Church of the Air Under Way

The first of the "Church of the Air" program was launched on September 1st over the Columbia network, with the Rev. G. Warfield (Spirit of Missions) Hobbs conducting the service and Mr. Spencer Miller Jr., authority on industrial matters for the National Council, the speaker. Mr. Miller spoke on The Church and Social Idealism.

Takes Up Work at Anderson, Indiana

The Rev. Leon Harris, for the past two years in the district of Honolulu, has been appointed vicar of Trinity, Anderson, Indiana, succeeding the Rev. Charles E. Bishop who recently resigned after completing forty years in the ministry.

Training Conference in Japan

There were 120 bishops, priests and young laymen attending the five day leadership training conference, held in Tokyo under the auspices of the Brotherhood of St. Andrew during July. They were not

AN EMBERTIDE RETREAT FOR CLERGY will be held at St. Martin's House for Retreats and Conferences, Bernardsville, N. J., beginning Wednesday evening, September 18, and ending Saturday morning. Conductor, the Rev. Edward H. Schleuter, vicar of St. Luke's Chapel, New York City. For particulars write REV. T. A. CONOVER, Secretary Bernardsville, N. J.

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all workers in Japan either since there was a good sprinkling of representatives from Honolulu and the United States. "The purpose of the Christian Church is to establish the Kingdom of God on earth," declared the Rev. Shinjuzo Hoyo, in the keynote address, and all of the classes were on the theme, "Building the New World for God."

* * *

An Important Fact About Italy

Everyone now knows that loans made by American banking houses to the Allied forces had much to do with America entering the world war. In the light of that fact it is interesting to learn that private long-term investments of American capital in Italy today totals \$401,100,000. This large sum would be jeopardized if Italy were defeated in a war or if the Fascist dictatorship were overthrown. It is interesting also to learn that in another Fascist country, Germany, the workers are now compelled to contribute 3 marks a week from their wages for "voluntary air defense." It is the claim of the Nazi government that the level of wages has remained intact, but the foreign editor of the New York Post, Johannes Steel, points out that there are so many deductions and contributions that wages have been greatly reduced so that today even the better paid workers, a small minority, receive but slightly over 17 marks or \$6 a week.

* * *

Clergy Conference in Southwestern Virginia

The clergy conference of the diocese of Southwestern Virginia is to be held at Trinity, Staunton, September 23-25.

* * *

Kagawa at Honolulu Cathedral

Kagawa, distinguished Japanese evangelist, now in this country to promote the cooperative movement (dividends based upon consumption rather than ownership) preached in our cathedral in Honolulu on his way from Japan. The church was jammed for two services at which he preached. Commenting on the sermon, a reporter for the *Chronicle*,

Church paper of the district, declares: "The Cross of Christ has saved Kagawa, saved him by revealing to him the great social message of redemption, and has set him to work on a mammoth scale to reconstruct society after the meaning and spirit of the Cross."

* * *

Plan Aid for Ethiopia

A conference is to be held on September 6th in the auditorium of St. Philip's Church, New York, for the purpose of working out ways of medical, material and financial aid to Ethiopia. The rector of St. Philip's is the Rev. Shelton Hale Bishop who is taking an active part in the promotion of the conference, and is to be the representative there of the Church League for Industrial Democracy.

* * *

New Assistant at Honolulu Cathedral

The Rev. Charles E. Fritz of San Mateo, California, has taken up his work as assistant at the Cathedral



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in Honolulu, succeeding the Rev. K. D. Perkins who has gone to England for two years of study.

* * *

Socialist Christians to Meet

The annual conference of the Fellowship of Socialist Christians will be held at the Brookwood Labor college, Katonah, New York, September 23 and 24. A vigorous program has been arranged with well known leaders discussing the various points of agreement and difference between Marxism and Christianity. The speakers and discussion group leaders include Frank Kingdon, Dave Corey, Ernest Johnson, Adelaide Case, Robert Calhoun, and many others. Mr. Joel Seidman of the Brookwood Labor college is in charge of registrations.

* * *

Accepts Call to Trenton Church

The Rev. Robert M. Webster, assistant at St. Peter's, Germantown, Pa., has accepted the rectorship of Christ Church, Trenton, New Jersey.

* * *

The Under Thirty Movement

In the Church of England they have the "Under Thirty Movement." Members are lay people of the Church under thirty years of age, who are out to stimulate interest in their own generation in the life and activities of the Church. Here are some of the things they try to do:

- To study Christianity and to learn how to pass on its message.
- To learn how to live and enjoy a true Christian life.
- To apply Christianity to all the activities of life.
- To bring real neighborliness into the forefront of their lives.
- To encourage interest in Church government and to serve on the various councils when called upon to do so.
- To do some definite work for the parish.
- To look up young people who have lapsed from churchgoing since their confirmation, and bring them back into church life.
- To sponsor confirmation candidates.
- To find means of keeping young people in the Church after the Sunday School leaving age.
- If all these are already being done in the parish, to supply helpers to

other parishes who are in most need of this kind of assistance.

* * *

National Council to Meet Early

The National Council is to meet September 17-19, a month earlier than usual for the fall meeting, in order that any of its action which affects the Canvass may be known throughout the Church in ample time. The executive board of the Auxiliary meets directly after the Council meeting.

* * *

Mission House Is Dedicated

Bishop Seaman of North Texas dedicated the new brick mission house for St. Stephen's, Sweetwater, on August 25th.

EXCELLENT BOOKS FOR USE IN YOUR CHURCH SCHOOL

(Continued from page 7)

Days. The catechetical method is used. An idea of the book is given by the first prayer suggested for use at the Children's Eucharist a few lines of which reads: "Water from the side of Christ, wash me: Passion of Christ, strengthen me: O good Jesu, hear me: Suffer me not to be separated from Thee: From the malicious enemy defend me: In the hour of my death call me: And bid me come to Thee: That with Thy Saints I may praise Thee For all eternity." It seems hard to believe that any child would find this prayer anything but unnatural, and more likely to fear and anxiety than trust and confidence.

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Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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Rev. George A. Robertshaw

Minister in Charge

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St. Bartholomew's Church

Park Avenue and 51st Street

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

8 A.M., Holy Communion.

11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street

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

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Broadway and Wall St.

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Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 8 P.M.

Weekdays: 8, 12:05.

Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

Christ Church Cathedral

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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)

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

Sundays: 8, 9:30 and 11 a. m.; 8 p. m.

Week Days: 8 a. m.

Church of St. Michael and

All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30 and 11 a. m.;

8 p. m.

Week Days: Wednesdays 10 a. m.;

Thursdays and Fridays 7 a. m., Holy

Days 7 and 10 a. m.

St. Bartholomew's, Chicago

6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector

Sundays: 7:30, 9:30, 11:00 A. M. 7:30

P. M.

Week-days, Tuesday and Thursday, 7:30

A. M. Wednesday, Friday and Saturday,

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