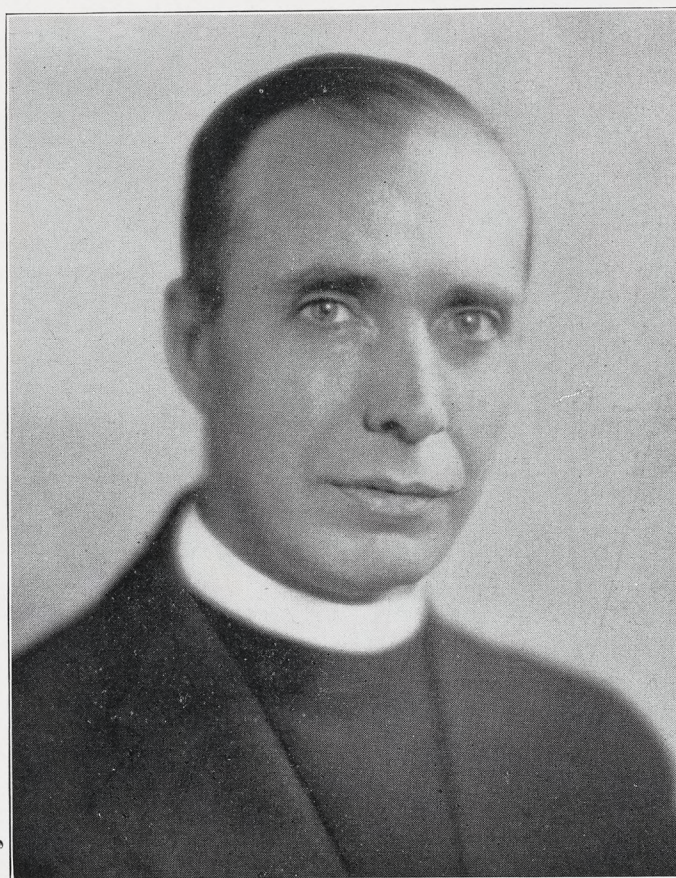


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THE WITNESS



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CLERGY NOTES

BELFORD, LEE A., in charge at Douglas and Fitzgerald, Ga., is to have charge of St. Paul's, Augusta, Ga., during the ten weeks absence of the Rev. John E. Hines who has accepted a fellowship at the College of Preachers.

BOGGESE, ELWOOD C., rector of All Saints, Orange, N. J., has been appointed literary executor of the late Frank Gavin. He asks that any who have letters from Frank Gavin loan them for the possible publication of his papers. Address: Valley and Forest Sts.

COOPER, FRANCIS M., has resigned as rector of St. Thomas', Hancock, Indiana, to accept the rectorship of Calvary, Ashland, Kentucky.

INGERSOLL, R. R., formerly chaplain at Shattuck School has accepted the deanship of St. Paul's Pro-cathedral, Mishawaka, Indiana.

JOHNSTON, HENRY JR., formerly of Alabama, is now the rector of Franklin Parish, diocese of Southwestern Virginia, with residence at Rocky Mount, Va.

KELLEY, HAROLD H., was erroneously reported to be on a visit to the Orient. His vacation consisted only of a visit this summer to his old home in California.

MACON, CLIFTON, is locum tenens of St. Michael and St. George, St. Louis, following the consecration of the Rev. Karl Black as coadjutor of California.

MILSTEAD, ANDREW D., formerly of York, S. C., has accepted the rectorship of St. Luke's, Fort Myers, Fla., effective October 1. Address: 2111 Woodford Avenue

READ, RALPH D., formerly chaplain at Rectory School, Pomfret, Connecticut, is now the assistant at Christ Church Cathedral, Hartford, Connecticut.

RIDGWAY, GEORGE W., rector of Emmanuel, Rockford, has been appointed dean of the northern convocation of the diocese of Illinois, succeeding the Rev. Charles L. Street, resigned.

ROLAND, EDWARD L. is to take charge of St. Thomas' Church, Plymouth, Indiana, effective October first.

SMITH, SHERRILL B., formerly rector of the Good Shepherd, East Dedham, Mass., is now the rector of Christ Church, Swansea, Mass., and in charge of Our Saviour, Somerset, Mass.

STEWART, CHARLES E., formerly in charge of Onancock, Pungoteague and Belle Haven, Va., has become the rector of a number of churches in Brunswick and Greenville counties, with residence at Emporia, Va.

WARD, JOHN FLETCHER, was ordained priest by Bishop W. A. Brown on September 12th at the Ascension, Norfolk, Va., where he is now rector.

WATT, JAMES S., formerly rector of St. Peter's, Norfolk, Va., is taking charge of churches in Amelia and Powhatan counties, with residence at Powhatan, Va.

CONFIRMATION INSTRUCTIONS

by
BISHOP JOHNSON

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Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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BETTER NEVER LATE

By

DAVID R. COVELL

Executive Secretary, Diocese of Southern Ohio

TOO late! This is true of those parishes and missions aiming to have an Every Member Canvass about November, if their plans are not already started. Experience has shown that the Canvass is handicapped, unless some planning is done before the summer. The Canvass is by unprofessional workers, and we are glad that it is so. Amateur workers, however, do need plenty of time for this, a labor of their leisure hours. A mulling process is necessary to bring forth original ideas and, pleasantly but surely, add to that emphasis which helps to put the Canvass in the center of the parishioners' thought and interest. Organization and planning must be given enough time, if there are to be ease and thoroughness in the accomplishment of the plans. On the other hand, a too long, drawn-out period of preparation must be avoided, if the enterprise is to be saved from boredom and staleness.

Waiting until the Fall is apt to mean hurried preparation, with the danger that tempers may grow short and work become superficial. Under such conditions, the joy and thoroughness that should mark all Every Member Canvasses are impossible. Plan ahead for everything that knowledge and imagination conceive as needed to be done, allow ample time for the doing, then when the inevitable emergencies and extras arise there will be sufficient time to attend to them without fret or friction.

Better never late, but better late than never! If the organization and planning have not yet been started, start now. Work out a Canvass publicity program with release dates. Sign up the Canvassers and prepare them for their important task. Compile and circulate among all of the baptized membership a worthy parish program for the coming year. Resolve that a real Canvass will be carefully prepared for and thoroughly done. There is truth in the contention that the preparation is 70 per cent of the Canvass, the follow-up 10 per cent and the actual canvassing but 20 per cent. Certain it is that the actual canvass is easy, if the preparation is thoroughly done.

Not always, of course, but too often such substitutions as Loyalty Sunday, pledge-in-the-arms bason, canvass by letter, are frank concessions to inertia. Sometimes these short cuts are alibis. They may save work, but they do not save the Every Member Canvass. Usually their history is one of a petering out of the Canvass, a disgusting of the Canvassers, and, when the novelty has quickly worn off, a speedily diminishing return from the canvasses.

Money obtained for the Church must be earned, and rightly so. To earn it requires real labor. Real effort is needed for the Every Member Canvass, but too heavy a load is put upon nobody, because the activity is spread over much time and many workers. Done thoroughly and well, it is happy effort, and happy effort is a good definition for play.

A thorough, not a slipshod Canvass, then, the best possible. Seeing personally every baptized member is entirely within the realm of possibility. Not hurried, embarrassed, superficial, commercial calls; but old-fashioned, friendly visits.

WHEN the Canvass is done, honestly and thoroughly done, and it is found that the budget has not been fully underwritten, go to the more able contributors and ask for a cash gift or increased pledge to help eliminate the budget deficit. First, however, prove that such added help is not payment for laziness or half-hearted effort in the Canvass. Tell of all the care of details, of the steps in the preparation and conduct, and be able to state that every available member has been personally seen.

Later on visit those unable to be seen at the regular Canvass time because of such valid excuses as absence or sickness. Perhaps at Easter have a quiet supplementary Canvass among new members, by one or a few of the more able Canvassers.

As soon as the Canvass is all over, take stock of the errors of omission and commission and begin planning

for the Canvass of next year. Decide upon that year-around educational program and begin using it right away. Send to all of the parish families monthly reports of how the parish program is going and monthly statements of thanks or reminders to those paying or failing to pay their pledges.

There is ample evidence that many Canvasses are nothing but money raising campaigns, and sufficient proof that they need not and should not be so. This article has sounded and re-sounded the money note. There are so many other angles of value in the Canvass, such as evangelism, fellowship, education, and stewardship; that a comprehensive article is needed to outline the many evidences that money is but a part, and not the outstanding part of a proper Canvass.

The Church should sponsor no project, social, moral, intellectual, or devotional; except it be a religious activity, done for the love of God and man, with God's co-operation deserved and sought. If the sole goal of the Canvass is to raise money, such a Canvass will sooner or later defeat and outlaw itself. Before long, even its financial objectives will be sadly unrealized. It has no place in the Church.

The Every Member Canvass can offer a superlative channel for the exercise of personal evangelism by the laity. It can and should be a happy crusade to uplift the Christ and spread the cement of brotherly love and affection throughout the parish. There is no better agency for a short, intensive period of religious education. It offers a rare opportunity for well-rounded publicity. It is practical discipleship.

Such a project, dedicated to God and used for the benefit of His children, surely will not be slovenly done, but will receive the best of our devotion, labor, talent, and time.

Talking It Over

By

WILLIAM B. SPOFFORD

FRIENDS TELL ME that Editor Morehouse of the Living Church took me for a ride in editorializing on answers to questions that he submitted to me which were printed in that publication and in this column last week. He asked me seven questions and, after declaring me to be a nice guy who is sincere, pronounces my replies to be cockeyed. I have no doubt he is right since his questions assumed more knowledge than I possess. First he asked me what communism is; second, am I a communist; third, at what points do I (a) agree, (b) disagree with communist doctrines. The only one of these that I can adequately answer is the second, and I thought I did answer that. If not I will. I am not a communist. I am trying hard to be a Christian and I did say, twice not once, that since communist doctrine is based upon a materialistic philosophy there are reasonable and rational grounds for the opposition of Christians to it. In answer to questions one and three, I first stated that they covered a lot of

territory and then gave him the best answers I could in the briefest amount of space, having in mind that the Living Church is not made-up in a rubber form and therefore is limited in space. I still think I did an adequate job in setting forth the economic aims of communism, but Brother Morehouse . . . or it is "Comrade", as he titles me, if he prefers . . . comes back with the complaint that I entirely neglected to deal with the ethical and metaphysical aspects of the doctrine. Bless his dear Harvard training, I have only the slightest idea how to deal with such questions. I suppose I could follow his example and run to the Encyclopedia Britannica and find out what some Englishman thought about the subject ten years ago, but I am so off the British at the moment, due largely to Mr. Chamberlain, that it is difficult for me to turn to any British authority. To answer his questions adequately would require three things that are not available; first, more knowledge than I possess; second, more time than I have; third, more space than I imagine is available for me in the Living Church. After all if a fellow is to write a book it ought to be based upon something other than a questionnaire.

MR. MOREHOUSE asked me if the American League for Peace and Democracy is a communist organization. I said "No" as loudly as I could. He asked me if the Church League for Industrial Democracy is a communist organization and again I shouted "No". He then asked me the difference between them and I did my best to tell him. He did not like my answers so I suppose we will have to let it go at that. Nevertheless my answers still stand. He declares himself to be a revolutionary Christian and that's swell with me. Where we seem to differ is that he believes that the tiny handful of revolutionary Christians can isolate themselves from the rest of the world and accomplish their aims, whereas I believe that the present situation calls for cooperation of all forces *in the areas where they agree*. I don't think it is smart for us to kid ourselves about organized Christianity. The world is on the verge of a crack-up. As I write these paragraphs, a week before they are printed, the chances are at least fifty-fifty that the whole of Europe will be running with blood by the time you read them. And isn't it a sober fact that the Christian Church, as a lone force, is completely unable to stop the massacre? So we have to stand shoulder to shoulder with all who declare that this thing shall not be. If the communists are in the group so much the better. They are not lily-white, God knows. But I will take them to Hitler and his gangsters. If you really want to know what they are like read that well documented book by Dr. Aurel Kolnai, *The War Against the West*, which I am told is now available in this country. And don't tell me that communism and fascism are twin evils, as Mr. Morehouse did. They may both be evils but it is completely screwy to say that they are twins, and the man that says they are ought to take time out to read a book. In the light of present events I would most certainly go for the communists, as we see them today in the U. S. S. R., in preference to those stalwart Christians of England and

France who desert their own creation, Czechoslovakia, and sell her down the river; or "Butch" Franco who goes to mass on Sunday and Holy Days and then goes out to slaughter his own countrymen as the puppet of two other sons of the true Church, Hitler and Mussolini. If that makes me a "communist", "a red", or any other handle you, along with Mr. Hearst, want to fasten on me it is okay as far as I am concerned. All I can say in reply is, why in the name of common decency are you not one also?

Let me tell you something: I went through the last war a complete pacifist. I still am a pacifist. And I submit that the only realistic peace position today is for those who want peace to stand by China, Spain, Czechoslovakia, and whatever nations are next on the list; to demand foreign policies in all democratic countries that will distinguish between the aggressors and their victims; to demand of our governments concerted action to quarantine Hitler, Mussolini and whoever is running the show in Japan. That is all the American League for Peace and Democracy stands for and I am for it. If the communists agree with the program so much the better. It simply means that there are another 80,000 Americans standing with us in this crisis which is more serious than any experienced by a man now alive. After it is over, if it ever is in our lifetime which I doubt, we can then line up in our various camps and argue the fine points of metaphysics in the correspondence columns of any publications that are fortunate enough to weather the present storm.

Let's Know

By
BISHOP WILSON

CRUCIFIX

IN THE early days of persecution it was not safe for Christians to display their faith too openly. They developed a kind of freemasonry by which they could identify themselves to one another with signs. Naturally the sign of the cross was particularly used for this purpose. Occasionally a cross would be scratched on the tomb of the Christian dead. But in the first few centuries it was always the empty cross. Pagans reviled the faithful for worshipping One who had died the hideous death of crucifixion. Of course, they replied that His death was the gateway to His resurrection. But for this and similar reasons we find no representations of our Lord on the cross in those early times.

Not until the sixth century did a form of the crucifix begin to appear. The earliest examples show our Lord alive and erect on the cross, clothed in a long robe, wearing a crown surmounted by a nimbus (or halo). A little later the crucifix showed Him clothed in eucharistic vestments, living and crowned. It was the Regnant Christ—Christ reigning from the cross, Christ triumphant over death.

It was not until the tenth century that realism took the field in Christian art. Then we begin to find the

cross bearing the dead body of our Lord, stripped of His garments, crowned with thorns, head drooping and other suggestions of mortal agony. This medieval conception has prevailed in western Christendom until recently when there seems to have arisen a tendency to revert to the earlier symbolism of the victorious Christ reigning from the cross.

All three of these have their legitimate significance. The empty cross says—"He is not here, He is risen". The cross with the dead Christ says—"He died for us men and for our salvation". The cross with the living Christ says—"He ever liveth to make intercession for us".

For what follows I know I shall be taken to task by those who are accustomed to seeing the medieval crucifix on their altars. According to the Catholic Encyclopedia (where there is an extensive article on the whole subject) the crucifix does not appear as a permanent adjunct to the altar before the thirteenth century and it was antedated by the empty cross. The altar is the place of eucharistic offering from which we receive the Sacrament of the Living Christ. The medieval crucifix, bearing the corpus of the dead Christ, would seem to be out of place there. It belongs better on the rood beam. Either the empty cross or the crucifix with the Regnant Christ is far more appropriate on the altar. The former speaks of the Living Christ whom we meet in the Blessed Sacrament and who did die on the cross but did not stay there. The latter speaks of our Great High Priest who is the real Minister of the Sacrament. He is clothed in eucharistic vestments of which the alb is the garment of the Prophet, the chasuble is that of the Priest, and the crown is that of the King. What could be more fitting?

I am glad to see this primitive crucifix coming into greater use because it tells a more complete story. The trouble is, it is difficult to secure them at reasonable cost. However, they are being made and will doubtless become cheaper as the call for them increases.

An Interesting Book

By
H. ROSS GREER

AT ONE of our diocesan summer conferences the voice of a boy was overheard. He was lying flat on his cot reading the Bible. He was reading slowly and with emphasis. Finally, he said to a lad near him, "Gee, the Bible is a darn interesting book."

Later the cleric who heard this comment spoke to the lad. He said, "I heard you say the Bible is a darn interesting book. Did you mean what you said?"

"Yes, indeed, there are some awfully good stories in it," the lad replied, "I've never read it before."

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A REASONABLE GOSPEL

An Editorial by
BISHOP JOHNSON

LIFE is something that man did not create and whose destiny he does not control. None of us know whence life came nor for what ultimate purpose it has been developed. It is reasonable to assert that the author of life not only had the intelligence to order its details but the wisdom to bring it to a satisfactory conclusion, other than the dust and ashes of a futile universe.

There are three elemental laws which govern living creatures. They are the law of birth, the law of nourishment and the law of adaptation.

Once in gazing at a group of alligators the thought came to me that at that period in life's process, they represented the highest intelligence and benevolence to be found on earth. Any observer of the Saurian age would have wondered if that was the best that the creator could do. It wasn't. If the observer had possessed the patience to await several millions of years he could have found here and there Christian scholars who combined intelligence and benevolence which was a far cry from those qualities in an alligator.

Life seems to have been something which constantly manifested a tendency to acquire qualities which did not emanate from lower forms but from a creative energy without. It is one thing to have a theory of evolutionary progress and quite another thing to account for the origin of life on a ball that had been red hot, and to account for the accession of qualities which did not emerge from the jungle but were acquired from the same creator which had originated life. It is rather absurd to allege that life created itself or that it sprang from inanimate things.

Holy Scripture begins with the origin of life. If we will read the first few chapters of Genesis as a poem rather than a premature scientific treatise, the marvel will be that in the main it should describe the process of creation in a manner that is poetically accurate. It portrays the ascent from reptiles to man in an order that is not contrary to scientific discovery. It was a large order for a poet to undertake and it is not fair to scrutinize the details as though it were a scientific treatise. It does give us a reasonable assertion as to the origin of life—that the spirit of God moved or brooded over the waters and that life resulted therefrom. There is more reasonableness in the statement than in all the theories man has invented to account for the origin of life.

The last chapter of Revelation confirms this principle,—“And He shewed me a pure river of water of life,” proceeding from the throne of God.

LET us consider that combination of life—spirit—water and apply it to our Lord's gospel in which He states that He came that we might have life and have it more abundantly. If there be a future life, it must be as superior to our present qualities as man is superior to the ape. To acquire this new life we must become new creatures; to become new creatures there

must be a new birth. Again the spirit must brood over the water for new life to emerge. It is a basic principle in Christ's teaching that the natural man must be born again if he is to live in a new environment. The truth of this principle is attested by those Christians who have experienced the joy of a real conversion and who because of that new life are able to meet misfortunes with serenity.

Birth has an outward and visible side as well as an inward and spiritual development. So Christ intimated to Nicodemus that mere respectability was not enough. Except one be born of water and the spirit he could not enter the Kingdom of Heaven.

The Church does not teach that Holy Baptism guarantees righteousness any more than physical birth guarantees wisdom, but it is the door by which we enter the Kingdom. One does not know a person whose scholarship was not due to a physical birth, although the latter seems so far removed from the former. If there is to be a new creation it will be because the Holy Spirit who is the giver of life has brooded over the waters from which life emerges. I believe in Holy Baptism as the essential prerequisite to a new and more abundant life.

The next requisite in the development of life is found in nourishment. Again the Master warned His disciples that He was the bread of life and that except we eat of that bread we have no sustenance for a new life. Once more a principle of biology is inserted into the process. It is comparable to the relation between Shakespeare and his daily bread. It may be difficult to believe that the meals which he ate were essential to the dramas that he wrote, but we know that it is so.

In the same way people are sceptical about sacramental grace in the Holy Communion but the historic Church has never varied in its witness to the fact that heavenly food supplied through physical agencies is essential to the attainment of new spiritual qualities. We may be no more conscious of the metabolism than was Shakespeare, but we believe that it is fundamentally reasonable.

THERE is a third principle in the development of natural life which has its place in our Lord's Gospel and that is the principle of adaptation, which is the acid test of a child's development. Verily, verily I say unto you that except ye become as little children you cannot enter the Kingdom of Heaven, is our Lord's way of asserting this basic principle.

We must recognize that in the new life we are all children and that adaptability is the characteristic of childhood. To reject adaptation is to remain static and so to perish. This is both the story of our natural life and it is the gospel of the Master.

What we are emphasizing is that there are themes running through the evangel which begin in Genesis and end in Revelation, from the spirit of God brooding over the waters of creation; from the same spirit operating in Holy Baptism to the relevant assertion in the

Book of Revelation "and he showed me a pure river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb."

All of which is expressed in the Nicene Creed—"I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son."

Even if you refuse to accept these facts, you cannot

deny that there is a theme running through Holy Writ which has its counterpart in nature. I believe it because it is reasonable and is consistent with the revelation of life in the natural world. It is not something foreign to that which we already know about the mystery of life. Moreover, it is the teaching of Him who knew life as no other teacher ever had.

THE WAR IN SPAIN

By

HEWLETT JOHNSON

Dean of Canterbury Cathedral, England

THE origin of the war in Spain grows clearer every day. A corrupt ecclesiastical hierarchy, a caste-ridden army and a selfish aristocracy possessed the land, the wealth, the privilege of Spain.

The common people, illiterate and powerless, lived in shameful poverty. I witnessed it long before the war.

A bloodless revolution in 1931 attempted mild reforms in army, land and education. A reactionary Government of 1933 swept all these away. In 1936 a determined people returned a "Popular Front" Government, with Azana, a mild Liberal, as its President.

Defeated at the ballot box, Church, Army and aristocracy planned a coup, with Italy and Germany for co-conspirators, as documents and diaries found on prisoners amply proved.

Franco, styled in Morocco the "butcher," broke his oath the second time when, on July 18, 1936, he rebelled against the Government and opened fire on a defenseless people. He looked for swift success, but met miraculous resistance.

Small wonder that acts of brutality occurred, but rebel brutality was not only more frequent than Government brutality, it was deliberately organized. Frightfulness is policy with Fascism.

The Republican Government, on the other hand, sought moderation and secured it on recovering from the initial shock.

In Barcelona the cathedral is unharmed, together with buildings like the Convent of Pedralbo, one of the noblest monuments in Spain. The Cardinal Archbishop of Barcelona was aided by the Government in his escape, and he, together with other bishops, have consistently refused support to the rebels.

More deadly than Fascist planes are Fascist lies, which alienate democratic sympathy, deny to a friendly Government the legal right to weapons of self-defense and make possible the farce of non-intervention.

Whilst avenues to the Government have been sealed up one by one, the avenues of the air have admitted whole squadrons of German and Italian planes.

Of these I can speak from personal experience. My own hands have handled German planes and the photographs taken, by themselves, of German pilots.

I have watched them at their deadly work, standing by, shocked and helpless, whilst bombs rained on defenseless citizens. I know the sight of blanched faces and the sound of children's cries. We are now com-

pelled to stand by helpless while British ships on their lawful errands are bombed and British sailors killed.

A year ago British shipping was warned off aiding Bilbao by the lie that the seas were mined; at that very moment I was leaving Bilbao crossing those very seas, in a French destroyer, whose captain spent a carefree journey from the Bilbao port of Toulouse in his cabin with his lady guests.

We have advanced since then. Today we permit British ships to sink, British sailors to die.

This betrayal of democracy, this tolerance of aggression, this condoning of lies will recoil on Britain with terrible force.

When the Straits of Gibraltar give passage to British vessels only in a fog because Fascist guns otherwise command it; when Barcelona, like Bilbao, becomes a base for Fascist planes and Fascist submarines; when France stands surrounded by hostile frontiers, our own day of reckoning will come.

Lies won't help us then; and we may learn to regret, when all too late, that we spurned the friendship of a democratic Government which can fight against terrific odds and might have proved our staunchest ally.

But, thank God, Barcelona and Madrid still stand. Nor will they fall for many a long month yet, even if all the ports are closed. The Fascist Powers have still to reckon with the will of a mighty and heroic race.

Thank God, too, that other lands take the initiative that we refuse. The courage and skill of the Czechs and their masterly mobilization aided by Russia's stern words to Poland, and Poland's realistic sense of Russia's strength, have stayed for a while a repetition in Czechoslovakia of the tragedy of Austria.

Fascist aggression can be stopped, and stopped without war; Eastern Europe has done it. All Europe could be secure had England but spoken as courageously; had England been as free from Fascist sympathies.

Thank God, too, that Britain's last word is not spoken yet. Britain is awakening to realities. The trade unions are stirring. Spain may yet be saved and the threat to democracy removed.

Spain's courage wins the admiration of the world; her cause is ours as ours is hers. Let us insist that her hands are untied ere the hour of our opportunity passes and our shame is permanently sealed.

Editor's Note: This article by the Dean of Canterbury was written before the present crisis in Europe. Dean Johnson is to visit the United States for lectures in November.

ST. AUGUSTINE'S HISTORY OFFERED IN A FINE BOOK

Reviewed by FRANK HORNE

In the school's sixtieth year, the late Bishop Lloyd of New York, wrote in pride of St. Augustine's College: "Its present position of strength is due primarily to the fact that there has never been anything in the school that was not real." Professor Halliburton's history of the institution clearly indicates the devotion with which St. Augustine's has adhered to real educational ideals and practices (A History of St. Augustine's College, 1867-1937 by Carl Halliburton. Privately printed by the College at Raleigh, N. C.).

The constantly recurring theme which integrates Mr. Halliburton's study is the deep and loyal devotion of a long line of churchmen and lay workers to St. Augustine's ideal of sound and honest training for the Negro. Without any attempt to romanticize, he tells a moving story of the founding of the institution upon the solid bedrocks of Christian training and belief in the educability of the freedmen; of the quiet, courageous struggle against innumerable obstacles; the gradual evolution of training from level to level to meet the needs of its students; the winning of strong friends to the cause; and the staunch spirit of interracial cooperation. One of the first institutions established in the South for promoting the higher intellectual development of the Negro, St. Augustine's represents the attitude of the Episcopal Church toward the most intricate and momentous problem ever presented to it, the problem of dealing with the Negro. In the history and work of the College, the Church may point with pride to this definite contribution to the solution of that problem.

The present study traces the history of the College through three distinct stages. In the early years the work of St. Augustine's was broad and somewhat diffusive. It essayed to cover too wide a field of educative endeavor, but developed not a few young people of fine character and real effectiveness as leaders, teachers and ministers of the gospel. With his advent as principal in 1891, Dr. Aaron B. Hunter realized the importance of consolidating the work of the school and restricting its field, emphasizing the development of high school and normal work, and introducing basic trade training. Up to this time, St. Augustine's had in reality been only a Diocesan institution; under Dr. Hunter, the recognition of the National Church made possible the changing of the school from a Diocesan to a general institution, and this changed status was



DEAN JOHN W. DAY
Writes on Unemployed Clergy

the beginning of definite development, expansion and upward movement.

Throughout the life of the school, its heads were harassed by the inadequacy of its income. The American Church Institute was created January 9, 1906 to act as a central agency for the Church in helping to finance and supervise the "Institute Schools." Rev. Samuel H. Bishop served as its general agent. With his death in 1914, his work was taken up by Dr. Robert W. Patton, the present Director of the Institute, who became one of the most powerful factors in the growth and progress of St. Augustine's, as well as the eight other Institute schools.

The final period of the School's development may be said to have begun in 1916 with the principalship of the Rev. Mr. Goold, the present President. Under his guidance, the junior college and, finally, the senior college, have achieved full recognition and accreditation. A large proportion of the Negro clergy of the Episcopal Church have received some part of their education here. Ministers, physicians, dentists, lawyers, founders and teachers of schools, trained nurses, teachers of manual arts, skilled artisans, social workers, business men, home makers—all these vocations are represented among the thousands who have attended St. Augustine's.

Mr. Halliburton has wisely let the story tell itself without unnecessary embellishment and thereby makes a noteworthy contribution by unfolding another chapter of that most thrilling of American sagas—the emergence of the Southern Negro under the guidance of the tough and tensile

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Letters continue to arrive on the question of the unemployed clergy. A Bishop, long interested in the question, comes through with a practical suggestion. He writes:

"I think there is a practical solution to the problem of the unemployed clergy. I made a proposition some three years ago to a few Bishops privately that we would first of all list all the unemployed, have some one Bishop assign these men to certain dioceses to be guaranteed \$100.00 a month for a six months period and if at the end of six months, they proved to be inefficient or unable to do one particular job or service as the Bishop saw fit to assign them, they would then be switched to some other Bishop for another trial period of six months. At the end of a year if the Bishop felt that the men for any reason were impossible or unemployable, the men themselves would then accept deposition.

"Now this scheme does something for the unemployed immediately but it does not put the whole responsibility upon either the Bishops or the Church. I know two or three of these unemployed men whom I would not have off of a Christmas tree because they would absolutely wreck anything they touched. On the other hand, I have three at work in the diocese right now whom I am paying this minimum salary of \$100.00 a month and they are getting along pretty well."

There is also a communication from the Rev. John W. Day, dean of the cathedral at Topeka, Kansas, who writes as the secretary of the committee to deal with the question that was appointed at the Atlantic City General Convention. He writes:

"The Rev. Dr. Bowie, of Grace Church, New York, another member of the committee, and I worked for a considerable length of time on a questionnaire which we submitted to every bishop present at that convention. From this questionnaire (which the bishops, by the way, returned to me within 24 hours), we learned that there were only about 50 unemployed clergy in the Church, and that many of these men had part-time clerical or secular work. Some of the bishops indicated that they had on their diocesan lists clergy whom they considered to be unemployable. We attempted to obtain an accurate report on this number, but were unable to do so, due to a natural reticence on the part of the bishops not to be considered ultimate judges in such matters.

"I was considerably amused by

your attempt to push around the members of that committee, composed of three bishops, three priests and three laymen. We had several meetings, and I don't remember any porterhouse steaks following any of them. Of course, I can only speak for myself and not for the rest of the committee. We were compelled by pressure of other committee appointments to meet at odd times, so to speak, and the fact that we were a committee and not a commission legislated against our going into the subject in any adequate fashion. It is my conviction that a permanent commission should have been appointed at that General Convention, to bring in a complete report at Cincinnati, with definite recommendations.

"You have no doubt started something in THE WITNESS that may bring some very helpful results for the clergy of the Church who are unemployed. I believe that publicity in regard to such matters will be helpful, even though some silly things may be said.

"It is my conviction that unemployment of the clergy, like unemployment in other professions and occupations, is not due to the sins of any particular group who may or may not be in a position of executive leadership. Unemployment of the clergy is definitely interwoven with our present vile system of the placement of the clergy. And, again, the placement of the clergy is interwoven with the problem of clergy salaries. And, in turn, clergy salaries immediately touch upon the domestic problem of raising of clergy families. Our Church was a pioneer in the matter of pensions for the clergy, and the name of Bishop Lawrence will go down in the archives of our particular communion as the genius and inspiration of this great achievement. It seems to me that what the Church needs now is a William Lawrence who will do something about the very obvious problem of the 'selected family wage,' which is at present operative amongst the missionaries and the National Council workers. Such an enterprise would require the application of a considerable amount of Christian religion, and it is my opinion that it would take a great deal of education to prepare the clergy for such a needed reform. It would no doubt take an equal amount of preparation to sell the laymen on such a change.

"Personally, I don't believe it is the job of General Convention. Some day, some diocese will take the initiative. May God speed the day! and when it comes, you may be sure that the present friend-of-a-friend basis of the placement of clergy will largely be liquidated.

"There seem to be dioceses in the east where there is always a clerical spare lying around, if an employed



DEAN GRAY
Addresses Long Island Clergy

clergyman needs help on a Sunday. Out here in Kansas, they are as scarce as hen's teeth, and it is at times quite difficult to find a man to take supply work for the summer. It is the old problem of supply and demand again, with geographical variations.

"Having lived next door for eleven years to a bishop of a diocese, the most of which is missionary, I know something about the great difficulty a bishop has in finding men who will work in tough spots, a few of which are not manned at the present time."

Calling the Roll of the Confirmed

In making his visitations in the district of North Texas, Bishop Seaman is calling the roll of the persons he has confirmed during the fourteen years he has been Bishop. Notices are sent in advance to all these people urging them to be present at the services. Each person says, "here" on the reading of his name, and members of the congregation are asked to give information as to the whereabouts of those who do not respond. The percentage of those responding is said to be very encouraging at the services so far held.

Bishop Rogers Submits Resignation

Bishop Warren L. Rogers of Ohio is to submit his resignation at the meeting of the House of Bishops which meets in Memphis November 2-3. Sixty-one years of age, he has been in ill health for over a year. Some weeks ago he suffered a sunstroke and underwent observation and treatment in a Detroit hospital. The diocese is to have a council meeting October 10th to act upon his resignation. Meanwhile the Rev. Beverley D. Tucker of Richmond,

Va., was ordained Bishop Coadjutor of the diocese yesterday, September 28th, and will of course succeed Bishop Rogers as diocesan.

Synod to Meet at Garden City

The synod of the province of New York and New Jersey is to meet at the cathedral, Garden City, Long Island, on October 18th. Most of the speeches are to be made by officers of the National Council; Vice-President Charles Sheerin; the Rev. D. A. McGregor and Miss Cynthia Clark of the department of religious education; Bishop Bartlett, secretary of domestic missions, and Spencer Miller, Jr., consultant on industry. Others to speak are Bishop Gilbert of New York and the Rev. Niles Carpenter, professor at Buffalo University.

Bishop Leads a Quiet Day

Bishop Brown of Southern Virginia led a quiet day for the clergy of the Southside and Tidewater convocations on September 14th. It was held at the diocesan camp that is located on Chesapeake Bay. Discussions centered largely on diocesan and general Church problems.

Connecticut Clergy Lead Conference

Dean Gray of Christ Church Cathedral, Hartford, and the Rev. Hamilton H. Kellogg of Danbury, Conn., were the leaders at a conference of the clergy of Long Island, held at Westhampton on September 19-21. Bishop Stires gave a devotional address at the opening session and Bishop Wilner of the Philippines was the speaker on Tuesday evening. The conference concluded with luncheon on Wednesday with the men departing in the worst storm that Long Island has ever experienced, resulting in the loss of twelve lives and completely destroying Westhampton.

Carolina Parish Has Anniversary

St. James', Hendersonville, diocese of Western North Carolina, observed its 75th anniversary on September 18-19. One of the top events was the presentation of a pageant in which many of the parts were taken by grandchildren of the founders of the parish. Present was William Miller, one of the children baptized at the first baptism to be held in the parish. Rector James P. Burke preached an historical sermon; the Rev. William C. Cravner of Asheville preached at another anniversary service, and the Rev. N. Collins Hughes, son of the first rector, was the celebrant at a corporate communion. Another parson to take part was the Rev. Arthur W. Farnum, former rector, who im-

personated himself in the scene in the pageant where it was announced that the parish became self-supporting as a result of the Nation-wide campaign in 1919.

* * *

Bishop Mize Announces Retirement

Bishop Mize of Salina, state of Kansas, has announced that he would present his resignation at the meeting of the House of Bishops in November, the resignation to take effect the last of the year. In his statement he declared that the Presiding Bishop would appoint some neighboring bishop as Bishop of Salina "and this may lead to a decision by General Convention to rejoin the district to the diocese of Kansas from which it was set apart in 1901."

* * *

New York Parish to Lay Corner Stone

The corner stone of the Church of the Epiphany, New York City, the Rev. John Suter Jr., rector, is to be laid on October 16th by the Presiding Bishop. The parish, formerly in the downtown district, has for the past two or three years been holding its services at St. Thomas Chapel, pending the raising of funds for its new plant, located in a residential district further up-town.

* * *

People Do Change

A young Hindu started a reading-room five or six years ago as a rival and hindrance to the Christian reading-room near-by, and swore to put the Christian place out of action.

This year, a young seminarian called on him at his house and was graciously received; they talked earnestly about religion, and the former enemy bought a New Testament. When the seminary student expressed surprise at the friendly attitude, the man said, "Ah, one changes a good deal in six years."

* * *

Catholic Congress Presents Program

The Catholic Congress is to meet at St. Luke's, Evanston, October 11-13, with Bishop Ivins of Milwaukee presiding at all sessions. Among the speakers and their subjects are Professor Hoxie N. Fairchild on "The Intellectual Approach to the Catholic Religion"; the Rev. Otis L. Rice on "Psychology and Religion"; the Rev. P. E. T. Widdrington of England on "Catholic Sociology"; the Rev. William H. Dunphy on "The Catholic Religion and the Totalitarian State"; the Rev. Joseph Fletcher and the Rev. Daniel Corrigan on "The Catholic Family". Father Whittemore of the Order of the Holy Cross is to be the speaker at a missionary mass meet-

ing and Professor Howard Patch of Smith College is to be the speaker at the Congress banquet. As at all Catholic Congresses the big event will be the Solemn Pontifical Mass with Bishop Campbell Gray of Northern Indiana pontificating this year and with the Rev. Granville M. Williams of the Cowley Fathers as the preacher.

* * *

Olympia Clergy Hold Retreat

Dean Spencer Elliott of Christ Church Cathedral, Victoria, Canada, conducted a four day retreat for the clergy of the diocese of Olympia (Washington) from the 5th to the 9th. Bishop Huston conducted the opening service.

* * *

Evanston Parish Has Campaign

St. Matthew's, Evanston, Illinois, is seeking \$35,000, with \$12,000 raised in a preliminary campaign. Rector John Heuss announces that the parish indebtedness will be refinanced with part of the fund and that the remainder will be used to relieve the diocesan debt.

* * *

Preaching Mission At Birmingham Parish

The Rev. Richard Wilkinson, missionary of the diocese of Alabama, conducted a preaching mission at Grace Church, Birmingham, September 11-18, marked by a steadily increasing attendance.

* * *

Auxiliary Leaders to Speak in Chicago

Miss Elizabeth Matthews of Glendale, Ohio, member of the National Council, is to address the women of the diocese of Chicago on October 6th, marking the opening of the fall

program of the Auxiliary. Dean Philbrook of Davenport, Iowa, is to conduct a quiet day for the women at Christ Church, Winnetka, on October 20th.

* * *

Connecticut Parish Celebrates

Trinity Parish, Portland, Connecticut, celebrated its 150 anniversary on September 24-25. A reunion was held the evening of the 24th with talks by Rector Malcolm Van Zandt and former rector Sidney W. Wallace, while on Sunday there was a corporate communion with an historical sermon by the rector.

* * *

Clergy Conference in Michigan

Seventy clergymen of the diocese of Michigan met in conference September 13-14 at the G. F. S. Holiday House at Pine Lake, with National

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Council's vice-president Charles W. Sheerin as the leader who spoke on the need of mutual understanding and co-operation between all the agencies of the Church. Chairmen of various committees and departments presented reports and Bishop Creighton, chairman of the conference, summed up the findings.

* * *

World Day for Animals

Since October 4th is the Feast of St. Francis it is an appropriate day for consideration of animals. I do not know just what organizations have called for the observance, but I have received a lively sermon on the subject from the Rev. Quinter Kephart of La Salle, Illinois. I rather imagine he will be glad to send you a copy if you write him.

* * *

Puppets in Religious Education

The use of puppet shows in religious educational work was demonstrated at the annual conference of Church school workers that was held in Chicago, September 10-11. Mrs. Robert John of Waukegan was the demonstrator, showing Biblical scenes and presenting studies in Christian living.

* * *

Albany Clergy Hold Retreat

The clergy of the diocese of Albany held a retreat September 14-16 at Hoosick, N. Y., conducted by the Rev. Theodore N. Barth, secretary of the national retreat association. Bishop Oldham led a conference at which plans for the fall work were discussed.

* * *

Rector Sits On the Sexton

The Rev. John L. Saunders, rector of the Nativity, Philadelphia, went to the hospital for treatment of a fractured hand. He there revealed that he had been attacked by the sexton of the parish when they got into a dispute over whether or not a group of girls should be allowed to play ping pong in the parish house. Philadelphia police reported that when they arrived on the scene they found the 63 year rector sitting on the sexton. The sexton's age was not revealed.

* * *

Well Attended Vacation Schools

New York City Mission Society has just closed its four annual daily vacation Bible schools for underprivileged children, held at four centers. The total enrollment of the four this year was 1,305, an increase of 430 over the first year. The value of these schools lies in the opportunity for daily religious instruction throughout the vacation months, sup-

plementing the regular Sunday and week day classes of the other months. In addition, classes in crafts, games, trips to museums such as Hayden Planetarium, Museum of Natural History and the Aquarium, are sponsored. At each school the personnel is trained in supervising healthy recreation and giving religious instruction. Thus, the children come into intimate contact with a fine group of young people who come from seminaries and colleges and make up largely the teaching staff.

* * *

Bishop Ivins Speaks in Chicago

Bishop Ivins of Milwaukee and the Rev. William H. Dunphy of Philadelphia are to be the speakers at a meeting of the Catholic Club of Chicago to be held October 10th at St. Luke's, Evanston. Bishop Campbell Gray of Northern Indiana is to be the celebrant at the service.

* * *

Clergy and Laymen Meet in Rochester

The clergy and selected laymen of the diocese of Rochester held a conference at Watkins, N. Y., September 21-25, with the Rev. Charles W. Sheerin of the National Council and the Rev. George V. Shriver of India as the leaders. Presiding Bishop Tuc-

ker is to be the speaker at a dinner and mass meeting to be held in Rochester on October 9th.

* * *

Colored Workers to Meet

The Church workers among Colored people of the third province are to hold a conference at St. Philip's, Richmond, Va., October 12-14. Details of program will be announced later.

* * *

Illinois Rector Has Anniversary

The Rev. Irvine Goddard, rector of Emmanuel, LaGrange, Illinois, and dean of the Chicago-West deanery of the diocese, celebrated the 20th anniversary of his rectorship on September 18. There was an anniversary service and in the afternoon a reception to Mr. and Mrs. Goddard.

* * *

Churchmen On Sunday Evening Club Program

Four Episcopalians are on the program of the Chicago Evening Club this year. The 32nd year of this unique club is to be launched next Sunday in Orchestra Hall, where hundreds gather each Sunday evening to listen to some outstanding person. The Episcopalians are Presiding Bishop Tucker; Bishop Freeman of Washington; Dean Sidney E. Sweet of St.

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* * *

Religious Worker Takes New Job

Miss Evelyn Spickard, director of religious education at the Advent, Boston, has accepted appointment as director of Christian education in the public schools of Elgin, Illinois. The Rev. Crawford W. Brown, rector of the Redeemer, Elgin, is largely responsible for the launching of this week-day program.

* * *

Clergy Meet in Alabama

The clergy of Alabama met in conference September 6-8, the meeting being marked by large attendance and an enthusiastic spirit. A new basis for setting parish assessments and quotas was outlined by Bishop Carpenter and received the unanimous approval of the clergy in spite of the fact that it calls for increased contributions. The conference also stressed the importance of Negro work as well as of religious education.

* * *

Mona Hensman Visits America

Mrs. Mona Hensman is to speak tomorrow evening, Friday the 30th, at the chapel of St. Nicholas Church, New York City. She is a member of the Madras legislative assembly, a former president of the national Y. W. C. A. of India, a member of the council of the Woman's Christian College, Madras, and of the Union Medical School at Vellore. The college in Madras is to house the delegates at the International Missionary Conference that is to meet in December. She is speaking chiefly on the work of the two institutions.

* * *

News Notes From China

The summer went by with no loss of life reported among the foreign missionary staff in China. . . . War or no war, the Church's two colleges in China re-open for their new term. St. John's University, Shanghai, continues in temporary quarters since its own campus is not in a safe area;

Central China College, normally in Wuchang, opens the new term at Kweilin, 500 miles to the southwest. . . . The China Emergency Fund, reported in June at \$188,002 by the treasurer of the National Council, had reached \$203,395 on September first.

* * *

Two Missionaries Retire

Deaconess Ranson returned from Japan this month to retire after 35 years of service in that missionary field. Miss Ellen Thompson Hicks likewise has retired after 33 years of work in the missionary field. After thirteen years in the Philippines she came home to give up missionary work. Then she went to Puerto Rico for three months to take care of an emergency and stayed twenty years.

* * *

Americans Study Cooperative in Nova Scotia

Professors, social workers and clergymen to the number of 181 recently spent three weeks in Nova Scotia studying the cooperatives. They represented 27 states, Alaska and four provinces of Canada. The program was sponsored by the extension department of St. Francis Xavier University which has attracted worldwide attention by its promotion of 142 credit unions, 42 cooperative stores, 17 cooperative lobster canneries, 11 cooperative fish processing plants and 7 other cooperatives of various kinds. Tour members reported that farmers, miners and fishermen who were completely destitute a few years ago are now on the way toward economic self-sufficiency; that they have regained ownership of property and independence which had been taken away from them by the

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old order; and that through mutual self-help they have found ways to raise their standard of living to double and triple what it was. In the village of Louisdale, for example, 65 of the 92 families in the community were on relief three years ago. Today no one is on relief and the members of the community own their own co-op store, co-op credit union and co-op pulp wood association.

* * *

A Scheme for Reunion in England

For more than twenty years now there have been signs in England of a growing desire on the part of the Churches to come more closely together and to seek eventually organic union. This tendency has been accelerated and deepened as the Churches have become more generally aware of the oecumenical movement, especially in this instance, the work of the World Conference on Faith and Order.

After the Lambeth Conference of 1920 there was set up at Lambeth a group of official representatives of the Reformed Churches in England in order to discuss points of agreement and difference and to see what plans towards unity could be made. The representatives were not appointed in order to negotiate but to discuss. From time to time they published their findings. In 1937 the group was able to publish a short statement entitled "A Sketch of a United Church." This was no more than a sketch, but it served the purpose of quickening opinion in England to some extent. Meanwhile the Research Group of the Friends of Reunion (a movement begun in 1933 to popularize the work of the Faith and Order Movement) had been working on a specific scheme of Reunion for England based on the findings of the Lambeth group and somewhat on the lines of the South India Scheme for Church Union.

The Lambeth Joint Conference inspected the Outline Scheme and used it as a basis for the document which has been published this year in England, entitled "An Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England." The scheme, in this form, had been presented to both Anglican Convocations and the Federal Council of the Free Churches, and each body has commended it to the careful attention of the members of their respective churches.

It is not to be taken that any official body is necessarily committed to

the proposals made in the Outline Scheme. It could be said, however, that the leaders of the Christian Churches in England, with two exceptions, feel that the time has come when the vague aspirations towards unity, increasingly felt in England, may be directed to some definite objective: also, that any final scheme for reunion will not differ in essentials from the one now before the Churches.

There are two notable exceptions in the list of Churches commending the Scheme to the attention of their people. The Roman Catholic Church holds itself aloof from any such proposals and the Baptist Union has, at the moment, decided that it cannot recommend the Baptist Churches in England to go forward to unity on the basis of the present proposals. The latter body, however, still wishes to seek ways of cooperation and fellowship between Baptists and their fellow Christians.

With the Scheme have been issued two other statements. The first is concerned with the vexed question of Intercommunion between the Churches; it does not suggest any procedure but confines itself to a statement of the various positions taken by groups of Christians within the Churches. The Free Churches generally regard Intercommunion as a *means* to ultimate unity, but the Anglican Church is rather sharply divided between those who take a position similar to that of the Free Churches and those who believe that Intercommunion should be the *goal* of unity.

The third document is entitled "1662 and Today." It is an attempt to assess the prevailing ecclesiastical temper in 1662, when the Presbyterians, Congregationalists and Baptists finally parted company with the Church of England, and today, when the Churches are finding less meaning in the old controversies and, although retaining their distinctive features, have moved much closer together in matters of faith and of Church government.

During this year there will be a National Campaign to bring the need for Christian Unity before the members of the Churches in England, with special reference to the Outline Scheme, and it is expected that, as a result, the movement for union in England will be advanced.

Informal conversations and consultations regarding the steps that might be taken in Great Britain to meet the expectations created by the Conferences of Oxford and Edinburgh were initiated and, as a result, the Archbishop of Canterbury invited a Conference which included representatives of the larger churches in Great Britain to meet at Lambeth Palace on January 14th of the present year. Another Conference held in London in March approved of the formation in Great Britain of a Council on the Christian Faith and the Common Life and resolved to commend the proposals to the Churches, in the hope that steps may be taken to bring about the establishment of the Council within the present year. When it is realized that the Churches are facing an unprecedented situation, which

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calls for new and far-sighted measures as well as for a new devotion, a budget of £10,000 a year, of which about a fifth would be the British contribution to the World Council of Churches, is not a difficulty which need prove insuperable.

The Presbyterian Churches have declared themselves ready to cooperate on the new basis.

* * *

Urged to Study Bases for World Order

The Federal Council of Churches recently adopted a statement on international relations which calls upon the churches to study the problem of world order. Declaring that the present demoralization is the result of the selfishness of national policies, the Council calls upon Christian bodies to urge upon their respective nations a modification of policies of exclusive national selfishness. Conferences among the nations, the statement declares, are desperately needed for the adjustment of differences, for the facilitating of economic intercourse, for the limitation of armaments, for the building of agencies to maintain order and promote peaceful change. Chaos and war are inevitable, the statement continues, unless these fundamental problems are solved. Turning to definite suggestions the Council suggests the following as the lines that should be followed if they are to be consonant with Christian principles:

"1. We believe that America should indicate its willingness to contribute to the building of an orderly and organized world community in which the several nations in the exercise of their national sovereignty will: (a) surrender the right to be sole judges in their own causes in international disputes, (b) abandon such armaments as may be maintained to impose their wills upon other nations, and (c) ultimately delegate whatever police power is used to a central representative agency. The collective system as embodied in the League of Nations has failed in its efforts to establish and maintain peace, but the League, despite failures, must not be abandoned. It must, however, be changed in such a way as to facilitate participation by all nations in the processes of world organization. We believe that the League can be made more effective by (a) the complete and final separation of the Covenant of the League from the Treaty of Versailles, (b) the establishment and use of more adequate machinery for peaceful change and economic justice, and (c) the creation of a more effective agency for the progressive reduction of armaments. We believe that the churches of America would support participation by our government in a League in

which all nations would be represented on a basis of equality.

"2. We believe that America should cooperate with other nations to remove the economic causes of war. Without attempting to recommend a program of technical measures, we believe that such cooperation would involve (a) improving the standards of labor and living by international agreement, as is being attempted by the Interna-

tional Labor Office; (b) access to raw materials on equal terms; (c) freer access to markets so that nations may be able to sell that which they best produce in order to have the exchange with which to purchase raw materials; (d) trading on a basis of equality rather than discrimination; (e) currency stabilization and better coordination of financial policies; (f) extension of the principle of mandates or inter-

Services in Leading Churches

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Weekdays: 7:30. Holy Communion (on Saints' Days, 7:30 and 10.) 9. Morning Prayer. 5. Evening Prayer. Saturdays: Organ Recital at 4:30.

Chapel of the Intercession Broadway at 155th New York City

Rev. S. Taggart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

Grace Church, New York Rev. W. Russell Bowie, D.D. Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays.

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

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

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

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

The Incarnation

Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

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

St. Bartholomew's, New York Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evening. Special Music.
Holy Comm. Thurs. & Saints' Days, 10:30 A.M.

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Saints' Days: 10:30.

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Weekdays: 8, 12:05.
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Christ Church Cathedral

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The Very Rev. Walter H. Gray, Dean
Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

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Tuesday, Thursday and Friday, 7 A.M.
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Trinity Church

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The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

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Thursdays: 7:30 A.M.

national development of colonial areas.

"3. We believe that the national defense policy of the United States should be shaped on the basis of the defense of our soil in accordance with our obligations under the Kellogg-Briand Pact. The army and navy should be limited in accordance with this conception. We should petition our government to undertake persistent efforts to secure the reduction of world armaments by international agreement and to desist from any building which would precipitate a new naval race in any category.

* * *

Doctor-Churchman Speaks His Piece

Doctor Charles J. Lavery is a Churchman of Aberdeen, South Dakota, who has things to say and likes to say it without pulling his punches. Here is a letter just received from him which illustrates what I mean: "How long are we, the greatest democratic nation on earth, going to stand idly by and, by our 'dignified inactivity' and apparent unconcern, countenance, encourage and abet the destruction of civilization and the ideals that we cherish and that have been fostered for eleven centuries? The return of barbarism in Europe and Asia cannot be otherwise than a menace to law and order throughout the whole world!

"We, ourselves are far from safe. The seeds of barbarian 'isms are extensively distributed in our country. The 'reds' and 'red shirts' in various parts are not the only threats against law and order and if we continue our policy of temporizing with aggressors abroad we must soon deal with subversive and perverse groups at home.

"Our government would serve civilization, democracy and the citizenry of our country and the world immeasurably by severing diplomatic relations with all three aggressor nations. Simply call all of our representatives and consuls home from Italy, Germany and Japan and give all like officials who represent those countries in the United States their walking papers. No reasons or explanations need be given nor threats indulged. Just act and act quickly without notice. Notes from our State department are mere 'scraps of paper' with dictators. They serve no purpose except to make the barbarians more cocky. We want no truck with such nations!

"The President and his Secretary of State are in a commanding sphere of influence to do this and it would be very unlikely to cost an ounce of gun powder or the life of any one. The other democracies are not in the

same fortunate position as are we. But they would be swift to back us up in the event of our withdrawal from the comity of such aggressor nations. Why not do our bit to save civilization and our own democracy?"

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(Continued from page 8)
fibre of interracial Christian leadership at such institutions as St. Augustine's.

In a day and time when the bulk of public monies and support is being thrown to public institutions where the need is very great, it is to be sincerely hoped that the Episcopal and

other churches, with Negroes themselves bearing a full share of the responsibility, will find the means and the cooperation of the educational foundations to preserve a few such private institutions as St. Augustine's which are built upon the solid rock of Christian discipline and honest fundamentals, under the leadership of intelligent and devoted teachers and workers of the highest ideals. Well might the words of St. Augustine's first principal be engraved upon the lintels of the school houses and upon the very cockles of the hearts of teachers of Negro students everywhere: "We have avoided any efforts for effect, and have sought to lay an honest and solid foundation."

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