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**FEAR AND JOY by Bishop Johnson**

# The WITNESS

CHICAGO, ILL., JANUARY 14, 1937



S. TAGART STEELE, JR.
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## CLERGY NOTES

BARNWELL. STEPHEN, vicar of St. Luke's, Hawkinsville, Ga., has been transferred to St. Andrew's, Douglas, Ga., with charge of the church at Fitzgerald.

BUSH, F. F., in charge of Emmanuel, Sheapshead Bay, Long Island, was ordained priest at the Garden City Cathedral by Bishop Stires on December 22nd. Others ordained priests at the same services were: GRAF, Charles Howard, in charge at Ozone Park; HAIGHT, John M., curate at Trinity, Princeton, N. J.; KNAPP, Charles T., rector of Christ Church, Babylon; KUPSH, Henry R., in charge of Trinity Mission, Astoria; LEWIS, Arnold M., in charge of St. Mark's, Westhampton Beach.

COYKENDALL, H. R., in charge of Grace Church, Menomonie, Wisconsin, was ordained priest by Bishop Wilson on December 21.

DOW, RICHARD WILLIAM, priest of the diocese of New Hampshire, eighty years of age, was killed on Christmas Day when struck by an automobile at St. Petersburg, Florida.

ESQUIROL, JOHN HENRY, was ordained deacon at the cathedral, Garden City, Long Island, by Bishop Stires on December 22nd. He is assistant at Hollis, L. I.

FOLEY, FRANCIS J., was ordained priest by Bishop Stewart at the Epiphany, Chicago, on December 21. He is a member of the Epiphany staff. HOLT, Harold G., in charge of Trinity, Belvidere, and GRATIOT, Donald H., assistant at Pontiac, Michigan, were ordained at the same service.

HAIGHT, J. McVICKER, Pelham Manor, N. Y., has accepted the rectorship of St. Andrew's, New York City.

HERMITAGE, WILLIAM H., assistant at Trinity, Portland, Oregon, has been appointed chaplain of the Good Samaritan Hospital, Portland.

MAXEY, WALLACE DE ORTEGA, deacon of the diocese of Los Angeles, was deposed by Bishop Stevens for causes not affecting his moral character.

MILLER, RANDOLPH C., was ordained priest on January 6th in St. James, Los Angeles, by Bishop Stevens. He is an instructor in the Pacific Divinity School.

OLSON, LESLIE S., student at the Seabury-Western, was ordained deacon on December 27th by Bishop Wilson in Christ Church Cathedral, Eau Claire, Wisconsin.

TYLER, BARRETT P., has resigned as rector of Grace Church, Colorado Springs, Colo., effective at once.

WOOD, HORACE W., Elsinore, Calif., has accepted appointment as vicar of the Good Shepherd, Los Angeles.

## SECOND THOUGHTS

MR. SAMUEL THORNE of New York City: On the first of last September the financial emergency facing the Church compelled the National Commission on Evangelism to relinquish the services of its director of evangelism, the Rev. Malcolm S. Taylor. Mr. Taylor is now rector of All Saints Church, Frederick, Maryland. Dr. Larkin W. Glazebrook, who nine years ago upon invitation of the commission gave up an active professional work to become the field representative, generously offered to continue his work as honorary field secretary without pay. The Commission on Evangelism cordially endorses his efforts. He is desirous of continuing to hold lay missions similar to those held in about one hundred parishes during the last few years. The type of mission conducted by Dr. Glazebrook is prepared for and underwritten by the lay-people of the parish, with the full endorsement of their rector—a real challenge to lay-initiative. Dr. Glazebrook relies upon a voluntary offering taken at the time of the mission to cover his expenses and to allow such honorarium as the congregation feels prompted to give in return for his efforts. He will be glad to furnish full details of the method and proper preparation. His address is Dr. Larkin W. Glazebrook, 2022 P Street, N.W., Washington, D. C.

MR. F. R. ADAMS, Watsontown, Pa.: Churches are not attracting the people. What is the reason? Answer: Because the church services are a bore. Why are they a bore? Because: 1. Everything is done to lengthen them, such as reading a long list of uninteresting church notices, long pauses, too much singing, etc., etc. 2. Music usually inferior. 3. Clergymen who "talk down" to the audience or 4. who indulge in meaningless

(Continued on page 15)

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# THE WITNESS

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*Associate Editors*
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# FEAR AND JOY

*By*
BISHOP JOHNSON

THE process of passing from the natural world to the Kingdom of God is that of emerging from an atmosphere of fear into one of joy. The animal world is beset with the fear of claw and fang. The savage world is one of constant fear of enemies. The one thing that dissipates this feeling of fear is the sense of our Father's presence and of our Savior's love, for perfect love casteth out fear and fear hath torment.

We note in those nations which have rejected a personal God and despised the love of Christ, that fear is the prevalent attitude of the people. There is nothing loveable in the dictatorships of Europe. The whole tendency of atheistic propaganda is to rule by force and to surround the state with the fears that such exercise of power is bound to create.

The Gospel, like our lives, is full of contrasts. There are the joy of the Shepherds at the manger and the sorrows of those other Shepherds at the Cross. There are the quest of the Wise Men and the murderous designs of Herod. There are the Virgin's magnificat and "the sword that shall pierce through her soul." There are the Hosannas of Palm Sunday and the cries of Crucify Him on Good Friday. There is the gladness of Christmas and the sorrows of poverty and suffering. And in it all is the process of learning to replace our fears with faith and life's terrors with love.

There are three attitudes which we can take toward it all. We can become atheists and invoke brute force as the only method to govern society. We can become gnostics and deny the reality of evil and evade the necessity of suffering. Or we can follow Christ in His pilgrimage from the beginning of life in the manger to the victory over sin and sorrow, through the suffering of Calvary to the gift at Pentecost.

Our Lord does not explain the mystery of evil and the fears that proceed therefrom. He merely says, "It must needs be that offences come but woe to that man by whom the offence cometh." He states the necessity of suffering but points to the way out to a new creation from which evil shall be eliminated.

AFTER all the argument for living the Christian life is a practical or pragmatic one. The question is: Do those who sincerely follow Christ find a cessation of fear and a sensation of joy? It is not an intellectual demonstration but a practical application of common sense. If man says that "music is bunk," it may mean one of two things. Either he has never heard good music or he is incapable of appreciating good music when it is rendered. The lover of music does not have to prove that music is delectable. He experiences something that brings joy into his life and his justification is not in an argument but in a performance. He has the witness in himself.

It is this claim that the Bible makes for our faith. "Like as the hart desireth the water brooks so longeth my soul after thee O Lord." You do not have to prove to the deer that water will quench thirst. He goes to the brook because his thirst directs him to that which will satisfy it.

"Seek and ye shall find." In order to appreciate and appropriate the treasures that God has hidden from the casual and the inert, one has to develop the capacity by search and by effort. The fact that one has the urge to find the true, the beautiful and the good is the basis of his study and his research.

"If you ask your Father for bread will he give you a stone?" The God who created the desire is the same God who provides for that need with which he has endowed us.

He that believeth in the Son of God hath the witness in himself, because he finds that love will dissipate fear. It is significant that the Apostles, after the gift of the Holy Spirit, found joy in spite of hardships and persecutions which would have been intolerable were it not for their love of Christ which superseded their fears.

Of course there are bad religions. There are money changers who commercialize religion. There are Herods who would strangle it. There are Pharisees who would monopolize it and Sadducees who would rationalize it. Only here and there are those whose love for Christ and whose faith in Him are such that they cling to Him through it all.

It is curious but the same environment can produce a Judas or a John, a Herodias or a Mary. The changing factor is within us, and we shall inherit the Kingdom that we seek.

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# OUR OBLIGATION

*By*
WILLIAM TEMPLE
*The Archbishop of York*

IF WE are Christians, we believe that the gift which we have received from God through the Gospel is the greatest treasure of our lives. We may not always *feel* like that, because our feelings are still so unruly and undisciplined, but we know it is really so; with our minds at least we believe it, if we are Christians. And then we ask, "What is the gift of God through the Gospel?" The answer, of course, is that what God gives through the Gospel is Himself. It is His own nature of love. But if love has come into my heart, of course that means that I have become loving. That is what salvation is; to be saved is to be changed from being selfish into being loving. There isn't any other. That is what it is. "We know that we have passed out of death into life because we love the brethren." That is what the thing consists of. Incidentally, this involves that we are also delivered from the pains and penalties of being selfish; but salvation is primarily not from the consequence of sin but from sin itself; and sin is selfishness.

If we have received the salvation of God through Christ, that means that our hearts are full of something which they cannot keep but must give out. If what you have gained from your religion is something that you could possibly hold to yourself without wanting to impart it to other people, then it is not God's best gift in the Gospel, and it is not salvation. But if what you have received is the fullest of what God offers, then you cannot keep it to yourself because of what it is. The fact that you are not passing it on proves that you haven't got it; and if you have got it, it will make you pass it on, because of what it is. To receive it and to share it are parts of one thing, the two sides as it were of the one precious coin by which we may purchase that fellowship with God, which is eternal life. One side is His love given to us; the other side is that love reflected in us toward other men. If we thus love them, we must give them, of course, the best thing we have, and that is the Gospel itself, with the gifts it brings. So wherever it is in truth received, there it is of its own energy passing out again. Because of what the Gospel is, those who really receive it are inevitably missionaries.

We have often heard it said in these latter times that anyone who goes from a Christian country, so-called, to one of the other countries has not to choose whether he will be a missionary or not, because he will be taken as a representative of Christianity anyhow. What he has to choose is only whether he shall be a good missionary or a bad one, for missionary he will be. But in our time we have to go further, because we recognize that the Christian nations are only half Christianized yet. We have got to say that wherever a Christian lives at all, he must be a missionary, a good one or a bad one; by his life, by his witness, he is drawing men to Christ or sending them away from Him, because he is the representative of Christ among them.

TO BE a Christian is to be a missionary. But then if so, think what our calling means. To us to whom there has been given the knowledge of this one truth upon which alone the world order could be built is a truth of such a kind that he who receives it is bound to be witnessing to it. Think of the honor; think of the glory that can be if only we are faithful as we bring the world to Christ by bringing Christ to the world.

We have thought of the world's need and how the Gospel, and the Gospel alone, can meet it—even in this life, to say nothing of the life beyond. We have thought of the nature of the Gospel itself—how it is such that to have it is to preach it, by life at least, and by word when opportunity comes. But there is another element greater than these, the real divine constraint, the hunger in the heart of God. You rejoice in His love; how can you dare to rejoice in His love when that love is longing for an answer from those to whom you might be declaring it and you do not do so? That is the real divine constraint. Long ago the Lord hung on His cross; and there we have tried to see the picture of the love which is eternal in God's heart; and still He waits.

The response in our own lives is poor enough; but there are those multitudes who know nothing of it to whom we might be telling it; and still God waits. He honors us by making us His agents. It is His will as far as we can see that the Gospel of His love should now be made known through us who have received it or not at all. He does not *need* our help; He could do quite well without us; but because of His love for us and for all men, He has made it the priceless reward of those who receive and obey his Gospel that they shall have the superlative honor of being his ambassadors.

It is not a thing of which mortal man may dare to say much, for we cannot penetrate far into the secrets of the eternal mind and heart of God; but we do know a little of what love means, and we know that the divine love must be tenderer by far than any that is known on earth; and so we do really know that He is waiting and that He invites us to be His fellow workers, "that he may see of the travail of his soul and be satisfied."

The uppermost thought in every mind and the uppermost longing in every heart should be to appease the hunger of the heart of Christ. The call comes to you because you have heard the Gospel; not because you are good; none of us could ever dare to preach the Gospel on the grounds of his own goodness. Not because you are clever; none of us could ever dare to proclaim the eternal truth on the grounds of what he had himself worked out. But because to us God has made known His love the responsibility along with the joy of it is upon us; we cannot escape it.

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# RELIGION AND SOCIAL PROBLEMS

*By*
LOUIS WALLIS

THE Bible was written in the midst of a religious environment which we call "heathen" or "pagan"; and we commonly think of heathenism as the worship of gods which are "false," or "unreal," in contrast with the true God, who alone has reality.

But this way of approach to the subject is philosophical, and fails to convey any adequate sense of the pagan systems which both Christianity and Judaism set out to destroy.

The worship of Baal and other pagan gods legalized the economic enslavement of the common people, and validated the practice of so called "sacred" prostitution which went along with the ancient "fertility cults."

The masses of the people were subjugated by the institutions of human slavery and the monopoly of land. The humble folk were everywhere kept in poverty by a small, wealthy upper class which lived on the unrequited labors of the poor; and this way of life was consecrated by the sanctions of pagan religion.

It is now beginning to be understood by scientific scholarship that Judaism and Christianity, in their origins, grew out of social movements protesting against exploitation of the masses by the wealthy.

In other words, the monotheism of the Bible was primarily a challenge, or defiance, hurled at the aristocratic social systems which dominated ancient civilization.

Polytheism, as a legalized religion, was at length banished from all the countries of the Mediterranean littoral. Baal and other gods went down to defeat before the triumphant onward march of Jehovah.

A great upward step was registered in progress and culture when the attention of the masses gradually shifted from polytheism and came to a focus upon the one God of the Bible.

No great mental strain was imposed upon converts to Judaism and Christianity when they were told that the One God stood for moral purity and a change of heart in the individual believer.

But that age had no intellectual means for understanding how the monotheism of the Bible evolved out of an assault upon social systems which impoverished the masses while enriching the wealthy classes.

In brief, then, the property system of human slavery and land monopoly remained standing both among Jews and Christians.

In other words, Biblical monotheism bought its victory over polytheism by the temporary loss of its original social dynamic.

While this outcome disappoints the impractical idealist, who always wants history to travel faster, it is one of the many cases in which half a loaf is better than no loaf; and it does not prevent ultimate recognition of the broader social values in the Bible.

BOTH Christianity and Judaism passed over into medieval and modern civilization entangled with a system of property and power which largely reproduced the social regime of the ancient Mediterranean world.

The history of western Europe and America was marked by military conquest and subjugation which gave the soil of all countries to an aristocratic upper class. The legal expression used in wills, "the land of which I die seized," goes back to the literal seizure of the soil by military force.

The outstanding symbol of western civilization for a thousand years was the lordly castle on the hill, frowning on the plain below. The castle system grew up along with the transfer of the Bible and monotheism into the newly developing states of Europe.

The kings and nobles, who set the tone of society, became Christians; but they knew as little about the Bible as a Hottentot knows about an electric motor; and it is only as we hold these facts in mind that we can understand the history of Church and Synagogue in the medieval and modern worlds.

In the midst of the castle system grew up the walled town, or burg, as the seat of trade, where the products of commerce were exchanged and where capital accumulated.

The burg was at first completely dominated by the castle. But eventually the towns claimed a share in the government; and after severe struggles the "bourgeoisie" of some countries were admitted to political power alongside the landed nobles and kings.

The struggle of the castle and the burg resulted in compromise: parliamentary, or legislative, government gradually took its present form on the tacit understanding that property in land be released from a large part of its fiscal responsibility, and that the chief burdens of taxation be laid upon capital and upon the goods produced by capital.

Under this compromise, the continued grabbing of "common" lands in Europe, together with the vanishing frontier in America, have imperceptibly resulted in a new social crisis, whose effects have been growing more and more pronounced during the last half century.

WHEN land is taxed on a scale of assessment lower than that upon which productive capital and goods are taxed, it becomes possible to hold land vacant on speculation, until it can be rented or sold at a profit.

And thus, in course of time, when population is more dense, the rising value of land becomes an increasing liability upon productive capital at the very moment when capital itself is already burdened with a heavy load of taxation.

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Everybody is more or less aware that when it is proposed to erect a house or a factory, the first preliminary is to rent or buy ground. And then, after the structure is built, it is taxed more heavily in proportion than the land was taxed when vacant.

In other words, speculation in land has been fostered and promoted by a lighter and lower scale of assessment; while at the same time, the actual productive occupation of land, which increases wealth and gives employment to labor, is discouraged by a heavier and more drastic scale of taxation. This is how industry has to earn both ground rent and taxes before any wages can be paid to working people.

The adding of field to field in ancient Israel was denounced in vain by the Hebrew prophets. Great estates destroyed Greece and Rome. Land monopoly today holds Britain, Germany, Italy and other countries of the old world in its grip. And the concentration of ground values in the hands of the few has grown so rapidly in America that the Federal government views the situation with alarm.

The problem of land, capital and labor is a collective, or social, problem with moral implications. It cannot be solved by individual good will or personal change of heart.

It brings into view many of the evils challenged by Judaism and Christianity in the earlier stages of their fight against heathenism; and it calls for public action, based upon intelligent public opinion, awake to the social and economic realities of the world.

The only method of handling this problem is to shift a large part of the tax burden from productive capital and goods to ground values, improved and unimproved, in city and country; so that land cannot be held out of beneficial use on speculation, and then exploited as a liability on over-taxed labor and capital.

## *Talking It Over*

*By*
WILLIAM B. SPOFFORD

I HAVE HEARD criticisms from time to time of the Church Pension Fund, just as I have heard criticisms of every other agency of the Church. All of them, it seems to me, have been based upon the misconception that the Fund is an insurance company rather than a pension system, and arguments tumble once the difference is made clear. Certain it is that the Church Pension Fund is one of the most efficiently managed, probably the most efficiently managed, agency that we have and we all should be grateful for it. The whole thing was brought home to me the other day when I attended the funeral of a friend. I knew something of the conditions that the widow and her children would have to face, due to no fault of her deceased husband, and thought therefore that I could bring her at least some comfort by reporting to her just what she would receive from the Fund. The information was given to me promptly by the officers and I went to the funeral armed with it. However, I was not the first to reach the widow with the information. The day after her husband died she had received a most sympathetic letter from the executive vice-president of the Fund, Mr. Bradford Locke, with a check enclosed for $1,000 and the information about what she and her children were to receive from the Fund each month. It made the difference between bereavement and crushed lives, and brought home to me more forceably than ever the great service that our Church Pension Fund performs.

ALL OF WHICH prompts me to remind the clergy and lay officers of our parishes and Church institutions that the federal social security act specifically exempts from its provisions employees of religious, charitable and educational organizations. I am told that the reason for this is the assumption on the part of the government that churches can be depended upon to do the right thing by their employees. It is therefore up to us, particularly the clergy who are protected by the Pension Fund, to see that other employees, who are protected neither by the Fund nor by the federal social security act, get a break. We have organists, sextons, and various secretaries, and it would be well in making up budgets to include items for their security. Here again the Episcopal Church is more fortunate than other churches since we have the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, that has liberal annuity and insurance plans of all types, able to provide protection for these employees at low cost.

TWO INTERESTING items appeared in the *New York Times* of January 2nd. One was a front page story containing a pastoral letter signed by twenty-seven cardinals, bishops and other notables of the Roman Catholic Church in Germany, in which they call upon all Catholics to support Hitler "with all the holy means at their disposal." The other story carried the information that Adolf Hitler considers all democratic governments a threat to civilization. Put the two together and it is easy to see where the Roman Catholic Church stands in the present world crisis. The issue is Democracy vs. Fascism, with communism the red herring drawn across the trail. In this situation the Roman Church in Europe, concerned primarily in saving her great economic interests, lines up with Hitler, Mussolini, Franco and the Moors and insists that in so doing she is fighting for Christian civilization. It is to be hoped that American Roman Catholics, with a higher regard for democratic government, will not be stampeded into the same position.

READERS OF THE WITNESS are soon to receive a communication about a coming event which we believe to be significant. We cannot announce it here without giving away a secret. May we therefore ask you please to be on the watch for a letter that will come to you under permit postage (to save expense) and give it the attention which we are convinced it deserves. Sorry to be so mysterious but we really do want the occasion to be a surprise.

LENT comes early this year. Ash Wednesday is on February 10th and Easter is on March 28th. Therefore you are hardly over Christmas before we call

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your attention to the series of Lenten Articles that we run annually, urging you to subscribe for Bundles to use with discussion groups and to distribute in your parishes. The subject selected this year is *Doing God's Will,* with the sub-heads: In Your Own Life, In the Home, In the Parish, In the Community, In Race Relations, In Industrial Relations, In International Relations. The authors will be announced next week, but we will say now that they are all experts in their various fields. May we ask you at this time to plan a discussion group in your parish, using this material, or if no group is organized then to order a bundle for distribution each week in the parish.

## *Let's Know*

*By*
BISHOP WILSON

VIKINGS

THE predatory expeditions of the Northmen, which ended just about a thousand years ago, constitute one of the most curious episodes in all of Medieval history. They lasted for approximately a hundred years. No one can tell exactly what caused them or why they ceased. For generations the Northmen had Europe at their mercy, plundering right and left. Within a relatively brief time the effects of them were entirely absorbed.

At the beginning of the ninth century Scandinavia was an unknown part of Europe, inhabited by a hardy, vigorous people who followed a pagan religion similar to that of north Germany. They included what we would now call Norwegians, Swedes, Danes, and Finns. In those days they were known as Norsemen or Northmen, sometimes broadly called Danes. They had light, speedy ships of shallow draft which they would run up narrow creeks for hiding and then dart out unexpectedly on a marauding expedition. The Scandinavian name for these creeks was "viks" and the marauders were called Vikings.

In the early part of the ninth century something happened which urged them out to sea on adventurous voyages. Over-population, the breakdown of small kingdoms, the efforts of Harold Fairhair to consolidate authority in his own hands—any or all of these factors may have been accountable. Whatever the reasons, the Vikings descended on the coast of France, England and Ireland. They even went as far as southern Italy where they erected a kingdom which, for centuries, was at odds with the growing power of the Papacy. Another stream of them went down through Russia, coursing the great rivers, until their influence reached the Black Sea. Their special prizes were the Christian monasteries which were not prepared to defend themselves. At first they would kill and plunder and then race back to their northern haunts. Later groups of them remained and established settlements.

For a long time no one was able to cope with the Vikings. Every year they appeared in destructive fury, leaving ruin and desolation behind them. In England they took entire possession of the northern section of the country and were stopped from spreading further by King Alfred who made a treaty with them. Eventually they were absorbed in the English population and were gradually Christianized. A similar course was followed in France where on one occasion they almost succeeded in capturing Paris. The French king, Charles the Simple, gave them a large area on which they planted their own name of Normandy. There they settled down and intermingled with the French until they disappeared as a distinctive people. By the end of the twelfth century there were no more Vikings and the Scandinavian countries themselves were in the process of being Christianized. William the Conqueror, who seized the throne of England in 1066, was William the Norman.

Descendants of the Vikings played an important role in the Crusades when they began at the end of the eleventh century. They introduced a new and vigorous element into the life of Europe. But in no instance was their identity preserved except in their own home lands. Invariably they were absorbed. Today Norman blood runs in all the peoples of Europe. It is one of the things which gives a touch of absurdity to the Teutonic, Latin, or Nordic claims of racial purity. Europe is a mixture just as the United States is a mixture—only they have taken a long time to do what we have done in a hundred years.

## *Is It Fair?*

*By*
H. ROSS GREER

"I WAS ON a tramp steamer going from Spain to Bermuda. We ran into a terrible gale. The engine room was flooded. The sea was running very high. We were going up and down with great rapidity. There was a brawny rawboned big fellow in the engine room. He was foul-mouthed and seemed thoroughly bad. I said to him, 'It looks as if we are going to go down.'

" 'Yes,' he replied, 'but what an awful place to go down.'

"When things seemed to be worst I was holding on to a stay and I looked around and there was the foul-mouthed brawny fellow down on his knees. He was praying. He said, 'Merciful God, save this ship.'

"The ship was saved but when we got to Bermuda he went his old way. You would have thought that would have been a lesson to him. But that is the way we humans are. When we get into a jam we pray to God to help us. He does. Then we go on our old way." This was related to me only recently by a layman.

Is it fair? Is it decent? It often happens. It is an old story. However, a word of wisdom came from a woman who had had a very serious operation. She said to me afterwards greatly to my surprise, "You know, it isn't fair the way we neglect God when we are well and then start in praying when we get sick particularly when we are afraid we are going to die. I've been praying a lot since I have been sick. But, you know I haven't been coming to worship faithfully or making my communion and I know I haven't been praying as I should, giving real time to prayer, to waiting on God, so that I might find out what He wants me to do. It isn't fair to expect a lot of help now and yet I am getting it."

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## MACMILLAN BRINGS OUT BIOGRAPHIES OF GREAT INTEREST

By GARDINER M. DAY

Within the past few months, two men who have been leaders in the religious life of this country during the past half-century, have given us their reflections in the form of an autobiography. *New Faith for Old* is the title Dr. Shailer Mathews has chosen for the story of his life. (Macmillan, $3.00.) Beginning with a description of his youth, spent in Maine, Dr. Mathews carries the reader through many changes of thought and viewpoint that came as he found himself less interested in the narrow, evangelical beliefs in which he was reared, and more interested in social applications of Christianity, the relation of science and religion, the movement toward Christian unity, thealogical education, and religious education.

Dr. Mathews, who has to his credit some twenty-three books, is so well known that nothing need be said here in praise of the book. One feature of this book which is not so marked as some of Dr. Mathews' other books is his humor. While in the Seminary, Dr. Mathews used to do some occasional preaching. He tells of one instance when during a sermon he noticed a young woman in the congregation grinning at him. He avoided any embarrassment by looking in another part of the congregation. On returning to his lodging house, however, his hostess asked him whether the girl grinning at him bothered him. Then she added, "There was a minister preaching here once, and the girl grinned at him, so he stopped in the middle of the sermon and said that the sister should show less levity in the House of God. After the service, the mother of the girl came up and demanded what he meant by abusing her daughter in public. 'I did not know she was your daughter,' said the minister, 'but she was grinning at me, and it made me nervous.' 'Well,' the mother replied, 'she is my daughter, and if she grinned at you, that is all right. That is the way she worships.'" "I suppose," Dr. Mathews comments on this incident, "hundreds of times I have found that extraordinary definition of worship occurring to me as a solace for some unintelligent act of good people. That was the way they worshipped."

While Dr. Charles S. MacFarland, in *Across the Years*, (Macmillan, $2.75) lacks the delightful style of Dr. Mathews, and unfortunately gives the reader an impression of a good deal of conceit, nevertheless, the book is probably of wider interest because of the larger number of contacts which Dr. MacFarland had with important people in most of the countries of the world, owing to his twenty years as secretary of the Federal Council of Churches. Also from New England, Dr. MacFarland was born in Boston, received his education at Yale, and spent the first years of his ministry in South Norwalk. Actually, the larger part of the book is devoted to the work of the Federal Council of Churches and the movement toward unity.

Among the most interesting chapters in the volume are those entitled *The Price of Progress* and *Daughters of the American Revolution Discover a Revolutionary Daughter*. The first chapter tells of the enormous difficulties that the Federal Council of Churches has had in combatting utterly false, slanderous propaganda from sources as different as the intelligence service of the navy department and a steel magnate like Judge Gary. Of course, many of these critics were honest themselves, but were evidently ready to believe almost anything, no matter how absurd, about the Council. Interesting indeed is Dr. MacFarland's account of the interview which he had with Judge Gary in which he had to explain to the Judge that "social service" and "socialist" did not mean the same thing. The second chapter mentioned is the story of the difficulty that a liberal woman had in the Daughters of the American Revolution, and various episodes that led up to her expulsion from that organization. In her final letter to the society she said, "The action of the society of the D. A. R. has no effect on me, and I remain, as I was born, a Daughter of the American Revolution. My future service will be given to the blacklisted women's organizations, devoted to constructive, patriotic work, instead of destructive." Those who know Dr. Mathews and Dr. MacFarland will find these books doubly interesting.

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## RELIGIOUS LEADERS MEET IN ROCHESTER

Jewish rabbis and Christian ministers went into a huddle on January 7th in Rochester, N. Y., to consider what must be done to preserve religious liberty and democracy in the United States. The keynote was struck by Rabbi Philip Bernstein who said that religious leaders had to be zealous "in preserving civil liberties even for those with whom we do not agree, for once any group loses them, all must. Fascism and communism are the products of unhappy economic and social conditions; poverty in the midst of plenty, unemployment. If we want to prevent the spread of 'isms' we must make religion work actively in promoting social justice in America." Bishop Reinheimer was present, pronounced the invocation and took part in the discussion.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The 20th anniversary of the deanship of the Very Rev. Hughell E. W. Fosbroke is to be celebrated next week by the students and alumni of the General Seminary. The alumni are to devote their dinner at the annual mid-winter meeting on Tuesday, January 19, to a testimonial to the Dean, with President William A. Eddy of Hobart College giving the address. Then on Monday, February 1, the trustees of the General, the deans of the other seminaries, the officers of the National Council and of the alumni association will join with the students and faculty at another dinner. Bishop Sherrill of Massachusetts, representing the trustees, and Dean Frederick Grant of Seabury-Western will be the speakers.

* * *

**Annual Meeting of the CMH**

The sixteen diocesan branches of the Church Mission of help hold their annual meetings this month, with the National Council having met on January 11th in New York, with Mrs. John M. Glenn presiding. Miss Agnes Penrose of Albany and Miss Gwyndd Owen of Cincinnati read papers for discussion, and Father Hughson of the Order of the Holy Cross and Dean Whitney Hale of Buffalo spoke on the spiritual side of the work. At the meeting in Western New York Bishop Davies was honored for his fifteen years' association with the CMH; in Chicago the meeting emphasized the relationship of the organization to the Church with the Rev. Alfred Newbery as speaker. In Utica, N. Y., at the annual meeting the speakers were Professor Jean S. Davis of Wells College and the Rev. Don Frank Fenn of Baltimore. Other meetings are being held this month in the dioceses of Newark, New Jersey and Southern Ohio, at which the Rev. Almon R. Pepper, national secretary, is to speak on the problems of youth.

* * *

**Bishop Barnwell Back on the Job**

Bishop Barnwell, ill for the past few weeks, returned to Savannah, Ga., and preached at Christ Church on January 3rd. He left then for a few days in Florida, returning to his diocese the middle of the month.

* * *

**Let the Other Fellow Worry**

Cortez Jennings of Shavertown, Pa., was called upon to testify at a recent meeting of the Oxford Groups (Buchmanites) held in Wilkes-Barre, Pa. "Six months ago", he said, "my

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life was full of complexes and worries. I had a lot of debts and uncertainty about financial security. Just then I happened across a man I knew once. I recognized a radiant quality of life I never had had, and I wanted it. After due consideration of the costs I finally surrendered my life to God in the presence of another person and I have not worried from that day. I still owe a lot of money. But it no longer gets me down."

* * *

**Union Service in Charleston**

An Epiphany service was held on January 10th at the Church of the Holy Communion, Charleston, S. C., in which the Holy Trinity Eastern Orthodox Church took part. Those taking part in the service were the Rev. W. W. Lumpkin, rector of the Holy Communion; the Rev. Dionysios Papadatos, rector of the Eastern Orthodox church; Bishop Thomas; Chaplain Paul Linaweaver of the Navy and the Rev. Edmund G. Coe, rector of St. Peter's, Charleston. Though the church seats 800 people hundreds had to be turned away.

* * *

**Pastors Convention in Ohio**

Bishop Oldham of Albany is to speak on world peace and the Rev. J. Howard Melish of Brooklyn is to speak on "Christianizing our social order" when 1,500 ministers of all denominations meet in Columbus, Ohio, for the annual Ohio Pastors' Convention on February 1-4. Others on the program are Ralph Sockman, George Buttrick, Merton Rice, Richard Niebuhr, William Merrill, Alva Taylor and H. Augustine Smith. Philip W. Hull and Thomas Donaldson, Columbus rectors, have arranged for a luncheon meeting for the Episcopalians attending.

* * *

**Bishop Taitt Is Honored**

Bishop Taitt of Pennsylvania was the guest of honor at a diocesan dinner on January 4th, the occasion being his 75th birthday. The Rev. Edward M. Jefferys of Old St. Peter's was the toastmaster with Mr. George Wharton Pepper, Bishop Cook, Bishop Sterrett, the speakers.

* * *

**General Faculty Members Attend Conferences**

The Rev. William W. Manross, instructor at the General Seminary, gave a paper at the conference of the American Church History Society, held at Brown University, Providence, over the holidays. He outlined the expansion of the Church in the west. The Rev. Cuthbert A. Simpson, assistant professor of Old Testament, and the Rev. W. Norman Pittenger, instructor, attended the



DEAN FOSBROKE
*To Celebrate an Anniversary*

meeting of the Society on Biblical Literature and the Rev. Edward R. Hardy, Jr., instructor, attended the Providence meeting. Incidentally, there are now sixty clergymen in Greater New York enrolled in a special course of four lectures on Lenten preaching being given by the Rev. Burton Scott Easton.

* * *

**Lectures on the Religious Life**

A series of four lectures on the "Religious Life" are being given at St. Clements, Philadelphia, by the heads of four religious orders: the Rev. Father Joseph of the Order of St. Francis, the Rev. Spence Burton of the Cowley Fathers, the Rev. Alan G. Whittemore of the Holy Cross Order and Brother Groverour Hance of the Brotherhood of St. Barnabas.

* * *

**Present Aims for Work With Youth**

Know God, serve man, build the Church—those should be the primary aims of all young people's work, according to leaders in this field who met in Chicago over the New Year holiday. The conference, a provincial one, decided to ask Miss Dorothy May Fischer, national council young people's secretary, to lead three sectional conferences in the middle west in February.

* * *

**G-Man Thrills the Boys and Their Dads**

Harold Reinecke of the federal bureau of investigation was the headliner when the boys of the Michigan diocesan camp, with their dads, held a dinner on December 30th at St. John's, Detroit. He gave the details of the capture of noted criminals, and not only were the boys' mouths open, but their dads' as well.

* * *

**Missions in Diocese of Springfield**

More than 5,000 persons attended the missions held recently in the diocese of Springfield (Illinois), conducted by Bishop Bennett, assistant to Bishop Perry in the diocese of Rhode Island. Meetings were held in Springfield, Alton, Decatur and Champaign, with the Rev. Jerry Wallace of Springfield in charge of the arrangements as the chairman of the diocesan Forward Movement committee.

* * *

**A Bit of News From Cuba**

The following epistle has arrived from the Rev. Jack Townsend, who is the archdeacon of a large part of Cuba: "This year a baseball team was formed of all the private schools in Camaguey. The Colegio Episcopal de San Pablo had their uniformed team and, by gum, won the series and the pennant and acquired much kudos and not a little publicity for the Episcopales, as they call us. Then a picked team of school boys, six of them ours, last week played a so-called all-star team and made a merry-go-round of them. Incidentally, since THE WITNESS also often prints information of a religious nature besides the baseball news, you may say that religious work is also being carried on here. We just had a grand convention of the Auxiliary here at Camaguey on December 28-29. A United Thank Offering of $125 was presented, which is big money for these people. They approved lots of things, like by-laws, programs for meetings, etc., with plenty of talking for two days. You know Auxiliary Meetings, but if you have never attended one of Spanish speaking women you won't know just what I mean." Archdeacon Townsend will have to be his own straightener-outer with the women for that last crack. Notice I have it placed carefully in quotes.

* * *

**Presiding Bishop Speaks On England**

Presiding Bishop Perry, in a message broadcast from Providence on January 3rd, praised the position taken by the British government in the recent Windsor-Simpson affair. Declaring that the call of God is waiting the response of us all, he said, "We saw a month ago how the spirit of an Empire through painful experience bravely asserted itself when called upon to decide between a lower and a higher loyalty. Great Britain at the cross roads proved its

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adherence to unshaken standards, giving to the world a glorious example of steadfast obedience to the divine will."

* * *

**New Organ in Clarement Church**

A new Estey organ was dedicated at the historic Union Church, Episcopal, at West Clarement, N. H., on Christmas eve. It replaces the old hand-blown instrument which has been in the church for many years. The church, by the way, is one of the oldest in New England. The organ was given by Mrs. E. Charles Goodwin and Miss Josephine Bailey as a memorial to Mr. Goodwin, for many years a member of the parish.

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**New Home for Church Institution**

The new building for St. Margaret's House for Babies in Albany, N. Y., was dedicated on December 26th by Bishop Oldham.

* * *

**Congregationalist Make a Protest**

The council of social action of the Congregation and Christian Churches, official social service bureau of that united denomination, has sent a vigorous protest to Washington against any cuts in work relief appropriations. They point out that the administration's proposal that Congress appropriate 500 million for the W.P.A. program is 250 million less than the conference of mayors recently set as a minimum necessity. The letter points out that even should the country return to the production levels of 1929, there would still be at least six and a half million unemployed.

* * *

**Bishop Cross to Speak in Vancouver**

Bishop Cross of Spokane is to be the speaker at a diocesan conference to be held at Vancouver, Canada, February 1-3, his subject being "Forward with Christ into Action."

* * *

**Mobile Parish to Have School of Prayer**

Christ Church, Mobile, Alabama, is to hold a week's school of prayer the first week of Lent, under the direction of the Rev. Capers Satterlee. The rector of the parish, the Rev. R. A. Kirchhoffer, is now conducting study courses in preparation.

* * *

**It Was Nice of the Archbishops**

The Archbishops of Canterbury and York recently received at Lambeth Palace a deputation of clergy of the Church of England who are active in behalf of world peace. The Archbishops said that they were compelled to dissociate themselves from the viewpoint presented by the delegation, but added that they did not question their sincerity nor did they regard them as disloyal to the Catholic faith or to the Spirit of Jesus Christ. It must have bucked up these parsons a lot to have this assurance from the big-wigs.



GORDON REESE
*Makes the Sports Page*

* * *

**Kalamazoo Parish To Make Improvements**

St. Luke's, Kalamazoo, Michigan, has an $8,000 property rehabilitation program under way. No improvements are to be started until the money is in hand. The Rev. A. Gordon Fowkes is rector.

* * *

**New Vicar for the Intercession**

The Rev. S. Tagart Steele, Jr., rector of St. David's, Baltimore, is to be the new vicar of the Chapel of the Intercession, New York, according to an announcement made by the Rev. Frederick Fleming, the rector of Trinity Parish. He is to succeed Bishop Gardner, who last spring left the Intercession to become the Bishop Coadjutor of New Jersey. He has been the rector of St. David's for ten years, during which time the communicant list has doubled and the Sunday school is four times its 1927 size. The Intercession is the largest of the Trinity Parish chapels and is one of the largest churches in the city of New York.

* * *

**Rector Welcomes the Depression**

The Rev. Thomas Lacey, rector of the Redeemer, Brooklyn, New York, is inclined to think depressions are good things. Writing in his interesting parish paper, he says:

"The depression is still on and recovery is in the distance. Our parish has felt the stringency which has played havoc with our investments. The National Council whines about reduced income. I waste no sympathy on the parish nor on the Council. The depression is a benefit to both. The years succeeding the war were financially prosperous, yet spirituality was at low ebb. There grew up a tendency to gauge success in terms of money. So disastrous was the effect that General Convention inaugurated the Forward Movement to reclaim spiritual values. The depression has begotten in our parish a new self reliance. In the church at large in spite of the National Council's curtailed activity there has been advance all along the line if the church press is to be credited."

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**Auxiliary Hears Jubilee Singers**

Jubilee singers of the Church Institute for Negroes presented a program of spirituals at the annual meeting of the Auxiliary of the diocese of New Jersey, meeting January 13th at Trenton.

* * *

**To Help Pick Rhodes Scholar**

Bishop Huston of the diocese of Olympia (state of Washington) has been made chairman of the committee to select the Rhodes scholar for the north-west district.

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**Bishop Sanford Recuperating**

Bishop Sanford of San Joaquin, recently ill with sciatica, has now had a bad heart attack and is at present in Los Angeles recuperating.

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**General Convention of 1940**

San Francisco has been nominated as the General Convention city for 1940. It was held there thirty-five years ago.

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**Laymen Go After the Laymen**

Four laymen of Beaumont, Texas, decided that they ought to do something to interest other men in the Church. They therefore invited eleven men to dinner, telling them in advance, "We are inviting you on Church business and want to present to you the claims of the Church for your life. You are accepted as a good citizen but you yourself accept no responsibility for organized Christianity and have never identified yourself with any Christian body." Seven of the eleven came, and they all talked freely about life and its needs. Results? Bishop Quin confirmed six of the seven the other day.

* * *

**Laymen's Conference in Westchester**

The annual conference for laymen of Westchester County, New York, was held at St. John's, Yonkers, on January 9th. The Rev. W. M. V. Hoffman of the Cowley Fathers

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spoke on personal religion, and there was an evening conference on social religion led by the Rev. Almon Pepper, executive secretary of the national council's social service department.

* * *

**National Leader Addresses Discussion Group**

The Rev. A. J. Muste, widely known as a leader in the labor movement, was the speaker at an open forum held in Middletown, New Jersey, on January 8th. The forum meets monthly and is sponsored by the three churches of the town, including our own Christ Church. The speaker last month was the Rev. James Myers, industrial secretary of the Federal Council of Churches.

* * *

**Deaconess Newell Dies Suddenly**

Deaconess Newell, dean of St. Margaret's, Berkeley, California, and one of the best known women of the Church, died suddenly of pneumonia on January 4th. She was in Arizona where she had gone for rest and recuperation. For a number of years she was the head of Hooker School in Mexico and was considered an authority on conditions in that country.

* * *

**Rector Greeted by Former Parishioners**

Early Christmas morning—three o'clock to be exact—the Rev. Thom Williamson, rector at Narragansett, Rhode Island, was awakened by the singing of carols. Going to the door he discovered seventeen people from his former parish, Trinity, Pawtucket, who had driven out after their own midnight service to greet their erstwhile pastor.

* * *

**Two Consecrations on January 13th**

Two new bishops were consecrated yesterday, the 13th. The Rev. W. Appleton Lawrence was consecrated bishop of Western Massachusetts in Springfield, and the Rev. Harry Beal was consecrated bishop of Panama at St. Paul's Cathedral, Los Angeles.

* * *

**Bishop Manning Pleads for Slum Clearance**

Bishop Manning of New York in a New Year message made a strong plea for slum clearance. Decent housing conditions are vital to right living, he declared, and there is no reason why slums should be any longer tolerated. He also pleaded for a revival of interest in true and vital religion, "the only foundation on which democracy can endure."

* * *

**Maude Royden on American Tour**

Miss Maude Royden, famous English preacher, is now speaking throughout the United States in behalf of international peace, the meetings being under the auspices of the Emergency Peace Campaign. She spoke on January 11th at a mass meeting held at Holy Trintity Church, Brooklyn, where the Rev. J. Howard Melish is rector. Others to share the program were Sherwood Eddy, Elinore M. Herrick, who is the regional director of the national labor relations board, and William Slater, head of Brooklyn's Adelphi Academy.

* * *

**Roger Williams Perhaps Had Faults**

They are having quite a time in Providence over meetings of the American Historical Association and the American Society of Church History. Learned men are reading papers, with an attempt made to clear up false notions. Thus the other day

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a Baptist threw a handful of monkey-wrenches into the machinery of his own denomination by declaring that Roger Williams had actually headed a committee to apportion money that came from selling Indians into slavery, and that liberty of conscience in Rhode Island for many years did not include the admittance of either Jews or Roman Catholics into citizenship. Then Professor C. H. Moehlman of Colgate-Rochester Divinity School got something of a rise by saying that the Baptists of Virginia did a great deal more for religious and civil liberties than did their co-religionists of Rhode Island.

* * *

**Church Center in Harrisburg**

The summer home of Miss Henrietta S. Dickey, located at Buena Vista, Pa., has been given to the diocese of Harrisburg as a memorial to her brother, for many years a vestryman of St. Michael and All Angels, Baltimore. The property is to be used for clergy retreats and conferences of various sorts.

* * *

**Mid-Winter Reunion at Berkeley**

The mid-winter reunion of the alumni of Berkeley Divinity School is to be held in New Haven on January 27 and 28, with the Rev. Samuel Drury of St. Paul's School giving two lectures on preaching.

* * *

**With the Workers in Religious Education**

Miss Eleanor Deuel, educational worker of the district of Eastern Oregon, has accepted an appointment as field worker for the national Woman's Auxiliary. . . . Miss Isabella Williamson, director of religious education at Grace Church, Newton, Mass., is now working with the Y. W. C. A. at Utica, New York. . . . Miss Letitia Lamb of Denver has formed a partnership with Miss Violet Johnson, former children's worker with the Denver council of religious education, in operating a Church bookstore.

* * *

**Young People Have Evening Services**

At the Church of the Redeemer, Houston, Texas, where the Rev. Gordon Reese is rector, the young people sponsor the Sunday evening service. They have special programs that are proving so popular that the church is filled each week. Incidentally, Mr. Reese got his picture on the sports page of a local newspaper recently because of the success he had in coaching a football team. The team was made up of greenhorns but under his expert guidance did such a swell job that they lost but one game and that to the University of Houston by a close score.

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**Death Takes Mrs. Loring-Clark**

Mrs. W. J. Loring-Clark, leader of the Daughters of the King and an editor of the *Living Church*, died at her home in Memphis on Christmas day.

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**Report On Church and State**

In presenting a report on "Church and State in Contemporary America", Professor William Adams Brown warned of the trend toward dictatorships the world over and of the need of preserving democratic government and personal liberty. "This concentration of power and increasing unification is likely to increase rather than to diminish and if we are wise we shall shape our policy accordingly."

The committee reported that there was no cause for alarm provided the state seeks worthy aims and uses methods consistent with freedom and that governments are showing greater concern for social security, unem-




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ployment relief and the more equitable distribution of wealth. As Dr. Brown commented, "What is disturbing the present situation is that in many cases these laudable ends are combined with many others less desirable and are pursued by methods which are not only inconsistent with a proper regard for the liberty of the individual citizen but are pursued without regards for similar aims and needs in other nations. Even in countries like our own, where democratic methods still prevail, tendencies are at work which may easily develop dangerous similarities to those which we see illustrated in the dictatorships of Europe."

* * *

**Negro Rector Has Anniversary**

The 50th anniversary of the Rev. George Freeman Bragg, Jr., rector of St. James, Baltimore, was celebrated on January 10th. It also marked the 45th anniversary of his rectorship. The sermon was preached by the Rev. A. B. Kinsolving, rector of Old St. Paul's, with Bishop Helfenstein preaching in the evening.

* * *

**Washington Rector Is Honored**

Five hundred people turned out on December 29th to do honor to the Rev. George F. Dudley, for 43 years the rector of St. Stephen's, Washington, D. C. He has had but this one parish during his entire ministry. Bishop Freeman, the Rev. Z. B. Phillips and others paid tribute to the rector and his wife, about to leave the city to join their son in New Jersey.

* * *

**Arkansas Parish Pays Debt**

St. John's, Fort Smith, Arkansas, was consecrated on December 20th by Bishop Saphore, the property recently having been cleared of indebtedness. The parish has shown great progress under the leadership of the Rev. Carleton D. Lathrop.

* * *

**Bell Ringers in Newburyport**

A unique addition to the Christmas celebration in Newburyport, Massachusetts, was the playing of Christmas carols by a group of bell ringers belonging to St. Paul's Church of which the Rev. Arthur Peabody is rector. The bells, twelve in number, were played by six girls of the parish. Besides playing in their own church and to a number of shut-ins on Christmas days, they played at the Cathedral Church of St. Paul, Boston, on the Sunday evening after Christmas.

* * *

**King's College Service Used in Cambridge**

At Christ Church, Cambridge, and at St. Paul's Cathedral, Boston, there was held on the Sunday after Christmas the traditional service of lessons and carols which has been used for a great many years in King's College Chapel, Cambridge, England. This service was introduced into this country by the Rev. Endicott Peabody of Groton School and first used in the school chapel.

* * *

**The Roman Church and Fascism**

The archbishop of Milan recently observed the anniversary of the march of the Blackshirts on Rome. He also took occasion to praise the armies of the Duce "who has wrested Ethiopia away from heresy." At about the same time, the Swedish Protestant missions in Ethiopia were given eight days to get out of the country.

* * *

**Answering Questions of the Children**

The boys, girls and young people of Trinity Church, Utica, New York, have followed new procedures in learning Christian truths. Early in September each member of the junior and senior groups of the church school was given the opportunity to ask in writing questions they had in mind or wanted answered, that pertain to the Church, the life of Christ and Christian ethics. From these questions the Rev. T. T. Butler is outlining a series of discussions to be


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conducted by him with these younger members of his parish. The boys and girls will do some research and notebook work and at the close of the adventure some kind of an evaluation will be made. In this way it is hoped that the immediate needs of the young people will be met and from this experience a wider knowledge and a keener sense of Christian living will be obtained.

* * *

**A Parish Committee That Functions**

At Grace Church, Providence, where the Rev. W. Appleton Lawrence will be rector until he is consecrated bishop of Western Massachusetts next month, there is a parents' committee of the department of religious education. They have organized a junior altar guild; arranged an exhibition of work done in the church school for the fathers who attended the fathers and sons banquet; added an exhibition for parents in the Children's Corner; edited a bulletin for parents on the religious educational work of the parish; had charge of the school of religion; sponsored an institute for parents and, with St. Martin's Church where the Rev. Russell Hubbard is rector, sponsored a service on Sunday afternoons for parents and children.

* * *

**Father Has a Modern Sunday**

It was Sunday afternoon and little Thomas opened the door to admit the rector. "Is your father at home?" inquired the minister. "No, he's not at home," said little Thomas. "He's just gone to the golf club." Then Thomas, noticing the consternation on the minister's face, hastened to add: "Oh, it's all right. He's not playing golf. He's just gone over for a few drinks and a game or two of poker."

* * *

**Question Time in the Adult Group**

It was Sunday in the men's class. "Will you please tell me," said a

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Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8 and 9:30.

**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.

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Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

**The Incarnation**
Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

**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
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
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Saints' Days: 10:30.

**Grace Church**
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Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

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Weekdays: 10 A.M. and as announced.

**Trinity Church, New York**
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Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's Cathedral**
Buffalo, New York
Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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

**St. Mark's**
San Antonio, Texas
Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

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Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Christ Church**
Greenwich, Connecticut
Reverend Albert J. M. Wilson, Rector
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Tuesday, Fridays, and Holy Days, 10:00 a.m.

**All Saints Church**
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Rector, The Rev. Frederick W. Clayton
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Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

**CHURCH SERVICE NOTICES**

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**The Witness**
6140 Cottage Grove Ave. Chicago

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member to the teacher, "how far in miles was it from Dan to Beersheba? All my life I have heard the expression 'from Dan to Beersheba' but I have never known the distance." Before the answer could be given, another member arose and asked, "Do I understand that Dan and Beersheba are names of places? I always thought they were husband and wife, like Sodom and Gomorrah."

### SECOND THOUGHTS

(Continued from page 2)

and vague discourses in which such words and phrases as "kingdom—glory—sword of the Lord—grace—etc.", occur much too often. 5. The church is still preaching and emphasizing things which have been outlawed by man's increasing knowledge. What can be done? 1. Let the services be "brief, very brief". Omit unessential things which may be arranged in other ways. 2. Good music or none. 3. Secure clergymen who in and out of church act and talk like other human beings instead of apparently assuming another and freak personality. 4. Stop the 16th century meaningless phrases. Talk modern English and avoid verbiage. The day of trick words, rant cant, and oratory are over. 5. Do not preach on the disputed things. Many other subjects are safer.

VERY REV. JOHN DAY, Topeka, Kansas: Just a word of congratulations for "Talking it Over" in this week's WITNESS (December 31). May I also commend you for printing Harry Ward's article which is another fine piece of work. I like especially your paragraph about the provincial synod where the brethren ended up compromising the Lord by making the discussion of finances the primary objective.

CHARLES PHILIP KRAUTH, Riverside, California, writes in a letter dated "The Feast of St. Silverster", to complain about our issue of December 31st. He declares that we made a plea for support for the Red Side in Spain, and asked our readers to accept Father Sarosola who, he says, has been excommunicated by the Roman Catholic Church and disrobed by his religious order. "Lastly," to quote Mr. Krauth, "we have the honor to hear from a Methodist Bishop (since when has the Anglican Communion throughout the world taken advice from dissenters?) on the importance of loading a ship with supplies for the communists in the city of Alicante, Spain. It seems to me that this is important. It should be of importance to our state department not to say our department of justice, since it is certainly against the neutral policy of our own government, and the general sentiment of the American people to be entangled in no more European wars.

Now as to your inconsistency, on the last page of your same issue, you advertise certain books finding fault with the theory of the late lamented Carl Marx. I am surprised at this. You evidently wish Churchman who after all confess every Sunday a belief in "One Catholic and Apostolic Church," to join with apostates and communists, in fighting against an important branch of that same Church; but you evidently do not want the communists to win out in this country. The writer would far rather be an honest communist, materialist, and Anti-Christian, than a Low Churchman—who is doing his damndest to commit the Episcopal Church to an unnatural war with fellow Catholics and Sacramentalists in support of the enemies of "Christ and Him Crucified."

Of course we bad Ritualists know what is at the bottom of it. About fifty years ago a step-cousin of the writer (in the face of opposition from fairer and wiser heads) founded an Episcopal Mission in Brazil. Since then it has been the policy of a party in the Episcopal Church, to found missions in Latin Territory. These missions are safer than those in heathen lands; are comparatively easy to administer, and lucrative. Just at present the front seems to be Spain. I presume you and Bishop Creighton, and Bishop Paddock, are planning just such a mission in that country with your unfrocked Spanish Churchman at the head of it.

Now just a little joker. Has it ever occurred to you that myself and other High Churchmen who used to contribute regularly every Sunday to the mission side of the envelope do so no longer; and are just a little tired of establishing missions to other Christian countries, and that this may in no small way account for the noticeable drop in mission funds generally. To preach the Gospel to the heathen, Our Lord certainly commanded us to do, but to re-preach the Gospel in countries that have a valid and Catholic Communion of their own is worse than a waste of energy. Its chief result is to keep us embroiled with Rome, where Rome really has the right on her side; and to frustrate all efforts towards a better understanding with the other part of the Western Church.

I don't suppose you will publish this letter, it would not make pretty reading for most of your subscribers, but as a Churchman who is not at all taken in by your thinly veiled propaganda, for yet another Anglican Mission in Latin Territory, I say Viva Franco!


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The WITNESS

CHICAGO, ILL., JANUARY 21, 1937

## *Doing God's Will*

THE theme of the series of articles to be featured in THE WITNESS during Lent is *Doing God's Will* with articles by distinguished writers on *In My Own Life; In the Home; In the Parish; In Race Relations; In the Community; In Industry; In International Relations.* The names of those contributing to the series are announced on the back page of this issue. We call this series to your attention and remind you that inasmuch as Lent comes early Bundles should be ordered at once for use in discussion groups and for distribution in the parish.

MESSAGE OF THE WEEK

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## CLERGY NOTES

BELSHAW, HAROLD, is the locum tenens of Holy Innocents', West Orange, N. J. He formerly was connected with the work of our Church in Europe.

BENNETT, VINCENT, rector of St. Michael's, Milton, Mass., has resigned and is to study at the Union Seminary.

GOODWIN, CONRAD H., has accepted the rectorship of St. John's, Waynesboro, Va., with charge of the Good Shepherd, Folly Hills. He has been locum tenens of both parishes for the past year.

GREEN, W. M., JR., rector at Starkville, Miss., has been placed in charge of the Incarnation, West Point, Mississippi.

GURY, DON M., rector of St. Paul's, Watertown, Wis., is now the rector of Emmanuel, Hastings, Michigan, with charge of Grace Mission, Charlotte.

HAMILTON, C. G., rector at Aberdeen, Miss., has been placed in charge of the Ascension, Brooksville, Mississippi.

HARRIS, CECIL, was ordained deacon by Bishop Mitchell on January 10. Formerly a minister of the Christian Church he is now in charge at Williams, Arizona.

HINRICHS, LOUIS H., rector of St. John's Boonton, N. J., has accepted the rectorship of Grace Church, Nutley, N. J.

KNAPP, JOHN L., formerly in charge of a mission field in the diocese of Minnesota, is now the rector of the Transfiguration, Ironwood, Michigan.

MAYERS, W. HERBERT, rector of Trinity, Collinsville, Conn., is now in charge of St. Andrew's, New Haven, Connecticut, with residence at 266 Shelton Ave.

NORTON, DAVID W., Jr., curate at St. Anne's, Lowell, Mass., is now the rector of Holy Trinity, Marlborough, Mass.

RODENMAYER, ROBERT N., assistant at the Epiphany, New York, is now the rector of St. John's, Gloucester, Mass.

TRAVERS, MARSHALL, Kempville, Virginia, is now the rector of St. Luke's, Prescott, Arizona.

TUTHILL ERNEST C., has resigned as rector of Grace Church, Tucson, Arizona.

WELLFORD, JOHN S., rector of St. Thomas', Abingdon, Va., has accepted the rectorship of Lexington parish, Amherst County, Va.

## SECOND THOUGHTS

MRS. GEORGE CHAMP, Detroit, Michigan: I want to congratulate you on your delightful Christmas Number. Everything was good. The **Secret of Christmas** by Studdert-Kennedy could never be printed too often. And yes, we are interested in birds but I have to ask you for the answers to questions 3 and 7. To question 4 I answered "cuckoo," but could find nothing to prove it in the Bible. Most of the others I knew but hunted the answers in my Bible for the benefit of some friends. I for one enjoy Bible questions but think it would be nice to have the answers appear in the following number. There was a set of questions and suggested answers some time ago on hangings, vestments, etc. I answered seven out of ten but some I had never heard of before.

Editor's Note: The two questions for which Mrs. Champ seeks answers are: "What two birds once made their nests in the House of the Lord?" and "What bird makes its house in the fir tree?" Perhaps some of our readers will be able to give the answers.

MR. DAYTON G. ROBERTS, Brownsville, Texas: I want to thank you for giving us the article **Let's Be American** by the national commander of the American Legion, that appeared in the December 31st number. I am not a member of the Legion but would say that if all those who are would follow his lead that the Legion would be a more useful organization than it has been at times. I was also interested in the article by Harry F. Ward. I am sure that I do not thoroughly agree with him but I will say that it was a most stimulating and helpful article.

RANDOLPH E. WALLACE, New York City: Thank you for your comments on the federal security act in the January 14th number of the Witness. Certainly it is true that some protection must be provided for all the employees of our parishes and Church institutions. There is no group in this country that has had more to say on social and

(Continued on page 15)


## SCHOOLS

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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# CARRYING ON

*An Editorial by*
BISHOP JOHNSON

IN MY judgement the most vital commandment of Christ is contained in the words, "Thou shalt worship the Lord thy God and Him only shalt thou serve."

There are two sources of inspiration for human action; the one lies in man himself and is a cistern that is soon pumped dry; the other lies in the creative energy of God and is a spring of living water that is inexhaustible. The man who seeks his strength from God need not fear what man can do unto him, for when he is tired or wounded there is a source of recuperation which is unfailing.

It is the difference between Alexander the Great and St. Paul. The one failed utterly through his successes and the other won the victory through his failures. When an old man, imprisoned, deserted by all but Luke and looking forward to his execution, St. Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith."

Do not confuse the battle and the war. Washington lost nearly every battle but won the war. St. Paul was beset with enemies from without and from within but had the long viewpoint of life and gave thanks to God who giveth us the victory.

When I think of parsons working in small towns with their petty feuds and dull atmospheres I am confident that nothing but the grace of God could induce them to carry on with their little handful of disciples, many of whom are lukewarm and some of whom are hostile.

When I think of devout women, with no encouragement at home and with little appreciation from without, who are faithful in Sunday school, in altar guild and in the Woman's Auxiliary, I am impressed with the fact that they are encouraged and sustained by the same Master who was so kind to those women who sought His help and were induced by His grace to follow Him.

It is only as we worship God that we can have any hope beyond the cemetery and any ideals beyond those which end in dust and ashes. If Christ is not the answer to human need there is none.

I often think as I repeat the words, "Lift up your hearts," how the Church refuses to accept defeat and sustains its hopes. Think of how often these words have been said in Greek, Roman and Anglican liturgies when pestilence and famine stalked abroad or when an army threatened to devastate the city. The Lord God rules and we will not fear what men can do unto us.

We all are faced with difficult problems; some in the disruption of family harmony; some that of poverty, suffering or sorrow; some in the dullness of enforced idleness. There are but two reactions, the one of bitterness and gloom if this life is all; the other of comfort and hope in the ultimate issue.

It is not what happens to us but the way we take it which is vital. Men have endured cruel martyrdom with serenity where others have committed suicide through boredom. The crucial test of life is not how we profit from our investments but how we bear our crosses. I know that frequently the trial is long and the burden is severe but we can always remember that men have endured much worse than we suffer without losing faith and hope and love.

AFTER all the question is, in whom do we believe? Is God a mere mathematician and a colossal mechanic or is He a Father possessed of intelligence and love?

When men get rid of a personal God they lose any sense of personality in man. Men become mechanical robots in mass production.

In India the population is indifferent to human suffering because they believe in an abstraction. In Turkey they are merciless and cruel because they believe in a relentless force. In Russia they are indifferent to personal rights because they have rejected a personal God. At the bottom society takes on the color of men's religious belief. Unless God is the Alpha from whom we received our lives and the Omega who will justify our trust, then man has been cruelly endowed with aspirations which end in utter futility.

And yet we live in a world in which the urge for knowledge and for beauty is rewarded. Surely the desire for righteousness and eternal life is legitimate. We live in a world in which appetite and food are related. So too the hunger for righteousness has its satisfaction ultimately.

The world today is divided into those who worship God and those who deny Him. Neither group can prove their contention but it seems the more reasonable

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that if we ask for bread we will not be given a stone. But men are impatient. As Hardy says:

"Peace upon earth was said,
We sing it.
And pay a million priests
To bring it.
After two thousand years of mass
We've got as far as poison gas."

One might answer:

Is the invention of gas
The result of the mass?
Or is the disaster
The work of the Master?
Is the evil not due
To cynics like you?
Who have rejected His name
And yet say He's to blame?

Is it fair to blame the physician when men have refused to accept the conditions upon which peace can be secured?

I do not believe that poison gas could emanate from sincere disciples of Jesus Christ but rather from those who, having rejected God, are free to do as they please. If we are sheep among wolves I am quite sure that the wolves and not the sheep are responsible for the slaughter. Unfortunately wolves can put on sheep's clothing and then it looks as though the sheep had done the mischief. It is not recorded that sheep put on wolves' clothing because of the bad reputation of the wolf. Christians are blamed for the actions of those who wear the garments of the sheep but who have not the spirit of the Christ.

In my judgement men have used poison gas because when we reject truth we become more cruel than the savage. After you turn the sod to make a garden, if you neglect the garden it does not go back to sod but to weeds.

This war in Spain with all its horrors and cruelties is not the work of savages but of those who have repudiated Christ. The world is quite ready to take the loaves and the fishes which Christ has to offer but they reject the teaching which He has given.

There is nobody worse than a renegade Christian. If Christ be the truth then to repudiate Him is to reject truth, and to reject truth is far worse than never to have heard it.

# *Let's Know*

*By*
BISHOP WILSON

TARSUS

JANUARY 25th is St. Paul's Day. The great Apostle was born about the beginning of the Christian era in the city of Tarsus.

In those days Tarsus was an exceedingly important city. Situated at the northeast corner of the Mediterranean Sea, it had a fine opportunity to play a strategic commercial role. The city lay in a broad level plain several miles inland from the sea with which it was connected by the famous Cydnus River. This stream took its rise in the towering Taurus mountains some thirty miles to the north and flowed straight through the heart of the city with a great volume of clear, ice-cold mountain water. Toward the sea-coast there was a natural lake from which a channel flowed on to the sea. The Tarsians kept the channel and the lake diligently dredged, thus providing one of the finest harbors in the ancient world.

The main commercial highway from the Euphrates in the east to Ephesus, Greece, and Rome in the west passed thru the city of Tarsus. By a notable piece of engineering a pass seventy miles in length had been cut through the Taurus mountains and over this highway caravans moved back and forth in a steady stream and were obliged to make Tarsus a point of call.

Magnificent buildings filled the streets. One of the leading universities of those days flourished there which was a strong center of Stoic teaching. One of the products of this university was the famous Athenodorus, tutor and advisor to the Emperor Augustus. Tarsus was a free city with a basic population of native Cilicians, a long established Jewish colony, a large number of Greeks, and finally a powerful group of Romans. It was a prosperous center with a vigorous and enterprising population.

Here St. Paul was born and reared in a well-to-do Jewish family which had somehow secured the coveted privilege of Roman citizenship. No doubt the future Apostle received an excellent education. Like every Jewish youth he learned a trade—that of a tent-maker. The long, tough hair of the goats raised in the Taurus mountains was peculiarly suitable for this purpose as well as for water-proof cloaks.

In the tenth century Tarsus was captured by the Moslems. In the eleventh century it was taken by the crusaders, and then finally fell under the yoke of the Turks. Its ancient glory has been reduced to ruins. The natural harbor in the lake of Rhegma has been allowed to fill up until today it is a huge marsh. A canal was dug to carry off surplus water in spring freshets brought down by the Cydnus and now the river itself has drifted off into the canal and no longer runs thru the city. A decrepit population of twenty-five thousand people is all that remains of the bustling community of St. Paul's day and the fine buildings have vanished except for a few dismal ruins. Commerce has deserted the place. The only thing that serves as a real link with the days of the Apostle is the weaving industry which still makes tent material out of the hair of the descendents of the goats which provided St. Paul with an occupation. And they still cling to the primitive method of manufacture which prevailed two thousand years ago.

St. Paul grew up in Tarsus. After his conversion he returned there for a number of years until St. Barnabas called him out to enter on his amazing missionary career. On his second and third journeys he must have passed through the city on his way to the Cilician towns where he had planted the Gospel—Derbe, Iconium, Lystra. He would not know it today but the world knows it because of him.

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# THE UNIFYING FORCE

*By*
HENRY SLOAN COFFIN
*President of Union Seminary*

WE LIVE in a day of world-wide insecurity. The nations appear incapable of harmonizing their interests. In a world which is falling to pieces one asks is there any force holding together things worth preserving, and St. Paul's statement about Christ, "In Him all things consist" (Colossians 1:17), catches attention.

What an amazing statement it was for a thoughtful and intelligent man to make! About thirty years before this letter was written a Galilean Carpenter had been executed outside the walls of Jerusalem. St. Paul and some scores of inconspicuous folk scattered in some dozens of towns through the Roman Empire, were convinced that this Jesus, now alive with the God of the universe, was the cohesive factor binding in one the enduring fabric of the spiritual world. Was it a romantic fancy or spiritual fact? How had they ever come to such a conviction?

With Paul it had been a personal discovery. He had been a divided self. He has pictured for us the warring forces in his nature, and the change which occurred when he let Christ take command. He became a unified man, going about his work with as much as was in him.

None of us will ever believe in Christ as the unifier of a lasting spiritual world unless we know Him as One who keeps us whole. It is not surprising that we go to pieces, for everyone of us is a hodgepodge of incongruous elements. In a letter to a daughter Thomas Huxley once wrote:

"Men, my dear, are very queer animals, a mixture of horse-nervousness, ass-stubbornness and camel-malice—with an angel bobbing about unexpectedly, like the apple in the posset."

If individuals are bundles of inconsistencies, it is not surprising that marriages are difficult unions and that families fall apart. For man and wife—each an assortment of incongruous qualities—to fit into each other and think and work their lifelong in unison—that is a miracle. For parents and children, brothers and sisters, and the annexed in-laws added to a family circle—all to form a harmonious group—that, too, is a miracle. There are the worlds of the different generations, the worlds of diverse interests, the worlds of varying tastes and capacities, to be held together.

Now Christ has by no means always seemed to unify families. He had broken Paul's home. Nor does genuine personal devoutness invariably make people easy to live with. John Wesley's wife was unquestionably a very trying woman, but listen to a letter which that flaming evengelist and tireless servant of Christ wrote to her:

"Suspect me no more, asperse me no more, provoke me no more; do not any longer contend for mastery, for power, for money, for praise; be content to be a private, insignificant person, known and loved by God and me. Of what importance is your character to mankind? If you was buried just now, or if you had never lived, what loss would it be to the cause of God?"

A present-day American wife receiving such a letter would board the first aeroplane for Reno, and that letter would suffice as evidence for extreme "mental cruelty." John Wesley was a consecrated man, but that letter does not suggest the Thirteenth Chapter of First Corinthians.

REMEMBERING what inconsistent creatures we are, we become tolerable only by submitting and re-submitting ourselves to Christ's control, and by His grace we may be honorable and lovable to those who share life with us. "In Him all things consist."

To look further afield: we have had much to say about nationalism and of the need of a better economic order, but the Church's first duty is to look to her own condition. Church leaders frequently say what they think governments should do, and sometimes we say a good deal about what we think leaders in business and in labor organizations should do.

But we have our own household of faith to set in order. We must begin to realize what it means for us to be fellow-members with all followers of Christ in His one universal Church, and to train children from their earliest days to know themselves citizens in that inclusive holy people. There is value, of course, in other devices for maintaining international peace and bringing harmony into our at present warring industry and commerce, but the Church's first obligation is to build herself into a genuine fellowship, across frontiers of race and class and nation, and become that brotherhood of disciples of Christ through which He can exercise His unifying ministry. There are alliances of nations and groupings of industrialists or workers which have anti-Christian purposes and need to perish. There is a Christian commonwealth—a city of God into which the glory of nations can be brought and the contributions of all toilers with head and hand. To help God create it is the Church's mission, but it requires a world-wide Church aware of her own solidarity in Christ.

The history of mankind is a record of vast changes. There is no reason to think that the future will require fewer changes. And Christians ought to be the last persons to wish to maintain imperfect and sinful conditions as they are. But whether these changes shall be bloody and brutal revolutions, or carried through by orderly processes in which reason and good will govern depends on the spiritual conditions which prevail. Apart from the reign of the mind of Christ, what hope have we that the inherent clashes in interest can be looked at and brought into friendly, although perhaps never complete, accord? On these wider fields, as in the home and in our composite selves, for nations and races and economic groups to hold together requires a miracle of grace. That is what the Gospel offers: "In Him all things consist."

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# *Talking It Over*

*By*
WILLIAM B. SPOFFORD

TO HAVE A VENERABLE BISHOP preach the sermon at the consecration of his son is an event; to have that venerable Bishop, well on in his eighties, express himself with all the enthusiasm and vitality of youth is even more remarkable. Bishop Lawrence, the retired Bishop of Massachusetts, was the preacher on January 13th at the consecration of his son, William Appleton Lawrence, as the Bishop of Western Massachusetts. This is what he had to say, in part:

"I believe that we, members of all Christian Churches, do not begin to realize what is behind the terrors, the destructions, and the hatreds of Russia, Spain and other terrorized countries. For centures the Churches called Christian had great power and also great opportunity to serve the people. Masses of impoverished men, women and children lived in the shadow of rich churches and monasteries. Instead of gaining the confidence and love of these people and building them up in life and character, the authorities allowed worldliness to set in, and as generations passed, faith declined. Ecclesiasticism, which is not true religion, increased in power; the welfare of the people was neglected; true brotherhood was forgotten; and the millions who would have been won to the faith and the Church became its enemies. The day of reckoning has come.

"Hundreds of thousands of men and women who are haters of their fellows, murderers, destroyers of churches and palaces, are not such because they want to be. While of course there are other causes and provocations, I believe that a large part of the terrible revolutions in these past years arises from a sense of injustice which has been smouldering for generations, and which because of changing social and industrial conditions has broken into flame and destruction. The Churches of Christ today, instead of trying to justify themselves and condemning the terrorists, may well bow in shame and sorrow for the past; and asking God's forgiveness, arouse themselves to a 'quickening of the spirit' and a true sense of brotherhood.

"I believe that the time has come for all the Churches, and I am sure that the time has come for our Church, to rethink its emphases of expenditure in material fabric and the unessentials of worship and administration; to modify its emphasis on numbers of communicants as against the quality of their faith, loyalty, and life; to adapt its formulas of faith and worship to meet more vitally the understanding and spiritual needs of the younger people; to see to it that the standard of Christian life be raised and put into practice; that the spirit of brotherhood and of glad sacrifice be regained. The call of today before us is for a 'quickening of the spirit.'

"With the 'quickening of the spirit' comes courage, courage to speak and act, sometimes in a minority, even a minority of one. This involves intellectual courage, a readiness to accept fresh interpretations of the Christian Faith. It involves confidence in the sincerity of others and toleration of others' opinions. While no 'quickening of the spirit' necessarily involves a loss of common sense or a blind rush to break tradition, it does involve liberty and a determination to speak the truth."

A CLERGYMAN wrote the following note to an officer of the National Council the other day: "My flock is very loath to read anything that might enlighten or rouse them in any way. For more than two years I have been trying in every way I know to get them to read anything in order to gain more information about the Church, its work, its needs and our responsibility, but so far I haven't made any headway. I have tried subscribing to a Church weekly for vestry and Church school teachers; as far as I can find out no vestryman ever reads his copy and only two of the teachers read theirs. The others frankly told me that I was wasting my money for they were not interested in anything outside of their parish. Such supreme indifference is discouraging, but I guess all one can do is to keep on trying."

The letter has been forwarded to me with the suggestion that I answer it. It is a tough assignment. What this parson says could be repeated, I presume, by hundreds. Yet all agree that one of the most vital needs of the Church is more information on the part of the laity. You can't have a living Church with dead people, and they are dead if they have but a faint idea as to what it is all about. Neither can you have a live parish if the members are unaware of the world-wide work of the Church. And even the most gifted preachers I am sure will be quick to admit that a brief sermon on Sunday cannot give them the necessary information. The only suggestion that I can offer is to repeat the last sentence of the brother's letter: "all one can do is to keep on trying." And I hope many clergymen will do just that this Lent. It is a teaching season. Many parishes have discussion groups for adults. With these in mind we have prepared a special series of articles, announced elsewhere in this paper. Why not organize a discussion group, using these articles on vital Church matters as a basis for the discussion? Or if not that, then do what so many do in Lent—have the paper distributed in the parish, calling attention to the special articles each week with a brief announcement? There are various methods used: some have a boy or girl distribute the copies at the homes each week; others have the paper on sale each Sunday, or at the mid-week Lenten service, preferably with a boy or girl in charge, or if not that, then with the papers on a stand with a box for the nickels. In this way your people will read a paper at least during the Lenten Season, and some of them I am sure will like it well enough to wish to continue receiving it throughout the year. The whole business is rather discouraging. I have been at it now for nearly twenty years, without any degress of success, and I am sure that my experience is that of the other editors. We go to conferences of editors of religious journals and there we are told that the Episcopal Church, by all odds, has the finest papers in the religious field. And we have to stand up and say, "Nice of you to say so, but we have to tell you that in a Church with a million and a quarter communi-

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cants our total circulations is hardly forty thousand." There is nothing much we can do about it beyond continuing to get out the best papers we know how with our limited means and to do what we can to let you know that the papers exist. After that we have to leave the matter in your hands, as we do now with these Lenten Numbers that are to carry excellent and timely articles.

WHAT DO YOU do with your time? Out in the west there was a hardy pioneer named Ezra Meeker. To prove that he was still fit after five-score years of busy living, he drove a pair of steers back over the Oregon trail. One day he walked into the office of an old friend and asked to see his erst-while companion. He was told that he would have to wait—his friend would likely be back in half an hour.

"Me wait half an hour? Why, my boy," he said to the clerk, "I'm ninety-five and I haven't got time to wait a half an hour, even for the President."

He had sewed up his time leaks years before. Yet, what can you really do with a half hour, anyway? Listen:

A half hour a day put intelligently into music will make you a musician.

A half an hour a day put into public speaking will make you an orator.

A half hour a day put into hard work will make your fingers creative.

A half hour a day put into purposeful reading will give you a liberal education.

A half hour a day put into study of any subject will, in a few years, make you master of it. It is being done every day.

A half hour a day put into vigorous outdoor exercise will keep you healthy and hard, and able to keep the pace.

A half hour a day on your knees will make you a saint.

## *The Ungathered Sheaf*

MORTON JONES never goes to church and he never gives a thought to religion, but he pays his bills, minds his own business and is a good citizen. He is a good neighbor, also, and many little thoughtful acts of kindness have been attributed to him. He has a neat little bungalow and a garden that anyone might be proud of, but it is a wonder that he can ever do any work around the place, with half the children on the street trailing after him. Although he never finished high school, he has the dignity and poise which is supposed to go with the higher education and strangers always think that he is a college man. The fact that he doesn't say much and what he says is sensible helps to give that impression. People have seen him worried and anxious, for he has had his share of trouble, but no one has ever seen him when he was ill-natured. As real worth is always appreciated, his fellow townsmen have elected him to several responsible local offices which he has filled so capably that there is talk of running him for state representative. When anybody else does a good piece of work, there is always a lot said about it, but Morton Jones's goodness is taken as a matter of course. Probably he is the best liked man in town. Morton Jones is, already, a good Christian, although he does not realize it, and the Churchmouse cannot understand why some church has not gathered him in. When we go out after the lame and the halt and the blind, it is a good idea not to overlook the perfect specimens. THE CHURCHMOUSE.


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## HELPS FOR CHURCH SCHOOL TEACHERS IN FINE BOOK

By GARDINER M. DAY

One of the difficult tasks that a rector or Church school superintendent always faces is that of choosing a suitable hymnal for his junior department. He would be doubly pleased of course if he could find a hymnal with some suitable services bound within the same covers. Caroline Bird Parker and G. Darlington Richards have together compiled *The Hymnal for Boys and Girls* (Appleton — $1.50). The book is designed essentially for the junior department of the church school. An attempt has been made to publish in it only hymns that are simple enough to be understood by boys and girls of junior age, and at the same time have these put to really good music. In the editor's note we learn: "The hymnal for boys and girls has followed no pattern, as the younger children of the church school have received scant consideration in the compilations heretofore published in this country. The book is made especially for the primary and junior children. The selection of hymns and tunes follows a new and compelling outline growing out of child nature and nurture as understood today."

Some idea of the type of hymns used may be given by quoting a few titles at random as follows: "Be strong! we are not here to play," "All things bright and beautiful," "A bluebird over the tree tops flew," "For the Beauty of the Earth," "Little Things that Run and Quail," and "Marching With the Heroes." No doubt many people will be disappointed that there are not more of the hymns that these children will sing in adult life in church. They will miss some of the hymns which are so popular with young people, such as "Jesus Calls Us," and "Dear Lord and Father of Mankind, Forgive our Foolish Ways." No one could possibly make a wholly satisfactory hymnal for another person. The editors have done an excellent job with this book. In doing it they have had the assistance of a number of people in our Church, including the Rev. Howard Chandler Robbins. The volume contains over two hundred pages, one hundred and eighty of which are devoted to six services of worship. These services appeal to us tremendously. They are approximately the right length for the opening exercises of the Church school. They are simple enough for the children to understand; they are beautiful, and Moffat's translation has been used where his language would be more easily understood by the children. There are services for the opening of the school year, Thanksgiving, Christmas, nature, peace and world friendship, and the building of life. I am sure that this book will find a hearty welcome in the exercises of many church schools.

It was never more generally realized than it is today that the worship of the Church school should be adapted to the age of the children as well as the lessons. It used to be thought that children of all ages could be thrown together for worship provided only that they were separated for the lesson period. *As Children Worship* by Miss Jeanette E. Perkins, well known for many other valuable books in the field of religious education, is the first of a series of books from the Pilgrim Press which will deal "with problems of children's corporate worship, illustrate methods of encouraging creative thought and offer source material for leaders." This first volume is designed to help primary teachers and ought to be a real contribution to better primary teaching. The book contains stories, prayers, songs with music arranged by Alton O'Steen and a lot of valuable advice based on actual experience from Miss Perkins.

I want to call attention to some other recent books for Church school. Alice M. Brookman has prepared *My Own Life of Christ*, carrying the sub-title of "A Work-Book on the Life of Our Lord," which is a life of Our Lord prepared in much the same way as Miss Fraser's "Treasure Hunt," was prepared. It is published by Morehouse — a complete set of loose leaf pages, cost—$.45 each. As this has just appeared, I have not seen anyone who has actually used it, but it looks to me as if a good teacher could make the Life of Christ a fascinating study with the aid of this work-book. It is the kind of material that makes me wish that I had a class with which I could start using it right away.

"How the Church Began" is the fourth course in the pastoral series by the late Robert S. Chalmers, (Morehouse) and covers chiefly the life of St. Paul and the earliest period of the Church. Personally, I am not enthusiastic about the method used in this particular series, but for those who have liked the first three courses, this will undoubtedly be a most welcome volume.

Speaking of discoveries, when ordering a few books which I felt to be indispensable from a religious

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The central committee on Christian social service of the five dioceses of Pennsylvania at their meeting in Harrisburg on January 8th requested that the National Council have a full time social service secretary. It will be recalled that at the October meeting of the Council the Rev. Almon Pepper was appointed to the office on a part time basis. The committee also endorsed a state amendment permitting a bond issue of $42,000,000 for the construction of new state welfare buildings; approved legislation for liberalizing the administration of the workmen's compensation act; recommended the establishment of the merit system in the public services of the state and re-affirmed its endorsement of an amendment making old age pensions constitutional. Sub-committees were appointed to study and report at the next meeting on such matters as housing, industrial diseases and prison reform.

* * *

### A Parish Normal School for Chicago

A normal school to strengthen the education program of the parish has been started at St. Paul's, Kenwood, Chicago. Leaders are the Rev. Edward S. White, rector of the Redeemer, and the Rev. John M. Garrison, director of education at Christ Church, Winnetka. The Rev. F. C. Benson Belliss is rector of the parish and the Rev. Arthur Willis is the head of the Church school.

* * *

### Social Service Dinner for Long Island

The department of social service of the diocese of Long Island is to hold a dinner on January 27th which is to be the first meeting of an institute to be held on four consecutive Wednesday evenings.

* * *

### Chapel Builders Have Service

Fifty-nine of the workers who had a part in the building of the beautiful chapel of Trinity College, Hartford, came together on January 4th for a service of worship, the fifth annual reunion of these men. The workmen were of all nationalities and trades and of all church affiliations. President Ogilby preached, played the chapel carillon and presided at the dinner following the service. A message was also read from Mr. William Mather of Cleveland, the donor of the chapel. The highlight of the dinner was a speech

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by Bernhard Lyons, a Jewish plumber, who pointed out what it meant to him and the other men to have had a part in the construction of the chapel.

* * *

**Seattle Rector Is Honored**

The clergy of the diocese of Olympia (Washington state) met recently at the residence of Bishop Huston to honor the Rev. Herbert H. Gowen who has recently completed fifty years in the ministry, forty of them in the diocese.

* * *

**Bellefonte Parish Receives Legacy**

St. John's, Bellefonte, Pa., has been left half interest in the estate of the late James Lawrence Seibert, former vestryman, appraised unofficially at $52,000. A trust fund is to be created for the benefit of Dr. Seibert's widow and sister-in-law, and upon their deaths St. John's is to receive half the income from the fund.

* * *

**Urges Preparation for Preaching**

Bishop Parsons of California, speaking at the opening of the second semester of the Church Divinity School of the Pacific on January 11th, declaring that it is "foolishness to talk about getting rid of sermons" and that "the Church has gone down when preaching has been neglected," urged the students to prepare themselves thoroughly for their future pastoral work.

* * *

**Church's Service to Society**

The Rev. W. Owings Stone, Baltimore rector and president of the local chapter of the Church League for Industrial Democracy, is to preach at a special service at Trinity, Elkton, Maryland, on January 24th. It is to be a special service emphasizing the Church's service to society, so designated by the national department of social service.

* * *

**Arizona Rector Resigns**

The Rev. Ernest C. Tuthill, rector of Grace Church, Tucson, Arizona, has resigned, declaring in a public statement that "I am no longer able to work with Bishop Mitchell." He has been the rector since 1922.

* * *

**New Dean for Divinity School**

The Rev. Allen Evans, Jr., rector at Rockaway, Long Island, has accepted the deanship of the Philadelphia Divinity School. He is expected to be a speaker at the annual midwinter meeting of the alumni that is to be held in Philadelphia on January 26th at which time he will outline the plan for the clinical training of students for the ministry.

* * *

**Bishop Ingley Issues Prayer Card**

Bishop Ingley of Colorado has again issued a Prayer Card for Lent which may be had for the asking. Last year 30,000 of these excellent cards were distributed.

* * *

**News Notes From Massachusetts**

Dean Weigle of the Yale Divinity School is to be the speaker at the annual meeting of the Church Service League, held in Boston on January 20th. . . . The executive secretary of the Church League for Industrial Democracy was the speaker at the meeting of the Boston chapter of the League on January 22nd. . . . Bishop Kemerer of Duluth is to fill a series of preaching engagements in the diocese January 28-February 7th. . . . A leadership school is to meet at St. Paul's Cathedral, Boston, for eight consecutive Thursdays, starting January 28th.

* * *

**They Ask God for Snow**

Citizens and high school students to the number of 100 gathered on Mount Hood, Melrose, Mass., on January 8th and prayed for snow, lack of which interrupted scheduled winter sports.

* * *

**New Home For Michigan's Bishop**

Bishop Page moved into a new Bishop's House on January 18th. A number of years ago Mr. and Mrs. Fred Wardell built a spacious home. Mrs. Wardell died recently leaving the home and its furnishing to the diocese as a bishop's residence following the death of her husband. However he built a smaller home for himself on the property and has turned over the $300,000 home and a trust fund of $100,000 with which to operate it to the diocese.

* * *

**Bishop Sherrill Does Not Like Beano**

I am not familiar with the game of beano but it is apparently important since Bishop Sherrill of Massachusetts has appealed to the state legislature to repeal the law which makes the game legal. He declares that it is a racket.

* * *

**Young People's Service in Detroit**

Several hundred young people representing fifty parishes filled Christ Church, Detroit, on January 10th, for the second annual young people's service. The Rev. Gilbert Symons of Cincinnati was the preach.

* * *

**Utah Rectory Is Destroyed**

The rectory at Randlett, Utah, was totally destroyed by fire on the night of January 6th. Randlett is one of the centers of Indian work, where the Rev. William J. Howes has been an efficient missionary for seventeen years. The rectory was not only his residence but also a social and religious center for many years. The fire destroyed everything except the clothes that Mr. Howes was wearing—his vestments, his excellent library, all his furniture and household goods. Fortunately all the church property was insured as adequately as it is possible to insure things.

* * *

**Feast of Lights in Albany**

The traditional Feast of Lights was celebrated at All Saints Cathedral, Albany, N. Y., on January 10th, with the music furnished by a choir of seventy voices.

* * *

**Missionary to China Dies**

Mrs. Cameron McRae, formerly Miss Sarah N. Woodward, died on January 6th in Shanghai, China, of pneumonia. She went to China as a missionary in 1905 and was married three years later to the Rev. Cameron McRae, now the chaplain of St. Luke's Hospital.

* * *

**Conference on Missions in Philadelphia**

National Council officers met with leaders of dioceses of the east in Philadelphia on January 13th to discuss the missionary program of the Church. Those taking part were Council President Bishop Cook, Treasurer Lewis B. Franklin, Bishop

**THAT LETTER TO YOU**

LAST week we announced in these pages that you would receive a letter from us presently. It will be in your hands within a day or two, if it has not already been received. May we ask you to give it serious consideration and to have your answer as soon as possible. THE WITNESS goes to press several days before the date of issue and we are anxious to be able to make an announcement in our number for January 28th. It is only by each and every one of our readers responding to this letter that we will be able to do so. Your cooperation is solicited.

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Taitt of Pennsylvania, Bishop Sterrett of Bethlehem, the Rev. Percy Houghton, field secretary, the Rev. G. Warfield Hobbs, national secretary of publicity and leaders of several dioceses.

* * *

**Preaches in College Chapel**

Bishop Oldham of Albany was the preacher on January 10th in the chapel of the University of Vermont.

* * *

**John Gass Addresses Long Island Auxiliary**

The Rev. John Gass, rector of the Incarnation, New York, was the speaker at a meeting of the Auxiliary of the diocese of Long Island on January 14th, held at Christ Church, Manhasset. Miss Sarah Cleghorn also spoke on the social service work of the Church.

* * *

**Fire in Detroit Church**

There was a fire in St. Andrew's Church, Detroit, on Sunday, January 3. But nobody called the fire department; nobody ran for a pail of water. In fact, a large congregation sat quietly and with beaming faces, watched the fire burn. For the conflagration was started by the Rev. Gordon Matthews, rector of the parish, with a candle lighted from the altar. The article burned was held by the treasurer of the parish, Mr. John C. Spaulding. The ashes were caught in a bowl held by Mr. Frank H. Hadsell, senior warden. And the article itself was a note payable of 14 years' standing, the destruction of which represented the last bit of indebtedness hanging over St. Andrew's, and cleared the records for the first time in 35 years.

* * *

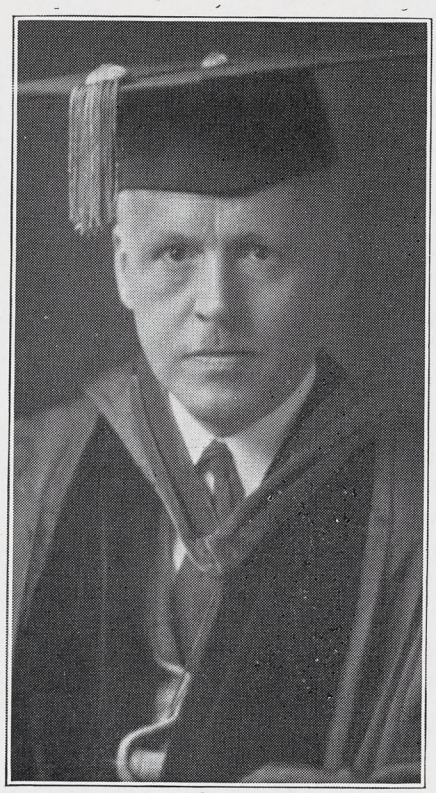
**Armenians Have Their Christmas**

The Armenian churches of Philadelphia and vicinity held their Christmas services according to the rites of their Church on January 10th, with the Pro-cathedral of St. Mary placed at their disposal. That evening there was a service at the cathedral for the nurses of Philadelphia, with the address given by Miss Helen McClelland, superintendent of nurses at the Pennsylvania Hospital.

* * *

**Convention to Discuss Young People**

The Church's work among young people is to be one of the chief matters discussed at the convention of the diocese of Chicago when it meets February 2-3, according to an announcement by the Rev. Alfred Newbery, in charge of the committee on arrangements. The discussion is to be led by the Rev. Theodore Wedel, national secretary of college work. It is to be the 100th convention of the diocese.



REMSEN OGILBY
*Has Service for Workmen*

* * *

**National Leaders in Brooklyn**

The adult education branch of the department of religious education of the diocese of Long Island is sponsoring a series of meetings at which National Council leaders are the headliners. Treasurer Lewis B. Franklin was the speaker on January 5th; the Rev. D. A. McGregor was the man on January 12th and Miss Dorothy May Fischer, young people's secretary, was the speaker on the 19th.

* * *

**President Gives Church a Flag**

President Roosevelt, who attended services at Emmanuel Church, Rapid City, South Dakota, when he spent a holiday there, has sent the parish a gold-fringed silk flag, together with a letter to the rector, the Rev. E. Jerome Pipes, thanking him for the help he got from the services.

* * *

**Doesn't Like the Lipstick**

Canon Meyrick of Hove, England, has appealed to the women of his parish to cut out using lipstick before receiving the Holy Communion. "The stains on a teacup are unpleasant, but a teacup for the time being is your own. The chalice is not your own. It is the cup of fellowship to be shared by all."

* * *

**Bishop Freeman to Visit California**

Bishop Freeman of Washington is to be the speaker at the University of California on Charter Day, March 23rd. Other meetings are being planned for him in the diocese.

* * *

**New York Auxiliary Holds Meeting**

The budget pledge for 1936 of the Auxiliary of New York was oversubscribed it was announced at their meeting the other day. They promised $35,000—actually they raised $35,455. This includes $2,200 for the social service work at Ellis Island. The speakers at the meeting were Mrs. Charles Gilmore Kerley and Miss Etta McGrath who reported on the provincial meeting held in Buffalo in November.

* * *

**The Life of a Bishop**

Bishop Stewart of Chicago confirmed 2,032 persons during 1936. He delivered 137 addresses, preached 117 sermons, held 318 conferences and 222 private interviews, visited 137 churches, confirmed 90 classes and ordained 11 men.

* * *

**Convocation in Diocese of Bethlehem**

The convocation of Reading, diocese of Bethlehem, Pa., is to be held at St. Mary's, Reading, on January 25-26, with the Rev. Robert MacLeod Campbell, Presbyterian, as the preacher at the opening service.

* * *

**Anti-War Conference in Chicago**

Two hundred representatives of religious groups are to meet in Chicago on January 26-29 for an interdenominational conference on the cause and cure of war. The Episcopal Church is to be represented officially by Mrs. Albert Cotsworth Jr., of Chicago; Mrs. George Biller of Chicago; Miss Elizabeth Matthews and Miss Mary Johnston of Glendale, Ohio; Mrs. J. F. Morrison of Indianapolis; Mrs. Robert G. Happ of South Bend, Indiana.

* * *

**A Protest Against Secularism**

As an "active protest against nonsectarian colleges and universities which deviate from Christian principles and even advocate pagan and atheistic doctrines," young people of the diocese of Chicago on January 7 opened what they have chosen to call the Episcopal Church College of the Diocese of Chicago. The first class sessions were held at diocesan

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headquarters and included classes on Modern Man's Beliefs," led by the Rev. Edward S. White, rector of the Church of the Redeemer, and "Christian Youth in the World Today," conducted by the Rev. John H. Scambler, rector of St. Christopher's, Oak Park. David J. Reid, president of the young people's organization, is director of the venture which is intended to give the young people a Christian conception of modern problems.

* * *

**New Dean for Los Angeles**

The Rev. Eric I. Bloy, rector at La Jolla, California, has accepted the deanship of St. Paul's Cathedral, Los Angeles, succeeding Bishop Harry Beal of Panama. He is one of the younger clergy of the diocese, being not yet 33 years of age. English born, the son and the grandson of clergymen, he was educated at the University of Arizona, the University of Missouri and the Virginia Seminary.

* * *

**Announce Plans for Summer School**

The diocese of Bethlehem has announced tentative plans for their summer school, to be held at Mt. Pocono, Pa., commencing June 20th. Bishop Sterrett is to be the chaplain and the Rev. Gardiner M. Day and the Rev. Ralph Weatherly have accepted appointments to the faculty.

* * *

**Clergyman Gets Around**

A missionary clergyman in the diocese of Mississippi during the past three years has travelled 64,139 miles, and has done so without an automobile. During this time he has held 953 services, preached 816 sermons, attended 259 other services, been in church 653 days, held services in 59 places where no minister of our Church has ever been, held nine preaching missions, seven vacation Bible schools, taught in eleven conferences, contributed forty articles to magazines—all in addition to teaching in a school. Fairly busy man I should say.

* * *

**Bishop Brown on a Vacation**

Bishop and Mrs. Wyatt Brown, Harrisburg, sailed from New York on January 8th for a cruise to Nassau.

* * *

**Thomas Tracy Walsh Dies**

The Rev. Thomas Tracy Walsh, whose "Church Facts and Principles" have been widely used in parishes, died at Walterboro, South Carolina, on January 8th following a three weeks' illness. He was the rector of the Good Shepherd, York, S. C., for twenty-five years, retiring last year when he reached the retiring age.

* * *

**Union Service in Lewisburg**

Canon Clifford W. French, chaplain of Bishop Brown of Harrisburg, was the preacher at a union service held on January 3rd at the Evangelical Church in Lewisburg, Pa., the first of a series of services sponsored by the ministerial association of the town in a week of prayer.

* * *

**How to Prevent Mental Ailments**

Dr. Arthur Ruggles of the Butler Hospital, Providence, R. I., was the speaker the other day at the meeting of the clergy in Rhode Island, telling them how to prevent mental ailments. He described insanity as "continued inability to adjust satisfactorily in the social fabric." Prevention of such a condition is the job of the laymen, as well as physicians, stated Dr. Ruggles, who added that the prevention should start with children. Mental diseases, while probably not actually increasing in proportion to the population, are actually increasing in numbers perceived and treated. The proportion is about one in twenty-two, so clergymen should be interested in such matters,—if they serve a parish of as many as twenty-two members. However, warned Dr. Ruggles, do not try to make a psychiatrist out of a clergyman — though his training and interest will make him a valuable assistant in such matters. Half our United States hospital beds are filled with mental cases, said Dr. Ruggles, in trying to impress upon everyone the gravity of the situation, including the economic loss and personal sorrow caused by mental disease. And he emphasized that it was no more "disgrace" to be mentally ill than to have, well, say bad tonsils. He stressed the fact that im-


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mediate treatment is very important as soon as the trouble is discerned. In caring for such cases, he warned clergymen to be "good listeners."

* * *

**Missionary Program in Grand Rapids**

The Auxiliary of Grace Church, Grand Rapids, Michigan, sponsored a missionary program on Epiphany, January 6th, with Mr. and Mrs. Arthur V. Ramiah, missionaries of long experience in India as the speakers.

* * *

**Pittsburgh Parish to Have Camp**

Calvary Church, Pittsburgh, Pa., is to operate a summer camp this year for the first time. It is located on Lake Erie with each club and organization of the parish spending some part of the summer there. An opportunity is also to be given to the other parishes and missions of the city to send their people there. The Rev. William S. Thomas, Jr., assistant in the parish, is the chairman of the camp committee.

* * *

**Missionary Gives Up Charge**

Emma Margaret Farish has resigned because of ill health as missionary in charge of Trinity House, Richlands, Va., which she has managed for six years as a United Thank Offering worker. Temporarily the mission has been placed in charge of the Rev. Edward W. Hughes and his daughter, Edna Hughes, assisted by Ruth Johnson of White Gate, Va. Mr. Hughes is also rector of Christ Church, Pocahontas.

* * *

**Bishop Green Is Injured**

Bishop Green of Mississippi was injured in an automobile accident the other day—not seriously though he will have to take it easy for a time.

* * *

**Seminary Circulates a Library**

An up-to-the-minute circulating library for all ministers has been established at the Union Seminary, New York. About 15,000 of the latest books, selected on the basis of the preference of readers throughout the world and purchased with funds provided by the alumni, are kept constantly in circulation. The library pays the postage on the book sent to the borrower, who returns the book at his own expense.

* * *

**Roman Catholics Ask for Just Order**

Communism is inevitable unless social justice is established through the "full acceptance of Christianity" according to a pastoral letter from the Roman Catholic hierarchy of England and Wales, read in all the Catholic churches of that area recently. "The social injustice, which has for so long been the scourge of Europe if not of the world at large," the letter said, "has brought Christian civilization in this generation to the verge of destruction. In this country we must acknowledge that much progress has been made in social reform, but are


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far from the recognition of those Catholic principles which, we have been taught, ought to be applied in order to remedy the poverty and misery of so many of our fellowmen.

"The defects and injuries of the system are so great that there is a constantly rising tide of hatred against it and against all who seem to support it. Falsely, Communists are teaching the working man that not merely the Catholic church, but all religious bodies support a system of industrial despotism.

"The real alternatives with which we are faced are either atheistic communism or the full acceptance of Christianity."

* * *

**Bishop Jett Takes a Vacation**

Bishop Jett of Southwestern Virginia takes his vacation in the winter, and, wise man that he is, does not let anyone know where he is going. He left by automobile on January 15th to be gone a month, with an indefinite itinerary.

* * *

**Anglican Society Holds Meeting**

The American branch of the Anglican Society held its annual meeting on January 20th at Trinity Chapel, New York, with the speakers at the dinner Bishop Oldham and Dean Welles, both of Albany.

* * *

**Maude Royden on Speaking Tour**

Maude Royden, noted woman preacher of the Church of England, is now speaking in cities throughout the United States under the auspices of the Emergency Peace Campaign. Tonight, January 22nd, she is in Dayton, Ohio, with her schedule for the rest of her stay in this country as follows:

Jan. 24, Cincinnati; Jan. 25, Indianapolis; Jan. 26, St. Louis; Jan. 28, Kansas City, Mo.; Jan. 29, Des Moines; Jan. 31, Milwaukee; Feb. 1, Minneapolis; Feb. 2, St. Paul; Feb. 5, Spokane; Feb. 7, Seattle, Wash.; Feb. 8, Tacoma; Feb. 9, Portland, Ore.; Feb. 11, San Francisco; Feb. 12, Fresno, Cal.; Feb. 14 and 15, Los Angeles area; Feb. 16, San Diego; Feb. 18, Tucson; Feb. 21, San Antonio; Feb. 22, Houston; Feb. 23, Dallas; Feb. 25, New Orleans; Feb. 26, Chattanooga; Feb. 28, Atlanta; March 1, Nashville; March 2, Louisville; March 4, New York.

* * *

**Forum Announced for Cincinnati**

The Federation of Churches of Cincinnati have opened a public forum for the winter, with "Resources of Religion" the general theme. Among the lecturers are George Buttrick; Reinhold Niebuhr; Mrs. Harper Sibley and Charles Gilkey.

* * *

**War and Peace in an English Church**

The history of the development, the oranization, and the work of pacifism in Carr's Lane Congregational Church in Birmingham—the church of the Rev. Leyton Richards—is significant for itself and full of meaning for others. The thousand members of the church were invited three years ago to come to a decision as to their duties in regard to war and peace, viewing the matter solely "in accordance with the mind of Christ." As a result, 300 members declared themselves as full pacifists. This group was organized and at once began to explore the problems, the difficulties and the implications of their principles. After that they began the study of the political consequences of their position by turning their attention to current political problems, such as sanctions, the colonial problem, raw materials, gas mask drill, etc. The next step was, of course, "missionary work." A group of 30 or more were chosen to carry on systematic propaganda work. These workers were divided into teams of five: a leader; an ex-service man; a youth eligible for war service; a woman, preferably a mother; and a literature secretary.


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They began their work in the immediate vicinity in the churches; from there they spread out to mixed audiences in various towns. Over 200 meetings have been addressed and invitations continue to pour in. The results, naturally, have been varied. There are many stories of effective work resulting in conviction; always there has been a challenge. The greatest effect has been on the teams themselves. As a practical expression of the faith that is in them they have recently made themselves responsible for the maintenance of several German refugees of military age.

* * *

**World Day of Prayer**

For the tenth consecutive year the first Friday in Lent, which this year falls on February 12, will be observed as a World Day of Prayer. The program, centering around the theme, "Thou art the Christ, the Son of the Living God," has been prepared by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School in Northern Rhodesia, Africa. The program is an act of worship, including a complete arrangement of hymns, responses, Scripture, prayers, intercessions and meditations.

The observance of the day, which now covers fifty countries, is promoted by the interdenominational missionary organizations of women.

* * *

**Protestants in Spain**

Spanish Protestants constitute a very small body with a membership of about 22,000 scattered in various parts of the country. But this small minority has, in the last 75 years, had an influence quite out of proportion to its numbers. Protestants have, as all minorities in history, labored long and hard to establish what President Azana calls "that minimum of tolerance without which men in society are like wild beasts." They have stimulated educational progress and have placed the Bible and similar literature in the hands of the people. Their work

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

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**Broadway at 10th St.**
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Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

**The Heavenly Rest and Beloved Disciple, New York**
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**Park Avenue and 51st Street**
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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**
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11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

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Weekdays: 8, 12:05.
Thursday (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.

**St. Mark's**
**San Antonio, Texas**
**Rev. Arthur R. McKinstry, Rector**
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7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

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**Rev. R. C Kell, M.A., B.D.**
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Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Christ Church**
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Tuesday, Fridays, and Holy Days, 10:00 a.m.

**All Saints Church**
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Holy Communion Wednesday and Holy Days, 10 a.m.

**Gethsemane, Minneapolis**
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**4th Ave. South at 9th St.**
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Wed., Thurs., and Holy Days.

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is also evident in the press, for several of them, in recent years, have had regular articles in the newspapers which have had a wide influence. Yet Spanish religious situations continue to be unique in many ways. Just as there are Spanish Catholics fanatically devoted to communism, so also Protestants. A young communist leader, apparently a Protestant, recently declared: "I am quite convinced that the government is justified in fighting the rebels, but now that I know truly Christ and His Gospel, I cannot kill my fellowmen. So I have enlisted in the Red Cross; and to prove to you that this is not cowardice on my part, I can show you a flag of the Red Cross with six bullet holes in it, made while I was carrying it myself."

* * *

**Murder in the Cathedral**

A raptly attentive audience of 800 witnessed the presentation at Christmas time of T. S. Eliot's "Murder in the Cathedral" in St. Paul's Cathedral, Detroit. The play was presented by the Workshop Players, one of the cathedral organizations.

* * *

**The Trend of Church Attendance**

The only denomination that keeps a systematic record of church attendance is the Congregation-Christian Church. For the past six years careful records have been kept, with about 1,000 churches in various parts of the country sending in full reports. The churches studied have, on the average, a membership of 290 persons per church and can seat on the average 350 persons per service. The attendance average for the past six years was as follows:

| | |
|---|---|
| 1930 | 115.8 |
| 1931 | 116.8 |
| 1932 | 117.5 |
| 1933 | 115.4 |
| 1934 | 116.2 |
| 1935 | 109.2 |

The figures show that only 30 per cent of the seats are being used and that only 25 per cent of those shown as members are supporting their churches with their personal attendance.

* * *

**Federal Council Sends Message to Spain**

The Federal Council of Churches sent Christmas greetings to both sides at war in Spain, expressing the hope "that the spirit of conciliation may prevail to the end that an armistice may be appointed in which the mediation of friendly neutral nations may effect a compromise of differences and establish peace and justice."

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**HELPS FOR CHURCH SCHOOL TEACHERS IN FINE BOOKS**

(Continued from page 8)

book store, I asked for a copy of The Teachers' Commentary edited by Hugh Martin and published by Harpers in 1932 ($2.50), and received a reply telling me they had never heard of the book and asking who published it. I happened to be working through a church school text book at the time whose author under the heading "material for teachers" wrote: "We particularly recommend Hugh Martin's valuable book. A more diversified, suggestive and readily usable introduction to the Bible cannot easily be imagined. Its style and illustrations are so interesting that many students will enjoy collateral work in it."

I endorse this statement heartily. If you do not have this commentary in your parish library, you can't go wrong in securing it. While Dr. Martin is general editor, the Old Testament section is edited by Dr. T. H. Robinson and the New Testament by Prof. L. W. Grensted. It is designed particularly for Church School teachers, that is the more technical problems and detailed points of scholarship are purposely omitted and only such comment made as will help a teacher in presenting to a class any particular portion of the Bible. In addition there are such helps as an article on Palestine by Mary Entwistle with illustrations showing the type of houses, clothing, etc. used in Palestine in Jesus' day and an excellent chronological scheme of dates covering the whole Bible. I believe that no Church school library should be without this book. It will aid in making the Bible vivid.

**SECOND THOUGHTS**

(Continued from page 2)

economic questions than the clergy. Time and again they have pointed out what the man in business ought to do. They are now given an opportunity to do something themselves. One hopes they meet the issue squarely. If they fail those of us in business will be pardoned if we laugh a little when the clergy point to our shortcomings.

**Books for Lent**

THE CHRISTIAN WAY OUT, a symposium on the Christian answer to our social and international problems with chapters by such well-known leaders as Nicholas Murray Butler, Bishop Parsons, Spencer Miller, Jr., Vida D. Scudder, Mrs. Mary Simkhovitch, Conrad Noel, V. August Demant, Harry W. Laidler, Reinhold Niebuhr, W. G. Peck, Daniel McGregor, William Green, Archbishop Temple. 50c a copy

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MEANING OF THE REAL PRESENCE by G. A. Studdert-Kennedy. 5c for single copies; $3.00 for one hundred

WHY I AM AN EPISCOPALIAN by Charles Taft. 5c for a single copy; $3.00 for a hundred

THE PERSONAL CHRIST by Bishop Johnson. 50c a copy

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**IT CAN'T HAPPEN HERE? by Norman Nash**


# The WITNESS

CHICAGO, ILL., JANUARY 28, 1937




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## CLERGY NOTES

BAILEY, WILLIAM L., ordained priest in December, has been elected vicar of the Cathedral of All Saints, Albany, N. Y.

BARR, GEORGE D., rector of Grace Church, Carthage, N. Y., is now also in charge of Trinity, Great Bend, N. Y.

COLLINS, PAUL DOANE, was ordained priest by Bishop Mize at St. Michael's, Hays, Kansas. Mr. Collins is a member of the Associate Mission at Hays.

FRIEDRICH, JAMES KEMPE, was ordained priest by Bishop Keeler in Christ Church, Red Wing, Minnesota, where he is assistant.

McGANN, JOHN M., retired, has been appointed acting rector of the Church of the Advent, Boston.

MASON, JOSEPH C., formerly vicar of Epiphany Mission, Honolulu, is now the assistant at Grace Church, Lockport, N. Y., with especial care of All Saints' Chapel.

SAUNDERS, A. EDWARD, locum tenens of Christ Church, Brooklyn, N. Y., has been elected rector of the parish.

TAYLOR, WILLIAM C., of St. John's, Homestead, Fla., is now curate at the Good Shepherd, Rosemont, Pa.

WEIKART, RAYMOND M., rector of Our Saviour, Detroit, has accepted the rectorship of the Epiphany, Detroit.

WILCOX, CHARLES E., was ordained priest by Bishop Mize at St. Michael's, Hays, Kansas. He is in charge of missions at Goodland, Norton and Colby.

## SECOND THOUGHTS

THE REV. WILLIAM B. HAMILTON, Yreka, California: Please accept my hearty thanks and commendation for the little article in THE WITNESS which ended with the words, "And He made a whip of small cords and drove them out of the Temple." I wish there were many more who had your convictions about the points where the Church is failing to see her mission and opportunity. Yours for "Good luck in the name of the Lord."

MR. JOHN S. GORHAM, Philadelphia: I read with a great deal of interest the letter that appeared in the January 14th number written by Mr. F. R. Adams. I do not agree that church services are a bore, nor do I think they are too long. In my youth we used to have services that lasted from an hour and a half to two hours, and I never heard my father and mother, always in their pew, complain about it. Today our services are usually only an hour or a few minutes more, and yet we hear complaints about their length. The trouble seems to be with us. Can it be that getting home to the Sunday newspaper or the before-dinner cocktail is more important in our minds than worshipping God? If so, there is little hope for our generation.

MR. WILLIAM G. CARTER, St. Louis: I would remind you that there is no such Church as the Episcopal Church. There was handed to me by a friend the other day a copy of your paper with the suggestion that I subscribe to what he said was "the most stimulating paper of the Church." It is interesting in many ways but I would never allow in my home a paper that carried in its heading "A National Paper of the Episcopal Church." We are the "Protestant Episcopal Church," and I for one am proud of that fact.


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# THE WITNESS

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# A PRE-LENTEN MEDITATION

*By*
BISHOP JOHNSON

THE GREAT HERESY that Church people commit in our day is that of evaluating religion in terms of their local environment whereas Christ invited us to be members of a great fraternity in which devotion to Him shall be the primary consideration.

Too many of our members gage the quality of their worship and service by their attitude to the local minister, the immediate congregation, the strength or weakness of the church in their own town. The result of this error is to make our spiritual destiny depend upon our immediate associates rather than on a larger conception of the household of faith.

Let us put first things first in our religious performance. The very first obligation in following Christ as our leader is that we bear witness to our faith by the character of our worship. "Thou shalt worship the Lord thy God" regardless of local personalities and conditions. To attend church only when we hear a good sermon, or hear good music or enjoy good fellowship is to lower our worship from a high standard to a petty one. It is really to substitute something else for the service which we owe to God only. When I have seen parishes go up and down, depending on the personal charm of the rector, I question whether men have not substituted an idol for their God—just as much as the pagan who falls down to wood and stone. The Church can never be what it should be until it can command the services of those who allow no substitute to hinder them from their proper service.

The command is not only "Thus shalt worship the Lord thy God" but also "and Him only shalt thou serve." We should orient our lives to a bigger conception of service than that which depends on local incidents in our lives. Our perspective should be a longer one than the tenure of office of a favorite minister. Otherwise we are always beginning and never completing our obligations. The real test of loyalty is to be found when the local conditions are unfavorable to our enthusiasm but our devotion is equal to the demand.

Then so many of our people lack real breadth. They have never learned either how to give or to forgive in a magnanimous fashion. In an experience of twenty years as bishop of a diocese I have discovered that probably the greatest hindrance to the growth of a parish or mission is due to the little jealousies and petty feuds in the congregation itself.

We do not really heed Christ's solemn warning that if we hope to have our offenses forgiven we must be generous in our treatment of one another. Roots of bitterness damage our own spiritual health as well as infect other members of the body.

There is no spiritual value in trying to get even with some one even if they have done us a real injury—usually, as a matter of fact, more fancied than actual. There is nothing more vital in preparation for our communion than to examine ourselves strictly as to whether we are really in love and charity with all our neighbors, and to stay away from communion because we are not is to convict ourselves of a rather hopeless hostility to the will of the Master.

BESIDES the height of our worship and the breadth of our charity there is the depth of our earnestness. It is so easy to grow weary of well-doing and to fall back upon the alibi, "What's the use?" In order for us to endure to the end there must be a deep conviction of the price Christ paid for our redemption. You have not, as the martyrs did, "resisted unto blood striving against sin." Your irritations or persecutions have been very slight compared with that which holy men and women have suffered.

The Christian life is an endurance test and we often grow weary on the journey, but we must travel the path God's providence has set before us and he that endureth to the end is the one of whom the Master approves. He does not bless a quitter. As we grow older we are apt to slacken enthusiasm but we do not need to lose our grit or our grip on the faith. To carry on even when we are tired or disillusioned is the mark of a good soldier, and we have reason to believe that we will not lose the battle unless we give up the fight.

There is one other dimension of the Christian life which St. Paul mentions and that is length, which I

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take it means that what happens today or tomorrow is of little importance compared with the necessity of running the race that is set before us.

Let us fix our eyes upon the goal which is to grow more and more unto the likeness of Him, and let us not fuss about the prize which is our salvation. Whatever God wills for us after this life is over will, I am sure, be such as our capacity will entitle us to receive. He that hath begun a good work in us will not stop until He has brought that labor to its fitting conclusion. Let us not be lacking in any of the dimensions which should be equal in order that we may be complete in His service.

Lent is a period in which to make an inventory of our spiritual assets and liabilities and to make a special effort to balance our budget so that our sins of omission may not exceed the service that we render.

Let us exercise our Christian activities in a larger field than the pent up area in which our lives are now spent.

# EDUCATION IN THE CRAFT

*By*
DANIEL A. McGREGOR

THE world has probably never seen better craftsmanship than that which is displayed in the great mediaeval cathedrals of Europe. Each of these magnificent buildings is an artistic unity revealing the existence of a wonderful co-ordination of many workers to a simple end and a strong discipline of all. Yet, at the same time, they reveal an astonishing freedom on the part of the individual craftsman. Sculptor, painter and stone-mason found and took opportunity to express their own peculiar personal talents. In these cathedrals there is found unity without uniformity, a community of work without standardization. There is freedom without anarchy and individual expression without discord.

Such a synthesis of free personal development and firm social co-ordination is the goal of all true education. Neither of these is adequate without the other. How did the builders of the Middle Ages achieve this synthesis? How did they educate those who did the building so as to retain the two values of social order and of personal creativity?

If we examine the methods of education used in the craftsmanship of the Middle Ages we will find some guidance for our education today. And the most important point that meets us is that the apprentices were educated on the job by more mature members of the craft. The sculptor did not learn to carve stone in a school and carve stone on a cathedral. He learned by actually having a share in the building, doing some of the cruder and less important stone-cutting under the guidance of an older man who worked beside him. The education of the apprentice and the building of the cathedral were part of the same set of activities. The work of the apprentice was tremendously interesting to him because it was so real. He was not merely preparing to be a builder, he was actually building.

Further, the apprentice became a living part of the social life of the guild of builders. He was not preparing to be a member of the group, he actually was a member although on the level of the apprentice. He was with them when they talked over their problems, he ate his dinner with them, he marched with them in their processions. He learned to be a builder not only by building but also by being a part of the fraternity of builders. He did not go to a school to learn a system of rules of building and then try to apply these abstract rules to concrete situations. His school was the work and his teachers his fellow-workers beside him. The guild educated its own apprentices by working with them on real tasks.

This was living education. It gave direction to youth, but it kept the interest of youth so awake that it did not quench creativity and freedom.

THIS is the true pattern for education in Christian living. For Christian living is an art, and the finest of all fine arts. It calls for all the spontaneous creativity of the individual and it calls for all the wisdom of the group. It is not a set of rules and truths that can be learned and then applied; it is a craft of life that must be learned in the realities of living. There can be no mass-production of Christian life; every Christian life is an individual work of art. As a cathedral is a work of individual and social creative art so a Christian fellowship must include the joyous freedom of the person and the wise control by the traditions of the group. As the real teacher of the apprentice was the stored-up experience of the guild mediated through the social life of the guildsman, so the only true teacher of the Christian life is the stored-up experience of the Church mediated through the fellowship of both the young and the more mature members of the Church.

The Church is a guild of the Christian life. Our Lord did not found a school but a fellowship. This fellowship has its own ways and customs, its own ideas and attitudes and traditions which are the expressions of the divine life which He implanted in His new society. As the generations pass, new members are grafted into this new society, learn its ways, and carry on its traditions, finding new forms of expression as new situations are met and as new powers of the Christian life are revealed.

Guild education will remind us of two aspects of Christian education which we are in danger of forgetting. First, education in the Christian life must be carried on, so to speak, "on the job." We will educate best by giving children real tasks to do in the Church.

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It will often be easier for us to do these tasks ourselves, just as it would often have been easier for the guildsman to carve a block of stone himself instead of giving it to an apprentice to carve. But then the cathedral would never have been built for such a great work demanded a continuing series of trained workers. The education of the apprentice was as important as the direct work on the building. We must use our children in Church activities; we must find tasks for them which they can perform.

Second, education in the Christian life must be carried on in closer fellowship with more mature Christians. The traditions of a craft or of a family can only be learned in constant association with the members of the craft or of the family. Only a very small part of such traditions can be learned from books or from set lessons. Most of such education is gained in informal contact.

If our children are to learn the Christian life, it must be as they are allowed to share in the Christian lives of their elders. Christian education of children is only possible if the more mature members of the guild of the Christian life try to make a place for children in their own social Christian life. The present-day separation of children from adults in the Church is destructive of all truly Christian education. From this standpoint we may see dangers in the junior church idea, valuable as this is in many ways.

The mediaeval guild recognized three classes—masters, journeymen and apprentices. Each of these was important and in the work of the guild each class had a share. So in the Church we may look on the clergy as the masters, the adult members as the journeymen and the boys and girls as the apprentices. The work of the Church depends on the apprentices and they can only do their share if they are really given a share and are recognized as being a real part of the guild fellowship.

# IT CAN'T HAPPEN HERE?

*By*
NORMAN NASH
*Professor at the Cambridge Seminary*

WHAT a novel and significant thing it is that, for the first time in our national history, the word *security* has become a word to conjure with. To be sure, 300 years ago, while the first Europeans dwelling in these parts may not have used the word *security,* the idea for which that word stood was very much in their minds. These Englishmen on the edge of a howling wilderness, in which both the Indians and the wolves could howl, knew insecurity. They stood up against tremendous risks of pioneer life with stout hearts, with a profound belief in the grace of God, and with the assurance of His help. But even with that spiritual security which was theirs in abundant measure and which is by all odds, the solidest part of any durable security, they were insecure. Some of them couldn't stand it. One of them was an ancestress of mine, the wife of a very doughty minister of a church in Cambridge. It is written of this woman by a contemporary that she "smoked out her days in the darkness of melancholy." Such darkness could result from the fears in many a life in those days of such intense insecurity.



NORMAN NASH

But from the beginning of our nation, the great note in our national mind has always been not fear, but hope. Mankind is a creature in whose bosom fear and hope are always chasing each other around in circles, but hope has certainly had the better of it in our national life. I doubt if at any time there has been such a hopeful nation as ours from the time of its founding in the 18th century to the time of the Great War. Everything seemed to be "on the up and up." We were a very, very optimistic people, and the word *security* in those days would have seemed to be a soft word to encourage a few discouraged folk,—anything but a national aspiration. The American who, in Kipling's phrase, shook the embarrassed hand of fate, enjoyed risks and chances. The visitors from an older and sadder continent were astonished at the hopefulness of the typical American mind. But as a result of the war and of the depression, this hopefulness is at present decidedly in the eclipse, and we are, almost all of us, taking counsel of our fears rather than our hopes as we look toward the future.

NOW it is perfectly plain that the state of mind which faces the changes and chances of this mortal life with a hope for the best is a highly desirable attitude; and that when fear gets the better of that hopeful outlook our society has lost an important element in its own prospect of betterment. For man, if he take counsel of his hopes, can master his own opportunities, so much are we controlled by our inner world rather than by an objective observation of the outer world. Hence an inner attitude of fear is an enormous handicap in our working out with effectiveness any real problem that arises in our lives. To

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preserve a hopeful attitude toward the future is one of the absolute necessities if that future is to be a better future. It doesn't *guarantee* a better future, for we are not absolute masters of our destiny, and our hopes are by no means *sure* of realization; but, unless they are genuine hopes and lead us on, it is very plain that the life of the decades to come can not be a fulfillment of the better possibilites of the present, but will certainly be a fulfillment of the worst possibilities.

In every human society there is always the possibility of collapse. The story of the Tower of Babel stands for that sad lesson in human experience,—that no human society is so secure but that it may be brought low. Our society is not the one exception to that rule, and if American optimism believed that it was, we have received a tremendous check in our day, in a world in which economic insecurity is so very obvious, because the problem of mending the inequitable economic system for distributing the enormous wealth we are capable of producing is far from being solved. And a world in which the international chaos is even more obvious, is a world in which disaster is always possible.

And then there is the spiritual insecurity of our time, which I for one would rate as the most serious of our insecurities, because here is the whittling away, the disintegrating of the great Christian tradition of the meaning of life, the conviction of God, the sureness of His goodness, the stout heart that comes from a deep and common faith in God. We have gone far to dissipate that spiritual heritage. Ours is the sadly secularized world. Our leadership is by no means a religiously founded leadership. The voices of discord and confusion are many, and none of us can claim that we of this generation are handing on to our children of the generations to come the solid source of security which we inherited in that ancient reality, which St. Paul called "the peace of God that guards men's hearts and minds." Ours is not notably an age of faith. And, for one, I should rate that loss of spiritual security as a much more fundamental factor in these other fields of insecurity than it is generally thought to be. Ours is a day, then, when insecurity is the plain fact, and security is therefore a great aspiration and hope.

We all realize that the forces of insecurity and disintegration in our world have their focus in the underprivileged and the maladjusted of our society. Many a society has been brought to ruin because it neglected its under-privileged, maladjusted members. There is found the material for social disintegration, for there are the purely destructive forces which, in a passionate endeavor to right in a revolutionary way everything that is wrong in a society, can only accomplish major harm as the price, perhaps, of a minor good. It is there that we can see what insecurity is, and there we can realize its menace in our time.

It is the "shadowed thresholds dark with fears" that show us what is so seriously wrong with our society. Here are they who, without help, are too often a cancer to themselves and a menace to their day; and those who work among them are the people who can tell us of conditions among those individuals who demand immediate reintegrating, as the fashion is to call it nowadays. *Saving* was the old word for it; but, whatever vocabulary you use, these are our brothers and sisters in desperate need of help.

TO BE secure and to help others rewin security, that is a great task in an age of the insecurity of ours. It is, I maintain, from the people who are actively engaged in this, our expert leaders in this type of helpfulness, that we shall learn most truly and most quickly where and how the remedies are to be applied.

I wish I felt more optimistic than I do at the present time about our own national readiness to listen to such people. I do not feel confident of the extent to which we have learned our lesson out of these tragic and disastrous years. It may be that our own nation is back again in the short-sighted pursuit of prosperity. But surely it is from those engaged in this great task of rebuilding personalities and homes that you and I must learn, if we would safeguard such security as we have and such hope as we wish to transmit untarnished to our children.

We shall have more solid ground for a durable social hope if we listen when they tell us that while much can be done by working with the individual—working, so to speak, from within and rebuilding his own hopes and confidences, his own spiritual sureness, his own sense of self-respect and worthwhileness—nevertheless it is a plain fact that much must be done in the other way, in community work, in group action, in social and institutional change.

In both types of work the Church is indispensable. We are not among those folk, in our day so numerous, who seem to think that religion does not need an institution to conserve its values and develop its resources. Religion to them is a kind of effervescence, and the institutions of religion just old-fashioned ways of preserving something that must now go out into the world as a kind of disembodied spirit.

We believe that we know better. We believe that this institution which conserves spiritual resources, the most important part of man's heritage from the past, and develops those possibilities which are the best part of man's possible attainment here and now, has a vital contribution to make to man's security, because through her there flow the currents of that divine strength, that ultimate source of confidence and hope, which has in it the capacity to endure all things and to face the darkest day with courage and a song in the heart.

If religion, that great perennial source of man's hope, is to carry on its profound work among us, then of course religion must continue to have this organic form, this institutional expression, and must continue to retain its part in the rebuilding of broken lives, the holding together of disintegrating homes, the confident replacement of God in human life. An acid test of your faith and mine is whether in this modern fashion we are helping to build that kind of faith on a solid foundation of intelligent and generous helpfulness to our brethren in their desperate need.

Can *"it"* happen here? Of course, *"it"* can happen here. Need *"it"* happen here? Of course not! So

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surely the Christian must answer, for he believes that God's will is for man's good, and that if we will to accomplish that will, by His help it can be done.

## *Talking It Over*

*By*
WILLIAM B. SPOFFORD

ACCORDING to Professor Solomon Clark of the University of Chicago there are seven rules for effective reading. If you don't like the way your rector reads the Lesson you might hand him this paragraph: 1, Keep the bellows full of air. 2, Practice a chanted monotone, and then vary it. 3, Talk in front of your teeth (whatever that means). 4, Relish your words. 5, Kick your speech to the man in the rear. 6, Be interested in what you are reading. 7, Forget yourself.

AND, MR. RECTOR, if you have a few men in your congregation who are not all they should be here are a few modern beatitudes for them:

1, Blessed is the man who is faithful on a committee.

2, Blessed is the man that can endure an hour and five minutes in a place of worship as well as two hours in a place of amusement.

3, Blessed is the church officer that is not pessimistic.

4, Blessed is the man who loves his church with his pocket-book as well as with his heart.

5, Blessed is the man who has grace and gumption enough to leave his critical spirit on the sidewalk when he comes to church.

6, Blessed is the man whose watch keeps church time as well as business time.

7, Blessed is the man who loves his own church enough to praise it.

THERE ARE THOSE who believe that Franco and his fascists, aided by Hitler, Mussolini and the Moors, are fighting for Christian civilization in Spain. Indeed Roman Catholic Archbishop McNicholas of Cincinnati sent to all the Catholic churches of his diocese a pastoral that was read on a recent Sunday that said just that. That all Catholics do not feel the same way is indicated by two radio addresses recently broadcast in Spain. The first was by the Rev. Garcia Morales, Roman priest, and his words were addressed to the Pope. He said: "As a loyal and obedient son of the Church, in whose faith I shall live and die, I wish to open my heart to you. . . . You cannot know how Catholicism in Spain has been discredited by priests and monks, who, instead of carrying the Christian message to the people, have arrayed themselves on the side of the rich. . . . It took the Spanish people eight centuries of struggle to reconquer their country and free it from the power of the Moors. Now we see bishops and priests together with the rebel generals bringing in thousands of armed Moors from Africa to subjugate the Spanish people. They put on their sacred medals and rosaries over the military uniform and give their blessing to the followers of Mohammed who come to destroy us. . . . Kneeling and avowing my Catholic faith, I express the hope that your Holiness may tomorrow awaken the conscience of the rebels . . . may influence them to lay down their weapons which they are wielding against the people."

The other was likewise a radio address, addressed to the people of Spain by Abbe Don Leocadio Lobo who said: "To the Catholics of Spain and the World, to brothers in the faith and men of good will: I am a minister of God, Spanish and Catholic. I am in regular contact with the Vatican and with my bishop. Never have I received a reprimand, nor have I been called to order by the authority of the Church. . . . I salute you with words that the Church has placed in the mouth of Sovereign Pontiffs, 'Peace be unto you.' . . . I say to the Catholics of Spain, to the military who have directed their arms against the people, to the conservative classes who have built a wall and opened an abyss between themselves and the people: you are making a great error. . . . In the name of the Spanish people I insist that mercenaries, men of another race in the pay of the rebels shall not be sent against the Spanish people who fight on unequal terms."

IF YOU have not yet received from THE WITNESS office that communication that I said recently you would soon receive, it will be in your hands presently. We hope that each and every one of you will act on the suggestions. Likewise please do not forget to send in your order at once for a WITNESS Bundle for Lent. The first issue is week after next so the time is short. The articles we are to feature are again announced on the back page of this issue. Father Burton of the Cowley Fathers, pictured on the cover, is to lead off in the issue of February 11th.



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SINCE 1831—AMERICA'S LEADING SILVERSMITHS

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Many Episcopalians have aided the Delta Cooperative Farm, established last spring in Mississippi as an experiment in Christian living. These, and I hope others, therefore are glad to have reports from the Farm. A letter has just been received from Sam Franklin, young Presbyterian minister, who is the director, that I pass on to you. "Things are coming along swimmingly on the farm. The word is used advisedly for it has been raining for about ten days. I preached in knee boots last Sunday. None the less we are probably doing more work despite the mud and rain than any plantation in the state. We have had lots of problems but have weathered them all and prospects are good for this year. Everyone was delighted to see Alice Rex again. (Miss Rex has gone to the farm for a year as a contribution by the Church League for Industrial Democracy: Ed. Note). One woman came running down the path when she arrived and nearly knocked her over, she hugged her so hard. We have no end of things for her to do. She will again start the little paper, *The Delta Co-op Call*, which she started last summer with Dorothy Fischer. She is the director of religious education and also the farm librarian and is now putting up shelves in a room in the community house and cataloguing the books. We hope also to revive the night school but there is such a constant fight with nature that we don't know whether we will be able to do it at this season of the year. The men work so hard during the day that none of us have the heart to ask them to come out in the rain at night for classes.

"Sherwood Eddy has suggested that I acquaint you with my need for a secretary in the hope that among the many loyal friends who read THE WITNESS there might be some one who could volunteer for this important post. My wife has been doing it hitherto, but as we are moving into a three-room house on the farm we might have to take our daughter out of school, which means that my wife will be busy teaching her. The job is an important one, with a great deal of correspondence to attend to that is vitally important. This would take half a secretary's time. During the remainder she might serve as housekeeper for the staff; teach in the night school; assist in a day nursery or kindergarten. We could afford to give her only board and room and a little besides, but I



H. W. B. DONEGAN
*Lectures at Berkeley School*

am afraid it would be so little that it would not do more than provide for incidental expenses. We surely shall be grateful if you can find somebody with the spirit of Dorothy Fischer and Alice Rex who can fill this position."

If there is anyone interested in going to the Farm in this capacity and on the terms outlined I shall be glad if they will write me at 135 Liberty Street, New York City. I might add that sufficient funds have not yet been raised to justify those in charge of the Farm in engaging the physician so badly needed. If there are those who care to share in providing for this need donations also may be sent to the above address.

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**Negro Worker for Savannah**

Miss Ada R. Speight, graduate of St. Augustine's College and the Bishop Tuttle School, has been transferred from Hawkinsville, Ga., to Savannah to work among the young people of St. Augustine's and St. Stephen's Churches and also to do rural work at Burroughs, a village of Negroes near Savannah that is run entirely by that race.

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**Young Clergymen Address Clericus**

The Rev. Nelson MacKie declared the other day before the clericus of Newark, N. J., that it was a primary job of the Church to bring lay people, particularly the young folks, up to date on the matter of science vs. religion. He also said that many of them were shifting their loyalty from the Church to social service, the labor movement and the radical political movement and that they could be saved for the Church only by making them aware that the Church is concerned with social problems. The Rev. Robert Olton, speaking at the same meeting, expressed the opinion that seminaries give inadequate training for the ministry and that they should teach more homiletics, apologetics, pastoral care, finance and psychology.

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**Endowment Fund for Savannah Parish**

At the annual meeting on January 11th at Christ Church, Savannah, where the Rev. David Cady Wright is rector, an endowment fund of something over $11,000, the combination of several trust funds, was created.

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**Japanese Missionary Killed Skiing**

The Rev. Ernest R. Harrison, missionary to Japan, died on January 19th as a result of a spinal injury received in an accident while skiing a few days before.

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**Pastor's Conference in Minnesota**

Pastors of Minnesota are to meet in conference February 1-3 in St. Paul, with Maude Royden, noted English preacher, whose article on "Doing God's Will in International Relations" is to be part of THE WITNESS Lenten series, as the headliner. It is expected that 500 clergymen of all denominations will attend the conference. Episcopal Bishop Keeler is the chairman of the program committee, with Dean Ward of Faribault and the Rev. Frederick E. Stillwell, Episcopal rector of St. Paul, having a part in the program.

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**New President for Russell Sage Foundation**

Lawson Purdy, vestryman and comptroller of Trinity Parish, New York, has been elected president of the Russell Stage Foundation. He succeeds Mr. John M. Glenn, Churchman, who directed the Foundation for many years.

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**Alumni Greet Dean Fosbroke**

Two hundred and fifty alumni of the General Seminary attended the dinner on January 19th to honor Dean Fosbroke on the 20th anniversary of his deanship. Religion and the Liberal Arts College was the subject of the address by President William A. Eddy of Hobart. Other speakers were Presiding Bishop Perry, who is also chairman of the trustees; Dean Whitney Hale of Buffalo who spoke for the alumni and Professor D. F. Forrester who spoke for the faculty. There were two

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gifts; an anonymous donation of $1,000 to endow the seminary's annual quiet day as a memorial to the late Father Huntingdon, founder of the Order of the Holy Cross, and $2,000 from the alumni which went into the seminary fund. There were two lectures in the afternoon; Professor Easton lectured on "Jewish Christianity" and Professor Stewart on "Analogy of God and Creature."

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**New Chapel for Church Home**

Bishop Keeler of Minnesota recently dedicated a new chapel for the Church Home of the diocese, given complete with furnishings, by Mrs. Charles Leigh of Minneapolis as a memorial to her mother-in-law.

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**Vacancies in Rhode Island**

There are important vacancies in Rhode Island. Grace Church, Providence, generally considered the most important parish in the diocese, is vacant due to the elevation of the Rev. W. A. Lawrence to be Bishop of Western Massachusetts. Another parish without a rector is Trinity, Pawtucket, which has been vacant for several months. Two missionary posts are also vacant; St. Mark's, Warwick Neck and Holy Trinity, Tiverton.

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**Mid-Winter Reunion at Berkeley**

The mid-winter reunion of the alumni of the Berkeley Divinity School is to be held this week in New Haven, January 27-28. Those giving addresses are the Rev. Samuel S. Drury, rector of St. Paul's School; Dr. Mark May, director of the institute of human relations, Yale; Professor Wilbur M. Urban of Yale and the Rev. H. W. B. Donegan of St. James Church, New York.

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**Altar Guild to Have Lecture**

The New York Altar Guild is sponsoring a lecture on February 11th at 10:30 in the parish hall of St. James Church. The lecturer is to be the Rev. Theodore Wedel, student secretary of the National Council.

* * *

**Douglass Henry Atwill Is Consecrated**

The Rev. Douglass Henry Atwill, for fourteen years the rector of St. Clement's, St. Paul's, Minnesota, was consecrated Bishop of North Dakota on January 21st in the Church of St. John the Evangelist. He was consecrated by Bishop Keeler of Minnesota and presented by Bishop Kemerer of Duluth and Bishop Roberts of South Dakota. The co-consecrators were Bishop McElwain of Minnesota and Bishop Fox of Montana. The sermon was preached by Bishop Spencer of West Missouri whose diocese was formerly the jurisdiction of Bishop Atwill's father, the late Bishop Edward R. Atwill. Other Bishops attending the service were Bishop Ablewhite of Marquette, Bishop Bartlett of Idaho, Bishop Ivins of Milwaukee, Bishop Wilson of Eau Claire, Bishop Sturtevant of Fond du Lac, Bishop Moulton of Utah and Bishop Zeigler of Wyoming.

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**Convention of Lexington**

The convention of the diocese of Lexington was held January 19-21 at Christ Church, Lexington, Kentucky. A highlight of the occasion was an address by the Rev. Theodore S. Will, rector of St. John's, Hampton, Virginia.

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**Church People Hear Striking Seaman**

A striking seaman was the speaker at a meeting of the Baltimore chapter of the Church League for Industrial Democracy, meeting at Christ Church parish house on January 13. The chapter is urging support of the seamen, and is also collecting clothing, canned goods, medical supplies and funds for the loyalists in Spain.

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**Auxiliary Meeting in New Jersey**

The annual meeting of the Auxiliary of the diocese of New Jersey was held in Trenton on January 13th with four hundred delegates present. A feature of the meeting was a program of music by the Jubilee Singers of the American Church Institute for Negroes. Miss Elsie Hutton of New York, president of the Auxiliary for the 2nd province, was the speaker. A resolution was adopted expressing appreciation for the long and devoted service of Mrs. A. S. Phelps who has served the diocesan Auxiliary since 1910 in many capacities; president, educational and devotional secretary and as member of the first national board.

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**Important Parishes Are Vacant**

Two of the most important parishes in the diocese of Lexington are vacant; St. John's, Versailles, and St. Paul's, Newport.

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**Peace Meeting in Baltimore**

Miss Maude Royden and Dr. Sherwood Eddy were the speakers at a mass meeting for peace held in Baltimore on January 8th. It was under the auspices of the Emergency Peace Campaign.

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**Oklahoma to Be a Diocese**

Resolutions preparing the way for making Oklahoma a diocese were passed at the convocation of the district held at Ponca City, January 13-14. Final preparations are to be made at a special convention to be held in June when it is expected that the endowment campaign and other necessary preliminaries will be completed. The convocation the other day also marked the tenth anniversary of Bishop Casady as bishop of the district. The headline speakers were Bishop Hobson of Southern Ohio; Lewis B. Franklin, treasurer of the National Council; Miss Helen Cobb of Western Massachusetts and Mr. Eugene E. Thompson, president of the national Laymen's League. Delegates elected to General Convention were the Rev. George H. Quarterman of Ardmore and Mr. L. W. Pratt of Tulsa.

* * *

**Discuss Problems of the Church**

A large number of Church leaders met under the auspices of the Forward Movement Commission on January 18-19 at St. Paul's, Chestnut Hill, Philadelphia, under the chairmanship of Bishop Hobson. Among the topics discussed were "Is the sagging of missionary interest due to a self-centered conception of the Church's task?"; "Is it due to an uncertain conception of our message?"; "Is it due to lack of respect for the work?"; "How can we get missionary education into the normal program of the Church?" Among those

**NEXT WEEK**

THE WITNESS for next week is to be a special number. We ask that all our readers be on the watch for it and give it the attention we hope it will deserve. There has been some delay in getting into your hands the letter promised some time ago, but if you have not already received it, you soon will. We ask consideration for the proposals made therein. Finally, the first Lenten number, to contain an article by the Rev. Spence Burton in the series on *Doing God's Will*, is in our issue of February 11th. This means that orders for Lenten Bundles *must* be in our hands not later than February 8th, and it will aid us greatly if they can be in before that date. May we urge you to place your order at once so that THE WITNESS may be used this Lent in a discussion group or otherwise distributed in the parish.

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attending the conference were Bishop Bartlett of Idaho, Bishop Ludlow of Newark, Bishop Tucker of Virginia, Professor J. Thayer Addison of the Cambridge Seminary, the Rev. C. C. Kennedy, secretary of the Catholic Congress, the Rev. Edmund J. Lee, headmaster of Chatham Hall, Virginia, the Rev. Anson P. Stokes Jr. of Columbus, Ohio, the Rev. Frank Nelson of Cincinnati and the Rev. Alexander Zabriskie of the Virginia Seminary. Among the lay people present were the Hon. Francis Sayre, assistant secretary of state, Coleman Jennings of Washington, Keith Kane of New York, Clifford Morehouse of Milwaukee, John W. Wood, secretary of foreign missions, Miss Margaret Marston, educational secretary of the Auxiliary and Mrs. Harper Sibley of Rochester.

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**Institute Held in Baltimore**

An Epiphany Institute was held in Baltimore, January 17-19, with the Rev. Almon R. Pepper, secretary of social service of the National Council, the speaker at a public meeting on the subject, "The Christian's Responsibility for Christian Social Service."

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**Bishop Essex Speaks in Chicago**

Bishop Essex of the diocese of Quincy (Illinois) was the speaker at a meeting of the southern deanery of the diocese of Chicago, held at La Salle on January 25th. Educational methods was the general theme of the conference.

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**Thorough Canvass in Corning**

A thorough every member canvass was held in Christ Church, Corning, N. Y., where the Rev. H. S. Longley Jr. is rector. There were 499 calls made the week of the canvass. Of these 112 were non-productive since there was no one at home. Of the total number of pledges 73 were increases over 1936 while there were 90 new pledges.

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**Auxiliary Meeting in Providence**

The Rev. Allen Whittemore, superior of the Order of the Holy Cross and a missionary to Liberia for ten years, was the speaker at the annual meeting of the Auxiliary of Rhode Island, held at St. Stephen's on January 21.

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**New England Accepts Council's Plan**

The council of the province of New England at a recent session voted to accept with some modifications the proposal of the National Council for a field secretary in each province, his salary to be shared jointly. The Rev. Malcolm Taylor, for fifteen years the general secretary of the province, was elected to the position and his name will be presented for confirmation at the meeting of the National Council next month. In the case of the province of New England it was decided to continue present arrangements without charge upon the National Council and to have the newly appointed secretary represent all departments of the National Council rather than become a promotional officer only in contact with the field department.

* * *

**Prayers for General Convention**

A call to prayer for General Convention has been issued by the General Convention committee from its office at 223 West Seventh Street, Cincinnati, Ohio. The call is printed on a small card, free on request from that office, and includes prayers for all who are now making preparation, for members of the Convention, for the 1937 diocesan conventions and Woman's Auxiliary meetings at which deputies and delegates will be elected, a prayer for General Convention itself, and one for the use of children.

* * *

**New York Rector in Chicago**

The Rev. Frederic S. Fleming, rector of Trinity Parish, New York, is to be one of the preachers at the noonday services to be held each day during Lent in a loop theatre. Another to speak for a week is the Rev. Spence Burton, superior of the Cowley Fathers, who is to lead off the series of WITNESS Lenten articles in the issue of February 11th, writing on "Doing God's Will in Your Own Life."

* * *

**To Build New Diocesan House**

Construction of a portion of the new diocesan house in Trenton, N. J., is to get under way this spring. The present diocesan house on Hamilton Avenue is to be either sold or used for other purposes. The first section, to cost about $30,000, is to be built as an addition to the present cathedral house. In time the older structure will be moved and the diocesan house will be completed.

* * *

**Lack of Interest in Missions**

Church leaders who met in Philadelphia, January 18-20, under the auspices of the Forward Movement decided that there are many causes for the lack of interest in foreign missions: the "getting rather than the giving" attitude; parochialism and diocesanism; high pressure methods of raising money rather than education; the identification of missions in many minds with economic imperialism; lack of confidence in the National Council and the staff at "281"; lack of cooperation between denominations in the fields; secularization of modern life. As correctives they recommended: the appointment of a secretary of missionary education; more education among the clergy and seminarians on missions; courses on missions in parishes, dioceses and at summer conferences; further publicity to the message of the 1928 Jerusalem conference; a joint session at General Convention for discussion of missionary policies and methods; the election of younger men to General Convention, with expenses paid.

* * *

**Carolina Diocese Elects Deputies**

The following clergymen were elected deputies to the General Convention at the convention of the diocese of Upper South Carolina which met last week at Greenwood: H. D. Phillips, L. N. Taylor, A. R. Morgan and A. G. B. Bennett, all of Columbia.

* * *

**Bishop Davis Has Anniversary**

Every clergyman of the diocese of Western New York was present at a luncheon on January 20th to honor Bishop Davis on the tenth anniversary of his consecration. What, no flu?

* * *

**Death Takes Archdeacon Dennen**

Archdeacon Dennen of Massachusetts died of a heart attack on January 22nd. He was the founder of the Knights of Sir Galahad and for many years operated the large summer camp of that organization.

* * *

**Spencer Miller in Wilkes-Barre**

We cannot have world peace until we have solved the most significant problem of the modern world, unemployment, declared Spencer Miller Jr., consultant on industry for the National Council, at the annual parish meeting of St. Stephen's, Wilkes-Barre, Pa.

* * *

**Week of Prayer in Scranton**

The united churches of Lackawanna County, Pennsylvania, recently joined forces for a week of prayer services, held at St. Luke's, Scranton, where the Rev. Robert P. Kreitler is rector. In addition to these

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services, which filled the large church each day, home prayer groups were organized throughout the county. Thousands of mimeographed messages on the subject of prayer were distributed during the week.

* * *

**Death Takes Chicago Layman**

Henry E. Mason, prominent Churchman of Chicago, died last week at his home in Highland Park, following an illness of two years. He was a member of the standing committee of the diocese for many years and represented the diocese at the last five General Conventions.

* * *

**Auxiliary Meets in Upper South Carolina**

The 15th annual convention of the Auxiliary of the diocese of Upper South Carolina met at Columbia, January 14-15, with Mrs. James R. Cain, National Council member, giving the address at the opening session. She outlined outstanding events ahead of the Church this year; the opportunities of Lent; the summer conferences; the General Convention; the importance of social security and peace legislation. There were movies showing missionary work in the diocese; a sermon by the Rev. H. L. Durant of Anderson and an address by National secretary Margaret Marston on her recent missionary tour to the Orient.

* * *

**National Council to Meet**

The first 1937 meeting of the National Council is to be in New York, February 16-18. The matter of the budget for the year will be the chief matter considered.

* * *

**Largest Work in Diocese of Easton.**

Seven years ago, at the beginning of the depression, the Cecil County Co-operative parish was organized in the diocese of Easton (Maryland), with the Rev. J. Warren Albinson as rector. It started with three units composed of 77 communicants. It now has 484 active communicants with 868 baptised members and is the largest work in the diocese.

* * *

**Churchmen Support Democracy**

Leaders of the Church of England, including the Archbishop of York, issued a manifesto the other day on the present political situation. "We believe," they declared, "that democracy can be a mere welter of competing self-interests, which is justly condemned. But we believe also that it can be the political expression of the Christian spirit, and that only through it can that spirit be fully expressed." They ask for a study on the part of Christians of economic and political questions in the light of Christian principles.

* * *

**Orchard's Church Joins Church of England**

The King's Weigh House Chapel, famous for the work of Dr. W. E. Orchard, has taken steps to join the Church of England. Orchard started as a Unitarian and while still affiliated with that denomination had services with a vested choir, incense


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and everything to make the service like a high Anglican one. He also was strong for the confessional. He himself finally joined the Roman Church. A priest of the Church of England is now in charge of the Chapel and it is believed that the congregation will soon vote to affiliate with the Church of England.

* * *

**Conference at College of Preachers**

The Rev. Alexander Zabriskie of the Virginia Seminary was the leader at a clergy conference held at the College of Preachers, Washington, D. C., on January 11th.

* * *

**Minneapolis Parish Receives Grants**

Gethsemane parish, Minneapolis, has recently come into considerable money. A trust fund of $100,000 was given by Mr. C. J. Gutgesell in memory of his wife and daughter. Then a small group of people pledged $10,000 to clear up the parish indebtedness. The Rev. Austin Pardue is the rector.

* * *

**Bishop Rowe Speaks in Seattle**

Bishop Rowe of Alaska was the speaker at a missionary meeting at St. Mark's Cathedral, Seattle, Washington. The same week Deaconess Phelps, formerly missionary to China, spoke at the Church of the Holy Communion. An unusual step has been taken in the diocese of Olympia this year in holding the convention at Bellingham, near the northern end of the diocese, 250 miles in length. It is to meet February 2-3, with the Auxiliary meeting Feb. 2-4.

* * *

**Maryland Clergyman Dies**

The Rev. William Page Dame, rector of St. John's, Worthington Valley, Maryland, died on January 18th after an illness of a month.

* * *

**Better Be Careful Who You Love**

The director of a large publishing house in Italy was recently condemned to five years' deportation because he declared in private conversation that he loved his dog more than Mussolini. . . .However, if you want a Ph.D. degree, you can get one in Fascist Italy, even if it won't do you much good. Universities in that country have been authorized to grant, post mortem, that degree to students that died in the Ethiopian raid.

* * *

**Getting People Out to Church**

Last October, the Rev. John Morris Evans, rector of the Church of the Messiah, Providence, inaugurated with the help of interested lay people, a concerted attack on non-church goers, with the purpose of bringing people back to a realization of their duty in that regard. Thirty-two persons were organized into a




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Church Attendance League, and set about the convincing of the rest of the parish of the rectitude of their position. The results are beginning to show in an astonishing fashion. Attendance at the early service has jumped from an average of twelve to an average of fifty-six. The church has been so filled at the late morning service that it has been necessary to have another service at 8:45, which is attended by about seventy people. Members of the Church Attendance League wear a button in token of the work they are doing, and are busy as missionaries to their own families and friends.

* * *

**Forums for Parents**

At the cathedral at Atlanta, Ga., Dean Raimundo de Ovies conducts two months forums, one for mothers that meets in the morning and the other for fathers that meets in the evening. They are forums rather than lecture courses, although the Dean usually opens the discussions with an interesting case history that illustrates some psychological principle, and participants talk to the point. It was found that the fathers would talk more freely if women were not present; and there is a frankness, and a simplicity, about their revelations of home problems that contributes greatly toward solutions of them. It has been found, also, that the mothers and fathers talk together, and more understandingly, over the week-ends following the forums. The entire plan is due to numerous requests of parents themselves, and the attendance is more than good.

* * *

**Jobs for the Older Boys**

Do you have difficulty in finding jobs for the older boys of your parish? Here are a number of suggestions: rector's assistant, taught to run the opening service of the Church school. In one school two boys carried on this way for six months between rectors, due to early training. Appoint one secretary of the school, checking up on absentees by 'phone. Appoint a committee to straighten up the books in the pews before and after the school. Have them repaint and repair toys for poor children. Have them learn to operate a mimeograph and get out a parish letter regularly. Have them canvass the employed young people of the parish for an annual pledge.

* * *

**It Is the Little Things That Are Tough**

Whoever has been seasick will weep for Miss Gladys M. Reed, the nurse who is a recent recruit on the mission staff in Liberia. After a slightly harrowing landing from the ocean steamer at Monrovia, she was roused from bad dreams at 6 a.m. to take the launch for Cape Mount. After coming all the way from New York without a qualm, she was terribly sick during the nine hour trip to Cape Mount. You know how it is. Then, after the relief of arriving off Cape Mount, they could not land through the heavy seas and she rolled in the cabin of that launch, holding on with both hands, until daylight next morning. And the peo-



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ple on shore finally greeted her with, "Why you don't look bad at all." Of St. Timothy's Hospital she writes, "My first impression is that Dr. Werner Junge should have the Church's deepest sympathy and admiration for the work he has done with the means at hand.

* * *

**New Jersey Announces Plans for School**

The clergy school of the diocese of New Jersey is to meet June 14-18 at Island Heights; a school for boys is to be held at St. Bernard's, Bernardsville, June 24 to July 4, while the diocesan summer school is to be held at St. Mary's Hall, Burlington, from July 4 to the 11th. No faculties have yet been announced.

* * *

**Socked Himself in the Eye**

A little Chinese shoemaker, thirteen years old, hurt his eye seriously when his thread broke and his own fist flew up and hit his face. The eye clinic of St. Luke's Hospital, Shanghai, was able to receive him as a patient and after several weeks of care Dr. Tsang thinks he will save at least part of the sight of the injured eye. It costs all of thirty cents a day, U. S. currency, to take care of such a case as this.

* * *

**Lenten Preachers in Wilkes-Barre**

The following men are to be the preachers for the noonday services to be held each day during Lent at St. Stephen's, Wilkes-Barre, Pa.,

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

### Church of St. Mary the Virgin
**New York**
**46th St. between 6th and 7th Aves.**
**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8 and 9:30.

### 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 and Beloved Disciple, New York
**Rev. Henry Darlington, D.D.**
**Fifth Ave. and Ninetieth St.**

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

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

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

### 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**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish
**Detroit and Grosse Pointe**
**Rev. Francis B. Creamer, Rector**
**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

### Grace Church
**Sandusky, Ohio**
**Rev. Donald Wonders, D.D., Rector**

Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

### Cathedral of the Incarnation
**Garden City, N. Y.**
**Arthur B. Kinsolving, 2nd, Dean**
**Rev. Frederic F. Bush, Dean's Assistant**

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

### Cathedral Church of St. John
**Market St. and Concord Ave.**
**Wilmington, Del.**
**The Very Rev. Hiram R. Bennett, Dean**

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

### Trinity Church, New York
**Broadway and Wall St.**

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

### St. Paul's Cathedral
**Buffalo, New York**

Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral
**Hartford, Conn.**
**Cor. Main and Church Streets**
**The Very Rev. S. R. Colladay, D.D.**

Sundays: 8:00, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

### St. Mark's
**San Antonio, Texas**
**Rev. Arthur R. McKinstry, Rector**

7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

### St. Michael and All Angels
**St. Paul and 20th St., Baltimore, Md.**
**Rev. Don Frank Fenn, D.D.**
**Rev. H. P. Knudsen, B.D.**
**Rev. R. C Kell, M.A., B.D.**

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.
Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

### Christ Church
**Greenwich, Connecticut**
**Reverend Albert J. M. Wilson, Rector**

Sundays: 8:00 a.m., Holy Communion; 9:15 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address.
Tuesday, Fridays, and Holy Days, 10:00 a.m.

### All Saints Church
**26th Street and Dewey Avenue**
**Omaha Nebraska**
**Rector, The Rev. Frederick W. Clayton**

Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.
Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

### Gethsemane, Minneapolis
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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where the Rev. Gardiner M. Day is rector: Bishop Sterrett of Bethlehem; the Rev. Theodore Ferris, tutor at the General Seminary; the Rev. Ralph Sockman, Methodist of New York; the Rev. W. Thomas Heath of Buffalo; the Rev. T. Guthrie Speers, Presbyterian of Baltimore; the Rev. Bernard Clausen, Baptist of Pittsburgh; Bishop Scarlett of Missouri; the Rev. Luke M. White of Montclair, N. J.; the Rev. Angus Dun, professor at Cambridge Seminary.

* * *

**How to Double the Parish Budget**

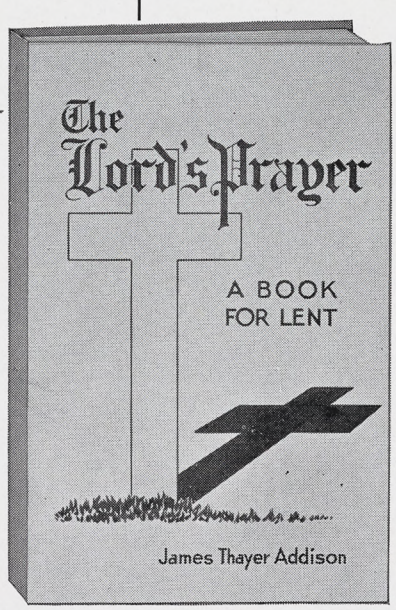
When Bishop Sherrill of Massachusetts visited Grace Church, Everett, Mass., the other day, he found that the parishioners had doubled the amount pledged for 1937 over 1936. When he asked "How come?" he got the following answer from the rector, the Rev. Herbert L. Johnson.

1. The Vestry's decision of last spring that the canvass should indeed be one of every member.
2. Adoption of a budget with so generous an amount for missions that it gave the canvassers a talking point.
3. Parish lists, up to date, with supplementary catalogues based on families and location.
4. Constant and tactful reference, begun months before the canvass itself, to the necessity of building up the pledge system.
5. Large group of canvassers with not more than five calls for each worker.
6. The rule that no name has been covered without a personal interview resulting in a definite answer.
7. A September mailing of statement listing statistics, needs, and reasons for pledging.
8. Letter with pledge card sent to every 1936 pledger asking for 1937 pledge by the first Sunday in October.
9. Letter with pledge card to every other name on the parish list with similar request.
10. Second letter, with pledge card, giving new set of reasons for pledging, mailed October 8 to all who had not responded, telling them canvassers would begin to call on October 16.
11. Letter mailed to each canvasser, giving him his short list of names and addresses and advising him: that he went as a messenger; not to argue; not to defend; to listen to criticism pleasantly; to leave happily; to carry blank pledge cards and blank envelopes in which each pledger might seal his pledge.
12. Necessary cancellations made on canvassers' lists after last pledges had been received on October 15, and the letters of instruction mailed to reach the canvassers on the morning of October 16.
13. A Sunday (October 8) of prayer and discussion arranged for the canvassers, when the points of view of the parish and of the mission field were presented.
14. A personal list of appreciation sent to each canvasser when his list has been covered.
15. A follow-up letter sent to each canvasser after each Sunday since personal visiting began, in order that names of those having responded may be removed from the calling lists.
16. Letters to canvassers correcting their lists when changes of addresses are discovered.
17. Letters sent to each person pledging, acknowledging the pledge, stating the amount, and promising delivery of 1937 envelopes between Christmas and New Year's Day.

* * *

**Making Garments Out of Sacks**

You may not know it but there are many people in this country, particularly among the sharecroppers, who make their clothing out of the bags in which they buy poultry feed and cornmeal. Milling companies, always enterprising, are now increasing their sales by designing their sacks in fast colors. One of them has a very elaborate affair, with ten fast


# The Lord's Prayer

By the Rev. James Thayer Addison, D.D.

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colors but with the printing in ink that can be easily washed out. The *New Republic,* commenting on the practice, observes that industry "to whose inability to provide plenty this poverty is due" thus gain more profits from these makeshifts of the poor.

* * *

**A Few Schoolboy Boners**

People are interested, I take it, in others' mistakes. Here are a few innocent ones that appeared recently on a set of examination papers:

Bigotry is having two wives at one time.

The principal parts of the eye are the mote and the beam.

The hardships of the Puritans were what they came over in.

The American government finally decided to put all the Indians in reservoirs.

Woman is the animal which possesses the greatest attachment for man.

In order to keep milk from turning sour it should be kept in the cow.

The single tax is a tax on bachelors.

The Moratorium is the largest ocean liner.

The only article of clothing worn by Gandhi is the sirloin.

An omelet is a charm worn around the neck in India.

Fiction are books which are fixed on the shelves and cannot be removed.

Chicago is almost at the bottom of Lake Michigan.

Golcondas are boats on the canals of Venus.

A planet is a body of earth entirely surrounded by sky.

A psychiatrist is a doctor with mental disorders.

A millennium is an insect with many more legs than a centennial.

* * *

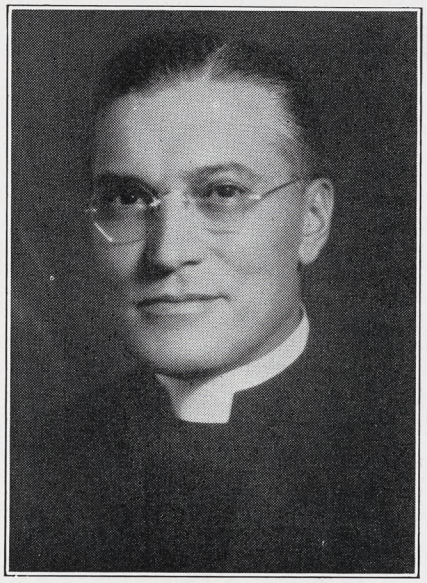
**A List of Social Sins**

If you were making up a list of social sins, what would you jot down? The Anglican Bishop of Jerusalem recently made up such a list as follows:

Politics without principle.
Diplomacy without honor.
Promises without fulfilment.
Nationalism without love.
Wealth without work.
Pleasure without conscience.
Knowledge without character.
Industry without morality.
Buildings without homes.
Marriage without sanctity.
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Religion without God.
Christianity without the Cross.


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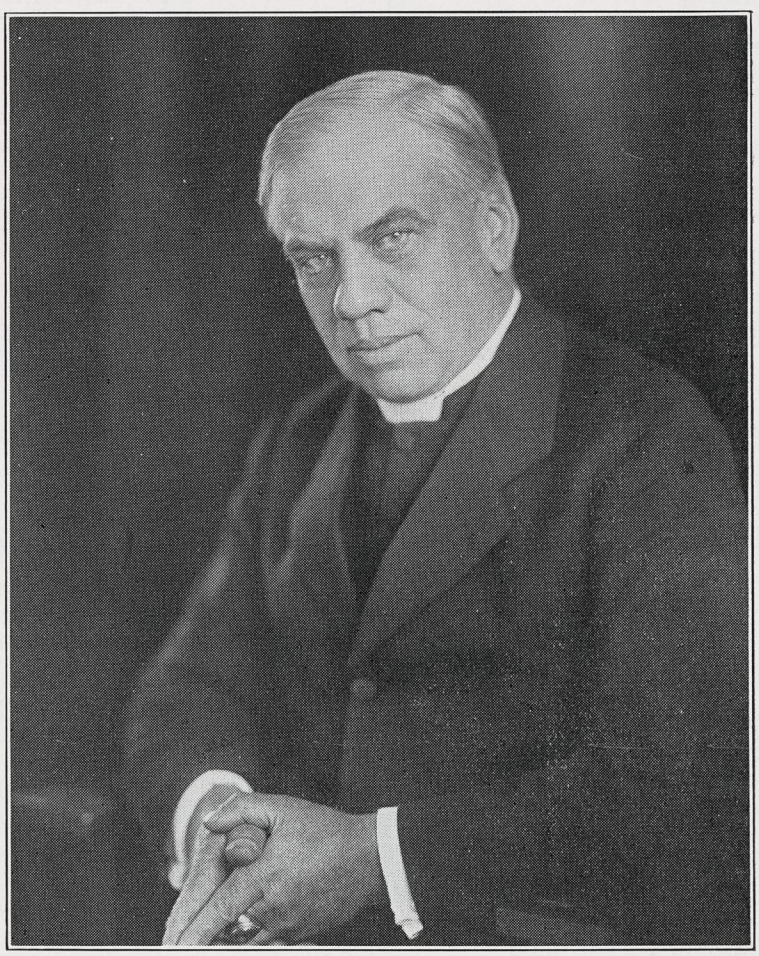
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# THE WITNESS



IRVING PEAKE JOHNSON

## TWENTIETH ANNIVERSARY NUMBER

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## CLERGY NOTES

FAVOUR, PAUL G., who resigned as rector of Trinity, New Rochelle, N. Y. two years ago because of ill health has accepted the rectorship of St. John's, Presque Isle, Maine.

FUESSLE, RAYMOND E., missionary to Brazil, has accepted the rectorship of the Church of the Resurrection, Greenwood, South Carolina.

HENNING, DONALD G., rector at St. Paul's, Vermillion, South Dakota, has accepted the rectorship of Christ Church, Saint Paul, Minnesota.

HINRICHS, LOUIS H., rector of St. John's, Boonton, N. J., has accepted the rectorship of Grace Church, Nutley, New Jersey.

JONES, CECIL, has moved from Rosedale, Mississippi to Cleveland, Mississippi.

McBLAIN, R. E., Holly Springs, Miss., has also been placed in charge of All Saints, Tupelo, Mississippi.

McKENZIE, B. S., San Antonio, Texas, archdeacon, retired in January and is now to be addressed at 1880 Monta Vista Street, Pasadena, Calif.

PAGE, HERMAN, bishop of Michigan, is now to be addressed at 18210 Fairway Drive, Detroit, the new Bishop's House.

TRAVERS, MARSHALL F., rector of Emmanuel, Kempville, Va., is now the rector of St. Luke's, Prescott, Arizona.

## SECOND THOUGHTS

JONAS PETERSON, New York City: I gratefully appreciate your report of Bishop Lawrence's sermon at the consecration of his son. I wish that it might be possible for every clergyman and layman in our Church to read it. I believe that action along the lines suggested by him should be taken in every diocesan convention this year. I was delighted also with Bishop Johnson's editorial in the same number and with the article by Henry Sloan Coffin. I wish you every success in the good work you are carrying on.

NORMAN B. NASH, professor at the Cambridge Seminary: You misinterpreted the significance of the statement by the Archbishops of the English Church when they told a group of clergy who are absolute pacifists that they recognized their Christian loyalty. Ever since 1553 one of the Anglican Articles, to which all clergy must subscribe, has rejected the pacifist position, declaring that "it is lawful for Christian men, at the command of the magistrate, to wear weapons and serve in the wars." The Latin form says "just wars", but though this makes room for conscientious objection to unjust wars, only by a quibble can it be argued that the Article may be taken to mean that all wars are unjust. The position of the pacifist in the Anglican Church has always been open to the charge of heresy in the light of the historical meaning of the Article. What the Archbishops have done is to recognize that pacifists may remain Anglicans, despite the Article. That is, they agree with the position taken by the last General Convention of our own Church when we recognized the position of Episcopalian pacifists and asked the government to give them the status granted Quakers and Mennonites. I don't suppose the Archbishops by their statement thought they were revealing this clause of the Article as far as it disapproves of pacifism. But I submit that their statement represents a step forward on the part of the Church of England and that you ought to make known this aspect of their remarks, and not merely chide them for condescension toward workers for peace.

Managing Editor's Note: There is no better way of making known the real significance of the Archbishops remarks than by printing this letter from Scholar Nash. If it does mean progress in the Church of England we rejoice and hope the Archbishops have not felt badly about our recent flip remarks.

PEOPLE DO READ THE WITNESS if one may judge by the number of people who wrote letters answering these two questions: "What two birds nested in the House of the Lord?" and "What bird nested in a fir tree?" We have received many answers—too many to list names here—and all the answers were correct: Psalm 84, verse 3: "The sparrow hath found an house, and the swallow a nest

(Continued on page 28)


# RE-THINKING RELIGION

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●

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Stained glass window, St. John's Cathedral, Denver, Colorado, depicting as the main subject, St. Martin dividing his cloak with the beggar. In the side lancets are illustrated St. Christopher and the child Jesus; Daniel in the Lion's Den; David slays Goliath; and the finding of Moses. In the tracery are angels representing Prudence, Justice, Fortitude, and Temperance. The remainder of the window is replete with well-known Christian symbolism.


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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

Vol. XXI. No. 19. FEBRUARY 4, 1937 Five Cents a Copy

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# EXPRESSING OUR HOPE

*By*
IRVING P. JOHNSON
*From the first number of The Witness, January 6, 1917*

*It was on January 1, 1917, that Irving Peake Johnson was consecrated Bishop of Colorado and on January 6 of the same year that the first number of* THE WITNESS *appeared. Thus a double twentieth anniversary is marked by this number, edited by a committee of the* WITNESS *Advisory Board, as a surprise to him, with the hope that it may be something of a tribute to this man who has served the Church so notably. Among his many services is the writing of editorials for this magazine. This he has done, week in and week out, for twenty years. It is fitting, therefore, that we should lead off with his editorial that appeared in the first* WITNESS *of January 6, 1917.*

THERE are those who boldly enter where angels fear to tread, and we know of no place less angelic than an editor's office, and of no man more foolish than the one who voluntarily attempts the impossible. We have been told by those who know that it is impossible to publish a weekly newspaper in the Episcopal Church at a low price. And yet the joy of life consists in attempting the impossible. "I can do all things through Christ who strengthens me" and His "grace is sufficient for me." If He wants this paper to continue then we can do it. If he does not want it to succeed then we do not want it to continue, so whether we succeed or fail we are content. After all, the supreme test of our witness to Christ is whether we are willing to be fools for His sake, and no man who is afraid of failure will ever attempt the impossible. And yet most enterprises that have accomplished things for Christ have begun in attempting that which wise men have said could not be done.

We are in a sense risking our reputation to put this enterprise over . . . we are asking those who believe that an inexpensive weekly Church newspaper is a desirable thing to risk only a bit of cash in attempting to make the thing a reality.

"What kind of a newspaper do you propose to publish?" The question is fair and should be answered before you invest your money in the enterprise. Let me answer the question under four heads: One, we propose to publish an inexpensive newspaper. We therefore must come unadorned and in simple dress. The editors are working for love. That doesn't cost much, but the printer has to have cash. The margin between our printing costs and the subscription price is a very small one.

Two, we propose to publish a paper that the plain man can read and understand. The staff has been told to avoid big words and technical terms. Plain facts for plain men.

Three, we propose to publish a human newspaper, accounting human touch and human viewpoints of more value than profound learning or scholastic attainments.

Four, we propose (but ah! how difficult to accomplish) to publish a paper that shall be instructive and devotional rather than controversial. Now, of course, this is impossible. The moment a man touches anything definitely somebody denies it and the fight is on. We do not propose to issue a paper without teaching definite truth and we hope that we may teach it with some punch, otherwise we are foredoomed to failure.

WE ALL BELIEVE that this Church stands as a witness for definite truth, and that such truth may be found in the Prayer Book. A "witness" is one who bears testimony to facts rather than fancies, realities rather than theories—and we believe that these facts are such as are embodied in the formularies and liturgy of the Church. We propose to be loyal to these facts. We hope to represent the big center of this Church, and we want to shut out from its columns the din that is being made by the extreme right and the extreme left. By saying that we do not propose to be controversial; we do not mean on the other hand that this paper will not have a definite sound. We hope it will. What we hope is that it will not change that definite tone into a chaotic din. We do not expect every reader to agree with all that is said in this paper—neither are we going to enter into a controversy with any reader on that difference. That

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is between you and us, and we are not going to inflict the general public with our personal differences, but we will take it kindly if you will write us if you think us unfair.

We wonder if there is another religious body in the world that has such a varied constituency as this Church? It has its advantages and its disadvantages, especially to one editing a paper. And one of its greatest disadvantages comes from the habit that each man has of wearing a label. Here is a man who believes that in the year 1789 God made a special revelation to the Protestant Episcopal Church, a sort of second Pentecost, which it is a sacrilege to dispute. Another finds a complete revelation in 1552, when the second Prayer Book of Edward VI was put forth; another in 1549 when the first Prayer Book was compiled; others see God's hand in the faith and practice of the Mediaeval Church. Others hark back to St. Augustine and St. Jerome—and so it goes. Each man has his label.

This paper refuses to have a label of this sort. Its mission is to be a witness to the facts upon which our religion is based, rather than the deductions from those facts which any special age has made. The faith is unchangeable; the interpretation of the faith has changed with the changing years.

# BISHOP JOHNSON: WRITER

*By*

JAMES E. FREEMAN
*The Bishop of Washington*

BEFORE saying a word about my friend and brother, Bishop Johnson, as a writer, may I be permitted to express the deep and unfailing affection in which I have held him for, lo, these many years.

When I went to Minneapolis in 1910 he was strongly entrenched as the rector of Gethsemane Parish. I had known him for many years, hence our friendship was well established. Throughout my ministry in Minneapolis until he was elected Bishop of Colorado, our relations were close and intimate and I bear tribute to his chivalrous and generous friendship.

Before THE WITNESS was started on its way, he conferred with me as to the plan he had in mind for this new Church paper. He wanted it to be different from other Church papers both as to cost and subject matter. He strongly felt that there was a field for a paper of the kind he had in mind. He was the father of the idea, and throughout the twenty years of its publication he has been the outstanding and illuminating writer of its editorials. Not since the days of the late Bishop Hugh Miller Thompson and the Reverend John Fulton has a Church editor written with more power or originality. Bishop Johnson is unlike all other writers of the Church press. His style is utterly unique and his capacity to analyze current questions that concern the Church is altogether incomparable. In Church journalism, he occupies a place peculiarly his own. Whether his brethren agree with or differ from him in his strong convictions and opinions, they are compelled to respect his sincerity and his deep devotion to those fundamental things for which the Church stands. His writings are characterized by both wit and wisdom and he is never lacking in courage. He refuses to follow a traditional course, and he is never neutral or colorless in the expression of his views. At times, he dares to take a position quite independent of the expressed convictions of his friends and associates, but it is always with a touch of kindly feeling for the views of his brethren.

There is no challenging the fact that Bishop Johnson in his pungent and original editorials has been one of the most outstanding opinion-makers of the general Church. Where his convictions are involved, he refuses to yield to compromises or to follow the line of least resistance. One always knows where to place him where great principles are involved, and whether in the spoken or written word those who cordially disagree with him recognize the force and persuasiveness of his argument.

With a generosity wholly characteristic of him, he has given himself without reserve, not only to the writing of brilliant editorials for THE WITNESS, but to a service to the whole Church as one of its most outstanding and effective mission preachers. Playfully described as the bishop "out of residence," he has become a "bishop at large," and in doing so he has brought refreshment and stimulation to the clergy and laity throughout the country.

As one who has followed the course of his ministry, both as parish priest, Bishop and editorial writer, I count it a privilege to pay tribute, not only to his genius but to the depth of his consecration and the utter consistency of his life.

Quite apart from the value one gleans from reading the pages of THE WITNESS, one is bound to recognize in its leading editorials by Bishop Johnson that which is compensating, refreshing and stimulating to thought.

It is my hope and prayer that God may long spare him to us, and that his trenchant pen may gain in power and influence in the days that lie ahead. He has exercised a salutary and widespread influence through both his written and spoken word, and his brethren gladly accord him a preferred place in their fellowship that is uniquely his own.

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# COLORADO IN THE HOUSE OF BISHOPS

*By*

GEORGE CRAIG STEWART
*The Bishop of Chicago*



HOST JOHNSON GREETS PRESIDING BISHOP
At the Denver General Convention in 1931

IT WAS H. G. Wells, I believe, who once remarked that bishops were always "socially in evidence, but intellectually in hiding."

The remarkable thing about Bishop Johnson of Colorado is that he is always intellectually in evidence and socially having the time of his life. The House of Bishops, as he has often said to me, is the most delightful fraternity in the world, and I venture the opinion that no one in that body is more popular and beloved than Irving Peake Johnson. On the floor or in the lobbies, in committee meetings or in council, his solid learning, his sober judgment, his swift and keen powers of analysis, his gift of seeing all round a subject, his legal mind, his mastery of appropriate phrases, his courage, his tolerance, his courtesy, his good humor and above all his kindliness have made him a leader from the very day of his entrance to the House. He never evades an issue. He never hedges. He is nobly outspoken. One always knows where he stands. He is a powerful contender for what he believes. But when he is defeated he takes it with a grin. He knows how to "take it," as well as how to "give it." He is what is known as a good sport.

About him cluster hundreds of funny stories, most of them true: some of them apocryphal. Scarcely had he entered the House years ago when there arose debate on whether or not the District of Panama Canal Zone should be set apart. Bishop Gailor of blessed memory was presiding. Suddenly from a rear seat (new bishops are always seated at the rear) the booming voice of Bishop Johnson was heard. "Mr. Chairman, I rise to inquire what the name of the proposed new district is to be!" Promptly the Chairman put the new bishop in his place. "Your question, my young friend, is irrelevant." Bishop Johnson subsided. The debate went on. Finally, however, it reached a point where the title of such a new jurisdiction must be considered. Bishop Gailor remembered that a young bishop had long before raised the question and had been swiftly silenced. Turning to Bishop Johnson, he inquired, "Well, what suggestion has the Bishop of Colorado to make?" Irving Peake arose, "I suggest for a title," he said, "the word *'Colon'*! It is the name of an important city down there. The Bishop then would be *Colon* and when a coadjutor is elected he could be 'Semi-Colon.'" The laughter which shook the house was a welcome to the new and daring bishop.

Bishop Johnson is a great debater. He thinks fast, he thinks on his feet and he knows how to speak illustratively. He can pierce an adversary's logic with a metaphor, and demolish an argument with one of his famous smiles. My great predecessor Bishop Anderson of Chicago was a peerless debater, too, impressive in presence, clear in thought, convincing in his array of facts and persuasive in the clarity and dignity and beauty of his style. It will be long remembered, the debate between him and Bishop Johnson, on America's proposed participation in the League of Nations. Bishop Anderson was for it, and in a magnificent speech, roused the house and the galleries to thunderous applause. When he took his seat Bishop Johnson arose.

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"The Bishop of Chicago," said he, "and myself are like the lady over on Euclid Avenue and her washerwoman who lived in a little cottage at the end of the block. *We live in the same square: but we do not move in the same circle!*" He then swung into a characteristic speech, revealing an amazing mastery of international politics, history, the philosophy of Government, all of it illustrated and adorned with clever story and apt phrase. The vote was taken and the League proposal was defeated. Bishop Johnson grinned and glowingly remarked, "Anderson got all the applause: but I got all the votes!"

Bishop Anderson, by the way, admired Bishop Johnson extraordinarily, and I can see him now rocking with laughter over the sallies of his brilliant brother from Colorado.

Well, there he is, Irving Peake Johnson, the beloved veteran of many famous battles, the Happy Warrior who can always be counted on to battle for what he believes to be right.

Stephen Phillips has a great poem on Gladstone. There are lines in it which apply with equal felicity to Bishop Irving Peake Johnson. Such lines, for example, as these—

> Warrior with deep unwillingness to wound
> Smiter that ne'er didst learn to stab,
> Foeman with sweetness of an Elder day.
>
> Thy voice had all the roaring of the wave
> And hoarse magnificence of rushing stones.
>
> Thou gavest to party strife the epic note
> And to debate the thunder of the Lord;
> To meanest issues fire of the Most High.

And so I count it joy to join with the host of friends of Bishop Johnson in congratulations upon this anniversary. We were comrades in the House of Deputies. And I personally owe him an immeasurable debt for the close friendship which he long ago extended to me and which grows ever more precious as the ripening years go on.

# BISHOP JOHNSON: FRIEND

*By* PAUL MATTHEWS
*The Bishop of New Jersey*

BISHOP JOHNSON and I have been close friends for very nearly fifty years. We were seminarians together, though not classmates, we went together to Oxford for a short time, and share memories of Paget, Gore, Bright, and other outstanding theologians, great figures in the English Church; we were together in our work in the Associate Mission in Omaha during the first formative years of our ministry. Later, after some eighteen years of separate service, he in Minneapolis and I in Cincinnati, we again got together on the staff of Seabury Divinity School in Faribault, and after a happy time there, all too short, we were pulled apart again, he to Colorado and I to New Jersey, and now, both of us approaching the end of our course, he is celebrating the twentieth anniversary of his Episcopate.

All the years through we have kept in touch, and this, I believe, is due in largest measure to his own outstanding gift of friendship. He has always held his friends; and it is largely, I think, that he spares no pains to do so; and friendship requires cultivation, because it cannot live without contacts.

It has been a constant quiet happiness through life that the friendships and companionships of all of us who gathered together in our Associate Mission have continued and indeed in many cases, strengthened. Percy Silver, Francis White, James Wise, Sam Welles, Charles Herbert Young, Herbert Moor, and others have remained life-long and attached friends.



ST. BARNABAS, CORTEZ, COLORADO
Built to Mark Bishop Johnson's Anniversary

I think that the Associate Mission plan originated with Johnson. Edward Jennings Knight, later Bishop of Western Colorado, James Goodwin and Arthur Jenks, later professor of Church history at the General Seminary, were the ones who with us planned to start our active life in the ministry together. Only Johnson and I were able to carry out the plan; but the plan itself, and the inspiration and impetus, was due to Johnson's gifts and powers, vital and influential even as a young man of twenty-four.

We were ordained as priests to-

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gether on S. Luke's Day, October 18, 1891, in Omaha and kept our forty-fifth anniversary in S. Luke's Church, Evanston, last October. John Albert Williams, the faithful and devoted rector of S. Philip's Church, Omaha (his only parish in his entire ministry), was ordained with us; he never failed to remember us both with a letter on this day until his death.

Others might speak with a closer knowledge and a more intimate touch about Johnson's work in Colorado and the wider work he has done in preaching missions throughout the country. I believe, however, that I helped to start him in this field when I was asked to conduct a mission at S. Luke's Church, Louisville, about thirty-five years ago, and said I would do so if Johnson, then at Gethsemane, Minneapolis, could be induced to join me. McCready, the rector, later Dean of the Cathedral, said, "Who is this man Johnson?" I said, "Wait and see."

It does not matter where it is, the far West, the deep South, the effete East, or the new Northwest, Johnson speaks and has always spoken the tongue of the people, and he has always held their ear, and above all, has captured their heart.

Never extreme, always pointed, consistently kind, everlastingly joyous, his keen wit, his rollicking and gargantuan humour on top of a sound, scholarly mind with extraordinary and penetrating insight to the very core of any matter he considers, all conspire to make him a leader among leaders, and a master of minds.

The fearlessness and directness of his attack on any subject even of high controversy have always left me a bit breathless. I have seen him in action, first in the House of Deputies, in the American House of Bishops and at Lambeth, and it is everywhere the same story, instant attention, respect, and usually conviction.

His keen humour has been like a flashing weapon that pierced but has not hurt. He has laughed many things out of court that we all felt might become bitterly controversial. His pungent pen has been indeed an ever flowing fountain of wit and wisdom for THE WITNESS. Dashed off on trains, when most of us are too muddled or too hurried to think, in his comet-like orbit from hither to yon, these forceful and interesting sketches of colorful thought are never dull or dreary but always delightful and refreshing. To have been the main force behind a Church paper which has an appeal to the average layman is a *tour de force* of no mean order. The increasing labour involved in it all does not appear in the unstudied artistry of his easy writing.

I think that the Bishop of Colorado is one of the major assets of our Church life in my generation. Our pride in him, and our affection for him, are two elemental forces that make an alternating electric current of warmth and joy.

# *Let's Know*

*By*

BISHOP WILSON

THE SKIPPER

FOURTEEN years ago this spring I began writing this column for THE WITNESS, which was then only six years old. During all that time Bishop Johnson has been the Editor-in-chief and we who have been associated with him on the editorial staff have affectionately dubbed him the Skipper.

When the Skipper launched his bark on the speculative sea of Church periodicals, his idea was to provide a popular medium of Church news, at low cost, and designed to reach the interest of the average seagoing Churchman. It was chiefly due to his own personal efforts that the little ship weathered the storms of its early years, gathered to itself a commendable circulation, and took its place permanently in the number of Church publications. If anyone thinks this is not a notable achievement, let him start a Church paper and learn for himself.

The Skipper has been a genial commanding officer. He is easy to work with because he issues very few commands. He wants his mates, seamen, and cabin boys to write their own convictions and stand responsible for their own effusions. His only request is that the paper shall be strictly non-partisan and shall speak to all the people of the Church about the things which concern the whole Church.

It is not easy to be a Skipper-editor. Readers have a strange way of becoming highly incensed when something is printed which conflicts with their own pet theories and they promptly complain to the man at the top. Our Skipper has the enviable ability of remaining undisturbed over such complaints, strong in the conviction that the Ark of God is headed for its true haven and will not be seriously diverted by the eccentricities of columnists or other literary contributors.



SUMMER CHAPEL AT ESTES PARK
To Mark Anniversary of Bishop Johnson

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THE OMAHA ASSOCIATE MISSION IN 1891
Lower Row, Left to Right: Charles Herbert Young; H. Percy Silver; James Wise; Samuel Welles; Peter Hoyt.
Second Row, Left to Right: Paul Matthews; George Worthington; J. A. W. Pray.
Capping All: Irving P. Johnson.

# BISHOP JOHNSON: HUMORIST

*By*
JAMES WISE
*The Bishop of Kansas*

THE managing editor of THE WITNESS has assigned to me the task of attempting to describe my beloved friend, Bishop Johnson, as a humorist. That in itself is funny and an illustration of humor on the part of Bill Spofford. There are so many other qualities about this remarkable man I would rather deal with, but, being trained to obedience to the voice of authority, here goes.

My association and friendship with Bishop Johnson covers a period of 45 years. It began in 1891 when he came to Omaha, Nebraska, following his graduation from the General Theological Seminary. He and Rev. Paul Matthews, now Bishop of New Jersey, were the founders of the Associate Mission, a remarkable missionary association of those early years.

Meal time at the Associate Mission House was never a dull or stupid experience, for the rivalry in story telling, in practical jokes, in fun and fellowship was constantly in evidence. While it is true that the late Rev. Percy Silver had all the innate qualities of an inimitable story teller and punster, he was trained in the sharpening of his wits by constant practice and association with Irving Johnson, Paul Matthews and the late Francis White.

Mother Eva Mary, founder of the Sisterhood of the Transfiguration, sister of Bishop Matthews, tells of an incident in the early life of the Associate Mission between Johnson and Matthews. It was the custom for these two young priests to exchange pulpits on Sunday nights. Late one Saturday night Johnson came in and found Matthews in the library sitting by the fire. "You ready for tomorrow, Paul?" he asked casually. "Yes, I am ready." "What are you going to preach about?" "The Law. My text is, 'Whosoever shall keep the whole law and yet offend in one point, he is guilty of all.'" "You can't make anything of that," challenged Johnson. Paul grew eloquent in rebuttal and outlined the whole sermon. They then went to bed. The next evening when Paul started out for the church where Irving had preached in the

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morning with his sermon safely tucked into his pocket, Irving stopped him. "You'd better not preach that sermon tonight, Paul," he said with a genial laugh, "I preached it there myself this morning."

I recall another incident where Johnson had the tables turned on him by the quick witted Percy Silver and about which Irving was twitted for a long time. A chapel was an integral part of the Associate Mission House. It was used for the daily services by the house members and also for other services in connection with the missions of the city. The entrance to the chapel was from the street door but another doorway opened into the inner hall of the house. A quiet day for the women of the various churches was to be held in the chapel on this particular day. It was conducted by Johnson and at breakfast time he carefully instructed the clergy of the house to be very quiet and not disturb the quiet day. Between two of the meditations Irving came out through the chapel door leading into the inner hall, incautiously leaving the door open. He went to the foot of the stairs, a yard or two from the open chapel door, and, in stentorian tones, called out to Silver in his room upstairs, "Hey, Percy, what are you doing?" The scraping of a chair was heard, footsteps were plainly audible as Silver came to the top of the stairs and then a hissing whisper, heard by everyone in the chapel, "Keeping quiet, Irving."

As a young man, preparing for the ministry, I had the privilege of living with this attractive group of zealous, yet fun loving, missionaries. They assumed the sometimes thankless task of tutoring me for college. The rules of the House were somewhat irksome to a novitiate and I sometimes rebelled against them. One morning I found pinned to my door the following gentle rebuke from Johnson, who was head of the house in this period.

In days of old, the tale is told,
Monks lived in icy cloisters.
No easy seat nor furnace heat
Nor feast of scalloped oysters.

When lazy he, or contrairee,
With penance met correction,
He did not act as though the fact
Was quite beyond inspection.

But now-a-days, these monks have ways,
By which this rule's inverted.
It really seems, that honest Jeems,
Does need to get converted.

I went with him one afternoon to an old shack to minister to a dying woman whose husband was a drunken derelict and who had brutally abused the poor creature. The scene was pathetic enough to wring the heart of the most stony hearted. Irving Johnson ministered to her needs with all the tenderness of a woman, heating water on a broken down stove to wash her face and hands and to prepare her some food. We came away from there together and I was utterly crushed by all that I had seen. We went directly to the home of one of the wardens of the little church, whose niece was to be married that night. Johnson performed the ceremony and in the informal party that followed he was the life and center of the whole group, keeping them all in gales of laughter with his wit and humor.

One could go on indefinitely reciting incidents and events of those early years and the others that have followed to prove that Bishop Johnson is a humorist of outstanding note. Who, but him, could have said to a friend whom he met on the street, "Well, John, it is easy to see that you are not double faced, for if you were, you would wear the other one."

Many of the quibs and witty ironies that in other men might be construed as sarcasm, when used by him leave no sting behind them, for underneath them all lies that spirit of true friendship and affection for his fellowmen that is his greatest gift. His combination of brilliant wit and deep understanding of human nature, together with his unfailing sympathy with and affection for his fellow men, sets him apart as a rare personality whom to know is to respect, to honor and to love.



W. RUSSELL BOWIE

*Who is to contribute to the series of seven articles on "Doing God's Will," writing on "In the Community." The first article appears in the next issue and is by Spence Burton on "In Your Own Life." Other contributors are Don Frank Fenn on "In the Parish," Charles Taylor on "In the Family," Shelton Bishop on "In Race Relations," James Myers on "In Industrial Relations" and Maude Royden on "In International Relations." Parishes planning to use these articles in discussion groups or otherwise to distribute* THE WITNESS *in the parish during Lent are requested to send their orders for Bundles at once to the Chicago office, 6140 Cottage Grove Avenue.*

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# JOHNSON AS A PARISH PRIEST

*By*
A VESTRYMAN
*Of Gethsemane Parish, Minneapolis*

THE difficulty of arousing to action that passive resistance characteristic of the occupants of most cushioned pews is well known. But there is a latent responsiveness underneath the apathy which can be awakened under proper stimulus. Since those endowments innate in Irving Peake Johnson are peculiarly effective in sounding the reveille, it does seem a bit of a misfortune that but two parishes received, for any considerable period, the high favor of his leadership and teaching. Between the days of the Associate Mission in Omaha and the three years of teaching in Seabury were his two rectorates at St. Martin's in South Omaha, Nebraska, and at Gethsemane in Minneapolis, Minnesota. The little mission Church of St. Martin's in a community of cattlemen—a packing-house town—had been fostered from a struggling beginning to a promising adolescence when in 1901, at the age of 34, he was called to Gethsemane. Here, as parish priest for the next thirteen years, he spent the major portion of his more personal ministry.

During these thirteen years he was able to weld together a congregation in which a minor schism had existed; to survive a money panic while at the same time freeing the church from debt; to maintain parish unity and enthusiasm throughout the period when growing dependence upon automobiles was transforming Gethsemane from a neighborhood parish into a typical downtown church. The basic soundness of his teaching is still evident in the fidelity which that nucleus of lay men and women who remain as exemplars of his training consistently exhibit.

Such a vigorous personality was naturally recruited for diocesan affairs where, in General Convention and in Council, his keen capacity for distinguishing between basic principle and camouflage, his ready repartee and wit, his delightful sense of humor, and his remarkable ability to translate convictions into forceful verbal expression endeared him to all those who believed with him, and engendered a wholesome respect amongst those who did not. He thoroughly enjoyed jousts and combat over differences of opinion—more in that day than now. He was not reticent about giving voice to his beliefs but at the same time always granted that others might hold honestly to an opposite view. Being himself devoid of any trace of sham, hypocrisy, or sanctimony, he resented its intrusion into debate and often trained his artillery upon it. A natural tendency to defend the humble and meek, a wonderful clarity of vision, and a complete desire for fair play often brought zest to otherwise routine standing committee meetings of which he was a frequent member. In summation of an appraisal of him in executive and legislative action, one may fairly say that he was unabashed before man but exceedingly humble before God.

The capacity to develop a strong and loyal parochial organization lay as much upon his personal characteristics as on his intellectual attainments. First and foremost he has always been intensely human in his interests. He can meet on a common ground all kinds and sorts of men excepting the smugly self-satisfied. He is understanding of the misdemeanors of mankind without relaxing his insistence upon high standards of self-discipline. Those standards were always something higher than a simple ethical code. The relationship was one of intense personal rather than of academic interest, and that interest demanded close acceptance by others as well as himself of the reality and dignity of the Church. There was no sentimentality or mawkish emotionalism in his teaching. Routines were admissible but one might not stop one's understanding or effort by routine performances. A creed was something to be practiced daily, not merely recited; and failures in practice never meant cessation in endeavor.

Men will strive to follow leadership which upholds a difficult standard providing the leader himself maintains a true humility and accepts the challenge offered by the standard. Therefore, in this instance, men,—young and old—did rally around his leadership so that his own criticism of our Church—"that too many women were required to sing bass"—could not be said to apply to his own parishes.

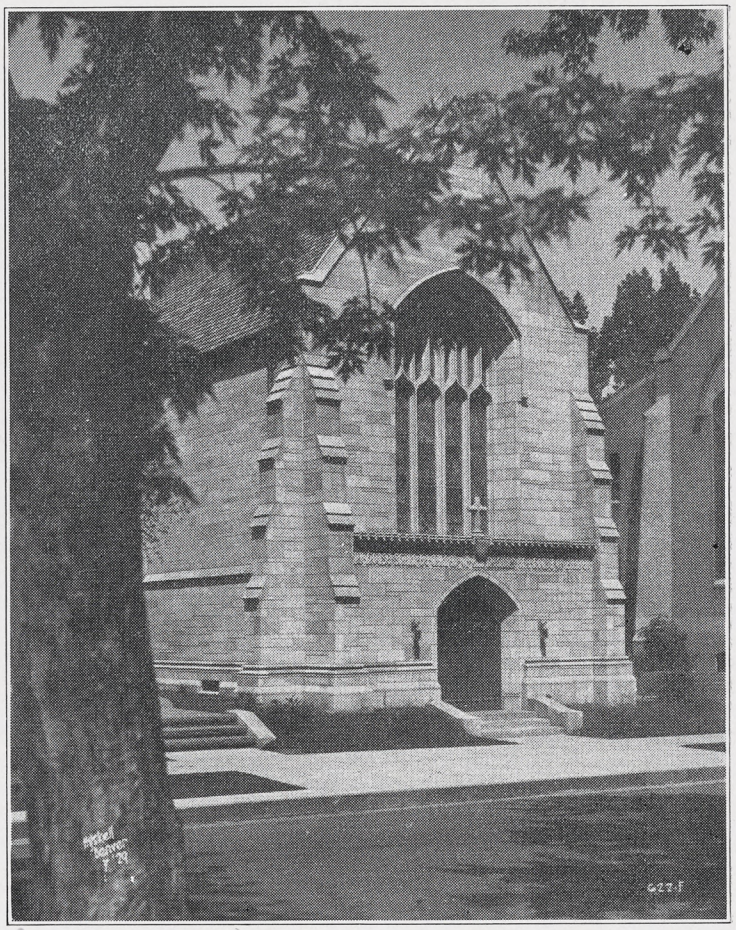
From the pulpit he taught by the use of direct, forceful English, usually Anglo-Saxon English. This teaching was enlivened by his own inimitable, epigrammatic style. He had no capacity for oratorical preaching or bombast. He seldom taught dogma; oftener gave, in terms of everyday living, lucid interpretations of Christ's ministry. Sermons were meaty, succinct, helpful, sometimes brilliant, never dull. One was made to realize that a sermon was merely a means to better understanding rather than itself an end. Those who began their affiliation because of allegiance to a personality, or because of sheer enjoyment in preaching ability, were eventually taught to transfer that allegiance to Christ and the Church. Again one may fairly say that the strength of his parishes came from his own willingness to assume and ability to wear, while standing before his fellow-men, the mantle of leadership; and from his willingness to wear and ability to assume, while standing with his fellow-men before the altar, the cloak of discipleship.

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# BISHOP JOHNSON AS A BOSS

*By*

BENJAMIN DAGWELL
*Bishop of Oregon and Formerly Dean of the Denver Cathedral*



THE DENVER CATHEDRAL
Exterior of St. Martin's Chapel

JOHNSON as a Boss — what a subject! What a title for my former seminary professor and diocesan! Bishop Johnson never bossed anyone, not even his wife. Of course, as I recall numerous episodes in my association with him, I confess that he has a habit of letting people do his way.

Somehow he has managed to gain a reputation for being brutally frank. "He always hits the nail on the head," people say of him. Yes, but it is never with a stinging blow. There is such kindness with his force that one is glad to be driven in the right direction.

I have never heard him criticized but that a qualifying remark has followed voluntarily. "He is away too much," someone says, but adds, "Of course, it is always on Church work." "He pays no attention to details," says another, but smiles and adds, "He sees to it that we attend to them."

Bishop Johnson never forgets that he is the shepherds' shepherd. In any dispute between pastor and people he is found on the side of the poor parson. Once I presumed to criticize him for that but he was adamant. He is a democrat and is for the forgotten man. Of course, if one were derelict in a matter of morality or of attention to duty, I can imagine one would have a painful interview with "I. P. J." But he is adept at reconciling differences between clergy and people. He has a way of believing in his men and helping them to adjust their difficulties and to conquer their weaknesses. A great story teller, he has an appropriate tale for each situation and when the moral has penetrated one's inner consciousness one realizes that the Bishop spake this as a parable.

Bishop Johnson never bosses in diocesan convention, but things do move and always in his direction. "Did you see the steam roller working today?" an old-timer asked a new clergyman. "If you think Bishop Johnson a steam roller," said the clergyman, "you should have been in the diocese of ——. There the convention was a riot because the Bishop tried to run everything and the clergy and laity were always bucking him." "Well, in Colorado," said the experienced layman, who was a politician himself, "we have an expert at the throttle who knows how to handle a steam roller."

A great preacher, the Bishop is in demand all over the country, and being generous and obliging, he has probably preached in more pulpits than any clergyman in this Church. He knows, consequently, the strength and the weakness of the Church. He is full of ideas and suggestions that he has gleaned in his travels. These he passes out gently, not as orders to men whose work is weak or whose ideas are meager, but just as casual conversation so that "he that hath ears to hear" may indeed hear something profitable.

Not a "boss" but a leader, an example, a pattern to the pastors and the flock, that is Bishop Johnson's role. "The disciple is not above his master," and Bishop Johnson's clergy could not be arrogant, self-assertive, lazy or self-indulgent when before them is the example of one utterly devoted to the service of the Master and His Church.

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## THREE NEW CHURCHES IN COLORADO MARK THE ANNIVERSARY

By Ralph Crosman
*of the University of Colorado*

To commemorate the twentieth anniversary of the episcopate of The Right Reverend Irving Peake Johnson, bishop of the Diocese of Colorado, the people of the Church in that state have joined in a diocesan-wide thank offering, the proceeds of which will be used to build three new churches. Every communicant in every parish and mission in the diocese, numbering ten thousand, will have opportunity to participate in the offering.

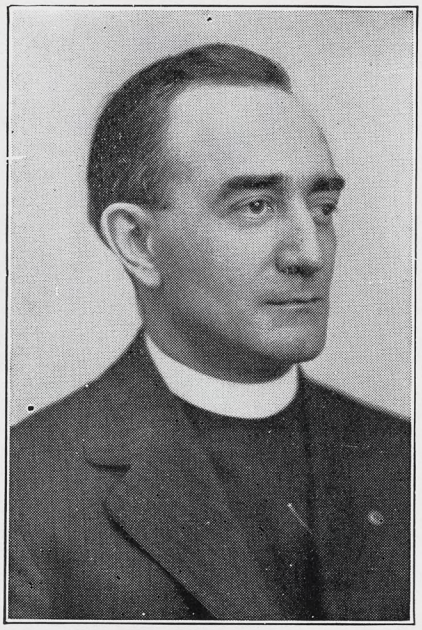
The three new churches will be built in Cortez, in the extreme southwestern part of the state, in Lamar, in the Arkansas Valley, and in Estes Park, the village and center of the Rocky Mountain National Park, a mountain playground that is visited annually each summer by thousands from every section of the country.

Bishop Johnson was consecrated January 1, 1917. He became bishop at a time when the diocese was in a state of disorganization, both temporally and spiritually. He faced the forbidding task of reviving the spiritual life of the Church, of inspiring the clergy, of reenlisting the laity, of bringing order out of chaotic temporal affairs, of assuming responsibility for an extensive missionary district.

With executive ability rarely found in a cleric, with qualities of leadership that compel all to follow willingly and cheerfully, with wisdom, godliness, tremendous spiritual power, Bishop Johnson has, during the past twenty years, led the Church in Colorado to a high plane of spiritual life and temporal efficiency. He has, also, during this time, exercised a great and extensive influence upon the life of the state. Few are the educators, professional men, business men, public officers, or men, women, and children in the ordinary walks of life who have not in some way come under his influence.

It will be, therefore, with true thankfulness, and love, and devotion, and appreciation that the people of the Church in Colorado will contribute to the thank-offering to celebrate Bishop Johnson's anniversary.

The use of the offering to build three new churches is most appropriate. These structures will be visible signs of the spread of God's kingdom on earth, to which Bishop Johnson has contributed so extensively, and they will be living testimonials of his successful stewardship. The churches will be built in widely separated localities, and will serve many communicants now being partially or wholly deprived of the ministrations of the Church.



BISHOP WILSON
Columnist for Fourteen Years

Cortez is a town of 1500, located in a fertile valley in the southwestern corner of Colorado not far from the New Mexico, Arizona, and Utah boundaries. It is the county seat of Montezuma County, it serves an extensive trade territory, is on a main north-and-south automobile highway, is a junction point for freight and passenger traffic from Arizona and California to Denver and points north, and will soon have an outlet into Utah. It is only a few miles from the famous Mesa Verde National Park, well-known for its ruins of early Indian cliff-dwellings. The town has only two or three small and antiquated church buildings which were erected when it was much smaller in population. It has no Episcopal Church.

Lamar is the largest town in Colorado in which there is no Episcopal church building. It has a population of 4500, is the county seat of Prowers County, located near the southeast corner of the state, and is a thriving center for an extensive agricultural area of the Arkansas Valley.

The new church in Estes Park will serve a most useful purpose, for it will provide an opportunity for worship for thousands who go to this famous Rocky Mountain park for rest and recreation each summer, and who, now, have no services of the Church within their reach. Last summer more than 550,000 persons from every state in the Union and many foreign countries visited the Rocky Mountain National Park.

## THE WITNESS OF TWENTY YEARS AGO INTERESTING PAPER

By William B. Spofford

The first number of The Witness was dated January 6, 1917. It had a newspaper format with five columns on each of its eight pages and was printed on newsprint paper. The center of the first page of the initial number carried a large box quoting from an address delivered in the General Convention the year before by the late Bishop Reese of Southern Ohio in which he said, "If the Methodist and Presbyterian Churches have felt the importance of providing a newspaper for wide circulation, certainly our own Church can and ought, in the interest of developing the religious life of our people, to make such a paper possible."

The first column on the front page carried the story of the consecration of the Rev. James Wise as Bishop Coadjutor of Kansas, and the rest of the page was given to a review of the accomplishments of the General Convention, held in St. Louis in the fall of 1916. This story was written by John C. Sage, one of the founders of The Witness, who soon after became Bishop of Salina. The second page was devoted largely to a department on Personal Religion, edited jointly by Francis S. White, later dean of the cathedral in Cleveland, and H. J. Mikell, soon to be elected Bishop of Atlanta. Space was found also on the page for a story headed "Churchmen as Ignorant as Fiji Islanders", which carried quotations from numerous letters which seemed to justify the heading and the conviction on the part of the founders of The Witness that a plain paper for plain people was needed. One letter, for example, was from a Churchwoman who was much concerned because she had heard that the Episcopal Church was taking steps to eliminate the Lord's Prayer and the Ten Commandments from the Prayer Book.

"What the Church Teaches and Why We Believe Her" appeared on page three and was the work of Irving P. Johnson who seems to have written about half the copy in this and subsequent numbers. Page four was devoted largely to Church news, with an interesting column interpreting the news prepared by John C. Sage, under the heading "Men and Events in the World's Eye." There was a story about the heroism of Cardinal Mercier and also a juicy bit quoting a sermon preached by the Bishop of London in which the prelate spoke in righteous indigna-

(Continued on page 30)

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# SALUTES TO THE SKIPPER

Bishop Johnson's episcopate is measured by something more than the number of years since his consecration, or by the positions he has filled. He has shown a conception of the Church larger than has been reached as yet in our branch of the Anglican Communion. His administration of ecclesiastical and of civic affairs is not bounded by the official interpretation of the tasks assigned him. His utterances, always heard or read with eager interest, breathe a spirit more comprehensive than the occasion which he addresses or the publications which record them. His pastoral and episcopal ministrations which have touched and blest the lives of countless individuals and whole communities have a prophetic strain carrying the message of Bishop Johnson beyond a term of years and beyond the regions where he has been known.

JAMES DEWOLF PERRY
*Presiding Bishop*

* * *

In addition to the many widely read editorials of Bishop Johnson in THE WITNESS over a period of twenty years, his unique and very rich contribution to the Church has been through his work as Mission preacher. With a scholarly background which equips him to present the principles of the Church on historical grounds, he has the faculty of putting forth its claims to the allegiance of men and women in such fashion as to make wide appeal. His sermons are of a kind that give more than a passing interest. They are remembered and stay with his hearers. He has been so generous in giving himself to this work as to become known and loved in all parts of the country.

PHILIP COOK
*President of the National Council and Bishop of Delaware*

* * *

Bishop Johnson has made the office of Bishop a symbol and instrument of unity in the diocese of Colorado. His is recognized as the finest mind in the state. He has exercised both leadership and fraternity among the brethren. No Bishop has made a greater contribution to the whole American Church. Gifted as few men, he possesses the rarest virtue among the great — humility. Hence our "Laus Deo."

FRED INGLEY
*Bishop Coadjutor of Colorado*

* * *

Bishop Johnson's unwaivering faith, his loyalty to the Church, his true devotion and his remarkable gifts have made him and his work a blessing to all of us and his fair-mindedness, his genial humor and sanity of judgment and his fearless expression of convictions are appreciated by the whole Church.

WILLIAM T. MANNING
*Bishop of New York*

* * *

To serve for twenty years as a Bishop of the Church and still to retain the enthusiastic zeal and independent leadership that characterized you at the time of your consecration is a great achievement. To serve as editor of a Church weekly and still retain your faith in human nature and your irrepressible good humor is another great achievement. When the two coincide as they do in the case of Bishop Johnson of Colorado, founder and editor of THE WITNESS, the occasion is indeed one of great rejoicing. On this happy occasion I send you my congratulations and those of all the readers of *The Living Church* — Congratulations to one who is the dean of editors of the Episcopal Church press though his paper is the youngest of the Church weeklies.

CLIFFORD P. MOREHOUSE
*Editor of The Living Church*

* * *

I know I express the sentiments of all who know Bishop Johnson when I assert that our lives have all been richer, more interesting and more valuable because we have had the privilege of associating with his great and marvelously influential personality. I want to testify to his genius as a friend,—a most understanding, a most sympathetic, and a most affectionate one. As a preacher he is unique and no one can estimate the good he has done by his great preaching power wherever he has gone.

MILO HUDSON GATES
*Dean of the Cathedral of St. John the Divine*

* * *

My first impression of Bishop Johnson was formed at the General Convention in Cincinnati in 1916. He was with strength and eloquence pleading with the president of the House of Deputies for better western representation on the committees of the House. Seriousness of purpose was given the salt of good humor and incisive wit. I knew that much could be expected of him. He has not disappointed that impression. I value him as a personal friend, a strong leader, a worthy Bishop, a true man, a great editor. May many more years be given him for his great work.

WILLIAM MERCER GREEN
*Bishop Coadjutor of Mississippi*

* * *

By his forthrightness, combined with a keen sense of humour and understanding of human nature, Bishop Johnson has made a notable contribution to the whole Church; and I gladly join in wishing him God's rich blessing and strength to continue his invaluable services.

G. ASHTON OLDHAM
*Bishop of Albany*

* * *

It is a great and sincere pleasure to be asked to join in a tribute to the Editor of THE WITNESS, the Bishop of Colorado. Bishop Johnson is a unique figure and force in the Church, active, vital, and original. Through his editorials, his preaching, and his position in the House of Bishops, he exerts a tremendously wide influence in the entire Church.

HENRY K. SHERRILL
*Bishop of Massachusetts*

* * *

Bishop Johnson is endowed with a remarkable mind and an infallible memory. His clear-cut judgment and his unswerving devotion to his ideals have made him a great leader in the Church. His editorials in THE WITNESS are the most helpful messages which get into print.

FREDERICK G. BUDLONG
*Bishop of Connecticut*

* * *

In a large measure Bishop Johnson has been the voice of the Church through the medium of THE WITNESS and his forthright editorials have been not only confidence but evidence of a sincere and consecrated heart in the soul of a bishop. May he enjoy many more years in this ministry.

CHARLES THOMAS WALKLEY
*Rector of Grace Church, Orange, N. J.*

* * *

Bishop Johnson holds a unique place among his brethren and in the Church. Endowed with a keen and well-stored mind, he has made a real contribution by his preaching and his writings but above all by his sympathetic interest in the down-trodden and oppressed and by his ready helpfulness. His wit adds to the charm of his personality; his unfailing good nature makes him an agreeable companion; his "catholic" vision precludes the possibility of partisanship; his courage is no less than his convictions.

JOSEPH M. FRANCIS
*Bishop of Indianapolis*

* * *

Bishop Johnson, twenty years a Bishop, twenty years an editor, twenty years a consecrated, devoted servant, twenty years a safe rock to tie to, twenty years a cheerful, happy guide.

ZEBOIM C. PATTEN
*Layman of Chattanooga*

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For twenty years in pen and speech, with wit and fancy, with exact truth and a dash of exaggeration, Bishop Johnson has been administering heroic treatment to Episcopalians.

WINFRED H. ZEIGLER
*Bishop of Wyoming*

* * *

Bishop Johnson guided my studies, ordained me a deacon and then a priest and united me to my wife in holy wedlock. I can attest to the fact that he is in all ways a true Father in God.

ARTHUR H. AUSTIN
*Rector, Grace Church, Louisville*

* * *

Twenty years a bishop, and the same length of time an editor of THE WITNESS, which he founded! I can't just make up my mind whether he has been a greater bishop or a greater editor. When I look at the man, and I dwell on the many brilliant and fearless articles that have come from his pen, I am bound to come to the conclusion he has been equally great and effective in both capacities.

WILLIAM PORKESS,
*Rector at Wilkinsburg, Pa.*

* * *

Bishop Johnson is one of the sanest, soundest and most refreshing writers on religious matters that I have come across. I have read his articles in THE WITNESS with the greatest of regularity and the maximum of enjoyment. His wit and common sense enhance his fine spiritual appreciations. He is never stodgy, never effected, never posy or prosy and one always knows exactly what he has in mind. As a layman I rejoice in him as a writer; as a preacher, as a Bishop and as a Christian brother.

FRANK W. MOORE
*Layman of Auburn, New York*

* * *

Never have I heard Bishop Johnson preach that I have not felt his clear thinking and fine interpretation. For years I have read with eagerness his editorials, on account of which I have not only recommended THE WITNESS to many but have subscribed for it for others as gifts.

MRS. JOHN MCEWEN AMES
*Laywoman of Topeka, Kansas*

* * *

In founding THE WITNESS Bishop Johnson has given to the Church a much needed publication which has appealed to average Churchmen throughout the Church. It is a favorite with laymen. His friends love him because of his brilliance, his sound views and delightful expression of humor. His contribution alone is worth the price of the publication.

HENRY D. PHILLIPS
*Rector at Columbia, S. C.*

* * *

I admire Bishop Johnson because he lives for the Church and the faith and gets a lot of fun out of doing it. He is as sane as Hooker, as pungent as Chesterton and as witty as Sidney Smith. As an editor and educator he has done the Church, through THE WITNESS, a service that nobody else was fitted to do so well.

ARTHUR B. KINSOLVING
*Rector of St. Paul's, Baltimore*

* * *

Bishop Johnson has been a dynamic power in the Church throughout his whole career. His articles in THE WITNESS have been often brilliant and always wisely informing.

THEODORE D. BRATTON
*Bishop of Mississippi*

* * *

I cannot with a few words pay proper tribute to a great Church leader. Restricting myself to ten words, I say: "He seen his duty and he done it nobly," which really fills the bill.

CHARLES ALFRED JOHNSON
*Layman of Denver*

* * *

The articles in THE WITNESS from the pen of Bishop Johnson have been the most informing, the most nourishing and the most profoundly stimulating which I have discovered in any Church papers published in America or England during the last twenty years.

ERNEST M. STIRES
*Bishop of Long Island*

* * *

The Auxiliary is grateful to Bishop Johnson for his wisdom and his humor and his friendship.

GRACE LINDLEY
*Executive Secretary, Woman's Auxiliary*

* * *

Bishop Johnson I greatly admire. I shall never forget his delightful presence on the campus of Racine College in those early days as we struggled toward the formation of the summer school. Good wishes to Bishop Johnson and THE WITNESS.

MRS. ROBERT B. GREGORY
*Laywoman of Chicago*

* * *

Bishop Johnson is one of the most stimulating members of our modern Episcopate. No member of the Church has given such continuous common sense—and Catholic—witness to the pleasure of this American Church.

HIRAM R. BENNETT
*Dean at Wilmington, Delaware*

* * *

The people, priests and bishop of Utah join in glad thanksgiving for Irving Johnson.

ARTHUR W. MOULTON
*Bishop of Utah*

* * *

Twenty years ago, at Bishop Johnson's request, I joined the group which was planning the founding of THE WITNESS, and with dear Frank White, became joint editor of a devotional page. But from the beginning it was the forcefulness and brilliance of Bishop Johnson, as editor-in-chief, which made for the paper its place of influence in the Church, and made his name an honored and admired household word in the homes of its thousands of subscribers.

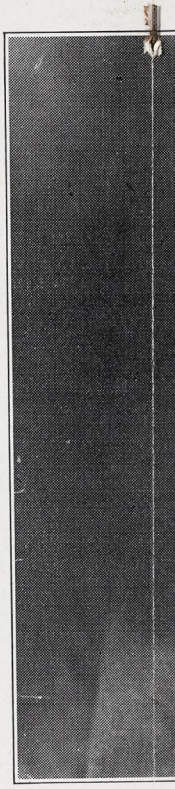
H. J. MIKELL
*Bishop of Atlanta*

* * *

It is impossible to exaggerate the value to the Church of the work done by Bishop Johnson as editor of THE

# Twenty Years

***As Bishop and***



FOR twenty years Bishop Johnson has been giving his weekly message through THE WITNESS. It was his hope, and that of his associates, that the paper would have a wide circulation, and also that the paper might be self-sustaining. Neither hope has been realized. The circulation has never been what a paper for the laity of the Church should be; while the annual deficits cumulated in twenty years into a c

Therefore, as a tribute to this m we are asking each subscriber and things:

1. *Send in one or more gift subs scription price of two dollars, abling us to announce to Bish tion has been doubled as an an*
2. *Contribute to a fund of $10,00 deficit and to serve as an oper years, to be managed by the A*

**THE WITNESS AD**

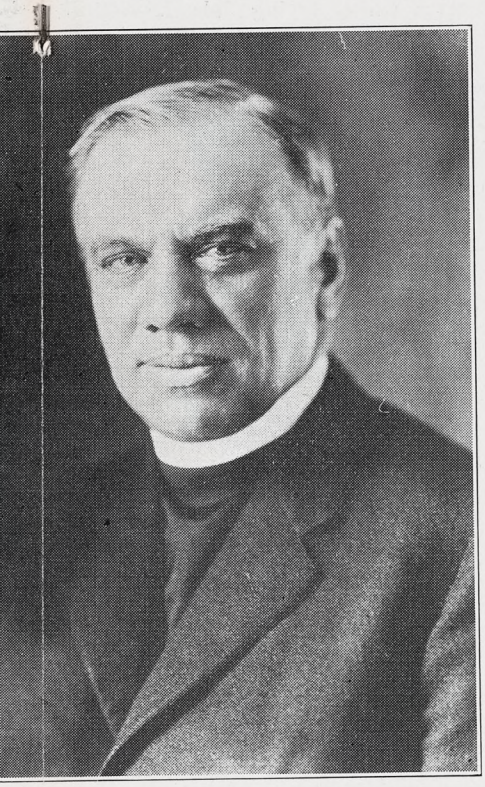
BISHOP JAMES FREEMAN, *chairman;* TH MR. CHARLES ALFRED JOH

**135 Liberty Street**

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# ars of Service

## and As Editor



eficits have been low they have ac-
o a considerable burden.

his man who has given so unselfishly,
and friend to do one or both of two

*t subscriptions at the regular sub-*
*llars, thus doing your part in en-*
*o Bishop Johnson that the circula-*
*an anniversary present to him.*
*$10,000 to wipe out the accumulated*
*operating fund for the next three*
*the Advisory Board.*

**ADVISORY BOARD**

*n;* THE REV. FREDERIC S. FLEMING and
RED JOHNSON, *vice-chairmen.*

**New York, N. Y.**

WITNESS. His keen, tolerant, wise editorials on topics which he always makes vital have stimulated and clarified the thought of us all. No wonder THE WITNESS is the most widely read of all our papers.

HERMAN PAGE
*Bishop of Michigan*

* * *

Bishop Johnson has my utmost admiration and friendship. Like thousands of others, I have known him intimately, for one cannot be with him without knowing him and very greatly loving him, even when he wallops you at bridge. Please accept the enclosed donation as a gift of appreciation for Bishop Johnson's efforts with THE WITNESS.

WARREN L. ROGERS
*Bishop of Ohio*

* * *

To know the genial and witty Bishop of Colorado is to love him. A powerful preacher, a wise counselor, an inimitable story teller, and a loyal Churchman — he is known and honored throughout the Church. I do not know whether he has a Crozier, but if he has, it may well bear some resemblance to a golf club!

ALEXANDER MANN
*Bishop of Pittsburgh*

* * *

The whole Church is deeply indebted to Bishop Johnson for his fine work as Editor of THE WITNESS. I am sure nothing would make him happier than a program such as the Advisory Board has outlined which would mean the permanence of this valuable paper during the years to come.

FRANK W. STERRETT
*Bishop of Bethlehem*

* * *

Bishop Johnson during his twenty years as Bishop has done a notable work for the Church. No part of it is more notable than the founding and editing of THE WITNESS.

EDWARD L. PARSONS
*Bishop of California*

* * *

I am heartily for your WITNESS and your Bishop.

JOHN N. LEWIS
*Rector of St. John's, Waterbury*

* * *

The mold was broken when Irving Johnson was born. A keen mind, a deep sense of the spiritual world and a physical energy were balanced in equal proportions. And a heart so generous that he has always kept himself poor materially, with the richness of his mind and soul increasing with advancing years.

E. B. WOODRUFF
*Dean at Sioux Falls, S. D.*

* * *

As one of the younger bishops whose heart is often warmed by the friendliness and smile of Bishop Johnson, may I extend to him, to THE WITNESS and the Church heartiest congratulations on this anniversary. Godliness with a sense of humor is a great gain.

FRED GOODWIN
*Bishop Coadjutor of Virginia*

* * *

The whole Church is indebted to Bishop Johnson for founding THE WITNESS 20 years ago and the obligation has been increased by the inspiring editorials which have come from his pen. It is a privilege to express my congratulations to THE WITNESS and my hope that the present Editor-in-Chief may long continue in charge of it.

EDWARD HUNTINGTON COLEY
*Bishop of Central New York*

* * *

"The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isaiah XL-3.) These words have been fulfilled in the unselfish life, labor and devotion of Rt. Rev. Irving Peake Johnson, Bishop of Colorado. Those who have heard his inspiring messages will always think of him as a great prophet and teacher.

GEORGE A. BEECKER
*Bishop of Western Nebraska*

* * *

It has been my privilege to know Irving P. Johnson for over thirty-five years and while on occasion our opinions differed, nevertheless his friendship was always constant. He has a remarkable mind and excels in logic. His points in argument are so clear and definite it is difficult to refute them. This, together with his wonderful memory, makes him outstanding in the American church.

GEORGE A. N. KING
*Layman of Minneapolis*

* * *

Hearty congratulations to THE WITNESS and Bishop Johnson. You have both performed a notable service in producing a religious paper which subscribers actually read. Every success and blessing through the next twenty years.

R. E. L. STRIDER
*Bishop Coadjutor of West Virginia*

* * *

As one of his associates on THE WITNESS staff during its early years, I recall the clear and unique policy which initiated and promoted this new Church periodical. That Bishop Johnson's policy was sound, and appreciated by Church people, is shown by the popularity of THE WITNESS in all geographical sections of our country. Bishop Johnson's editorials and personality made THE WITNESS. THE WITNESS made Mr. Spofford managing editor. Each seems indispensible to the other, even as that trio is indispensible to an increasing number of Churchmen each year.

J. A. SCHAAD
*Former Associate Editor*

* * *

It would be safe to say that no bishop in the past two decades has become more widely known or more universally esteemed than the eloquent, wise and thoroughly human Bishop of Colorado.

H. P. ALMON ABBOTT
*Bishop of Lexington*

* * *

Bishop Johnson has had a remarkable Episcopate and has endeared himself, not only to his diocese, but to the Church at large. His radiant personality, his sense of humor, his ability to think deeply and constructively on vi-

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tal questions confronting the Church, have found outlet in THE WITNESS where we all have opportunity to share in his keen, refreshing and analytical editorials.

FRANK W. CREIGHTON
*Bishop Suffragan of Long Island*

* * *

No one in the Church—bishop, priest or deacon—possesses the combination of wit, spiritual insight, and practical understanding of things earthly and heavenly as they really are quite like the Bishop of Colorado. We have laughed with him, but we have never laughed at him. We have been stirred by him, but only to broader and nobler thoughts and feelings. Therefore, we hail Bishop Johnson on his twentieth anniversary and THE WITNESS which he so ably fostered.

WYATT BROWN
*Bishop of Harrisburg*

* * *

As one of the many who have cherished Bishop Johnson's friendship, it is a pleasure to congratulate the Diocese of Colorado on the completion of twenty years of his Episcopate. May the attractiveness of his personality long continue its help to the Church.

SAMUEL THORNE
*Layman of New York*

* * *

I hold Bishop Johnson in the highest esteem, and cherish his friendship for me. He is a virile leader in all that is best in the welfare and upbuilding of the Church. By his personality and by the wise use of his gifts and talents he has made a distinct contribution to the work and growth of the Church. We hope he may long be spared among us to carry on in his own most helpful way.

DAVID LINCOLN FERRIS
*Bishop of Rochester*

* * *

Bishop Johnson has a rare gift in that he knows how to combine wisdom and humor. Out of his experience as a priest and a bishop, he has learned much that the Church needs to know. His gift of wisdom and humor gives him the power to teach in a way whereby we all may learn.

JOHN DALLAS
*Bishop of New Hampshire*

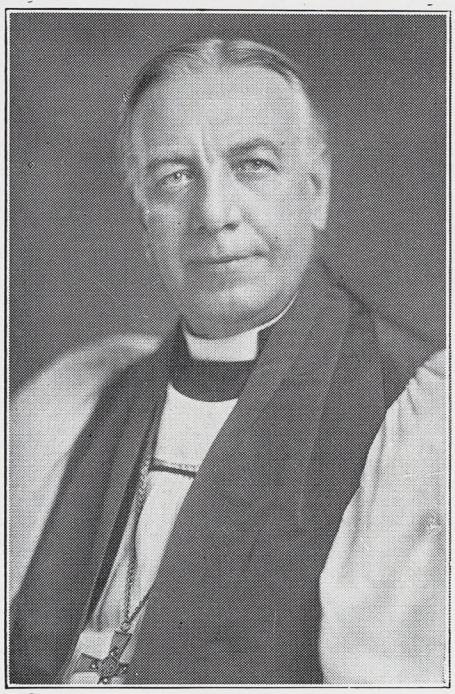
* * *

The whole Church must congratulate itself upon having had twenty years of Bishop Johnson's service. But the House of Bishops must be especially thankful for its sessions can never be dull when he is present, nor a debate fruitless in which he takes part.

CAMERON J. DAVIS
*Bishop of Western New York*

* * *

It is a pleasure to join in a tribute to Bishop Johnson. In the House of Bishops he is always fearless in setting forth his well considered judgment. Moreover, he contributes to the discussion of the House an element of humor which is most refreshing. His



BISHOP JAMES E. FREEMAN
Chairman Witness Advisory Board

editorials in THE WITNESS make for sound religion. Even if one may sometimes disagree with him on practical policies, his articles always give food for thought. May his alert wit and consecrated wisdom long serve the Church.

BENJAMIN BREWSTER
*Bishop of Maine*

* * *

I do not suppose that anyone has stuck to the job of writing for a Church paper quite so persistently as Bishop Johnson. Upon this occasion of his anniversary I just want to put a personal "thank you" in not only for his faithfulness to the job but for his having kept the old Gospel ever fresh and inviting.

CLINTON S. QUIN
*Bishop of Texas*

* * *

Felicitations to Bishop Johnson on his completion of twenty years as Bishop of Colorado and as Editor of THE WITNESS. Fine character, loyalty to the highest ideals for the Church, clear thinking, mastery of compelling language, kind and courteous friendship—these are a few of his treasures for which we thank him.

WILLIAM L. ESSEX
*Bishop of Quincy*

* * *

Beloved by his brethren in the House, his great spiritual contribution to the whole Church in preaching and holding missions, his able articles in THE WITNESS, the close attention given to his words in House debate, his good judgment, these and many other qualities have made Bishop Johnson's life a blessing to the Church.

HARRY S. LONGLEY
*Bishop of Iowa*

Bishop Johnson's editorials in THE WITNESS have been stimulating both to the clergy and laity. His influence is felt throughout the Church.

OLIVER J. HART
*Rector, St. John's, Washington, D.C.*

* * *

1917-1937 — twenty tumultuous years during which Irving Johnson has been in the thick of the battle, facing every question and problem with a courage and honesty which has made him a unique leader in the Church. Greetings to you, sir, from one who left Colorado the year you were consecrated. There's been steady progress since.

HENRY W. HOBSON
*Bishop of Southern Ohio*

* * *

Bishop Johnson is a grand and powerful champion of the cause of Christ, greatly beloved by us all.

WILLIAM SCARLETT
*Bishop of Missouri*

* * *

Bishop Johnson accepts implicitly our Lord's definition of a Christian, "Ye are the salt of the earth and the light of the world." In twenty years his salt has lost no savor and his light has not failed.

WILLIAM G. MCDOWELL
*Bishop of Alabama*

* * *

Simplicity and clarity; good common sense and brilliant witticisms; exemplary devotion to our branch of the historic Church—these have helped in producing in Bishop Johnson a spiritual leadership for which we are both proud and grateful.

NOEL PORTER
*Bishop of Sacramento*

* * *

Bishop Johnson's ready wit, kindly humor, keen intellect, sound scholarship and facile tongue and pen have endeared him to the whole Church.

JOHN D. WING
*Bishop of Southern Florida*

* * *

Further tributes to Bishop Johnson, received too late for this number, have come from Bishop Ludlow of Newark, Bishop Kemerer of Duluth, Bishop Jenkins of Nevada, Bishop Lawrence of Western Massachusetts, Bishop Bartlett of Idaho, Bishop McElwain of Minnesota, Bishop Capers of West Texas, Bishop Stevens of Los Angeles, Mr. George Beggs of Fort Worth, Texas, Bishop Ivins of Milwaukee, Rev. George W. Swift of Salem, Oregon, Rev. Charles Sheerin, editor of the *Southern Churchman*, Bishop Casady of Oklahoma, Bishop Mize of Salina, Bishop Mitchell of Arizona, Rev. Karl Morgan Block of St. Louis, Rev. Arthur N. Cummings of Long Island, Rev. Spear Knebel of New York, and Robert G. Gooden, Suffragan Bishop of Los Angeles.

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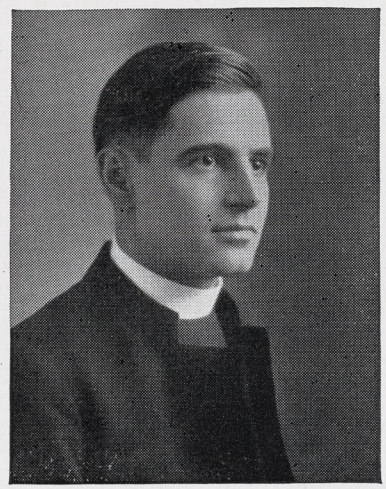
# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

I rather have an idea I will get a bawling out for this number of THE WITNESS. Once before I broke into these pages on the subject of Bishop Johnson and in due time received a wire which said, "Your remarks made me feel dead. Save your obituary until that time." So we planned this number without letting him know anything about it. Comments printed elsewhere however would seem to support my opinion that there is no one in the Church more deserving of a tribute than Irving P. Johnson, and the fact that he was both consecrated Bishop of Colorado and founded THE WITNESS twenty years ago would seem to make this the proper time for it.

My connection with the paper has lasted for eighteen of these years, which is itself a tribute either to Bishop Johnson's liberalism or to his indifference to the welfare of the paper. There have been times I am afraid when he has found it hard. I know that he receives a lot of kicks, mostly from friends who are old and dear to him, and their complaints are rather apt to be about the managing editor. He has a simple way of handling them. It is form letter number one which reads as follows: "Dear .....; Our job is to make Episcopalians, the most cultured and the most illiterate group in the United States, read something regularly about their Church. We are not doing a very good job but we are doing the best we can. I have no doubt that you would do it much better. We will therefore sell you the paper for one dollar if you will guarantee to run it for five years. If you cannot see your way clear to accept this offer I am afraid I must ask you to let us keep on doing the best we can. Sincerely yours, Irving P. Johnson, Editor."

I was a very young man when I went to Chicago eighteen years ago to take charge of a small parish. Having agreed to do that without salary I earned my living working in a factory. A vestryman of the parish, Mr. Frank M. Clarke, was the publisher of THE WITNESS, the paper being managed by the Rev. Charles Shutt who was so devoted to it that he worked himself into a frazzle and was an easy victim of influenza. Bishop Johnson came from Denver for the funeral. I met him in the study of his friend, Charles Herbert Young, then the rector of Christ Church. "Spofford, how about being the managing editor?" I explained to



GARDINER M. DAY
The Literary Editor

him that I had just taken a parish and had accepted a job in a factory and that therefore I did not see how I could. "Well, get it out for a couple of weeks until I can find someone who will take the job." I okeyed that and have been on the job ever since, not because I wanted the job but because Bishop Johnson never did find his man. It was tough at first, particularly those early years when I spent my days in the clothing factory, my nights in the print shop and my spare moments and Sundays in a parish.

It has been a lot of fun, chiefly because of the association that it has given me with the editor. We have little in common besides a love for the Church and for baseball, yet during all these years there has been no cracking down on his part in spite of great provocation. "I don't see how any sane man can think as you do, but if you think it, say it" has always been his attitude and I am sure no subordinate could ask for more from his boss.

There are many tributes to Bishop Johnson in this Anniversary Number so that anything further from me would be superfluous—I subscribe to it all, and more. But I do not want to have this Anniversary pass without also having a word said about the many others who have helped keep the paper alive, and I hope interesting during the twenty years of its existence. Charles Shutt, the manager for the first two years, had the toughest job of all, and he gave himself to it so completely that it certainly contributed to his death. George Parkin Atwater, like Bishop Johnson, stuck with what he helped start and wrote for the paper week in and week out, until death removed him from us. Bishop Wilson likewise has been contributing his column for fourteen years. On the business side, and behind the scenes, is a fine group of men and women, all distinguished in the Church, who make up the Advisory Board and who have stood loyally by the paper during the ups and downs. To these and to many others, from my cubbyhole in New York which we call the editorial office, I take off my hat and bow low and then straighten up and square my shoulders to face the years ahead, glad to carry on the best I know how as long as Bishop Johnson cares to have me.

* * *

**Great Increase in Church Insurance**

At the annual meeting of the directors of the Church Life Insurance Corporation on January 26th it was reported that over twenty million dollars in insurance is now in force, with over $2,000,000 written in 1936, an increase of better than ten per cent on the amount written in 1935. Moreover there was an increase of over fifteen per cent in the annuity contracts issued. Likewise the Church Properties Fire Insurance, also a subsidiary of the Church Pension Fund, reported that the total amount of insurance in force was increased from $71,600,000 to $77,600,000 during the past year, and is now nearly double what it was five years ago. The Church Pension Fund, incidentally, I discover in going through the copies of THE WITNESS for the first year of its existence, 1917, started operation on March 1, 1917 so that they also are soon to celebrate a twentieth anniversary.

* * *

**Social Service Sunday in Cincinnati**

Because Cincinnati has a layman who really believes in social service, Social Service Sunday was really observed in all the churches of that city on January 24th, the day designated by the National Council. The layman is Dr. Billy Keller, physician and head of the Cincinnati summer school for seminary students. He rounded up a group of experts on social service and offered them as preachers to the rectors. Most of the rectors were delighted. Explaining his efforts Dr. Keller said: "We want to do something besides pray for the underprivileged. The time is here when Church people must know what is involved in adjusting lives. Organized religion, if it is to live and thrive, must learn to convey the real meaning of God in a language not of a dead generation but of today. Let the social workers tell their story."

* * *

**Three Year Program for West Texas**

Bishop Capers outlined a three-year plan for the development of the work in West Texas when the convention met in San Antonio, January 17-18, and it was adopted enthusiastically. The convention voted to

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relinquish all further grants from the National Council, except two items for which appropriations have been made by the Auxiliary. A campaign is to be launched at once for funds with which to liquidate debts and to provide cash for future work. One of the most encouraging parts of the convention was the report on young people's work with the report showing that they were organized in parishes and missions throughout the diocese. Deputies to General Convention: Clergy—Arthur R. McKinstry, William C. Munds, Samuel O. Capers and Charles W. C. Leel. Laymen — Albert Steves Jr., Walter Godart, Albert C. Dulaney and E. H. Keator.

* * *

**Maryland Clergyman Is Deposed**

The Rev. Paul O. Plenckner was deposed by Bishop Helfenstein of Maryland on January 15th.

* * *

**Bishop Page Speaks to Auxiliary**

Bishop Page of Michigan addressed the Auxiliary of St. Paul's Cathedral, Detroit, on January 22, and outlined the plans for work at the cathedral—"not only interested in itself and its very important work, but in the diocese, the nation and the world."

* * *

**Wyoming Bishop Starts Pence Plan**

Bishop Ziegler of Wyoming, having seen how well the Bishop's Pence plan worked in his former diocese of Chicago, started the idea out in the west as soon as he arrived in Laramie.

* * *

**Canvass Fails to Show Increase**

The canvass in the diocese of Southwestern Virginia, incomplete at the moment, indicates nevertheless that the goal set by the executive committee has been far from realized. Money from other sources will be drawn upon to prevent reductions in appropriations.

* * *

**Chicago Parish Has Anniversary**

St. Chrysostom's, Chicago, where the Rev. Dudley S. Stark is rector, celebrated its 50th anniversary on January 24 with Bishop Stewart the preacher at the founder's day ceremonies.

* * *

**Women Discuss Racial Understanding**

The mission study institute of the Auxiliary of Michigan was held on January 19th at St. Paul's Cathedral, Detroit, with 16 parishes and missions represented. The subject of race relations was discussed, following the program urged by the national office of the Auxiliary. Mrs. W. L. Torrance, diocesan educational director, Mrs. M. H. Fowler of the Y.W.C.A. for Colored women and Mrs. John C. Spaulding of Detroit were the leaders.

* * *

**Advent Rector Deposed**

The Rev. Benjamin Harrison, rector of the Church of the Advent, Boston, has been deposed from the ministry by Bishop Sherrill.

* * *

**Church Must Stress Social Problems**

Social welfare problems, including social diseases and pre-marital instruction, must be dealt with by the Church, said Rev. Walter K. Morley in being welcomed to Chicago as social service secretary at a reception held at Chase House last week. He urged the formation of parochial social service groups as a means of disseminating information.

* * *

**Anniversary Service at St. James**

There was a great festival service on Sunday evening, January 31st, at St. James' Church, New York, the occasion being the 127th anniversary of the parish. The combined congregations of St. James and the daugh-


**FLOOD CAUSES DELAY**

In midst of the greatest flood in Cincinnati's history Bishop Hobson is heading a greatly reduced staff at Forward Movement headquarters. Forward Movement literature orders are being filled as fast as restricted utility services and disrupted train schedules permit. Every effort is being made to carry on the work effectively.

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**Cincinnati**



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ter-church, Holy Trinity, participated. There was a choir of 150 voices, made up of five choirs; forty guilds marched in the procession and there was a sermon by the Rev. Phillips E. Osgood, rector of Emmanuel, Boston. The service was conducted by the rector, the Rev. Horace W. B. Donegan, assisted by the Rev. James A. Paul, the Rev. William J. Dietrich and the Rev. H. J. Knickle, all of the parish staff.

* * *

**Inter-Racial Sunday**

Churches throughout the country are to observe race relations Sunday on February 14th when cooperation between the races will be stressed. The Federal Council of Churches sponsors the Sunday.

* * *

**Preaching Retreat in Ohio**

Bishop Rogers of Ohio got twelve of his younger clergy into a huddle for three days in January for a preaching retreat. Each man was required to submit in advance one of his sermons. These were swapped among the men and preached by another fellow—then torn into. There were a couple of professors there who didn't spare the young parsons. The conference was held at Trinity, Alliance.

* * *

**News Notes From Rhode Island**

Bishop Bennett was the speaker on January 27th at the father-son banquet of St. Dunstan's School, held at St. Martin's parish house, Providence ...The men's club of St. Alban's, Centerdale, have done their own excavating under the church and have constructed additional parish rooms. They did the work and paid for the materials...Mrs. Lawrence M. Judd, wife of the governor of Hawaii and Father Whittemore, superior of the Order of the Holy Cross, were the speakers at the annual meeting of the Auxiliary, held in Providence on January 21st...The Rev. A. B. Beaty, in charge of the cathedral in Providence, was the speaker at the meeting of the Narragansett convocation held on January 26th.

* * *

**Lectures at Seminary of Reformed Church**

The Rev. Frank Gavin, professor at the General Seminary, delivered five lectures this past month at the seminary of the Reformed Church at Lancaster, Pa., his subject being "Liberal Orthodoxy."

* * *

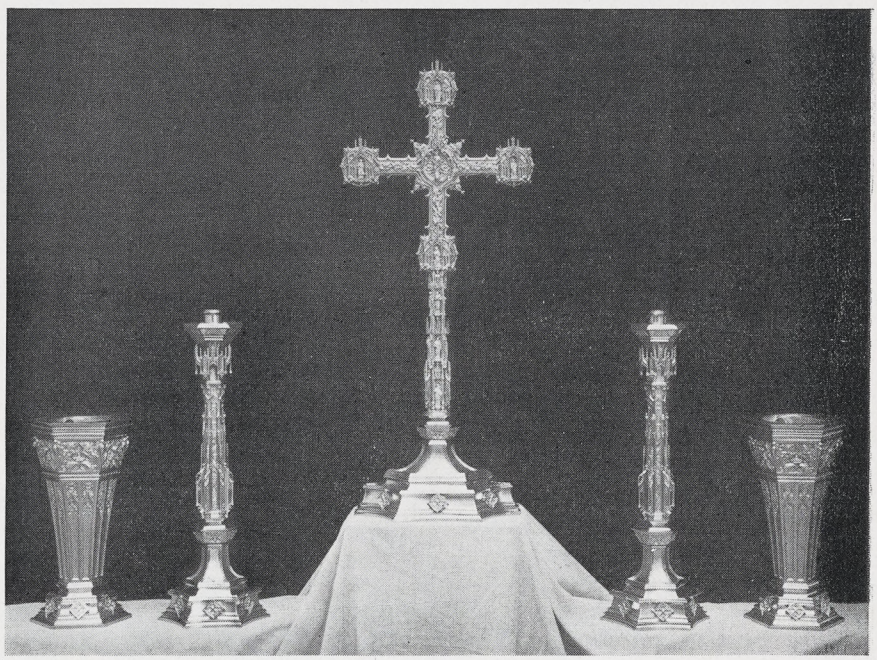
**Fascist Advocate Put on the Spot**

Mr. Valentine Williams, journalist, who recently returned from Spain where he was with the fascist forces of Franco, pleaded the cause of the Spanish rebels the other day before the Chicago Council on Foreign Relations. He managed to get through his address all right, but had a bit of a time during the question period, due largely to Robert Morss Lovett, Chicago University professor, who seemed to know more about Spain than did the speaker in spite of the fact that it has been some time since he was there. Dr. Lovett made the speaker admit that the Popular Front had won an overwhelming victory in the elections of last February in spite of the fact that the fascists themselves conducted the election.

* * *

**Kentucky Merger Is All Off**

The matter of merging the dioceses of Lexington and Kentucky again made the front page of Lexington newspapers when the convention met January 20th. Bishop Abbott again offered to resign as bishop of Lexington in order to allow the merger, but after considerable discussion in executive session, the convention expressed confidence in his



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leadership, disapproved of the merger and thus completely closed the matter. The following were elected deputies to General Convention: Clergy: J. Wilson Hunter, W. G. Pendleton, Franklin Davis and C. P. Sparling. Laymen; Major General George B. Duncan, E. L. McDonald, Henry T. Soper and Dr. J. Rice Cowan.

* * *

**Bishop Creighton Elected to Michigan**

Bishop Frank W. Creighton, suffragan bishop of Long Island, was elected Bishop Coadjutor of Michigan on January 27th.

* * *

**Maude Royden Talking to Thousands**

Maude Royden, noted woman preacher of the Church of England, addressing mass meetings throughout this country on peace, is packing them in wherever she goes. Her article on "Doing God's Will in International Relations" is to be one of the series of articles to appear in THE WITNESS during this Lent. Incidentally, have you sent in that order for a bundle? If not, please do. The series starts next week.

* * *

**Convention of Spokane**

"We must keep our attention focused on the primary aspects of our faith and cooperate with others in their furtherance, instead of placing all our emphasis upon matters of secondary importance", Bishop Dagwell told the convention of the district of Spokane (Washington) meeting on January 17-19. It was cold and there was influenza but nevertheless all the clergy of the district were on hand. In his report Bishop Cross spoke of the fine showing made during the past year by the northern part of Idaho which was added to the district a year ago, and said that it demonstrated the soundness of the move. Dean McAllister was elected clerical deputy to General Convention and Mr. H. C. Whitehouse the lay deputy.

* * *

**Convention of Oregon**

Bishop Dagwell having visited the convention of Spokane, Bishop Cross of Spokane returned the call and was a headliner at the convention of Oregon which met last week in Portland. Both he and Bishop Dagwell were speakers at a young people's rally on Wednesday evening and addressed the diocesan dinner the following night.

* * *

**Another Dinner for Dean Fosbroke**

One of the hard parts of an anniversary is that a fellow is apt to eat

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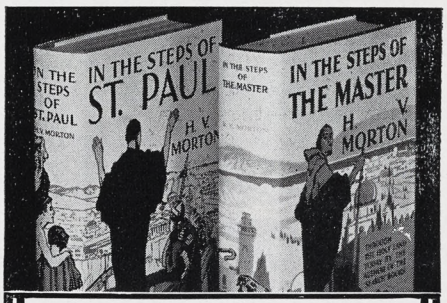
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too much rich food. Dean Fosbroke of the General Seminary was the guest of honor at a dinner of the alumni last week, the occasion being his tenth anniversary, and on February 1st he had to eat again, this time with the students, faculty and trustees. A feature of this party was the presentation of a portrait of the dean which has been hung in Hoffman Hall. The speakers were Bishop Sherrill of Massachusetts, Dean Frederick C. Grant of Seabury-Western and Henry Sloan Coffin, dean of the Union Seminary.

* * *

**New Parish House to be Used**

Trinity Church, Portland, Oregon, has launched a seven-day program and also announces that a new parish house is needed to carry it out. But the new vicar, the Rev. Lansing E. Kempton, is not going to wait for the building. He has a rectory and plans to carry on increased activities, particularly with the young people, in his home until the new plant is constructed.

* * *

**Important Matters Before Chicago Convention**

When Archdeacon Ziegler was elected bishop of Wyoming, Bishop Stewart of Chicago announced that he was not to appoint immediately a successor for his work in the rural areas of the diocese. The convention of the diocese, meeting this week, is likely to deal with this problem either by the appointment of an archdeacon or the election of a suffragan bishop, depending on the wishes of Bishop Stewart. The question of the status of the Presiding Bishop, one of the big issues before General Convention in October, will also be presented by Bishop Stewart who is chairman of a National Council committee to deal with that matter. Other important matters to come before the convention will be a program for youth and memorials on world peace, if they pass the convention, will be presented to the General Convention.

* * *

**Preaching on the Psalms**

The Rev. Cuthbert Simpson and the Rev. Theodore Ferris, both of the General Seminary faculty, joined forces in giving a course of lectures last week on "Preaching the Psalms" at the College of Preachers, Washington, D.C.

* * *

**Young People Meet in Newark**

Officers of the Young People's Fellowship of the diocese of Newark, numbering 125 and representing 50 chapters, met on January 23 and listened to addresses by Bishop Ludlow on stewardship; the Rev. Charles L. Gomph of Grace Church, Newark, on worship; the Rev. Peter Deckenbach of Belleville, on service. The dinner speaker was Miss Dorothy May

## A CORRECTION!

THE recent communication sent to the clergy and subscribers stated that all orders for WITNESS Bundles for Lent would have to be in by February 1st. However orders that reach the Chicago office, 6140 Cottage Grove Avenue, as late as Tuesday, February 9th, will receive the first Lenten Number. Lenten feature articles are announced under the picture of Dr. Bowie on page eleven of this paper. Prices for THE WITNESS in Bundles for the seven weeks of Lent are as follows: 10 copies each week, $2.80; 25 copies each week, $7; 50 copies each week, $13. There is a discount of 10% for cash with order, otherwise we will bill Easter Week at the above prices. Order immediately and use THE WITNESS in your parish this Lent.


# *"Down Where the Need is Greatest"*

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At the dawn of a New Year, with economic recovery well under way this plea is presented in the sure hope that a great enterprise will not be wrecked, but saved for many years of ever-increasing service.

## THE AMERICAN CHURCH INSTITUTE FOR NEGROES

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Fischer, national secretary of young people, who spoke on wrongs in this badly organized world and raised questions as to what young people were to do about them. Bishop Washburn was present and thanked the youngsters for that $500 gift to the work in the diocese.

* * *

**An Expert on Young People**

Declaring that a boy or girl of seventeen could plunge into the lower depths of pessimism and unhappiness as well as reach the higher planes of idealism, Mark McCloskey, New York city administrator of the National Youth Administration, threw down a real challenge to the churches at the annual luncheon of the Church Mission of Help the other day. He said that it was impossible for the federal government to do what it should for young people and that it was therefore for the private agencies to pick up the pieces and give them, with endless patience, the help they must have if they are to fit into the social scheme. Miss Marguerite Marsh, CMH secretary in New York, told of the work of the organization, and she also stated a few of the questions she is most frequently asked by young girls: "How long should an engagement be?"; "Should young people go ahead and marry on a shoestring?"; "Can love persist when economic want enters?"; "Should young people marry when they have to depend on relief, and if so should they have children?"; "Should a girl continue to work after marriage?"; "If the girl is the sole wage earner should the husband do the housework?"

* * *

**Archbishop Starts a Discussion**

The Archbishop of Canterbury, in issuing a manifesto calling upon the people of England and the world to return to God, apparently started something. His call was seriously dealt with recently at the Student Christian Movement Conference, meeting in Birmingham, England, with a number of speakers declaring that the Christian call is not a call to return to God within the field of our present social order, but a call to revolutionary changes. Dick Crossman of New College, Oxford, and Principal Bowie of Dundee, economists, were leaders who expressed this conviction.

* * *

**Convention Meets in Texas**

A pageant, "The Kingdom Come" was one of the features of the convention of the diocese of Texas, meeting at Beaumont, January 24-26. The most important matter to come before the convention was the budget for 1937, with a report of the executive board indicating that drastic cuts would have to be made unless added funds were raised immediately. The theme of the convention was "Redefined Discipleship" with Bishop Quin giving a stirring address on the subject. Plans for leadership training institutes were announced, that met at Christ Church, Houston,


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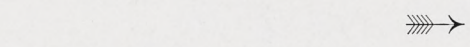
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# A Call to Prayer

## for the General Convention of 1937

**Not one Churchman in a hundred can attend General Convention in Cincinnati next October, but the *whole Church* can make preparation for it. What shall that preparation be? The first — and constant — thing we all can do is to *PRAY*.**



**Facsimile of a two-color card issued as a guide, and to stimulate other prayers. On the reverse side is a prayer for use at *Diocesan Conventions and Auxiliary Meetings* where representatives are to be elected; a prayer *for children's use;* and one from the Prayer Book *for General Convention.* The Prayer Card is obtainable free in any quantity either through your Bishop or upon request. Address, stating quantity, The General Convention Committee, 223 West Seventh Street, Cincinnati, Ohio.**

### A CALL TO PRAYER
**for General Convention**




Our Lord always prayed—and called His disciples to pray—in preparing to fulfill God's purpose.

The General Convention of our Church meets in Cincinnati on October 6th. The National Council, its Officers and Departments; the Woman's Auxiliary; the Forward Movement and other Commissions of General Convention; and the Committees and Church members in Southern Ohio are preparing for this gathering of our people We are all called to use the prayers on this card that preparation may be faithfully made, and that all leaders and visitors who shall come to the Convention may catch a new vision of God's will, and may return to lead the Church forward with new courage. Without prayer the Church cannot meet its task in the world today.

**FOR ALL MAKING PREPARATION**

O LORD Jesus Christ, who in Thy work on earth didst send forward Thy disciples to prepare for Thee, vouchsafe to those entrusted with preparation for the work of our General Convention that they shall do all with the insight and diligence of love, that Thy Kingdom may come on earth as it is in heaven. Amen.

**MEMBERS OF GENERAL CONVENTION**

ALMIGHTY GOD, who alone canst quicken Thy servants to hear Thee and obey, we pray for all Bishops and Deputies to the General Convention of this Church. Grant that they may be cleansed from all unworthiness, and with vision and courage make ready to take counsel for Thy people. And this we ask for the sake of Jesus Christ our Lord. Amen.

## SHALL THE CHURCH

**TURN FROM HER SINS? REALIZE HER MISSION?**
**BE FILLED WITH THE HOLY SPIRIT? OFFER HERSELF IN SACRIFICE?**
**ATTAIN TO DEEPER ONENESS? GO FORWARD IN CHRIST'S NAME?**

***"Ask, and ye shall receive. Seek, and ye shall find."***

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on January 30th and at Palestine the following day.

* * *

**Bishop Green Speaks His Piece**

Bishop Green, on crutches as a result of his recent automobile accident, went to bat for a resolution that was introduced in the convention of his diocese of Mississippi the other day on the matter of sweatshop conditions in industry. He took a forthright stand and said that the Church must act in such matters. The resolution barely passed. The convention voted to accept the resignation of Bishop Bratton, which of course has to go to the House of Bishops when it meets in October.

* * *

**Convention of Pittsburgh**

Bishop Mann of Pittsburgh pleaded for funds for flood relief at the convention of his diocese which met January 26-27. He also urged greater activity for peace and urged a full discussion of industrial problems. A high spot of the convention was a rally for young people, attended by 500, at which the Rev. A. L. Kinsolving, rector of Trinity, Boston, was the inspirer. Deputies to General Convention: clergy—Homer A. Flint, Dean Moor, William Porkess, William F. Shero; laymen—Hill Burgwin, Theodore M. Hopke, H. Lee Mason, Charles S. Shoemaker.

* * *

**Dean Weigle in Boston**

Dean Weigle of Yale Divinity was the top man at the annual meeting of the Massachusetts Church Service League on January 20th. He said that excesses of present unbelief would lead to a new spiritual awakening; "it will be less individualistic and more social-minded; less emotional and better grounded in the understanding of the laws of nature and human life; less given to escape from the world and more eager to remake the world and to build therein the city of God."

* * *

**Here's a Good Line**

Says Hugh Walpole, British novelist: "The world is a comedy to those who think, and tragedy to those who feel." To which might be added that the way to keep from going completely nuts is to both think and feel and, more important, to do something about it.

* * *

**Hail Fellow Type Is Out**

The "hail fellow" type of priest has had his day and the sooner he fades out of the picture the better for the Church, says Bishop Jenkins of Nevada. "In trying to make the Church popular he makes it cheap. Discipline rarely goes with popularity. Hence one finds poorly taught Church folk to whom the Church is a convenience."

* * *

**Divorced Persons May Receive in England**

English bishops, meeting at the convocation of Canterbury on January 21, decided that divorced persons who remarry may receive the communion. The action was taken in rejecting a resolution introduced by the Bishop of Ely which would deny communion to such persons. The only other to support the resolution was the Bishop of St. Albans, who was the preacher at the Denver General Convention in 1931.

* * *

**Clergy Not in the Picture**

All that clergymen know about the present business boom is what they read in the newspapers. Professional men generally made income gains in 1935, according to an analysis of incomes made by the Bureau of Foreign and Domestic Commerce, the one exception being the parsons. As a matter of fact their salaries showed a slight falling off. The total sum paid clergymen in the United States in 1935 was $239,221,000, which represents a per capita salary of $1,567. The per capita income for dentists was $2,780 and for lawyers $2,938, which would seem to indicate that the man who helps you get out of trouble is of more value than the man who tried to keep you out of it in the first place.

* * *

**New Church Hospital for Charlotte**

Plans have been announced for the construction of a new Church hospital in Charlotte, North Carolina, to take the place of the present St. Peter's Hospital. It is to cost $350,000.

* * *

**Now Methodist Bishops Are to Crusade**

Remember the Bishops' Crusade? Now there is to be a new one, only this time it is an affair of the Methodist Church, South. They are to launch a two year preaching program to arouse their church, spiritually and materially.

* * *

**Reinhold Niebuhr in Cincinnati**

Reinhold Niebuhr, Union Seminary professor, met with a number of






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# A GAP THAT OUGHT TO BE FILLED

THERE is a discrepancy between expected income and assured needs in the missionary work of the Church for 1937. This is bad enough in any year but especially humiliating as another Triennium nears its end and the Church looks forward to General Convention.

Without any ado a plan is afoot to close this gap. Across a fair page in one of its ledgers the National Council has written:

## MISSIONARY RESERVE ACCOUNT

Loyalists in the missionary cause are filling this page with a record of extra giving. Upon this effort depends whether 1937, General Convention year, shall be one of fiscal worry or of victory for the missionary cause.

**The Missionary Reserve Account should reach $150,000 if 1937 is to have a balanced budget. Otherwise there will be increased deficit and compulsory emergency appeal.**

The answer is in the hands of a leadership not satisfied until every Churchman everywhere is giving generously to parish and diocese and through a partnership principle effectively at work is reaching the world activities of the whole Church.

Remember this: Dividend and bonuses to the amount of several billions, an unexpected outpouring to mark the end of depression, have recently been distributed. Certainly the Church should share this good fortune. Have proportionate givers remembered? What better opportunity could there be for special gifts.

## PUT MISSIONS FIRST AND CLOSE THE GAP

## THE NATIONAL COUNCIL

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clergy, both Christian and Jewish, at the Graduate School of Applied Religion, Cincinnati, January 22. They had quite a time with Rabbi James G. Heller opposing Niebuhr's claim that American neutrality should be risked in order to throw democratic influence definitely in favor of European democracies in their struggle with fascism. The Rev. Frank Nelson, rector of Christ Church, supported the rabbi with Presbyterian William H. Hudnut backing the professor. Sounds like an interesting party—as most parties are when Reinie Niebuhr cuts loose.

* * *

**Bishop Ludlow Guest of Honor**

Bishop Ludlow of Newark is the guest of honor at the annual dinner of the church club of the diocese, held this evening, February 4th. Others to speak are Bishop Washburn and Mr. Henry Young, Newark lawyer, who likes missions and is going to say so.

* * *

**Bishop Gilbert in Albany**

Bishop Gilbert of New York was the preacher on January 24th at St. Paul's, Albany, N. Y., the occasion being the 110th anniversary of the parish. They had a lot of other things going on during the week, dinners, and talks, all arranged by the rector, the Rev. George Taylor.

* * *

**Rector Blesses Food**

The Rev. Ralph A. Weatherly, rector of Grace Church, Kingston, Pa., blessed a ton or so of food, clothing and medical supplies last Saturday in Wilkes-Barre. The stuff is on the way to the Loyalists in Spain. The supplies were collected by a local committee of the North American Committee to aid Spanish Democracy, on which are a number of parsons, including our Gardiner Day.

* * *

**Convention in Maryland**

The convention of the diocese of Maryland was held at St. Michael and All Angels', Baltimore, January 27th. The Rev. Oliver J. Hart of Washington was the speaker at the diocesan dinner held the night before.

**SECOND THOUGHTS**

(Continued from page 3)

for herself, where she may lay her young, even thine altars O Lord of Hosts." Psalm 104, verse 17: "The fir-trees are a dwelling for the stock."

PAUL G. DODD, Miami, Florida: Your series of articles on "Doing God's Will" to appear during Lent, will be looked forward to with a great deal of pleasure. It is a vital subject and you have an excellent group of writers. But I do not see why you limit Mr. Myers to writing on "Doing God's Will in Industry". Being a midwesterner until I retired a few years ago, I often marvel at the attitude of eastern people who seem to feel that "industry" is the whole of American economic life. We also have farmers and merchants and it does seem to me that they too might profit by a discussion of how they might do the will of God in their vocations.


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# FORWARD MOVEMENT COMMISSION

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## THE FIRST WITNESS

(Continued from page 14)

tion against "the male hawks, much more mischievous than German spies, who walk up and down this very Piccadilly night by night with an army of helpless and trembling girls under their surveillance and who take from them the very money the girls earn by their shame. I am not a bloodthirsty man, but I say shooting is too good for them." There is also the information that it was decided at General Convention to put the financial system of our dioceses, parishes and missions on a business basis.

As for the straight news in the number here are a few items; Bishop Murray of Maryland presented 1492 for confirmation in 1916; Trinity Church, Boston, pledged $100,000 toward the Church Pension Fund; Twenty million children and young people in the United States are in no Sunday school; the Rev. Ralph B. Pomeroy, rector of Trinity Church, Princeton, N. J., was elected professor at the Seabury Divinity School to succeed the Rev. Irving P. Johnson; Bishop Millspaugh of Kansas died; Stirring addresses were made at a union service held at St. John's, St. Paul, Minnesota, by the Rev. W. S. Howard, the Rev. E. B. Woodruff and Bishop Edsall. The Rev. Edward M. Cross, rector, conducted the service. The Church Temperance Society issued an appeal to the clergy to devote a Sunday "to making America more sober" and there is a two column story of the consecration of the Rev. Hugh S. Burleson, editorial secretary of the Episcopal Board of Missions, as Bishop of South Dakota, the service having taken place in December in the Cathedral of St. John the Divine in New York.

Page five carried the editorial by Bishop Johnson, reproduced elsewhere in this Anniversary Number, and also the first of a series of articles by Bishop Johnson, "The Story of the Christian Church." The masthead revealed the following men as composing the editorial staff; George P. Atwater, Irving P. Johnson, Henry J. Mikell, John C. Sage, Ralph B. Pomeroy, Charles J. Shutt, Charles J. Sniffan, James Wise and Francis S. White.

Page six was devoted entirely to a column on "Religion and Education" edited by James Wise, while page seven belonged to George P. Atwater who wrote regularly for THE WITNESS until the day he died. Finally a good deal of space in this initial number set forth the plans of the editors, with the very bold announcement that they soon expected to have a circulation of a half million copies.

So much for the first number. We haven't the half million yet, nor do we ever expect to have. But we are in existence after twenty years which, if Bishop Johnson knew what he was talking about in that first editorial, would indicate that God looked favorably upon the enterprise. There is no money in the bank and there are far fewer subscribers than there ought to be, but it has all been a lot of fun, at least during the eighteen years that I have been with the sheet.

It is now our hope, perhaps also an idle one, that subscribers will supply a bit of cash with which to clean up a deficit and will also send in gift subscriptions so that we may soon announce the doubling of the circulation as a tribute to Bishop Johnson. But whether you do or not we hope to continue in the field, doing our best to make Church people aware of their opportunities. Incidentally I think it will be rather fun to run a paragraph or two each week during 1937 reproducing the news that appeared in THE WITNESS twenty years ago.



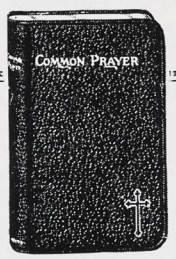

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A list of some of the Episcopal Church Enterprises financed through organized efforts under our direction appears in "The Living Church Annual" facing page i.

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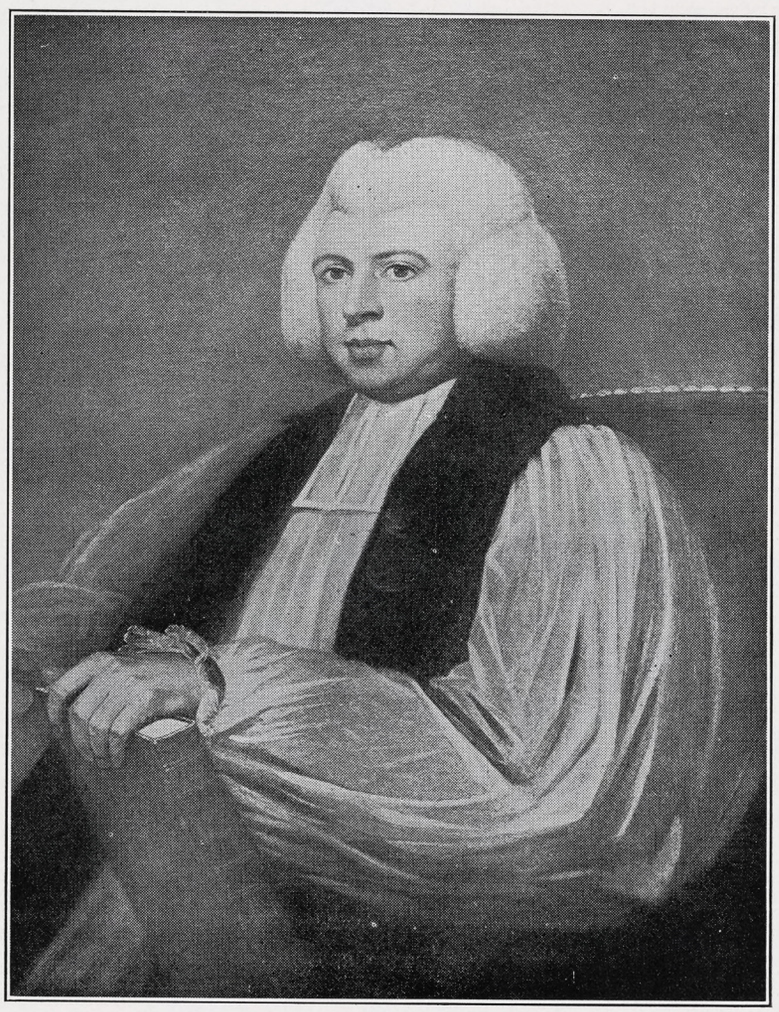
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# THE WITNESS



SAMUEL PROVOOST
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## THE FIRST NUMBER OF LENT

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**THE WITNESS**

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## CLERGY NOTES

BARNWELL, CARLETON, rector of St. Paul's, Lynchburg, Va., is in Florida on advice of his physicians.

CLADERA, ESTEBAN, and ALORDA, BARTOLOME, formerly priests of the Roman Catholic Church, were received into our ministry on January 20th by Bishop Stevens of Los Angeles. They are working with Spanish speaking people under the direction of the City Mission Society.

COX, OLIVER C., has resigned as rector of St. Paul's, New Smyria, Florida, to accept the rectorship of St. John's, Decatur, Alabama.

HINES, JOHN, formerly rector of Trinity, Hannabal, Mo., has accepted the rectorship of St. Paul's, Augusta, Georgia.

KELL, ROBERT C., is no longer on the staff of St. Michael and All Angels, Baltimore, Maryland.

LUND, G. C.. assistant at Christ Church Cathedral, Hartford, Conn., has accepted the rectorship of St. Mark's, Adams, Mass.

MARSHALL, FREDERICK, rector of the Epiphany, Dorchester, Mass., has been ill and under treatment in a hospital but returned for the anniversary service of his parish on January 31st.

ORVIS, ROBERT W., was ordained priest January 31 by Bishop Stevens. He is assistant at St. John's, Los Angeles.

PORTER, LIVINGSTONE, was ordained priest by Bishop Stevens on February 2 at St. Mark's, Pasadena, Calif. Mr. Porter is to continue teaching.

WARMELING, KARL, assistant at Grace Church, Orange, N. J., is now the rector of Grace Church, Union City, N. J.

WEARY, EDWIN, has resigned as vicar of St. John's, West Los Angeles, because of illness.

## SECOND THOUGHTS

WALTER MITCHELL, the Bishop of Arizona: Now that the season for diocesan conventions is upon us and deputies to General Convention are to be elected, this is a good time to raise the question, Who Should Be Elected to General Convention? It becomes a pressing one in the light of the support of our missionary work throughout the Church. It would seem that any Christian would agree that the extension of the Kingdom through the Church is the first and foremost business of the Church. If so, then only men, clerical and lay, who have made that the chief thing in their own lives, should be selected to express the will of the Church on this "first thing" for the next three years. That is not what has been done in the past by any means.

The clerical deputy from another domestic missionary district to the last General Convention told me that he found himself living in the same hotel with quite a number of clerical deputies from dioceses, who frankly said that they were there to see to it that no amount should be voted for the support of the general work of the Church as would endanger either their own salaries or the financial integrity of their parishes. He added that he took the trouble to find out that their salaries ran from $5,000 up to $8,000 per year. It is not at all unusual to find clergy, with salaries like that, who, during the depression opposed any cuts in their salaries but who, at the same time, have cut and cut their quotas almost to the vanishing point. Not only are such clergy frequently honored by being sent to General Convention and Synod; they are also frequently honored by being put on the most important committees of the diocese. That is not the worst of it.

Some years ago it was my privilege to lead a three-day conference of as fine a body of laymen as this Church affords. No other ordained man was there except the clergyman who had organized the conference. We were having a heart to heart discussion, getting right down to bed rock. Those men were in dead earnest about spiritual things, anxious to see the Church measure up to her best. They were not bitter about the kind of leadership their clergy, in many cases, were giving them but they were certainly hurt and grieved about it. "Why, do you know," said one man, "my rector has told me he does not want me to be interested in anything outside the parish." I replied, "Well, I'll bet there is not another bird like that in the whole Church" and I believed it. I was not at all prepared to have a dozen or so jump up and say, in effect, "My rector has told me that too."

We might as well face the fact that one of the very greatest obstacles to the extension of the Kingdom through the Church is to be

(Continued on page 15)


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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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## EASILY UPSET

*An Editorial by*
BISHOP JOHNSON

ONE of the greatest difficulties with religious people is that they are so easily upset. The Master found them His most difficult problem. They opposed Him more bitterly than any other group. Their faults were peculiar to their particular genius and because their ideals were highest their failures were the most conspicuous.

This is to be expected. Artistic people are easily upset in matters pertaining to art and therefore have difficulty in getting on with one another. It is very seldom that a group of artists or musicians have the same tastes and because they are wedded to their art they are very jealous of any one who is opposed to their beloved.

The same is true of the intellectuals—they are very easily upset by arguments. They too are wedded to their prejudices. Of course there are many people who lack any ideals above their chins so they have nothing to be upset except their stomachs or some part of their alimentary canals.

It is only the people who climb that are in danger of falling when they fail. The penalty of aspiration lies in the fact that the higher we aspire the greater the fall. One doesn't accuse a gangster of hypocrisy because he has nothing to pretend, and hypocrisy is a far more irritating crime than holding some one up.

It is what Andrew White called "the limitations of our qualities." It is not our foibles that we need to worry about because we are as a rule fully conscious of them and are careful to keep them within bounds, but the faults that we need to fear are those connected with the qualities in which we take pride.

Take heed if we think we are standing lest we fall. For example, Moses took great pride in his meekness, but he lost his temper at a critical moment and so failed to enter the promised land. David was the most spiritual man of his time but he fell down in his morality. Samuel had a great reputation for wisdom but he failed to bring up his own children. Lots of people are confident that they could run a big business who are failures in their family relationships.

What is the deduction from all this? Well, a great many people refuse to make a speech, or sing a song, or practice religion because they fear that they might break down or flat or be a hypocrite. It is a sort of inferiority complex which asserts that if one never attempts anything one can never be mortified by failure.

ST. PETER had a hectic time in following Christ. He was wrong about as often as he was right. He differed from the Pharisees who were cocksure they were always right. In the first place St. Peter loved our Lord and they didn't. In the second place he could take a rebuke and they couldn't, and in the third place he kept on trying and they were too satisfied with themselves to feel the need of any development. Better to have tried and failed than to have refused to try for fear of failure.

We are in the same position as Peter. We follow our Lord because we love Him. We are conscious of the fact that we are liable to failure and we go on serving in spite of our faults. This explains why the bad boy in the family is often more promising than the good ones. Often in spite of his faults he loves his parents more dearly. I have known some saints but they were the last persons to think of themselves in that class. Saints are often difficult to handle and easily upset because they are emotionally stirred.

The cold blooded animal is lethargic. An alligator will lie for hours doing nothing. No wonder that the race horse gets excited and runs away. It is the limitation of his qualities. The saurian has no reason for getting upset.

It is the person with a musical ear who is distressed by discords. It is the person with a spiritual nature who is upset by lack of harmony. If one has no emotional nature he seems serene when he is merely inert.

We are to stir up the gifts that are in us regardless of the fact that we are liable to those faults which are always attached to any vigorous effort. It is not easy to keep the unity of the spirit in the bond of peace but it is well worth the trial.

LET me make a few suggestions to those who strive to follow our Master.

We are following Christ and not the local minister.

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We should judge others by our own shortcomings rather than by theirs.

We should not be discouraged because progress is slow.

We should ask His grace when our own cistern runs down.

We should realize that confessing our neighbors' faults is not our business but that our conscience is given us to audit our own accounts.

We may fail Him but He will not fail us if we are sincere in our discipleship.

It is better to have tried and failed than to have refused to make the effort because the task is difficult.

The religion of the cross is one of ultimate triumph through seeming failure. Life is an endurance test in which it's far more difficult to live with ourselves than it is to get along with our neighbor. There is no one but yourself to blame if you find life dull because you have failed to develop those faculties which make life interesting.

Unless we are willing to work and to study and to pray we need not be surprised if we find no zest in the process of living. The more that our lives are filled with the pursuit of the true, the beautiful and the good, the more we find a radiant joy to lighten our pathway.

We have to live with ourselves and the line of least resistance seems to be in temporary excitement instead of permanent joy. Daily incidents have little value in themselves but tremendous importance in their reactions upon our permanent characters. Let us work and study and pray in order that tomorrow we may live.

# THIS HENRY VIII BUSINESS

*By*
BISHOP WILSON

"THE Church of England" as an official title dates from the Synod of Hertford in the year 673. The growing power of the papacy did not secure much hold in England until the reign of King John in 1205. For the next three centuries the people of England lived in continual protest against the efforts of succeeding popes to control their Church. They were ripe for something to happen when Henry VIII came to the throne in 1509.

His father, Henry VII, was anxious to build up political connections with the ruling house of Spain because Spain was the most powerful nation on the continent at that time. Therefore he arranged a marriage alliance between his eldest son, Arthur, and Catherine, the aunt of Charles V, king of Spain. Arthur was in very bad health and died soon after the marriage which, so Catherine said, was only a nominal union, never consummated. Henry VII did not want to lose the advantage of this alliance between the two royal families and therefore proposed that his second son (Henry VIII) should take Arthur's place and be married to Catherine. The chief difficulty lay in the fact that it was forbidden by canon law for a man to marry his deceased brother's wife. The whole question was laid before the Pope who issued a special dispensation on the grounds that Arthur's marriage was a marriage only in name and not in fact. So Henry VIII at eighteen years of age married Catherine who was eight years older.

Henry lived with Catherine for ten years, succeeding his father as king of England. Seven children were born to them but they all died in infancy except a daughter named Mary. Then Catherine's health began to fail and the question of a male heir to the throne became acute. Diplomatic negotiations were opened with the king of France to arrange a future marriage between the Princess Mary and one of the sons of the French king. It was disconcerting when French diplomats raised questions as to whether Mary was a legitimate child. They suggested that the former Pope had exceeded his authority in granting a dispensation for Catherine to be married to Henry. The country was greatly agitated and finally Cardinal Wolsey undertook to carry the question to Rome and secure an annulment of Henry's marriage on the grounds of consanguinity. There was nothing unusual about such a request. Annulments were frequently granted. Shortly before this an annulment had been secured by Louis XII of France for reasons far less authentic than those advanced by Cardinal Wolsey. This is what is called Henry's "divorce." It was not a divorce at all but a request for canonical annulment.

There is no question that this request would have been granted if it had not been for political considerations. Clement VII was Pope and Charles V was king of Spain and Emperor of the Holy Roman Empire. Charles was the most powerful monarch in Europe and was in the midst of a violent quarrel with the Pope over political policies. With huge military forces at his command Charles was winning the argument. He moved a Spanish army against Rome, seized the city, and held the Pope as a prisoner of war. It was at this unpropitious moment that the delegation from England arrived to propose the annulment of Henry's marriage. The Pope was in a bad spot. He was actually the prisoner of the Spanish king and was asked to insult his own captor by invalidating the marriage of Catherine who was a Spanish princess. At the same time he could not afford to alienate the friendship of Henry who was a powerful monarch. Therefore he did nothing and Henry waited.

For seven years Henry continued to wait while repeated appeals brought no response from the Vatican because the political caldron was still boiling. Finally Clement VII died and was succeeded by Paul III leaving the question unanswered. The new Pope continued the policy of procrastination and the situa-

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ton in England came to a head. Parliament severed relations with the papacy and determined to settle the marriage question at home. The annulment was decreed and the Church of England went its way without regard for the Pope or any papal decisions.

The whole affair was political, concerned with securing a legitimate male heir to the throne. It was not a question of morals. The Catholic Encyclopedia quite rightly says that Henry was not "guilty of notable profligacy in comparison with other monarchs of his time." To be sure the whole thing was rather disgusting and does credit to nobody but it was in the spirit of the age.

Through it all the Church of England went steadily on its way simply leaving the Pope out of consideration. No new Church was founded. When Henry's daughter, Mary, became Queen in 1553 she invited the Pope to take charge of the Church of England which he did for the five years of her reign. Neither Mary nor the Pope raised any question about the new Church having been started. It was the same old Church which for a time had got along without the Pope. In 1558 Elizabeth became queen and again the relations with the papacy were erased. Most of the people agreed with Elizabeth's policy. Others wanted the Pope. But all of them went to Church together, worshipped under the same clergy, received the Sacrament at the same altars. For twelve years this went on, papalists and anti-papalists all living together in the same old Church of England. The Pope made an offer to Queen Elizabeth to approve of all that had been done in England if she would recognize his ecclesiastical authority. This she declined. At last in 1570 the Pope reached the conclusion that England would never come to terms and he ordered his adherents to withdraw from the Church of England and organize their own congregation. The Church of England did not withdraw from the Roman Catholic Church. It was the other way around.

Neither is this merely a partisan position assumed by those who have an iron in the fire. Some time ago a legal question was raised as to the title to certain Church property which had been held by the Church of England since the Middle Ages. It was all threshed out in court and a judgment rendered in the Church's favor in the King's Bench Division in which judgment Lord Justice Phillmore said: "The accepted legal doctrine is that the Church of England is a continuous body from its earliest establishment in Saxon times."

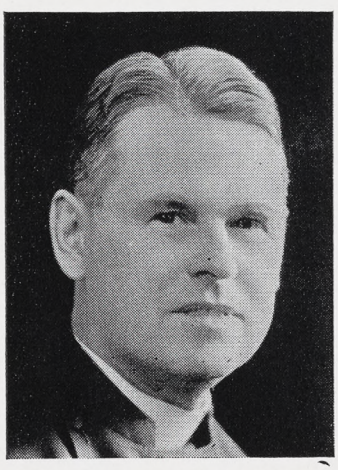
# DOING GOD'S WILL: IN YOUR OWN LIFE

*By*

SPENCE BURTON

*Superior of the Cowley Fathers*

"I COME to do Thy Will, O God." Our Lord, Himself, reveals the Will of God for humanity through His human nature. In Him the Will of God is translated into the only language we can understand, the idiom of humanity.



The incarnate life of God in Christ Jesus reveals to us the Will of God. He gives us Himself to dwell within us so that we can do God's Will. The example of Christ is beautiful and awe-inspiring but discouraging if we are told that we must be like that and not told how we may get the power to accomplish such a spiritual feat. We are not the first disciples to be puzzled by this problem. To the wondering apostles our Lord said, "I am the way, the truth, and the life." In these words He teaches us the order of discipleship. Christianity is a Person to be followed; Christianity is a lesson to be learned from Him; Christianity is a life to be lived with Him and then in Him.

St. John, for instance, first followed our Lord by the advice of his teacher, St. John the Baptist, and then from his own admiration and love. It was while St. John was following his new Master, as the way, that he learned the truth from what Jesus taught him by word and deed, but even more, by what he saw Jesus was. "We beheld His glory as the glory of the only begotten of the Father, full of grace and truth." While he was following our Lord, as the way, and learning from Him the truth he was sharing the life. St. John was doing the Will of God in his own life without being explicitly conscious that he was doing so. Such self-forgetful discipleship has usually been characteristic of saints. They are not consciously looking at their spiritual countenances in a mirror to see if they are healthy. They are not feeling their spiritual muscles to decide whether they are adequately developed or not. They are not really thinking much about themselves at all, because their attention is so absorbed in God. To do the will of God, therefore, means that you shall be so completely identified with Christ that, as a member of Him, you will be doing God's will in Him and He will be doing God's will in you and through you. To do God's will in my own life I must get into the way and keep going straight. No left turns on the King's highway. He is the way by which the two worlds are united so that men may pass from one to the other in Him.

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Our Lord focuses attention on Himself. The prophets and all great religious leaders have pointed us away from themselves to God. Our Lord does not say, "I open the way," or "I reveal the way," or that "I make the way" as a prophet or lawgiver. He turns the thoughts of men from the method to Himself as a Person to be followed. Our Lord, moreover, declares that He is *The Way,* not one way out of many. "No man cometh to the Father but by me."

As the Apostles followed Him, as the way, they learned from Him the truth. It is thus that all of us must learn the will of God. He did not say, Learn about me, but "Learn of me" in the sense of learn from me. He, moreover, fortified this statement by the words, "They that do the works, they shall know of the doctrine." The doctrine of Christ is the truth of God. All truth is attractive. All of us wish to know the truth. We find lies unsatisfying and despicable. Our Father, the Eternal Wisdom, knows that the greatest scholars are not clever enough to discover the truth for themselves; but He knows also that if we cannot understand systems of thought we can understand goodness in human form.

OUR Lord is the lesson as well as the teacher. From Him we learn to think, to speak, and to do the truth. In every period of our life, and in every problem, He assures us "If you continue in my word then are you my disciples indeed and you shall know the truth and the truth shall make you free." We shall be free from error and lying; free from sin; free from death, and freed into the glorious liberty of the Sons of God.

"I am the Life." Christianity is a life to be lived. The disciples who were first drawn to a Person and followed Him as the way and then learned from Him the truth, lived His life physically with Him before His crucifixion and spiritually in Him after His ascension. They lived their lives with Jesus; they shared His life of hiddenness, humility, and prayer. They lived His life of kindness, for with Him "they went about doing good." Finally they shared His life of suffering and sacrifice. "Greater love hath no man than this that a man lay down his life for his friends." They saw Him do this for them, and they in turn laid down their lives for their brethren.

After His crucifixion they could no longer live their lives with Him but they were able by the power of His Holy Spirit to live their lives in Him. Each one of them experienced what St. Paul stated, "For me to live is Christ." Or, again, "Your life is hid with Christ in God." We Christians, as members of Christ, ought to live in Christ and He in us. By ourselves we cannot worship as we ought. Our Saviour knows that, so he gives us His Holy Spirit shed abroad in our hearts, crying, Abba, Father.

He knows that we, in our weakness, self-centredness, and sinfulness, cannot do, as we should, His work of washing one another's feet in Christian service, or proclaiming to His other children the good news of our Saviour, so He gives us His own Sacred Humanity through the sacraments so that we can do His Will in relation to His other children. He gives us His Body and Blood so that He may dwell in us and we in Him. By this union with His Sacred Humanity He can work through our hands, for they become His own. He can travel on our feet to proclaim the good news of His salvation, for our feet have become His feet. He can think with our minds, for our minds are identified with His mind. Saint Paul had no doubt about this when he wrote, "We have the mind of Christ." He can speak with our lips, for our lips have been consecrated by His Body and Blood. They are henceforth His lips with which He can utter words of kindness and good cheer as well as profound prophecies of eternal truth.

Men can still "marvel at the gracious words that proceed out of His mouth." He knows that each one of us, although a Christian by virtue of new birth in baptism, is not very Christian; that is, Christ-like. He knows that each one of us finds within ourselves a weak and perverse nature fighting against the will of God. He knows, in other words, that each one of us finds it difficult to do His will, "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself." Therefore, He, in His overflowing love, gives us His Sacred Heart with which to love God and each other. It is as if He said to each of us, "I know your heart is kind, but weak; I know that you want to love widely, but your heart is small; I know that you want to love ardently, but your heart is cold. Come, therefore, and take my Sacred Heart which was broken for you. Take it; it is yours. Love with my heart."

It is so that sinners become saints and that every saint has done God's will in his own life.

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NOTE: The next article in the Lenten Series on "Doing God's Will" will be by the Rev. Charles Taylor of the Cambridge Seminary and will be on "Doing God's Will in the Home." "Doing God's Will in the Parish" will appear in our issue of February 25th and will be by the Rev. Don Frank Fenn.

# *Talking It Over*

*By*

WILLIAM B. SPOFFORD

R. STANLEY DOLLAR, shipping magnate, gave away his daughter in marriage in an Episcopal Church in San Francisco the other day and before the service expressed the wish that the seamen's strike might end in order that she and the bridegroom might enjoy a happy honeymoon trip to the Orient. This brought a letter from John Schomaker, striking seaman, who addressed Miss Dollar as follows: "The striking maritime workers are much interested in your father's public announcement expressing the hope that the strike may be settled in order that you and your husband may have a honeymoon to the Orient. Although none of us have plans for extended honeymoons at sea, we do have reasons of our own for wanting strike settlement and we join your father in his wedding wish to you. We would like to get back to work and those of us who are married would like once again to be able to supply our wives and children with adequate food, clothing and even some of the minor com-

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forts and luxuries of life. If you could persuade your father to grant our minimum demands we could get you to sea in a hurry, and we believe it might increase the happiness of your trip to know you had helped 40,000 maritime workers back to work, including the very workers who will be making your trip a safe and pleasant one."

CREDIT must be given to Bishop Green of Mississippi who hobbled into the convention of his diocese the other day and went to bat for unpopular resolutions. Recently in an automobile accident, he was none too comfortable standing there on crutches, but perhaps he never made a better speech in his life as he pleaded with the delegates to take an interest in the application of Christian principles to every department of life. He was talking on a resolution which had been introduced condemning sweatshop conditions and it is safe to say the resolution would have been lost but for his intervention. As it was it passed by a narrow margin.

BISHOP STEWART of Chicago always has something to say when he gets on his feet to address any gathering. He stirred them the other day at the 100th annual convention of his diocese when he pleaded for a sincere and self-sacrificing Christianity as the only antidote to communism and fascism. He also seems very determined that we shall have in the Episcopal Church a Presiding Bishop, call him Archbishop or not, with real powers—all of which guarantees lively sessions at the General Convention next fall since there are men as capable who believe that such a move would endanger the democracy of the Church.

TWENTY YEARS AGO in THE WITNESS: Miss Julia A. Emery resigned as general secretary of the Woman's Auxiliary after a service of forty years. . . . Bishop Talbot was the leader at a clergy meeting held at Lehighton, called by the Rev. Winfred H. Ziegler, vicar (now bishop of Wyoming). . . . Bishop Tuttle presided at the synod of the province of the Southwest at which there was a stirring address by Bishop Capers of West Texas. The Rev. William E. Gardner, executive secretary for religious education for the General Board of Missions, addressed the synod on "Religious Education and Democracy." . . . St. Mark's, Grand Rapids, Michigan, pledged $12,000 toward the Church Pension Fund. . . . Announcement was made that Bishop Robert L. Paddock had returned to his jurisdiction of Eastern Oregon, restored to health. . . . The front page carried a reproduction of a letter from Daniel Tuttle, Presiding Bishop, bidding this then new Church paper God speed. . . . George Craig Stewart was called to be dean of the Cathedral of the Incarnation, Baltimore.

IN FRANCE a group of Christians have banded themselves together into an organization called The Christian Communists. They issued a manifesto the other day in which they say: "We line ourselves up against the capitalist order, enemy of the common good. We fight capitalism, the fomenter of war. We want to free the churches from the grip of money. We want to fight for peace and brotherhood in justice. In the spiritual order the capitalist system is the most dangerous enemy of the churches. While it paganizes society, it strives, by being outwardly altogether respectful for its own end, for power and social exploitation. Only too often the churches yield to its insistence and thereby make themselves unintentional allies of those who claim in their very principles that religion is the opium of the people." The official organ of the group, *The New Earth*, already has a circulation of 15,000 copies.

I PROPOSE to pester you with news about our efforts to double the circulation and raise a fund to wipe out the deficit, as a tribute to Bishop Johnson this anniversary year. It is too soon to indicate results from the letters mailed to you last week in which we asked you to send in at least one gift subscription and to contribute to the WITNESS Fund. Many have responded, and more are received with each mail, for which many thanks. Many more have not yet acted. We hope that you will. The idea is for each subscriber to send in at least one gift subscription, thus aiding in doubling the circulation as a tribute to Bishop Johnson on the 20th anniversary of his editorship. Also we are seeking gifts to wipe out a deficit accumulated over the twenty years. Will you help? A report will be presently given. Each do something so we can really have a paper. What say?


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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

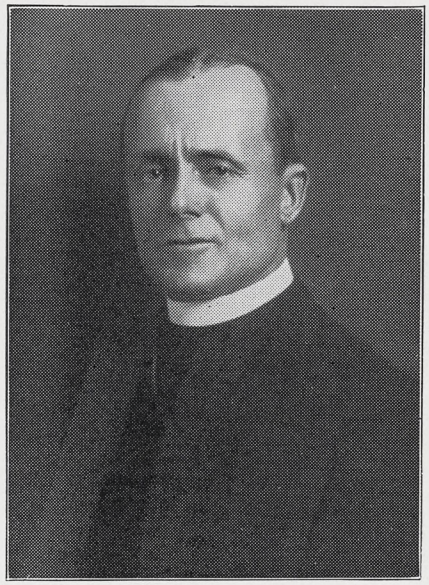
Edited by W. B. SPOFFORD

Services of thanksgiving to commemorate the 150th anniversary of the consecrations of Samuel Provoost and William White were held last week in New York and Philadelphia. It was in Philadelphia that the scattered Colonial churches were brought into union following the American Revolution, and it was from a convention of these churches meeting in that city that a petition was issued calling upon English bishops to consecrate bishops for the infant Church. As a consequence Samuel Provoost, then rector of Trinity Parish, New York, and William White of Philadelphia, sailed for London and were consecrated as the first Bishops of New York and Philadelphia on February 4, 1787 in Lambeth Palace.

The event was celebrated in New York last Thursday with a service at St. Paul's Chapel, Trinity Parish. The addresses were given by Bishop Manning, the Rev. Frederic S. Fleming, rector of Trinity, and the Rev. Leicester Lewis of Philadelphia. The chapel, one of the landmarks of lower Manhattan, was filled, with many clergymen in the procession.

In Philadelphia the celebration opened with a service at historic St. Peter's, at which Presiding Bishop Perry was the celebrant and Bishop Taitt was the preacher. That evening there was a public service at Old Christ Church at which there were addresses by Bishop Manning of New York and the Rev. Walter H. Stowe of New Brunswick, N. J., who is the president of the Church Historical Society. A luncheon was held at midday, under the auspices of the Churchwoman's Club of the diocese, with Bishop Cook of Delaware, president of the National Council and Dr. Thomas S. Gates, president of the University of Pennsylvania, as headliners.

Bishop Manning in his address at the New York celebration said: "For more than 270 years from the first beginnings of this city our Church has played its part here. The great mother parish of Old Trinity at the head of Wall Street received its charter from the British Crown in 1697. And into Old St. Paul's Chapel George Washington came, accompanied by both Houses of Congress on April 30th, 1789, for the religious service which completed his inauguration as President of the United States, and that service was conducted by Samuel Provoost, bishop of New York and rector of Trinity



BISHOP MANNING
*Diocese Has Anniversary*

Church. In 1916, when as rector of Trinity Church, I had the privilege of preaching at the 150th anniversary of the opening of St. Paul's Chapel there hung before me from the pulpit the very flag which was carried in the procession in front of George Washington as he marched to the chapel for his inauguration service, and that flag is still in the possession of the Marine Society of New York. As Churchmen and churchwomen we have much to be thankful for in the past, and we have much also to give us faith and courage for the present and the future.

"As we look at the conditions elsewhere in the world we have good reason to believe in our democratic ideals and institutions and to pledge ourselves to preserve and uphold them. We see now more clearly why our fathers felt that any sacrifice was worth while for the preservation of liberty. We see that the hope of the world lies in the firm understanding and fellowship of the English speaking peoples, and one of the greatest influences for that fellowship has been and is, the influence, the spiritual power among us, of the Anglican Communion upholding in all our different lands the one faith which has come to us through the Church of England, the historic, catholic Church of the English speaking race. Let us as Churchmen and Churchwomen be true to our great spiritual heritage, and to our great opportunity and responsibility. Let us make this Church a greater power in the life of our country than it has ever been, combining as it does the full heritage of the catholic faith with the results of the Reformation and of modern knowledge."

* * *

**The Features for Lent**

If you neglected to send in your order for a WITNESS bundle for Lent, please do so at once. Orders received as late as Tuesday, February 16th, will enable us to send you the second and subsequent Lenten Numbers. Ten copies for the remaining six weeks cost $2.40; 25 copies, $6; 50 copies, $10. The Rev. Charles Taylor of the Cambridge Seminary writes next week on doing God's Will in the Home, and the Rev. Don Frank Fenn the following week on the Parish.

* * *

**There Are Only a Few**

Already a number of people have asked for extra copies of our anniversary number. There are a few available at twenty cents a copy if you will write to our Chicago office.

* * *

**Noble Powell Dean of Washington Cathedral**

The Rev. Noble Powell, rector of Emmanuel Church, Baltimore, has been elected dean of Washington Cathedral and warden of the College of Preachers. This news deserves more attention and will receive it next week.

**Distinguished Service Awards in Chicago**

Each year at the convention of his diocese Bishop Stewart presents awards for distinguished Church service. This year they went to Mrs. Theodore W. Robinson for her work in social service; the Rev. George F. Flick, deaf mute pastor of All Angel's church for nearly thirty years; the Rev. John Henry Hopkins, for thirty-eight years a clergyman of the diocese; the Rev. J. J. Steffens who retired recently after twenty years as rector of St. Matthew's, Evanston, and the Rev. G. Carleton Story, rector of the Mediator, Morgan Park.

* * *

**Stress Church's Social Responsibility**

The social responsibility of Christians was the keynote of the convention of Los Angeles, meeting at the cathedral, January 27-28. Bishop Stevens delivered a stirring address in which he said, "Here is a society which we have woefully mismanaged. Here are hunger, want and distress. Teach us thy way, O Lord, in which justice and righteousness may reign and make us ever willing to sacrifice all that is unworthy and all that stands between us and Thee." Then Bishop Gooden delivered an address in which he said that the Church needed to concern herself with

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causes quite as much as remedies. "To do this brings unpopularity and dislike because it touches a status quo, a system, entrenched power and profits." General Convention deputies: clergy—Rankin Barnes, E. T. Lewis, S. C. Clark, Jr., and R. O. Miller; laymen—M. A. Albee, C. M. Gair, Thomas Fleming, Jr., and W. A. Monten.

* * *

**Laymen for Lenten Preachers**

The special Lenten preachers at All Angels', New York, are to be laymen—preachers is perhaps not the word since they are lectures to be delivered in the parish house. The men are Grafton Burke, missionary doctor in Alaska; Professor T. M. Greene of Princeton; Lewis B. Franklin; Herbert Agar, journalist; Clare M. Tousley, social worker and Professor C. B. Tinker of Yale.

* * *

**Deputies to General Convention**

The following were elected deputies to General Convention by the diocese of Texas, meeting in convention in Beaumont, January 24-27: clergy—James P. DeWolfe, DuBose Murphy, T. N. Carruthers, Everett H. Jones; laymen—J. Cooke Wilson, Dr. J. M. Trible, Dr. W. J. Battle and J. S. Smith. The diocese of Mississippi elected: clergy—W. B. Capers, Duncan M. Gray, E. L. Malone, Val H. Sessions; laymen—T. S. Salisbury, E. H. Simpson, F. R. Hawkins, T. H. Shields.

* * *

**West Englewood Church to Build**

Christ Church, West Englewood, N. J., where the Rev. William K. Russell has done a grand job, has taken a large tract of land on which they plan soon to build a new plant. It was secured from the tennis club, seventeen of whose thirty-three stockholders donated their shares, among them three who are Roman Catholics. Thus a tract valued at $12,000 was secured for $4,700. The parish has completely outgrown its present plant—the Sunday school for instance, had 63 children in 1926 and has 447 now, which gives you an idea.

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**Erie Clergy Hold Retreat**

The Rev. R. T. McDonald, O.H.C., conducted a retreat for the clergy of the diocese of Erie, February 4-5.

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**Cincinnati Has an Experience**

Our correspondent from Cincinnati wrote at the height of the flood in that city that one had the feeling of living in the middle ages. There was a command to keep off the streets unless urgent matters called one abroad; homeless thousands were housed in churches, schools and other public buildings; volunteer workers were running about providing those suffering with food and clothing and medical aid.



JOHN R. CROSBY
*Delaware Rector Dies Suddenly*

* * *

**Word from the Delta Farm**

The Delta Cooperative Farm, supported by many readers of THE WITNESS, is on the Mississippi one hundred miles south of Memphis and of course there has been great concern as to what is happening there. These thirty families of evicted sharecroppers during the past year have cleared their land, gathered their crops, built their homes from lumber cut on their own land. And it looked very much as though everything was to be washed into the gulf. However word that came from Miss Alice Rex, CLID worker at the farm, on February 1st was a bit more encouraging. "The order came that we were to evacuate. All our families are packed and ready—then the order came to wait. So we are sitting here, sort of dumbly, waiting to see what happens and trying to keep cool. Nature certainly plays queer tricks on us. It rained and rained for twenty-two days out of the first twenty-four days of January. Then, simultaneously with warnings of the flood, the sun came out and has been shining brightly for the past four days. It is weird to see people making preparations for the high waters, hauling their things away by mules and old cars, when the weather is balmy and the ground dry under foot for the first time in weeks. If the water rises a few more feet we will begin our trip out of here, though at the moment we do not know where we will go. But we will be safe and can only hope and pray that the men who are left behind to take care of the property and the animals will be able to get to safety if the levee should break. All the young and able bodied men are staying. We rented a house, right near the levee, about six miles from the farm. Here some of the men will stay. They have moved some of the mules and cows to a coral which they have built and are today hauling feed for them. The men will sit in the little house watching the stock. Then if the levee breaks they

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will rush the stock to the top of it. Unless the break is right on top of them they will be able to save themselves and the animals. All animals walking on the levee are shot at sight now but if it breaks they let them scurry to the top." Such is life at the moment at the Delta Cooperative Farm.

* * *

**Young People Meet in Paterson**

"What does Christianity ask of young people?" was the question raised by Dorothy May Fischer, secretary of young people's work of the National Council, at a conference of young people of the diocese of Newark, held at St. Paul's, Paterson, N. J., on January 30th. There were about 150 present. After her challenge they divided up for discussion, facing such problems as those of leisure time led by the Rev. James Mitchell of Englewood; "People in business," led by the Rev. F. Randall Williams of Oradell; and "Young people in the church," led by the Rev. J. A. Bell of Trinity Cathedral, Newark. Bishop Ludlow was the speaker at supper and the Rev. David S. Hamilton, rector of St. Paul's, was much in evidence throughout the sessions, injecting his wisdom gathered over a long rectorship.

* * *

**Death Takes Wife of Bishop Paddock**

Jean Aitken Paddock, wife of Bishop Paddock, formerly of Eastern Oregon, died suddenly at her home in New York on February 1st. Mrs. Paddock was interested in many charities, including many of the Church, and gave generously to them all. She was interested in missions, so much so that a few years ago she and Bishop Paddock visited most of the mission fields abroad in order that they might learn of them first hand. She was particularly interested in the social application of Christianity and gave generously to such organizations as the Church League for Industrial Democracy, the industrial department of the Federal Council of Churches, the Delta Cooperative Farm and similar agencies.

* * *

**Layman Assails the Archbishop**

There was quite a scene in the assembly of the Church of England, meeting in London on February 1st, when H. B. Barkworth, layman, accused the Archbishop of Canterbury of being "a clever and canny leader of what is nothing less than a revolution." He declared that power was being usurped by the clergy, to the exclusion of laymen, and that the entire trend in the Church was toward "the hierarchial spirit." He was howled down with shouts of "order" but not until he had rallied a considerable minority to vote with him against the officially backed resolution which gave the Archbishop power to appoint ten clergymen to prepare measures to be submitted to Parliament.

* * *

**Special Lenten Preachers at General**

The special preachers at the Monday evening Lenten services at the General Seminary are the Rev. A. C. Whittemore, superior of the Order of the Holy Cross; Dean Fosbroke; the Rev. J. A. Richardson and the Rev. Marshall B. Stewart, both of the General faculty; Canon T. Guy Rogers, London professor who is special lecturer this year at the Berkeley Divinity School and Bishop Oldham of Albany.

* * *

**The Election in Michigan**

When the diocese of Michigan elected Bishop Creighton, suffragan of Long Island, to be their bishop coadjutor others to be nominated were the Rev. Henry Lewis, rector at Ann Arbor; the Rev. Francis B. Creamer, rector of Christ Church, Detroit; the Rev. Malcolm Peabody, rector of St. Paul's, Chestnut Hill, Philadelphia; the Rev. Oliver Hart, rector of St. John's, Washington; the Rev. Warner L. Forsyth of Birmingham, Michigan, and the Rev. A. S. Gill, rector of Emmanuel, Cleveland. Bishop Creighton was elected on the second ballot. Bishop Page, before the election, said that he wished to turn over to the new bishop full Episcopal oversight of all the parishes in the diocese except the cathedral and such dependent parishes as are administered by the bishop in cooperation with the executive council of the diocese. The following were elected deputies to General Convention: clergy, C. L. Ramsay of Jackson, Lane W. Barton of Flint, Archdeacon Hagger and William D. Maxon, retired rector of Christ Church, Detroit. Laymen, William T. Barbour, John C. Spaulding, Charles O. Ford and Frank J. Weber, all of Detroit. Resolutions were adopted calling for some plan whereby to provide for lay workers since they do not come under the social security act; a memorial to go to General Convention permitting divorced persons to remarry after one year with the approval of the martial court and a resolution appealing to all involved in the General Motors strike to work for a speedy settlement along lines of Christian love and justice. There was also an unanimous rising vote expressing the deep appreciation of the diocese for the services of Bishop Page, particularly for sacrificing half


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his salary in order to make a co-adjutor possible.

* * *

**CLID to Hold Annual Meeting**

The annual meeting of the Church League for Industrial Democracy is to be held in Philadelphia, February 21-22. The conference is to open the evening of the 21st with a special service at Holy Trinity Church at which the Rev. W. Russell Bowie of New York will preach. A meeting to organize the conference will follow the service. On Washington's Birthday the business sessions will be held at the parish house of St. Luke and the Epiphany Church and will run through the morning and afternoon, with an interruption for luncheon at which the principal addresses will be given by Rev. James Myers, industrial secretary of the Federal Council of Churches who is to speak on the automobile strike which he has just investigated, and the Hon. H. Jerry Voorhis, congressman of California and a member of the CLID. Miss Elizabeth Frazier, Jenkintown, Pa., is in charge of local arrangements and those planning to attend are asked to communicate with her.

* * *

**Church Club Meets in New York**

The Church Club of New York held their fiftieth annual dinner on February 2nd with addresses by Bishop Manning and William A. Eddy, the new president of Hobart College. The Club was founded in 1887 for the purpose of increasing laymen's activity and interest in the work of the Church and to encourage acquaintance and fellowship among themselves. No charter member is now living, though two who joined the first year are still active, Macomb G. Foster of New York and Wilmot T. Cox of New Canaan. There were three of the five living ex-presidents at the dinner, Col. George W. Burleigh, Henry Goddard Leach and Justice Philip J. McCook.

* * *

**Death Takes Delaware Rector**

The Rev. John R. Crosby, rector at Seaford, Delaware, well known in the Church for his articles in the Church press, died on January 29th of a heart attack. Bishop Cook officiated at the funeral held on February 1st which was attended by nearly all of the clergy of the diocese.

* * *

**Calls for Greater Loyalty to Christ**

An answer to the threats of communism and fascism in the form of "greater passion of loyalty to Jesus Christ" was urged by Bishop Stewart of Chicago in his address before the 100th annual convention of his diocese, meeting February 2nd. "The Church is not committed to any social or economic or political pattern," he said, "but she is committed to very definite moral and spiritual attitudes which today are threatening on a large scale. She is a champion of the eternal values which alone give human beings dignity and worth and which alone can insure both individual and social righteousness, justice, stability and peace. The most important task before the Church today is to capture the imagination, the enthusiasm and the intelligence of youth." Parents were blamed by the Bishop for the present state of affairs with youth. "Film stars have taken the place of Bible characters and young people learn from their parents not at their knees but at their elbows, guzzling cocktails."

On the subject of the status of the Presiding Bishop, one of the hot issues before General Convention this fall, Bishop Stewart said that "it is intolerable that we should continue our present system of combining the office of a diocesan bishop with that of Presiding Bishop, and


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then adding to his duties the leadership of the National Council. We ought to elect a Presiding Bishop who shall thereupon resign his diocese and be given a primatial jurisdiction for life or until a set retiring age of 68 or 70. And we ought to provide him with an executive vice-president to whom should be committed the direction and daily supervision of the work of the National Council." Bishop Stewart also came out for the resumption of the quota system of raising funds for the work of the National Council.

* * *

**Church Studies Strike Issues**

The Detroit Council of Churches at their January meeting, attended by six hundred parsons and church officials, voted to have its officials gather information about the strike in General Motors and to take part in the informal conversations between the company and the workers. The Rev. James Myers, industrial secretary of the Federal Council of Churches, also has spent two weeks in the strike area gathering information and is to present a report at the annual meeting of the Episcopal Church League for Industrial Democracy, to be held in Philadelphia on Washington's Birthday.

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**Bishop Scarlett Addresses Ministers**

Bishop Scarlett of Missouri was one of the speakers at the convocation of ministers of Kansas which met last week at Topeka.

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**Urge Ratification of Child Labor Amendment**

The executive committee of the Federal Council of Churches has again urged the "speedy ratification of the national child labor amendment by the states."

* * *

**Protestantism Weak in New York City**

According to figures given out by the Federation of Churches of New York City, less than seven per cent of the seven million people of the city are members of Protestant Churches. Fifteen Protestant denominations, the largest, have 1074 churches with a total membership of 454,045, and a Sunday school enrollment of 194,428. Of these only about 40% are regular attendants at services.

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**Charles F. Andrews Speaks in England**

The Rev. Charles F. Andrews, noted missionary of the Church of England, was one of the speakers at the conference of the Student Christian Movement held in Birmingham, England, speaking on doctrine.

* * *

**Convention of Diocese of Florida**

The convention of the diocese of Florida was held at Jacksonville, January 21-22. It was reported that they closed 1936 without a deficit and that the budget for this year is practically assured. Bishop Bratton of Mississippi, chancellor of the University of the South, Sewanee, out-


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lined plans for the development of the university, and Miss Margaret Marston, educational secretary of the national Auxiliary, told of missionary work in the Orient. Deputies to General Convention: clergy, John C. Turner, Newton Middleton, Francis Wakefield, Douglas Leatherbury; laymen, Raymond A. Yockey, John P. Ingle, Frank P. Dearing, M. Whipple Bishop.

* * *

**Lenten Preachers at Brooklyn Parish**

The special preachers for the midweek Lenten services at All Saints, Brooklyn, are Bishop Stires of Long Island, Bishop Budlong of Connecticut, the Rev. J. Burt Wedster, army chaplain, the Rev. G. Warfield Hobbs of "281", the Rev. Hamilton Kellogg of Danbury, Conn., and Bishop Bratton of Mississippi.

* * *

**Anniversary Dinner for St. George's**

A dinner to celebrate the 125th anniversary of St. George's, New York City, was held on February 8th with Dean Philemon Sturges of St. Paul's, Boston, as the speaker. Dean Sturges was on the staff at St. George's for several years.

* * *

**Social Service Dinner in Long Island**

There were 240 people at the dinner on January 27th sponsored by the social service department of the diocese of Long Island, held at St. Ann's Church. Bishop Creighton presided and there were talks by the Hon. William Hodson, commissioner of public welfare for New York City, and the Rev. John Howard Melish, rector of Holy Trinity, Brooklyn, who spoke on the relationship of the Church to a changing social order, pointing out the failures of the past and the great opportunities for the future.

* * *

**Great Crowd at Washington Cathedral**

The great choir and all the available chapels were filled at Washington Cathedral on January 28th at a service to pay homage to the memory of the late King George of England. The Washington choral society made up of 78 women and 35 men, augmented by thirty instrumentalists from the National symphony orchestra and the great pipe organ, rendered Brahms' Requiem with richness of tone, inspiring buoyancy and with deep devotional reverence.

* * *

**Speaks on Fascist Trends**

The Rev. James Myers, industrial secretary of the Federal Council of Churches, was the speaker on February 3rd at the monthly meeting of the Morningside Heights, New York, chapter of the Church League for Industrial Democracy, meeting at Windham House. Mr. Myers is to contribute to the Lenten Series in THE WITNESS, writing on "Doing God's Will in Industry."

* * *

**The Flood in Diocese of Lexington**

None of the churches in the diocese of Lexington were apparently seriously damaged by the flood, though the basements of the Nativity, Maysville, St. Paul's, Newport, and Trinity, Covington, were filled with water. In Maysville the parish house was used as an emergency hospital and an adjourning hall was turned into a men's dormitory. Calvary, Ashland, made its parish house ready for refugees, as did also St. Paul's, Newport, while the parish house of St. John's, Bellevue-Dayton, housed many.

* * *

**News Notes from Rhode Island**

Bishop Perry conducted a quiet day for the clergy on February 8th at St. John's Cathedral, Providence. . . . The dinner of the churchmen's club of the diocese was held the evening of the 8th. . . . The "parliament of religions," just concluded at Grace Church, Providence, com-


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manded a great deal of space in the local newspapers. Christian, Jewish, Buddhists and others have taken turns in presenting their religious viewpoints.

* * *

**Pan-American Good Will**

Dean Kirk O'Ferrall of the Detroit Cathedral believes in good will so he invited the consuls of 21 Pan-American republics to a service that was held on January 24th—flags, national anthems and a sermon by the dean based on notes taken while President Roosevelt was giving his radio address delivered at the Pan-American Congress. The cathedral was packed.

* * *

**New Church in Tucson, Arizona**

Bishop Mitchell of Arizona consecrated St. Philip's-in-the-hills, Tucson, on January 24th. The new mission church is in a new residential district of the city and is a fine example of Spanish Gothic, with many of the furnishings obtained from old Mexico.

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**Clergy Conference in Washington**

Bishop Freeman of Washington was the leader at a conference of the clergy of his diocese, held at the College of Preachers on February 9th.

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**Lenten Preachers in Rochester**

The following special preachers are to hold forth during Lent in Christ Church, Rochester, N. Y.: Bishop Ferris, Bishop Gray of Northern Indiana, Dean Emerson of Cleveland, Bishop Reinheimer, Dean Hale of Buffalo, Bishop Abbott of Lexington, Canon Adye Prichard of New York and Father Tiedemann of the Order of the Holy Cross.

* * *

**Thousands Honor Bishop Johnson**

The convention of the diocese of Colorado, held late in January, was devoted largely to the honoring of Bishop Johnson on the 20th anniversary of his consecration. At the services held January 24th in the municipal auditorium over 3,000 people attended and heard Bishop Dagwell, former Denver dean, pay tribute to his former diocesan. There was a choir of 274 voices, forty clergy in procession, including five bishops.





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Rev. Henry Darlington, D.D.
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Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

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

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

**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

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Saints' Days: 10:30.

**Grace Church**
Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector
Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

**Cathedral of the Incarnation**
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Daily services in the Chapel.

**Cathedral Church of St. John**
Market St. and Concord Ave.
Wilmington, Del.
The Very Rev. Hiram R. Bennett, Dean

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

**Trinity Church, New York**
Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's Cathedral**
Buffalo, New York

Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 12:30 and 5:00 p.m.
Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

**St. Mark's**
San Antonio, Texas
Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

**St. Michael and All Angels**
St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.
Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Christ Church**
Greenwich, Connecticut
Reverend Albert J. M. Wilson, Rector

Sundays: 8:00 a.m., Holy Communion; 9:15 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address.
Tuesday, Fridays, and Holy Days, 10:00 a.m.

**All Saints Church**
26th Street and Dewey Avenue
Omaha Nebraska
Rector, The Rev. Frederick W. Clayton

Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.
Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

**Gethsemane, Minneapolis**
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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There was a more intimate party the following evening when 350 Church people attended an anniversary dinner, with addresses by a number of people, including Bishop Johnson himself. The convention elected the following as deputies to General Convention: clergy, Harry S. Kennedy, Paul Roberts, T. J. Haldeman, Z. T. Vincent; laymen, James H. Pershing, P. M. Cooke, J. Harry Custance and John M. Kennedy, Jr.

* * *

**Praise for German Clergy**

Preaching last Sunday in a New York Presbyterian Church, Bishop Dallas of New Hampshire praised the clergy of Germany for the stand they have taken against the demands of a totalitarian state.

* * *

**Preaching Missions in West Missouri**

The Rev. McVeigh Harrison of the Order of the Holy Cross, is spending six weeks in the diocese of West Missouri, conducting preaching missions in various parishes throughout the diocese.

* * *

**Women Meet in Kansas City**

Mrs. Harold Woodward of St. Louis and Mrs. Benjamin S. Brown, president of the Auxiliary for the province of the southwest, were the speakers at the annual meeting of the Auxiliary of West Missouri, meeting January 21 in Kansas City.

* * *

**Large Gift to Seabury-Western**

Dean Grant of Seabury-Western Seminary, announced the other day a bequest of $40,000 from the estate of the late Mrs. Harriet Mead of Asheville, N. C.

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**SECOND THOUGHTS**

(Continued from page 2)

found in the persons of more than one bishop and clergyman. Not all, by any manner of means, of course, but by many. If there were but one, there would be entirely too many. And, unfortunately, there are plenty of laymen to back them up. We have laymen who, within their parishes and on the floor of diocesan conventions, openly oppose almost any and every thing that looks like the least advance in the support of the missionary work of the Church.

If this is in any sense a fair statement, then it would seem that diocesan conventions should leave all such men at home. Moreover, they should not be elected to any office of honor or responsibility in a diocese, since they misrepresent the known Will of our Lord. No matter how much they may have been honored in the past (indeed, that would seem to be an added reason for doing it no longer, as it would seem that they had misrepresented their constituents quite long enough already), let us send only men who can be depended upon, not only to vote for what they know our Lord wants His Church to do, but who would then return home and, by sustained prayer and work, bring it to pass. Surely, unless we are to become a congeries of smug, complacent, ecclesiastical clubs, an offense to God and of no particular use to man, that is exactly what must be done.

This is not written because I now happen to be a missionary once more. It represents life long convictions. The time has come to stand up and be counted.


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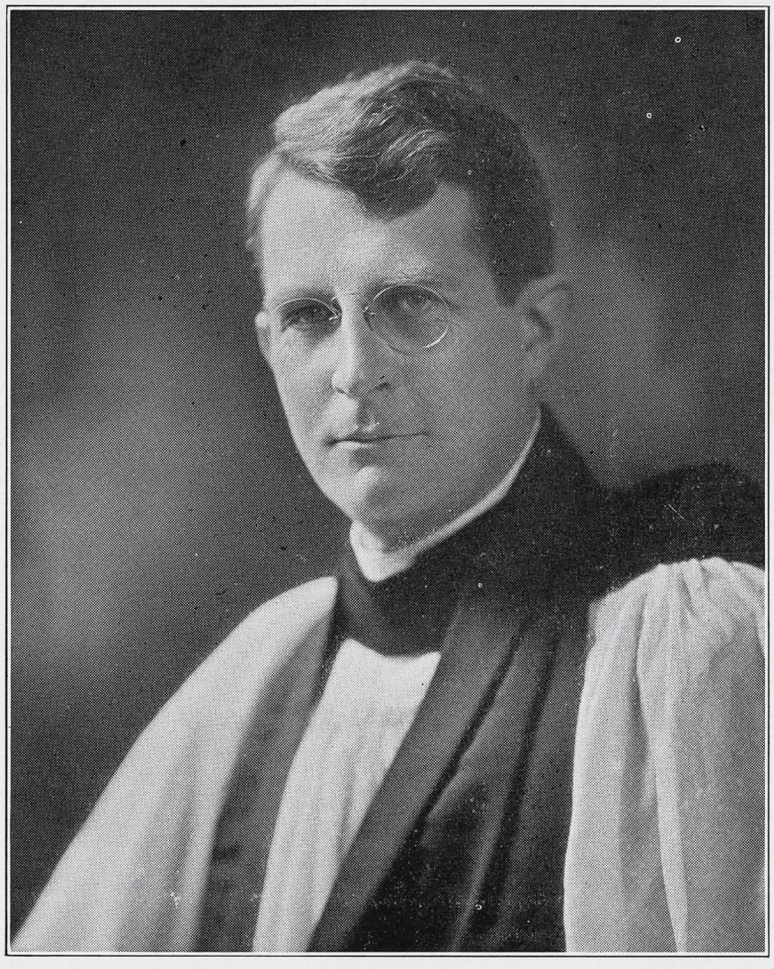
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## CLERGY NOTES

BUCKINGHAM, H. J., formerly rector of St. Paul's, Chillicothe, Ohio, has accepted the rectorship of St. Thomas', Pawhuska, Oklahoma.

CAPERS, SAMUEL ORR, rector of Christ Church, San Antonio, Texas, was married on January 30th to Miss Eleanor C. Stribling, the ceremony being performed by his father, Bishop Capers.

CHEETHAM, ALBERT C., rector of Holy Trinity, Baltimore, died on February 8 after an illness of two months.

DE MARIS, ALVIN RUSSELL, rector of the Messiah, Gonzales, Texas, and SPENCER, JAMES RICHARD, rector of St. John's, San Antonio, were ordained priests by Bishop Capers on February 5th.

DOWLING, G. DE WITT, has resigned as vicar of the Redeemer, South Boston, Mass.

EMERSON, SEWALL, New Haven, Conn., has been appointed vicar of St. Paul's, Norwalk, Conn.

GUMM, ROBERT K., assistant at St. Paul's, Syracuse, N. Y., has been made rector of St. Paul's, Malden, Mass., with address at 75 Hawthorne Street.

LANDSDOWNE, BURDETTE, has resigned as rector of St. George's, Maynard, Mass., because of ill health.

SILLIMAN, W. W., ill for some time, has accepted the rectorship of St. Andrew's, Columbus, Ohio.

TOLAR, JOHN R., was ordained deacon on January 24th by Bishop Darst of East Carolina. He is to live at Fayetteville and do missionary work wherever the bishop may need him.

WEAVER, HAROLD J., formerly rector of St. John's, Columbus, Ohio, has accepted the rectorship of St. Matthew's, Cincinnati.

## SECOND THOUGHTS

WE HAVE RECEIVED many letters in regard to the anniversary number of February 4th, all saying that it was a fine tribute to a great man. None of these letters will be printed except one that came from the widow of the first Managing Editor, the Rev. C. J. Shutt of Independence, Iowa. Mrs. Shutt writes: The Bishop Johnson Anniversary Number is a gem and I want to add my tribute of appreciation for this most interesting number. May I also express my appreciation for your reference to the hard job which my dear husband labored under during the first two years of the publication.

DEACONESS HARRIET M. BEDELL, Everglades, Florida: I have for a long time enjoyed THE WITNESS with its fearless and helpful articles, its stand for the uplift of people who need justice and Christian brotherhood. It is men like Bishop Johnson who inspire us to more devoted service in our Master's field.

Managing Editor's Note: Deaconess Bedell is doing a notable work at the Glade Cross Mission to the Seminole Indians in the Florida Everglades.

GEORGE E. HAYNES, executive secretary of the department of race relations of the Federal Council of Churches: May I call the attention of your readers to the fact that race relations is being stressed in churches throughout the country on any one of the Sundays of February. It is the fifteenth year that some Sunday in February has been observed. Those desiring material may secure it from the Federal Council, 105 East 22nd Street, New York City.

THE REV. W. OWINGS STONE, rector of St. Mary's, Baltimore: Now is the open season for recommendations for Lenten reading. What concerns me is the terrible unreality and the unconscious hypocrisy of the sermons from those in the high places. I know that one should read Von Hugel, Evelyn Underhill, the Archbishop of York, and the Bishop of London. But I hope that some of our bishops and those clergy who occupy positions of privilege will change their Lenten diet a little and find something out about the world in which they live from the modern novel. If one only has time for one "trivial" novel I hope it will be James T. Farrell's, **"A World I Never Made."** It might shock, it might be obscene, it might be downright dirty in parts, but it is an accurate picture of human life. Far be it from me to hold up my hands in holy horror at such a novel. Alas! I understand it all too well. People do live like this. One needs only to walk about the streets to find them. Martha

(Continued on page 15)


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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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# THE WORTH OF WORSHIP

*An Editorial by*
BISHOP JOHNSON

THE value of a battery is determined by the number of active cells which compose it. All that the Church needs is more live cells. And it is a curious feature of human character that when a cell goes dead it lays the blame on anything but itself.

The kingdom is within you and no such alibi as the failures of the minister or the misdemeanors of members of the congregation has anything to do with the case of your own responsibility. I have known men to abandon their religious practices because some parson proved to be a disappointment. One might as well ostracize grocers because one of them sold you some poor spinach. If we are pledged to serve Christ we must expect to associate with Judas as well as John as our Lord did.

The number of names who stood by Christ until the end was one hundred and twenty, not as many as would constitute the membership of a small parish.

Why?

There were then, as now, money changers in the temple who commercialized religion and Pharisees who monopolized it and Sadducees who rationalized it and Herodians who secularized it, but out of that multitude there were those who loved and adored our Lord in spite of the associates with whom they worshipped in the synagogues and in the temple. The number of the faithful was not large but they saved the situation and preserved the Church from extinction at its very start.

I have been in the ministry for forty-five years and I have seen and mingled with many congregations and the same thing is true in every one of them. They are composed of all the various groups, but the ones who keep the Church alive are those who are instant in season and out of season.

For example, here is a parish with a communicant list of three hundred people. There are thirty who can be depended upon to be in their places every Sunday, to pay their pledges regularly, to work in the organizations. Were there not ten cleansed, but where are the nine?

Along comes a popular preacher to succeed one who had gone dead. The thirty jumps to one hundred and fifty and everyone remarks how well the church is doing, whereas the test of sincere discipleship was during the dull period and not during the bright one. If after taking the vows of service we have to be stimulated every Sunday in order to render that service how much credit are we entitled to in the long run? What the Church needs is a membership that will carry on without stimulants and will be faithful under the torture of poor sermons.

The minister is of the same flesh and blood as his congregation and the fact that he receives a salary does not help him much to be inspiring fifty-two Sundays in the year. It is not easy to lift people up at 11:30 A.M. every Sunday morning regardless of one's own desire to please. The result is that a dwindling congregation makes a dull preacher, since the congregation preaches a third of the sermon.

I HAVE always said that there are three things that go to make up the success of the prophet; the ability of the preacher, the capacity of the congregation and the condition of the preacher's anatomy at that particular hour.

But sermon tasting is not the whole duty of a Christian. As a layman said to me the other day, "the Prayer Book is the most wonderful compilation ever put together." The real source of a Churchman's devotion is derived from worship which he gives rather than from sermons that he hears.

No, I do not favor a moratorium on preaching because men have intellects as well as souls and the spoken word has its place in the economy of the Church, but on the other hand it is better to lift up your hearts once a week than it is to open your ears, for it is more blessed to give than to receive.

People wonder why they lose interest in religion as they grow older. It is because they are merely hearers and not doers. They expect to be exalted without doing anything. That would be folly in any business and it is futile in the business of religion. You can forget sermons but that is not as serious as it is to

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forget God, and so long as you are faithful in worship His presence will go with you.

As I have said before, too many Church people live like atheists and complain about communism. We live like an atheist when we have no concern about worship as the habit of our lives. "Thou shalt worship the Lord thy God and Him only shalt thou serve" lies at the basis of our Christian civilization.

The alternative seems to be to have some dictator in reverential fear and to lose the right to think or to speak.

It is true that an individual can contribute very little to the attitude of a nation toward God but he is responsible for that little and he either bears witness to his faith or contributes to its extinction.

What the Church needs is a devoted group of worshippers who give God His worth and express their gratitude for the blessings that they are receiving. This duty is well expressed in the communion office: "It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God."

It is only so that we can have any claim to be the disciples of Christ.

# Doing God's Will in Family Life

*By*

CHARLES TAYLOR

*Professor at the Cambridge Seminary*

HOW intimately are theology and family life related! Never has the will of God been more clearly expressed than in the Master's story, taken from family life, of the Lost Boy or Prodigal Son. But whence learned Jesus the will of God if not at home? How, apart from a standard suggested by a home, could men pray "Our Father"? A child's father on earth affects his view of his Father in heaven; conversely, he learns what the will of God means for family life through the study of God's dealings as a Father.

Since conduct proceeds from attitudes, God's will for the family is first to be sought in the atmosphere which pervades home life. It is the will of God first that love within the family be not one whit less exalted than the highest standard of friendship anywhere. If the Christian is to love God or his unseen neighbor at a distance, he must learn to love his brother. Christ takes this as axiomatic. His distinctive demand, based on the noblest and finest friendship within the family, is for an extension of this love to the ends of the earth and the persons of one's enemies.

But just as Christian righteousness, if it is to exceed the righteousness of the scribes and Pharisees, must first include it, so Christian love cannot be less, but more than the love of publican and Gentile. The sad truth is that men sometimes have a vague good will toward the black man or the Bulgarian, but fall below even pagan standards to the brother under their own roof. Rudeness, sarcasm, jealousy, callousness, bitterness—many faults that would not be tolerated in friendship are glossed over on the ground that they are "all in the family." Members of a household behave toward each other in a way that they would abhor toward any one else. The man who ridicules or tyrannizes his wife, the woman who "plays up" to other men more than her husband, the children whose external politeness is matched by internal wranglings all fail in the homely friendship that should be the foundation of the wider, brotherly relationships. "Thou shalt love thy neighbor" means first the neighbor in the same room, at the same table, in the same bed.

It is the will of God, second, that the members of a family appreciate each other. As Christ saw the best in people, so a Christian home puts the highest valuation on a child of God. It was Christ's way to uncover possibilities in fishermen, in men of the world like Zacchaeus, or in children that others passed by. No one ever had such confidence in man as Christ. He loved men into goodness.

God wills that the family be the training school of such appreciation. Those who help juvenile delinquents find that one major source of trouble is lack of it, especially on the part of parents. "What could you expect of Jimmie?" But God's will for family life means confidence in the goodness of the brother's character. The Christian refuses to attribute to the other members of his family motives lower than his own. He does not set up his own tastes, his own preferences, his own ways of acting or his own responses to situations as the sole standard. He has respect for others. He can admire, he can appreciate, he can encourage, he can understand and trust persons very different from himself.

IT IS the will of God, third, that the members of a family seek "not to be ministered unto, but to minister." In the home the Christian virtues of sacrifice and service come closest to being practised. True, there has been patriarchalism in the past, which, with the help of fascism, may likely continue into the future. The *paterfamilias* finds it very easy to interpret Biblical commands to obey one's parents as sufficient justification for his tyranny. Moreover, there is a new cult which makes the child the center of the family. The parents abdicate. As Norman Nash puts it, the theory is that if left to pursue its natural inclinations freely, the little flower will beautifully unfold; only sometimes it turns out to be a skunk cabbage. Domination on the part of either parent or child threatens the co-operation that should mark family life. Yet the stronger the tyranny, the clearer, by contrast, shines the Christian ideal.

If in the family we do not learn how to live with

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others, how to subordinate our selfish wishes, how to lighten others' loads and accept the full weight of our own, how to substitute love for coercion, in short, how to be a Christian brother, the lesson is not likely to be learned. Democracy, with its privileges and responsibilities, begins here. Every day in a home come opportunities to serve and sacrifice. There is the problem of dealing with servants. Is the governing principle here tyranny or co-operation? There is the problem that arises when part of the family is tired and wishes to stay in while part is energetic and eager for play. There is the matter of training children to helpfulness, expecting much of them and seeing that our expectations are fulfilled. Problems though these are, where God's will is done in the home, mutual helpfulness reigns, lives are daily laid down for the brethren, and more than anywhere else the way of the Cross is practised.

It is the will of God, fourth, that just as the Father forgives the Prodigal Son, so the home should teach forgiveness. When Peter asks the question, "How oft shall my brother sin against me, and I forgive him?" the answer is, indefinitely.

Just as the family is a source of irritations and strains, so it is also a school of forgiveness. This is not to take a pessimistic view of family life. Rather, simply because we are closest to the members of our families, the necessity for binding up wounds by forgiving, restoring, healing love most often arises. Here also, in fact, the miracle of redemption most often takes place. A father gives his life unsparingly to meet the debts incurred by a son's wrong doing, and wins the son back to upright conduct. A mother takes her children's troubles and faults into herself, suffers for them, and so heals them. There is no substitute for a Christian family when through our sins and weaknesses we need a fresh start. In that circle we can confess our failures, we can bring our troubles out into the open, and by redeeming love our confidence is restored and we are made new.

All that has been said about friendship, appreciation, co-operation, and forgiveness is summed up in what the New Testament calls charity, or love. Mary Borden in *The Technique of Marriage* says, "Courtesy is the key word." However we term it, we know what it means. It means escape from our own petty selves into the other person's purposes and desires and point of view. It means insight into the mind and heart of the loved one. It means imagination, by which we learn to become sensitive to our brother's deepest needs. Pagan homes can maintain an ideal of personal self-discipline comparable to St. Paul's insistence that the body be "kept under," but where the will of God is done men find their lives by losing them for the sake of the brethren.

SUCH are some of the attitudes which God wills to rule in family life. Only on such foundations as these is right conduct built. But it would be false to isolate family ethics. God's will cannot be done when it is confined to one of life's relationships alone. Wars destroy families. Bad housing, insufficient income kill families. Strikes, racial persecution, hurt families. Trailers break up family life. Social and ecclesiastical divisions bring discord into families. The will of God for the family, therefore, is only a part of the larger problem of letting Him rule in every field of life.

This leads to two further observations. The first is that the home should be a secure center of life. It should be protected from political and economic disturbance from without, and from the instability that results from bad divorce laws and practice within. Its members should be able to rejoice over being in this center. It should provide them a place where life is worth living, give them trust in life itself, with the assurance that here if nowhere else they truly "belong."

But finally, family life is to be the stepping-stone to wider Christian service. It is not God's plan that it be a barrier to the individual's larger usefulness to the world. "Except a man hate his father and mother, he cannot be my disciple" is a clear warning against the ingrowing family, against a narrow loyalty which though good in itself prevents a better. As a wise parent allows the child learning to walk to test his strength, even though it may mean a fall, so later he trusts him to make decisions, he refuses to coddle him, he sends him into the world to play his part. The family breaks up. New families are formed. But the truth of Christ for the individual applies no less to the family: "He that loseth his life for my sake and the Gospel's shall find it." The family in which God's will is done follows Christ to His cross, and dies, and rises again.

## *Talking It Over*

*By*

WILLIAM B. SPOFFORD

BISHOP PARSONS of California, characteristically, had things to say when he addressed the convention of his diocese last week in San Francisco. He stressed the stake that the Christian Church has in democracy, warned against fascism and against the use of force in settling questions. "The Church has a definite responsibility toward the social order. As long as we pray 'Thy will be done on earth as it is in heaven' we are committed to the task of making that order more Christian." Declaring that fascism is our greatest danger he said: " 'Drive out the communists,' says one group; 'Crush the unions,' thinks another. 'Set up a strong government, stop freedom of speech, muzzle the press'; in short do all the things which move toward fascism on the one hand and on the other promote revolution. The end of all that is Russia or Germany, but either is the negation of Christian freedom. . . . Our democracy is inadequate enough, but some sort of democracy is at least nearer the Christian ideal."

CONSERVATIVE CHURCHMEN are giving us a demonstration of knocking their own arguments into a cocked hat. It wasn't so long ago that they

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used to shout "The Church has no business in politics" whenever a few liberal Churchmen got together to declare that child labor should be abolished or old age pensions provided. Now however with the trend seemingly (and I use the word "seemingly" deliberately) toward liberal legislation, our conservative brothers go into huddles out of which come public statements warning the country against the political trends which they apparently fear are to deprive them of their privileges. Thus last week the standing committee of the diocese of Long Island, headed by Bishop Stires, handed the press a document expressing strong opposition to President Roosevelt's proposal to reorganize the federal judiciary. Not only did they send their resolution to the press but also sent copies to the senators from the state of New York, to each Long Island member of the House of Representatives, to the chairmen of the judiciary committees of both houses and to the bishops and members of standing committees of every diocese of the Church. All of which is as it should be, as far as I am concerned. Let's have free discussion of everything and let the will of the Church be known on all questions, political, social and industrial, if it can be determined. The policy, fairly well established, of "Keep the Church out of politics" is no more and it is a matter of record that the conservatives are the ones so to determine.

IT IS WORTH recording that Mr. William Draper Lewis, Churchman of Philadelphia and one of the foremost law authorities in the country, feels rather differently about Mr. Roosevelt's proposal, though he too speaks as a conservative. He declared to a friend of mine the other day: "Mr. Roosevelt's message was a very wise one—more practical than anything else that has a chance of getting the United States out of the box that she is in. It will be decried by a minority, those who do not want anything done, who can't realize the size of the liberal majority in this country, It will preserve our present system more than any other plan that has been proposed. If something isn't done promptly our whole system will blow up, hence time is an element."

THE GIRLS FRIENDLY SOCIETY has a realistic program on the race question. Declaring that the Society has no restriction of membership on the basis of race or creed, they declare it to be their Christian obligation to further interracial fellowship, to recognize the contributions of all races to our common life and to work for the establishment of justice and equal opportunity for all racial groups.

TWENTY YEARS AGO IN THE WITNESS: Churchmen throughout the country gathered in their Churches on Quinquagesima Sunday to hear about the Church Pension Fund and rally to its support . . . Bishop Edsall of Minnesota underwent a serious operation on February 12 . . . The children of the church school at the Redeemer, Chicago, agreed to give up ice cream and to donate the money to the suffering children of Belgium . . . The Rev. H. E. W. Fosbroke was presented with books by the students of the Cambridge Seminary before taking up his new duties as dean of the General Seminary . . . Bishop Theodore Irving Reese of Southern Ohio called upon all churches to place the American flag in the chancel in view "of the present national crisis and to teach the relation of the Church to patriotism and its Christian expression" . . . The Rev. William E. Gardner, secretary of the general board of religious education, on the way to Sioux Falls, S. D., to deliver an address, was snow-bound in Minnesota so that his part in the convocation program had to be cancelled . . . Twenty-five forums in New York City organized as the Congress of Forums with the Rev. Percy Stickney Grant of the Church of the Ascension as president . . . The synod of the Southwest province, meeting at Little Rock, Arkansas, passed the following resolution uanimously: "We heartily approve THE WITNESS and promise to give it every assistance possible" . . . And the circulation manager announced a campaign in five column type, setting as the objective "One thousand subscribers before summer comes."

AS WAS ANNOUNCED in the Anniversary Number of February 4th, an effort is being made, under the auspices of the WITNESS Advisory Board, to raise a fund to wipe out an accumulated deficit of twenty years and to double the circulation of the paper during 1937. A minimum of $5,000 is needed to care for the deficit and it is hoped that twice that sum may be raised to take care of anticipated deficits during the next three years, and if possible to make improvements in the paper. At the time of writing these notes, February 10th, a total of $808.60 has been donated, and donations are being received with each mail. The largest single donation so far received is $250. The smallest is ten cents which came with a delightful letter from a dear lady in a Church home for the Aged telling us how much she looked forward to THE WITNESS each week and how much pleasure it gave her to do her bit. We are a long way from the minimum of $5,000 but we hope that all those who have not yet responded will do so to the extent of their ability. As for the effort to double the circulation, in which we asked each reader to send in a gift subscription and if possible several, we have added 674 subscriptions during the past week. This too is far short of the goal but we know many others will want to act on the suggestion. One of the difficulties seems to be that subscribers are at a loss to know just who to enter the gift subscription for. Many have sent it to a member of their own family away from home. Several others have sent in a subscription for the public library in their town, and we pass on these suggestions to others. We propose to keep you informed as the campaign progresses, to urge response from those who have not yet helped and to thank cordially the many who already have. Incidentally the special acknowledgment we promised to those sending gift subscriptions will be mailed presently—just as soon as we know a bit more definitely how many we should order.

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# *Let's Know*

*By*
BISHOP WILSON

AGRICULTURE

IN THE past few years the whole country seems to have become farm-minded. The question of restoring agriculture to its proper position in an industrial age has been injected into politics and everyone has become interested in the farm problem.

In the time of our Lord's ministry the Jews were an agricultural people and much of His teaching is couched in the language of those who till the soil. The fertility of Palestine in those days was remarkable. Since then neglect has greatly impoverished its productiveness but this was not true in our Lord's day. The Jordan Valley and the Plain of Esdraelon were exceedingly rich but farming was not confined to them. The hillsides were terraced and cultivated. They conserved their soil against destructive erosion. Virgin soil was reclaimed by clearing away timber and brushwood and removing stones to make it ready for the plough.

Ploughing began early in the fall—in late September or early October—and continued thru the winter months. Fertilizers were used both in orchards and farms. The principal crops were wheat, barley, spelt, millet, beans, and lentils. A little flax was grown but not much oats. Sowing began early in October, different crops being put in at different times until early summer when millet was planted as the last crop. Sowers carried their seed in a bag or basket, walking along a foot-path through the field and scattering the seed broadcast by hand. Then the seed was ploughed in or a light harrow was used to cover it. Such sowing encountered obvious hazards. Birds ate some of it, some of it fell on the hard-trodden path, some in briar-patches. The picture is given in Christ's parable of the Sower.

The summer months were very dry. Early in the fall came the "early rains" which softened the ground for ploughing. Other rains followed during the winter until the "latter rains" in March and April. The rainfall, however, was not uniform throughout the country and in some places irrigation was resorted to.

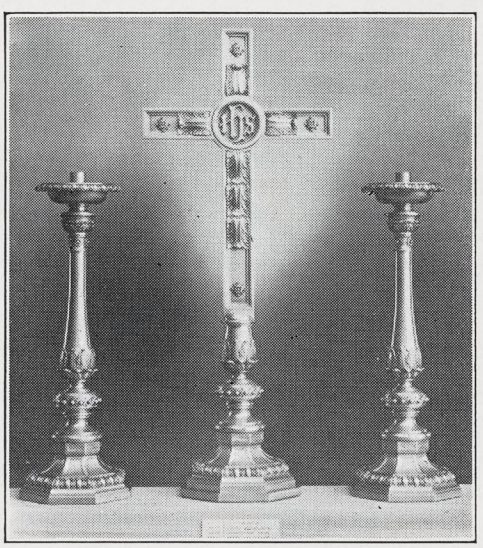
The barley harvest usually began by the first of May —other grains following. Cutting was done with a sickle by the reaper. The binder followed the reaper, gathering the cut grain "in his bosom," tying it in bundles and piling them up. Then they were carried by beasts of burden to the threshing floor. This consisted of a circle of level ground, pounded hard and flat and enclosed with a row of stones. It was situated on a hill or some exposed place where the wind blew freely. Cut grain was spread over the floor about a foot deep. Then cattle were driven round and round over it to break the husks and free the kernels. What was left was a mixture of grain, chaff, and straw. The grain was winnowed with a "fan," a kind of pitch-fork with which the mixture was cast into the air allowing the wind to blow away the lighter chaff and straw while the heavier grain fell again to the floor. The chaff was burned and the straw was cut up and fed to the cattle.

Winnowing left the grain mixed with small stones and bits of clay. It was therefore sifted with sieves made of wooden hoops and a mesh of camelhide which allowed the grain to fall through. Finally the grain was collected in heaps and stored in granaries which might be caves or dry wells where it could be kept for a long time in good condition and used as need demanded.

# *A Fable*

THE branches of a tree once complained of the roots. They said that the roots, buried way down there in the earth, were entirely out of date and useless, while the branches, out in the open with their broad, green leaves gave grateful shade to the people. Then the roots, being offended, refused to send up their life-giving sap and the branches withered and died and, finally, the great tree crashed down. Sometimes we hear people who are interested in hospitals and schools, fraternal orders and rotary clubs, big brother societies, boy scouts and all that, find fault with the Church. They say it is behind the times, ineffective and useless while they, in their various activities, are left to accomplish all the good work that is done in the world. The Church, however, having heard all this for so many centuries, is not discouraged. It goes on sending out its message to men and trying to inspirt them with the spirit of brotherly love, without which all their altruistic activities would never have been begun and surely would perish.

—THE CHURCHMOUSE.



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## BOOKS FOR LENT RECOMMENDED BY SEVERAL CLERGYMEN

By GARDINER M. DAY

We have asked several of the younger clergymen of our Church to commend books for Lenten reading. We have taken the liberty of eliminating duplicates from their lists. The numeral in front of certain of the books therefore means that they were commended several times.

The Rev. Arthur Lee Kinsolving, rector of Trinity Church, Boston, recommends: *The Redeemer* by the Rt. Rev. James De Wolfe Perry, Presiding Bishop; (2) *Asking Them Questions* by R. S. Wright; (2) *Christianity and Our World* by John C. Bennett; *Christ and His Cross* by W. Russell Maltby; (3) *In the Steps of St. Paul* by H. V. Morton; *Making Friends With Life* by James Reid; (2) *Return to Religion* by Henry C. Link; and *Reason and Emotion* by John MacMurray.

The Rev. Elmore McKee, rector of St. George's Church in New York, recommends: *The Making of a Man,* by the Dean of Windsor; *The Relevance of the Church*—Barry; *The Story of the Bible*—Bowie; *The Bible to Be Read as Living Literature*—Case; *The Testimony of the Soul*—Jones; *What It Means to Grow Up*—Kunkel; *Missions Tomorrow*—Latourette; (2) *Creative Society*—MacMurray; *The Fool Hath Said*—Nichols; (2) *Worship*—Underhill.

The Rev. H. Woolfall, rector of Saint Peter's Church in Saint Louis says: "In the field of psychology I would very highly recommend, *Modern Man in Search of a Soul,* by Dr. Jung, and *Conquer Yourself* by Dr. Kunkel. These are both excellent books and tend to emphasize the conviction on the part of the modern psychiatrist that Christianity must be the last court of appeal for the cure of sick personalities. Also (3) *Man the Unknown,* by Alexis Carrel, and *The Purpose of God,* by W. R. Matthews, dean of Saint Paul's. I have found all of these books intensely illuminating and helpful and have no hesitancy in commending them for Lenten reading."

The Rev. Everett Jones, rector of St. Paul's Church, Waco, Texas, says: "I believe that Lenten reading should include certain devotional classics as well as certain more recent works. Therefore, I suggest: St. Augustine's *Confessions;* Fenelon: *Spiritual Letters to Women;* Baron Von Hugel's *Letters to a Niece,* edited by Gwendolyn Greece; Berdyaev: *The Fate of Man in the Modern World;* Albert Edward Day: *Jesus and Human Personality* (a modern classic!)"

The Rev. Oliver J. Hart, rector of Saint John's Church in Washington, D. C., suggests the following: *In the Steps of the Master* by H. U. Morton; *Sons of God* by W. E. Lutyens; *Christian Fact and Modern Doubt* by George A. Buttrick; *What You Owe Your Child* by Willard A. Sperry; and *An Apostle of Reality* by Bishop Bratton.

The Rev. Alexander Zabriskie of the Virginia Theological Seminary recommends the following: *Creative Prayer* by Hermon, "a classic full of profound insights"; *Temple Gairdner of Cairo* by C. E. Padwick (S. P. C. K.). "A superb biography of a great Christian. Not a new book but no new ones are any more valuable." *The Church and Society* by E. S. Johnson. "A thoughtful and most suggestive study of a vitally important subject." *That Strange Man on His Cross* by Richard Roberts. "Four lectures, exquisitely written, from the historical and devotional rather than the theological standpoint."

The Rev. F. C. Benson Belliss, rector of St. Paul's Church, Chicago, recommends the following: *Ecce Homo.* "No Lent is complete without refreshing ourselves on a life of the Master." *Healing in the Name of Jesus* by John Maillard. "Probably the No. 1 book in this all-important field." *The Heritage of the Cathedral* by Sartell Prentice. "Fascinating to anyone interested in the development of the Church. Well illustrated."

In addition to the above list, I shall add only the following which I have found helpful: *Why Do Men Suffer?* by Leslie D. Heatherhead—helpful for everyone; *The Lord's Prayer* by James Thayer Addison—for daily meditation; *A Preface to Racial Understanding* by Dr. Charles S. Johnson—on the negro problem.

Any of these books may be ordered from the following Church Book Stores: Morehouse, 1801 West Fond du Lac Avenue, Milwaukee; Morehouse, 14 East 41st Street, New York; Edwin S. Gorham, Inc., 18 West 45th Street, New York; George W. Jacobs & Co., 1726 Chestnut Street, Philadelphia.

### SPECIAL PREACHERS IN ALBANY

Among the out-of-towners to preach this Lent in Albany, New York, are the Rev. Harold H. Donegan of White Plains, N. Y.; Dean High-Moor of Pittsburgh; the Rev. Hamilton Kellogg of Danbury, Conn.; Dean Emerson of Cleveland; the Rev. David Montgomery of Morristown, N. J.; Bishop Fiske; the Rev. J. DeWolf Hubbard of Saranac Lake, N. Y.; the Rev. Luther Tucker of Cambridge; the Rev. R. L. Howe of Elsmere, N. Y.; the Rev. Daniel M. Welton of Schenectady and the Rev. William D. Orr of Amsterdam. Services are to be held noondays at St. Peter's and on Wednesday evenings at St. Paul's.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

As announced last week, the Rev. Noble C. Powell, rector of Emmanuel Church, Baltimore, is the new dean of Washington Cathedral and warden of the College of Preachers. His picture is on the cover—sorry to be late with it but it takes time to have these halftones made. Biography: born in Alabama, 1891, from a line of Southern ancestors. Four years at the Alabama Polytechnic Institute; then an investigator for the department of agriculture of the federal government, studying the advance of the boll-weevil—no doubt something could be made of that by a person with the proper turn of mind. He then graduated from the University of Virginia, 1917, and from the Alexandria Seminary in 1920 and immediately was placed in charge of St. Paul's Memorial Church at the University. A year later he was made rector of that parish and chaplain of the Episcopal students. He became the rector of Emmanuel, Baltimore, in 1931, where he has done a top job, not only in the church but as a community leader.

* * *

**Won't You Become a Steady?**

There are many who see THE WITNESS only during Lent. I shall not indulge in a sales talk at this time but I do want to make two suggestions. One, won't those of you handling Bundles make an effort during Lent to get your people to subscribe on a yearly basis? The price is $2 a year and we are glad to allow a commission of 67 cents on each subscription sent in. Merely send the names with the check, the commission deducted. Two, if there is no one in your parish taking subscriptions send in your name and address with a check for $2 and let us send you THE WITNESS each week for a year. Help in this way in our double circulation campaign.

* * *

**Someone to Watch Out For**

The Rev. C. C. Watkins of Fremont, Nebraska, recently got a crack on the chin for being a Good Samaritan. A man giving the name of Gordon, with a wife and two youngsters, called on him for relief and got it. He needed gas for his old model Willys-Knight, so Mr. Watkins called the gas station. But the attendant there, being less Christian but perhaps wiser, said that he would have to have evidence. So the rector wrote a nice note, all fixed up with the parish seal, requesting that five

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gallons of super-gas be put in the man's tank, with the promise to pay. However Mr. Gordon, wife and two youngsters never showed up at the gas station. Instead he has been using the document, with the parish seal, to solicit funds and relief as they tour the country. Call the cops.

* * *

**Bishop Manning Also Cracks Down**

Bishop Manning of New York, in his Ash Wednesday address at Trinity Church, New York, declared that Mr. Roosevelt's proposals in regard to the Supreme Court "if adopted would be a death blow to our constitutional democracy and would destroy the very foundation on which our government rests."

* * *

**Shelton Bishop on the Negro**

The Rev. Shelton Hale Bishop, rector of St. Philip's, Harlam, New York City, addressed the Corner Clinic of the diocese of Newark on February 8th on "The Story of the American Negro." There were 75 people present, representing many parishes. He declared that "as a race the Negro has gotten beyond the stage where he can be looked upon as a good Christian cook and wants to be recognized as a person. The Negro in every walk of life has shown his potentiality for equality and desires the actual recognition." An article on "Doing God's Will in Race Relations" is to appear in THE WITNESS Lenten Series, now appearing.

* * *

**Social Service Sunday in Glendale, Ohio**

Christ Church, Glendale, Ohio, observed social service Sunday on February 14th by inviting the social workers to hear C. M. Bookman, exexutive vice-president of the Cincinnati Community Chest.

* * *

**Double Their Gift For 1937**

Sympathetic with Bishop Huston's desire to extend the missionary work of the diocese of Olympia, the Auxiliary pledged and raised $1,000 for 1936 and have doubled the amount for this year.

* * *

**Laymen Meet in Chicago**

A conference of laymen was held in Chicago, February 9-10, under the auspices of the National Laymen's Commission, to consider the task of reaching the millions of unchurched people in this country. Cooperating in the conference was the Federal Council of Churches, the national council of Federated Churchwomen and a number of missionary societies.



BISHOP CREIGHTON
*Accepts Election to Michigan*

Mrs. Henry Hill Pierce, prominent Episcopalian of New York, was one of the speakers.

* * *

**Offering for Memorial For Bishop Gailor**

Bishop Maxon of Tennessee set February 14th as the day for offering in the parishes of the diocese, the money to go to endow the deanship of the theological seminary at the University of the South as a memorial to the late Bishop Gailor.

* * *

**Praise for Leader in Flood Crisis**

John J. Rowe was praised by his fellow Churchmen of Cincinnati the other day at a meeting of the executive committee on General Convention, of which he is chairman. His ability to direct activities are demonstrated during the flood disaster when he not only created but directed 5,000 volunteers in the housing, clothing and feeding of 40,000 refugees.

* * *

**Mixing with Royalty and Industrialists**

The Rev. Walter F. Tucks, rector of St. Paul's, Akron, Ohio, is getting over an operation for appendicitis in a hospital at Miami Beach, Florida. He was stricken while the guest of his senior warden, Mr. H. S. Firestone, at his villla. It is the same villa which newspapers say may become the home of Edward and Wally.

* * *

**Preaching Mission in Albany**

A preaching mission, covering practically every parish in the diocese, is being held in the diocese of Albany from February 14 to March 14. In addition to Bishop Oldham and the diocesan clergy, missions are to be preached by the Rev. Arthur V. Bennett of Fitchburg, Mass., the Rev. R. T. McDonald of the Cowley Fathers, and the Rev. Father Sircon of the Canadian Cowley Fathers. The Rev. George F. Bambach is the chairman of the committee in charge.

* * *

**Convention in Olympia**

Snowstorms, influenza and tough travel over snowbound roads did not prevent the convention of the diocese of Olympia, held at Seattle, from being a success. Bishop Huston asked the laity to study the great questions of the day and to do what they could to promote co-operation and to prevent war. A resolution was also passed praising the Church Pension Fund for its notable service of twenty years.

* * *

**Dangerous to Go to Church**

A bishop was invited to dinner. During the meal he was astonished to hear the little daughter of the family state that a person must be brave these days to go to church.

"Why do you say that?" said the bishop.

"Oh," said the little child, "I heard papa telling mamma that last Sunday there was a big gun in the pulpit; the canon was in the reading desk; the choir murdered the anthem, and the organist drowned the choir."

* * *

**Lenten Program for Western Michigan**

"I Dare You" is the caption for a leaflet setting forth the program for Lent of the diocese of Western Michigan. This leaflet, providing a record for the Church member, is to be returned to the rector on the Sunday after Easter. The record blanks have been distributed throughout the parishes and missions in the diocese. "We grow by daring to do big things," says the message. "We accomplish big things by a definite program of little things. Jesus as a boy grew in wisdom, and stature, and in favor with God and man. The Lenten Season means the spring or growing season. You can grow as Jesus did by daring to do big things."

The record provides for a self-examination as to progress in corporate religion, mental religion, social religion, and personal religion. Under the heading Corporate Religion, the program is: I WILL (1) Attend church school every Sunday; (2) Attend church every Sunday; (3) Attend Holy communion three times in addition to Easter Day; (4) Attend a Lenten service each week. The program under Mental Religion

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is: I WILL (1) Learn the collect for Ash Wednesday and each Sunday until Easter; (2) Make a scrap book on the work of the Church among the Negroes. Social Religion: I WILL (1) Bring one new person to church school or church; (2) Add to my other Lenten offering at least $1.00 earned by sacrifice or work; (3) Say a kind word to some one each day.

* * *

**Rector Helps Promote Cooperative**

The Rev. Ralph Bray, rector at Riverside, R. I., discovered that a number of merchants in his parish were being put out of business by the chain stores. He with others therefore have promoted a cooperative, with these merchants in charge. It gives them work; it brings dividends on purchases and hence lower prices to those purchasing through the store.

* * *

**Convention of California**

The convention of the diocese of California was held at the Cathedral, San Francisco, February 2-4, with many meetings apart from the convention proper. Thus the Oxford Group (Buchmanites) held a meeting at the cathedral; the Church League for Industrial Democracy held a dinner, at which Edward Vandeleur, A. F. of L. organizer, and Attorney Ernest Bessac of the American Civil Liberties Union were the speakers; there was a missionary mass meeting at which Dean McAllister of Spokane was the top man. The Auxiliary also held their annual meeting and listened, among others, to the British consul, Cyril A. Cane. They also discussed plans for the young people of the diocese, the racial work in the diocese, and debated the question as to whether women should serve on vestries—the result being a draw.

* * *

**Utica Rector Has Anniversary**

The Rev. James F. Root was honored by his parishioners of St. Luke's Memorial Church on February 5th, the occasion of his tenth anniversary as rector. There was a dinner at which a nice check was presented, and on the 7th the communicants turned out in force for a corporate communion.

* * *

**Hold a Miniature General Convention**

The convention of the diocese of Southern Ohio was washed out. When it does meet the young people are to stage a miniature General Convention. They are to divide up into a "House of Bishops," a "House of Deputies" and the "House of the Auxiliary" and debate questions that will come before their important elders in October; the status of the Presiding Bishop, work among Negroes, the Future of the Forward Movement. Sounds like a good idea —if it could be done generally we might be able to determine whether youth is more progressive than old age.

* * *

**Washington Church Federation Has New Building**

The Federation of Churches of Washington, D. C., has been presented with a 24 room house by an anonymous donor for headquarters. The Rev. Worth M. Tippy, for many years the executive secretary of social service for the Federal Council of Churches, has taken up new work in Washington, looking toward more adequate cooperation between the religious forces and the community agencies of the city. His work is being financed by a group of interested laymen.

* * *

**New Jersey Parish Aids Flood Relief**

Christ Church, Middletown, N. J., a parish with hardly more than fifty communicants, went to town on the matter of flood relief. There was a Sunday offering of over $50 that was sent to Bishop Hobson; $160 was donated to the Red Cross and, with the two other churches in town, a party was staged for the Red Cross that netted $220.

* * *

**Choir Festival in Pasadena**

The churches of Pasadena, California, joined forces on February 7th for a choir festival, held at All Saints'. Four choirs made up of 150 voices rehearsed for a month for the occasion and did a grand job. The Rev. T. Raymond Jones of St. James', South Pasadena, preached.

* * *

**New Jersey Parish to Celebrate**

St. Stephen's, Beverley, N. J., is to celebrate its 100th anniversary in March. From a tiny beginning it has developed into a strong parish, housed in an adequate plant. The rector is the Rev. Hollis W. Colwell.

* * *

**On Spraying Empty Bottles**

Sermons are too often like spraying empty bottles whereas the task of the preacher should be to fill each bottle. So declared the Rev. Samuel S. Drury, rector of St. Paul's School, at the mid-winter reunion of the Berkeley Divinity School, New Haven, in his lectures on preaching. Since religion is characterized by persuasion the sermon should be designed to convince. Another prominent on the program was Dr. Mark May, head of the human relations institute of Yale, who said that religion is a vitally important solution of man's problems and an effective way out of his dilemma. It stresses future satisfactions in return for the unpleasantness of daily living and offers a great security in the midst of a changing world. Which sounds very much like "work and pray, live on hay, you'll eat pie, in the sky, bye and bye," though I can hardly imagine Dr. May defending that type of religion from addresses I have heard him deliver. Others on the program were Bishop Budlong, Dean Walter Gray of Hartford, Professor Wilbur Urban of Yale and the Rev. Horace W. B. Donegan of New York. There were about fifty clergymen present.

* * *

**Life Job for Presiding Bishop**

The convention of the diocese of Chicago passed resolutions favoring life tenure for the Presiding Bishop and the establishment of a primatial see. Also resolutions were passed attacking mob violence and lynching, introduced by a Colored Churchman, Mr. H. H. Pace of St. Edmund's. Bishop Stewart announced that he


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was not to ask either for a coadjutor or a suffragan but indicated that he would appoint another Archdeacon and an item of $5,000 was placed in the budget for that purpose. Deputies to General Convention: clergy —Alfred Newbery, Harold L. Bowen, Edwin J. Randall, G. Carlton Story. Laymen—Austin J. Lindstrom, Wirt Wright, Joseph T. Ryerson and Stewart A. Cushman.

* * *

**Young People Meet in Bethlehem**

Two hundred young people representing 17 fellowships of the diocese of Bethlehem held a conference at St. Luke's, Scranton, Pa., on January 29th.

* * *

**A Pig for the Red Cross**

Miss Ora Harrison is in charge of St. John's-in-the-Mountains, Endicott, in the far southwest corner of Virginia. The other day she had several men of the neighborhood kill and dress a pig for mission consumption. When it came time to pay for it the men asked that the money be given to the Red Cross for flood relief. Another man in the mission voluntarily handed her $8, a lot of money for these people, for the same cause. He had collected it from members of his family.

* * *

**Philadelphia Parish Celebrated**

St. Nathaniel's, Philadelphia, celebrated its 40th anniversary last Sunday. The parish owes its beginning to the Biddle sisters, of the Philadelphia Biddles, and Miss Annie Buchanan, niece of President Buchanan. It all started in a small house but today is housed in a beautiful plant and is one of the most thriving parishes in the city.

* * *

**Bequests to Rhode Island Institutions**

St. Paul's, Wickford, R. I., has received a bequest of $5,000 by the will of the late Mary A. Rodman. Mrs. Rodman also left $3,000 to St. Mary's Home for Children and $5,000 to St. Elizabeth's Home for Incurables.

* * *

**United Church Front for Slum Clearance**

Announcement was made on February 4th of the formation of a cooperative union of all the Church organizations of New York City, welfare groups and public officials for the purpose of pressing for slum clearance. Their first public appearance will be a conference and mass meeting to be held February 28-March 1 at the synod hall, Cathedral of St. John the Divine. Among those on the program are Bishop Manning, Mayor LaGuardia, Langdon Post, Rabbi Sidney Goldstein.

* * *

**Bishop Creighton Accepts Election**

Bishop Creighton, suffragan of Long Island, has announced his acceptance of the election to be the Bishop Coadjutor of Michigan. He plans to begin his work there the middle of April, pending the consent necessary.

* * *

**Asheville Clergy Hold Retreat**

The Rev. William S. Stoney, rector at Morganton, N. C., conducted a quiet day for the clergy of the Asheville Convocation of the diocese of Western North Carolina, held the other day at Brevard.

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**Berkeley Dean Is Guest of Roosevelts**

Dean and Mrs. W. P. Ladd of the Berkeley Divinity School were the guests of the Roosevelts at the White House over a recent week-end.

* * *

**Sixty Years a Priest**

The Rev. Gustav A. Carstensen, in charge of St. Andrew's, New York City, recently celebrated the sixtieth anniversary of his ordination to the priesthood.

* * *

**Young People Meet in Detroit**

Canon Gilbert Symons of Cincinnati was the speaker at the meeting of the young people of the diocese of Michigan, held recently at Christ Church. There were 50 present.

* * *

**Noted Preachers in Philadelphia**

Noonday preaching services are held at the Chestnut Street Opera House, Philadelphia, during Lent. Then for the benefit of those who find it difficult to get to these services there is a preaching service each Thursday evening at Holy Trinity. Noonday services are also held at Old Christ Church and at St. Stephens. Among those to preach at the various centers are the Rev. John W. Suter Jr. of New York; Bishop Strider of West Virginia; the Rev. L. Bradford Young of Brooklyn; the Rev. Walden Pell of Middletown, Delaware; the Rev. Spence Burton, superior of the Cowley Fathers; Bishop Ludlow of Newark; Bishop Bennett of Rhode Island; Bishop Sterrett of Bethlehem; Bishop Fiske, formerly of Central New York; Bishop Woodcock, retired bishop of Kentucky; Bishop Darst of East Carolina; Bishop Moreland, former bishop of Sacramento; Dean Kirk

*February Choice of The Religious Book Club*

**The Religious Experience of the Primitive Church**
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An answer to the need expressed so frequently today of recovering some of the spiritual vitality which animated the first believers in the early church. The unique religious experience on which Christian origins are based is examined and its effects explained. $3.00

**Church and State:**
*In Contemporary America*
*by* **Wm. Adams Brown**
"Beyond question, this is the most significant volume in its field which has appeared in America in our generation." — *Religious Book Club Bulletin. A Religious Book Club Choice.* $2.75

**The Purpose of God**
*by* **W. R. Matthews**
"An adequate and masterly treatment of a lofty theme." — *London Times. A Religious Book Club Selection.* $2.00

**Our Faith**
*by* **Emil Brunner**
"One of the most absorbing studies of present-day theology." — *Northwestern and Central Christian Advocate.* $1.75

**The Interpretation of History**
*by* **Paul Tillich**
"Will prove valuably provocative to those whose interest lies in the religious interpretation of social structure and history." — *N. Y. Times.* $2.50

**The Spirit of Mediaeval Philosophy**
*by* **Etienne Gilson**
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O'Ferrall of Detroit; the Rev. J. Howard Melish of Brooklyn; the Rev. Gardiner M. Day of Wilkes-Barre; the Rev. Beverly Tucker of Richmond; the Rev. Alexander Cummins of Poughkeepsie and the Rev. William H. Laird of University, Va. I wonder if the boys at the University of Virginia call him "Apple"—it is a good bet they do.

* * *

**Bishop Clingman in Cincinnati**

Bishop Charles Clingman of Kentucky addressed the Auxiliary of Cincinnati yesterday, February 17, on the subject of missions. Mrs. Walter Tangeman, his sister, presided.

* * *

**Florida Clergyman Is Deposed**

The Rev. James Theodore Young, deacon, was deposed from the ministry on February 2nd by Bishop Juhan of Florida "for causes affecting his moral character."

* * *

**Union Services in Houston, Texas**

Episcopal churches of Houston, Texas, combine for services held at Christ Church each day during Lent. The preachers are: Bishop Quin, Bishop Capers of West Texas, President Peirce of Kenyon College, Bishop Spencer of West Missouri; the Rev. Arthur McKinstry of San Antonio, the Rev. DuBose Murphy of Tyler, Texas; Bishop Wilson of Eau Claire and Bishop Sturtevant of Fond du Lac.

* * *

**The Primate Becomes a Gangster**

When the Primate of All Canada, the Most Rev. Derwyn Trevor Owen, was in Wichita Falls, Texas, to conduct a mission at the Good Shepherd and to address the diocesan convention he became a gangster, according to reports that reach this office. He was inducted into the Chuck Wagon Gang, an organization of Texas cowboys which has for its purpose the entertaining of visitors in the old time manner. He was presented with a two-gallon hat—whoa, wait a minute, ten gallon—and also a medal inscribed with his name and the insignia of the organization. Other members are Carveth Wells and Fan-dancer Sally Rand.

* * *

**Dean Grant at Cincinnati School**

Dean Frederick C. Grant of the Seabury-Western Seminary gave a series of lectures on February 15-16 at the Graduate School of Applied Religion, Cincinnati. His subject was "The Kingdom of God."

* * *

**Services in Savannah**

If it is true that names make news —which I somehow or other have never been willing to accept as good reporting—then this number of THE WITNESS is full of news, with all these lists of Lenten preachers. Here's another, this time for Christ Church, Savannah, where they have noonday services: Bishop Barnwell, the Rev. David Cady Wright Jr. of Athens, Ga.; the Rev. John A. Wright of Raleigh (both sons of the rector, the Rev. David Cady Wright Sr.), the Rev. Carey Montague of Richmond, the Rev. W. W. Memminger of Atlanta, and the Rev. Karl Reiland, formerly of St. George's, New York.

* * *

**Springfield Churches Suffer Severely**

Churches in the southern part of Illinois, diocese of Springfield, suffered severely in the flood. Places


## Minister's Son Invents Invisible Ear Drum

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especially injured were the churches at Harrisburg, Cairo, Mound City and Mounds, with the building in the latter town completely swept away. Bishop White has appointed a rehabilitation committee that is now seeking funds. The Rev. Jerry Wallace of Springfield is the secretary.

* * *

**Parish House Cleared of Debt**

The parish house of the Good Shepherd, Wichita Falls, Texas, where the Rev. Claude A. Beesley is rector, has been cleared of a $10,600 debt during the past year. It was done by Mr. and Mrs. L. T. Burns, parishioners, challenging the other members to match them dollar for dollar up to the sum of $5,000.

* * *

**Quiet Day for Ohio Clergy**

The clergy of the diocese of Ohio held a quiet day on February 8th at Trinity Cathedral, Cleveland, conducted by Bishop Rogers.

* * *

**Call for Amendment in Security Law**

Two amendments to the social security law—one to include farm labor and household domestics under old age insurance, and one to prevent discrimination on account of race or color in any administration of the benefits of the law—were urged in a telegram sent February 5th by the department of race relations, Federal Council of Churches, to Hon. John G. Winant, chairman of the Social Security Board. He replied that he is calling the matter to the attention of the Board.

* * *

**Bishop Fiske in Pennsylvania**

Bishop Fiske is assisting Bishop Taitt of Pennsylvania with confirmations during Lent. He addressed the clergy of the diocese at a meeting last Monday.

* * *

**Lenten Preachers at Binghamton**

The preachers of the Thursday noonday services at Christ Church, Binghamton, N. Y. are Bishop Coley of Central New York; the Rev. Franklin Joiner of Philadelphia; the Rev. B. Z. Stambaugh of Akron; the Rev. Russell S. Hubbard of Providence; the Rev. S. Thorne Sparkman of Baltimore; Bishop Ludlow of Newark and the Rev. Reginald E. Charles of Ithaca, N. Y. The services are under the auspices of the Episcopal Churches of Binghamton, Johnson City and Endicott. A series of devotional services are being conducted each Sunday evening at the Good Shepherd, Binghamton, by the Rev. Paul Olver of Rome, N. Y.; and Thursday evenings a course of instructions is being given at Trinity, Binghamton by the Rev. J. Lawrence Ware of Scranton.

* * *

**Head of Jersey City Hospital Dies**

The Rev. Thomas A. Hyde, superintendent of Christ Church Hospital, Jersey City, N. J., died on February 7th at the age of 56 after an illness of ten days. He performed a notable work as the head of the institution.

* * *

**Glad He Learned to Row**

When at Yale Bishop Hobson of Southern Ohio was manager of the crew, and knowledge acquired then came into service the other day when he visited Pomeroy, Ohio. Arriving there at 2 A. M. he set out soon after daybreak in a motorboat to make calls on the people of the parish. The boat was caught in the swift current of the flood while on the way to inspect the submerged church. It looked rather bad for a moment, but Bishop Hobson rolled up his sleeves, grabbed an oar and went to work, along with three others who were with him. By their combined efforts they carried the boat with its stalled engine to safer waters.

* * *

**Protest Against Musical Festival**

The executive committee of the district of Eastern Oregon, headed by Bishop Remington, has sent a strong protest to the Musical Editors of the country who have announced plans for a national conference in Portland, Oregon, March 28 - 31. The letter points out that "the three great forces which have moulded American democracy, the school, the Church and the home" must cooperate if a crisis in American life is to be prevented, and that the musical people are hardly giving cooperation by having a conference at Easter time when young people singing in


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choirs "will be torn between their allegiance to their churches in fitting observance of its greatest Christian festival, and their desire to take part in a musical festival." Since the Church cannot change the date of Easter the communication asks that the educators set their conference for some other time.

* * *

### News from Flood Areas

The following communication comes from Bishop Clingman of Kentucky: "I am unable at present to give an accurate account of flood conditions in the diocese of Kentucky. I can only say that the situation is desperate with the loss of life apparently not great. Health conditions are very good under such terrible circumstances. The property loss is very great. At least ten or twelve churches, parish houses and rectories, with their contents, have been seriously damaged and the clergy have sustained great personal losses. The same is true of probably two-thirds of the communicants of the diocese. For this reason the Church and the clergy must accept financial assistance from generous friends throughout the land."

* * *

### Admiral Byrd to Lead Campaign

The Rev. George Lyman Paine, Episcopalian of Boston, announced at the mass meeting addressed in that city recently by Maude Royden and Sherwood Eddy, that Admiral Richard Byrd had accepted the chairmanship of a "no-foreign-war crusade" which will be launched in April under the auspices of the Emergency Peace Campaign.

* * *

### Senior Warden Is Honored

William Tell Butz was honored at a dinner held at Trinity, New Castle, Pa., the other day, as well he might be. Mr. Butz, 84 years of age, has been the warden of the parish for a large part of these years. Bishop Ward, the mayor, the rector and others paid tribute to the man, and telegrams were read from many distinguished people, including the Presiding Bishop.

* * *

### Bishop Tucker to Visit Japan

Church people in Japan have been wanting Bishop Tucker of Virginia, formerly Bishop of Kyoto, to come and help them celebrate the fiftieth anniversary of the organization of the Nippes Sei Kokwai, which is the Japanese Church in the Anglican Communion. As Bishop Tucker is a member of the National Council, the Council would also be delighted to


# Services of Leading Churches

**The Cathedral of St. John the Divine**
Cathedral Heights
New York City
Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

**Church of St. Mary the Virgin**
New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8 and 9:30.

**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 and Beloved Disciple, New York**
Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

**The Incarnation**
Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

**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
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Grace Church**
Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector
Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

**Cathedral of the Incarnation**
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

**Cathedral Church of St. John**
Market St. and Concord Ave.
Wilmington, Del.
The Very Rev. Hiram R. Bennett, Dean
Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

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

**St. Paul's Cathedral**
Buffalo, New York
Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 12:30 and 5:00 p.m.
Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

**St. Mark's**
San Antonio, Texas
Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

**St. Michael and All Angels**
St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.
Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Christ Church**
Greenwich, Connecticut
Reverend Albert J. M. Wilson, Rector
Sundays: 8:00 a.m., Holy Communion; 9:15 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address.
Tuesday, Fridays, and Holy Days, 10:00 a.m.

**All Saints Church**
26th Street and Dewey Avenue
Omaha Nebraska
Rector, The Rev. Frederick W. Clayton
Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.
Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

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


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receive the benefit of his visit to Japan, and his own diocese of Virginia has been glad to acquiesce in his going. So he expects to sail from Vancouver April 3 and return in June.

Bishop Tucker was consecrated in Kyoto March 25, 1912, and is therefore keeping his twenty-fifth anniversary this year. He first went to Japan in 1899 directly after graduating from the seminary.

* * *

**Stresses Needs of Missions**

Bishop Barnwell, back in his diocese after weeks of illness, pleaded the missionary cause before the convention of the diocese of Georgia, held at St. John's, Savannah, January 27th. The deputies elected to General Convention: clergy, Royal K. Tucker, David Cady Wright, Joseph Burton and James B. Lawrence; laymen, J. Randolph Anderson, George T. Cann, J. A. Setze and Frank D. Aiken.

* * *

**Baltimore Wants Next General Convention**

The convention of the diocese of Maryland, meeting on January 27th at St. Michael and All Angels, Baltimore, voted to invite the General Convention to meet in that city in 1940. Bishop Helfenstein reported that the year had been closed with all bills paid and with money in the bank, and that pledges had been received to cover the 1937 budget of $80,000. A resolution was offered by the Rev. Don Frank Fenn urging an amendment to the state law so as to provide for a delay of 72 hours between the application for and the issuance of a marriage license. It was designed, the rector said, "to wipe out the scandal associated with the marriage market in Maryland." The following were elected deputies to General Convention: Clergy, Don Frank Fenn, Arthur B. Kinsolving, Noble C. Powell, Philip J. Jensen. Laymen, Henry D. Harlan, Carlyle Barton, Garner W. Denmead and James A. Latane.

* * *

**All Bills Are Paid**

A letter sent from National Council Treasurer Lewis B. Franklin to diocesan authorities on January 29th states that the year 1936 is closed with all bills paid. Out of 98 dioceses and missionary districts which reported "expectations" all but 12 paid 100% or more.

* * *

**Wants National Fund for Flood Relief**

Bishop Stewart of Chicago has suggested to Presiding Bishop Perry that a national Church fund be raised to aid churches and communicants in the flood areas. Parishes in his own diocese have been asked to take up offerings to be sent to the various dioceses involved in the floods.

* * *

**Turn to God to Settle the Strike**

The Rev. Sam Shoemaker, New York leader of the Oxford Group (Buchmanites), declared last Sunday that the strike in the General Motors could be settled if Mr. Alfred Sloan and Mr. John Lewis would listen to God. "He knows how to settle the strike. He has the wisdom no human arbiter has. God has a plan for the motor industry in America. He will reveal it to obedient men."

**SECOND THOUGHTS**

(Continued from page 2)

Gellhorn writes about people on the "relief" in "The Trouble I've Seen." Here again we find a true picture of life in this 'great Christian country.' If they have not been in your parish you are indeed lucky. No, these people are not in our Church, no kind of Church ever touches them, they are among the millions of "untouchables." One has to dress to go to Church, one has to be good, or at least in 'good standing' in the community. Once upon a time the Church was for the poor, the exploited, the harlot, but today it is only for the established, the respectable. Southern bishops might take an escape into a time which has "Gone With the Wind," but I only hope they would also look into **"A Stone Came Rolling"** by Fielding Burke, and **"A Sign for Cain"** by Grace Lumpkin. The Bishop of California probably is familiar with **"In Dubious Battle"** by Steinbeck, at least I hope so.


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**"The Upper Room has done more to quicken the prayer life of the American home than any other single agency in a decade"**

Contents of The Upper Room
April, May, June, 1937

Let one more attest:
I have seen God's hand through a lifetime,
And all was for the best.
—Robert Browning


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Masterful Living—Pentecost .... May 10 to 30
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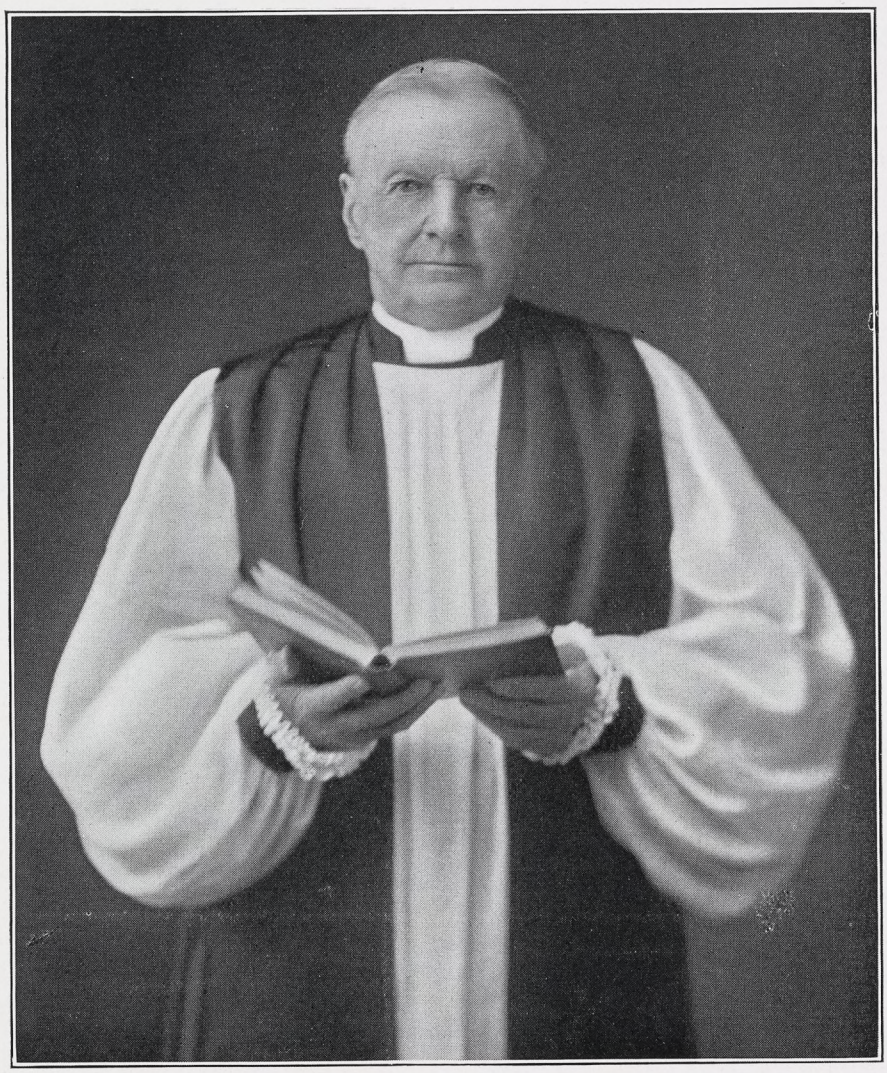
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February 25, 1937
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# THE WITNESS



WILLIAM LAWRENCE
*First President of Pension Fund*

## DOING GOD'S WILL IN THE PARISH

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**THE WITNESS**

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## CLERGY NOTES

FRANK'S, VINCENT C., rector of St. Paul's, Norfolk, Va., has accepted the rectorship of St. Stephen's, Philadelphia, succeeding the Rev. Carl E. Grammer who resigned last fall.

FULLWOOD, STANLEY M., in charge of St. Luke's, Cedar Falls, and St. Matthews, Iowa City, Iowa, has accepted rectorship of Trinity, Muscatine, Iowa.

GUILBERT, CHARLES M., was ordained priest on January 31st by Bishop Dagwell of Oregon. He has been placed in charge of Trinity, Ashland, Oregon.

HILBISH, HARRY P., rector of Grace Church, Sterling, Illinois, has resigned to be an assistant at St. Luke's Pro-cathedral, Evanston, Illinois.

McNEILL, DUDLEY B., has resigned charge of St. Lawrence's Church, Libertyville, Illinois, to take up new work in Wyoming.

STONE, LEE OWEN, was ordained priest by Bishop Dagwell of Oregon on January 31. He is in charge of the parish for Colored people in Portland, St. Philip's.

VOLLMER, curate at St. Mark's, Buffalo, N. Y., has been placed in charge of St. Paul's, Mayville, N. Y.

WELLFORD, JOHN S., Abingdon, Virginia, is now in residence at Amherst, Va., with charge of churches at Amherst, Clifford, and Pedlar Mills.

## SECOND THOUGHTS

P. E. EDGEWORTH of Peoria, Illinois: As a communicant of the Protestant Episcopal Church, I take issue with the statement in THE WITNESS of February 11, in an article by Bishop Wilson, that no new Church was organized under Elizabeth. Not new of course in the sense that the old buildings were continued to be used as places of worship, and that a certain ecclesiastical routine was likewise continued; but certainly new in that a new and reformed religion was authorized and set up by Parliament. If no new religion, then we are still Roman Catholics. But there was a new one, and we are the descendants and heirs of that change, being Anglicans or Episcopalians instead of Roman Catholics. I also note that the Bishop failed to mention that all of the bishops, save one, resigned their sees soon after her accession and the establishment by law of the Protestant religion which abolished the mass, its vestments and ceremonies, and substituted a communion table for the altar. Why cannot our historians and writers come out with the facts? There is nothing to hide, and we are what we are.

WALDO S. FRENCH, New York City: There recently came into my hands a most excellent little pamphlet called "Prayers for Self and Society," the work of the Rev. James Myers of the Federal Council of Churches, which I would like to bring to the attention of WITNESS readers. There one finds modern prayers for peace; for a Christian social order; against lynching; for slum clearance; for the unemployed. It would be well I am sure for Christian people generally to use these prayers these days. The booklet is issued by the Association Press or can be ordered from the social service department of the Federal Council, 105 East 22nd Street, New York, at 15c for single copies and $4 in lots of fifty.

MRS. FRANK CHALMERS, Boston: I wonder if the time has not come to raise a question about the place for the 1940 General Convention. Episcopalians as well as other church people are devoting this year to a study of the American Negro and some of us are trying to think through a Christian position. I do not suppose we will be successful, but are there not little things that we might do to indicate that we are sincerely trying? One of them would be to pick a city for the next General Convention that would treat Negro Church men and women decently. They were not so treated at Atlantic City, they may not be in Cincinnati, and I doubt very much if they would be in Baltimore, which THE WITNESS for last week states is to invite the Convention of 1940. The coming General Convention, in considering the place of meeting for 1940, should determine in advance whether there is to be racial discrimination in hotels, restaurants, theatres and other places, and unless there is a guarantee that there will not be another city should be chosen.

THE REV. JOHN W. SUTER, secretary of the Liturgical Commission, 402 West Roosevelt Street, Phoenix, Arizona: The Lectionary Committee of the Liturgical Commission of the General Convention desires to invite criticisms

(Continued on page 15)


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BY

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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# DOING GOD'S WILL IN THE PARISH

*By*
DON FRANK FENN
*Rector of St. Michael and All Angels, Baltimore*

IT WOULD seem wise to discover just what we mean by the parish. The parish is the group of people who have pledged themselves to our Lord, for a lifetime of service. But the parish is more than that, it is a unit in the diocese. There is no diocese without the aggregation of parishes which are composed of communicants of the Church. It is further true that there is no national Church, as an abstract thing, apart from the several dioceses. People who are communicants of the parish are also members of the diocese and the national Church, and in a very real sense of the Holy Catholic and Apostolic Church throughout the world. Therefore, if we would do the will of God in the parish, we must strive to follow that will in performing our duty towards all of the Church of which we are a part.



Except for a limited number of people, our duty to the Church in the diocese must be fulfilled by our gifts to that work, and the same is true of the work of the national Church and that throughout the world. Some few people will be called upon to give personal service in the diocese and the national Church in addition to their gifts, but most of us can only give of ourselves through our means that God's will may be accomplished in all the world through His Church.

Therefore, for most of us our life in the Church must be centered in the parish itself. We shall try to be practical as we give consideration to this subject. First, we are quite certain that it is God's will that we shall know Him as He is, for we cannot love Him and serve Him until we do know Him. Having made some step towards knowing God, we will discover that it is His will that we shall serve Him in various ways. If we may believe the teaching of our Lord, we will discover that the service which is most pleasing to God is that which is given to His children, our fellow men. We cannot enter into this latter phase of the subject since that is to be covered in another article on the subject "Doing God's Will in the Community."

We suggest, therefore, that the fundamental duty of the Churchman who is seeking to do God's will is to worship Him. There are those who are regular attendants at worship, for they come each Christmas and Easter, but none of us would think for a moment that this is doing God's will, or that such regularity will help very greatly in knowing God. But worship is essential if we are ever to know God with His greatness, His mercy, and His love. We will worship regularly, at least once each Sunday, or more frequently, and as often as possible during the week. We will stand up and be counted. We will bear witness each week that we believe in God, so that the world may know that we are convinced that religion is important. We will attend services of worship primarily to offer the best we have and ourselves in lowly adoration of Him who is our Father and our God. Probably the quickest way to convert this country would be for every member of the Christian Church to believe so heartily in his religion that he would be in his place each Sunday. The Church buildings would be so crowded that there would be no place for anyone but members, and that would arouse the curiosity of non-Church people, who would want to have a share in that which seemed to mean so much in the lives of these who had given themselves to God.

BUT if we are to know God, we must have some definite point of contact with Him. Our Lord knew that, and so He provided for that need. It is so easy to say "I believe in God," and "God is every-

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where," but most of us are just plain human beings. We need to find God somewhere. And so on the night in which He was betrayed, our Lord took Bread, and broke it and gave it to His disciples and said, "Take, eat, this is my Body." And after supper He took the Cup, and blessed it, and gave it to them, and said, "Drink ye all of this, for this is my Blood of the new Covenant." Now when He said this, He promised His very presence. We do not understand how it is possible, but we believe, and so we come to Communion. A good Churchman, then, will prepare himself with great care, and will come regularly to His Holy Communion. We do not mean that in some general way we will say that once a month we will make our communions, but rather we will say on such and such a Sunday in each month, or each Sunday, or even more frequently, we will make our communions and nothing less than illness or death will prevent us from doing it.

There are other means whereby we may come to know God and His religion. We know that if we are to be intelligent about anything, we must constantly study. Therefore, we will take advantage of classes of instruction that may be offered in the Church; we will subscribe to and read regularly some Church paper, and other publications of the Church; we will read and digest at least one or two books on religion each year, that our minds as well as our hearts and souls may be nourished and we may come to understand God and His Church just a little better.

We venture to say that, if coupled with these things, there is private prayer and meditation in the home, and an effort to live as Christians in the community, we will have some apprehension of God, and will love Him at least a little and will desire to serve Him. We have found in the Church that those who fulfill these simple requirements are those who also give of themselves and their means for the work of the Church most generously.

And so we suggest that if we would fulfill the will of God in the parish, we will be willing to do some work, to give our time and thought to its work. There are many ways in which this can be done. We will use such talents as we have and will cultivate talents that we do not have in order to serve God. There is always need for officers in all sorts of organizations, the guilds and auxiliaries, the Daughters of the King, the Brotherhood of St. Andrew, the Girl's Friendly Society, the men's organizations, and those for young people, girls and boys. While there is need for officers, there is more need for just plain, every-day workers, who, having been assigned a job, will do it without asking for publicity or praise. God give us enough private soldiers in the army of Christ who are not always looking for medals, or who do not act as though they were conferring a personal favor on God and the rector by doing a simple job in the parish!

All of us have talents of some sort. There are those whose abilities lie in the way of finance and business. The Church surely needs such men and women to manage its material affairs. Our prayer has always been that we might find a number of such people who would use the same wisdom and diligence in the prosecution of the Lord's business as they do their own. While the old conundrum is not always true, it is true too many times, namely, "When is a business man not a business man?", the answer being, "When he is a vestryman." Certainly, it is true that men with such abilities will be doing the will of God in the parish if they relieve the rector of responsibility for raising money, and will see to it that God's work is adequately financed.

How hard it is to persuade competent people to teach in the Church school! We are quite certain that a great many teachers are going to have a hard time at judgment day when God asks them what they did with their talent for teaching, and they have to tell him that all they did was to earn a living with it and that they consistently refused to teach His Holy Word and help to shape the lives of His children, so that they would have some chance of saving their souls. We are sure that those with the talent of teaching will be doing the will of God in the parish when they raise the standards of our Church schools by giving their talent there.

GOD'S worship needs to be made glorious by worthy praise, and a part of that praise is found in the ministry of music. Many a member of the Church has a talent for music, either for playing an instrument or in beauty of voice, but how many we know, especially in smaller parishes, who will do nothing for the Church because it cannot afford to pay for such services and who rather go to some other organization with larger membership and more money, and sing for a couple of dollars a Sunday, when there is no real need for the income.

There is a talent of salesmanship, and the talent of mere friendliness. We feel quite sure that we will be fulfilling the will of God in the parish if we use those talents to interest people who are not now members of the Church in Christ's Mystical Body. It is the duty of every baptized person to make an earnest effort constantly to bring other men and women, boys and girls, to the Christ of God. There are thousands of people just waiting for that kindly invitation of the lay man and the lay woman. There are hundreds of calls to be made in every parish. We are sure that there is not a rector in the Church who would not thank God with all of his heart if a dozen or twenty-five or fifty men and women would come to him and say, "I am willing to make five calls a week in the parish and in the community." It would knit the parish life together in such a way that it would fulfill its purpose in the community of converting it to Christ.

Therefore, we will work in the parish, and so fulfill the will of God. But the fact remains that most of us must devote most of our time to the business of the world. Nevertheless, we can do something in our parishes and that we should do, but we owe all of our life to God, and so it becomes necessary that we find a substitute for ourselves that we may offer to God. Fortunately in these modern days, we have that substitute in money. Money is earned by the investment of life. If one doesn't have to work for a living, there is not the slighest excuse for failing to give gener-

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ously of our time to God, but since most of us must work, we invest our lives, six, eight, ten, twelve hours of life each day, and in return we receive money. And so when we offer money to God, we are in one sense offering ourselves. It is for this reason that the support of the parish becomes so vital a part of the life of the good Churchman. In fact, we are convinced that many a man is only going to save his soul in one way, namely, to give generously and sacrificially of his means. He gives so little time to God that unless he gives much of his life as summed up in his money, he will not find salvation.

But when we speak of giving our time, our thought, and our money, we are not thinking of surplus time, money, and thought. We are thinking rather of that which costs something. The difficulty with most of us is that we are not willing to pay the price of being Christians. Frequently, when people have taken all of the time, money, and thought they think is necessary for their own comfort and peace, there is no surplus. But when we give to God of anything, we must give with a full heart, measuring our gifts by the need of God for us and our service in the great work of bringing all of mankind to Him.

And so, if we would do the will of God in the Church, if we would be good Churchmen we will make a rule for ourselves, which will include prayer, meditation, learning, worship, communion, serving, and giving, and we will find that at last we are honest Christians. We may be sure that if we do this consistently, we will so live in the world where we must live that men will take a note of us, that we have been with Jesus and will be drawn to Him through our winsomeness, and thus will the task of the Church be done in accordance with the will of God.

## *The Editor's Response*

*By*
BISHOP JOHNSON

THE anniversary number of THE WITNESS came as a complete surprise to me. The effect upon me was so overwhelming that I have been at a loss of words in which to express my appreciation of all the kindness contained therein. Therefore this delay. The one thing lacking in the issue was a letter from the devil's advocate who would have balanced the copy with the many things which I have done that I ought not to have done and with the things left undone that I ought to have done. That, I am afraid, would have shown a truer picture than the one that was presented.

In spite of the fact that I am conscious of this omission I wish to express my thanks to all my friends for their kind words. It oils the bearings of life to know that what one has tried to do has been appreciated at more than its face value. It emphasizes the fact that whatever may be said of the Christian ministry it need not be dull if one does not take oneself too seriously and finds one's joy in trying to serve others.

I question whether any other vocation or business could produce such dividends as those contained in the February 4th number of THE WITNESS, particularly when one considers the small amount of the investment. The joy of serving others far exceeds the joy of being served.

THERE are two or three precepts that, because they have helped me, I want to pass on to those who are beginning their ministry.

Have no respect of persons. Treat your sexton with the same courteous consideration that you give to your bishop.

Keep your temper in control and if you have to say disagreeable things, say them pleasantly and not with acidity. Nothing is more fatal to your influence than to manifest cholic in public.

Try to find the good points in people. Everybody has them. You will get further in helping others if you do not specialize on criticism.

Avoid being afraid of people because they either are important or think they are. Fear hath torment.

Find your joy in rendering service rather than in receiving honors.

If we could really practice St. Paul's precept, "In honor preferring one another" the clergy would get more satisfaction out of the other man's preferment than they can possibly get out of their own advancement. This is particularly true about going as a deputy to General Convention.

I do not mention these precepts because I have succeeded in living up to them but rather because I think that they are a good target to shoot at.

My own greatest debt is due to the years, following seminary days, spent in the Omaha Associate Mission where I learned much from my comrades. They were a goodly company who had a mind to work. Let me recall them; Paul Matthews, Samuel Welles, Herbert Sharpley, Charles Herbert Young, H. Percy Silver, Cornelius S. Abbott, Francis White, Walter S. Howard, Herbert Moor, James Wise, and others of the group including Louis T. Watson, afterwards known for his good works in the Roman Communion as Father Paul James Francis. Three years of intimate fellowship as a resident of the clergy house and seven years of close relationship in an adjacent mission was an interneship of tremendous value for me in after life.

I ALSO want to pay tribute to Bill Spofford who has been my associate in the management of THE WITNESS for many years. I fully realize that the Anniversary number was due to his loyal devotion to his skipper in spite of the fact that we do not think alike on many subjects. If honor were to be given where honor is due, it would be bestowed upon him for it has been his unusual devotion that has kept THE WITNESS from extinction.

I know of no more difficult task than that of furnishing our Church people with a Church paper which they are willing to read. One of the last things that the ordinary reader wants is an article repugnant to his views, and yet probably it is the thing that he needs most. We will never see the other person's viewpoint unless we are willing to hear his views, and there never will be a universal brotherhood until we are willing to have a sympathetic understanding of the other man's position. After all that seems to be the

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essence of the Gospel as contrasted with the attitude of the Pharisees. The Master could minister to men because He had a sympathetic understanding of their background and their viewpoints.

I hope that my eulogists will accept this very inadequate expression of my gratitude and that they will help Spofford in the effort now being made to lighten the burdens.

# CHRISTIANITY AND WORLD PEACE

*By*

WILLIAM C. TURPIN, JR.

*Churchman and Attorney of Macon, Georgia*

THERE is today no subject which is more discussed than peace — nothing more talked about than war—and by the same token there is nothing actually done looking to the preservation of the one or the destruction of the other. Speeches are made, sermons preached, articles written and still war goes on; treaties are made, world courts created and Leagues of Nations brought into being and still there are wars and rumors of war. All that can be said has been said; the time has come for action and if this action is to come, it must come from women and the Church. My own sex has demonstrated long ago that it can not and will not do anything about it. And the only excuse I can have for trespassing on your time is to assemble some facts which are already well known; to say again some things which have already been said and to urge upon you and each of you to do something about it. Eleven men with an idea overturned a world; is it inconceivable that three hundred women with an idea may save it again?

And so I begin with a simple proposition: All war is wrong. Not disagreeable, not horrible, not expensive, not destructive—but wrong. Not only wars of aggression or wars of revolution or wars of religion—but all wars are wrong. Now by wrong, I mean in technical language, that war is sin—like stealing or lying or blasphemy or murder—all of which indeed war is.

Since my whole argument is based on the proposition that war is sin it is only fair to define those words and to demonstrate the truth of the proposition. First war: War is a contest of armed forces in which one group seeks to impose its will upon another. From this it follows that the prime objective of each side in war is to destroy the other—that is, to kill as many persons on the other side as is necessary to force that side to submit. The killing of a human being in time of peace for any such purpose is murder in the eyes of the law and the killing of a thousand human beings in time of war is murder in the eyes of God. I don't remember any exceptions in the Sixth Commandment.

And I submit that the New Testament teaching goes even further than this. Thou shalt love thy neighbor as thyself includes everybody and you can't except the Germans or the French or the Japanese or anybody else without completely reversing the fundamental doctrine of the Gospel. Either we are all children of God and hence all brothers or none of us are. And the doctrine of the Fatherhood of God must stand or fall on this test. If Jesus taught anything it was that human personality is sacred. War is the destruction of human personality — not only the personality of those who die but of every man, woman or child who comes under its influence. War makes of human bodies cannon fodder; of human souls a wreck.

Sin may be defined as a violation of the commands of God or perhaps better as a separation from the will of God. If the commandments are the commands of God, murder is sin; if Jesus revealed a God who is Father and human personality which is sacred, then war—all war—is sin.

BUT, of course, this does not apply to defensive war. Nobody disputes its truth insofar as offensive war is concerned but defense of country is different—far from being a sin it is high and holy and noble. Listen to this from the Archbishop of Canterbury:—"The use of force, of the sword, by the state is the ministry of God for the protection of the people."

Aldous Huxley paraphrased it well: "Sword is a very fine word. It calls up visions of knights in shining armor; it evokes memories of The Old Testament. Unfortunately, for at least 300 years, swords played no part in serious European warfare. This is how the sentence would read if you translated it: The use of force by the state, that is to say, the use of fire bombs, mustard gas and high explosives dropped by aeroplanes upon defenseless civil populations—is the ministry of God for the protection of the people."

With all respect what the Archbishop said is nothing more nor less than what is colloquially called a lot of hooey. There never has been an aggressive war in all history—except that waged by somebody else. Austria firmly believed she was defending herself in 1914 against Russia; Germany maintained that France attacked her; England said Germany invaded her and every one of them knew in their heart that they were lying when they said it. Last year Mussolini made the whole business ridiculous by claiming that Haile Selassie forced Italy into a war of self defense. If you except defensive war from your definition you might as well give up; all *our* wars are defensive; they always have been and always will. The truth of the business is that it takes two to make a fight and we have no record in modern times of war between real nations in which both parties were not at fault. An expedition like that of Mussolini is not war; it is simply robbery on a big scale and is not even an ex-

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ception to the rule. So it seems fair to say that all war is a violation of the will of God and hence that all war is sin.

Now the laws of God differ from the laws of man in this: it is possible to violate man-made laws and escape punishment but when the laws of God are broken the punishment is inherent in the breaking itself and the consequences are absolutely and at all events inevitable. We may and frequently do secure forgiveness for the sin but no power in heaven or earth can spare us the consequences of the sin. You know that this is true with reference to war. You can't murder people and not pay for it. You can't give yourself to hate and not leave on yourself the marks of hate. Take the World War for example. We entered it late and we won it—or so we have been told—with less effort and less blood than were spent by any other nation and yet it cost us forty-five billion dollars—which is just the beginning. The last Congress which adjourned in June, 1936, was in session 169 days and for war it spent five billion, 317 million dollars, of which over a billion and a half was on account of the World War. The balance went for preparation for the next. It might have been cheaper for us to have lost that war rather than to have won it; as a matter of fact we did lose it, for no one ever wins by war. Add to these billions, the billions the depression cost and is costing; the number of lives lost; the deterioration in society of the jazz age; the collapse of democracy and the present probability of the complete collapse of civilization; add up all these and you have part of the cost of winning a war. The punishment was inevitable and nothing could save us from it—but when I remember the follies of 1918, I can't argue that it's not deserved.

It seems then that this much is true:

1st. That all war is sin and therefore wrong.

2nd. That the consequences of war are necessarily evil beyond comprehension and

3rd. That, to quote Mr. Cordell Hull, "We must destroy war or war will destroy us." And as he further said, "Those who sit in the masters' seats and shape the destinies of other men are under the most imperative of mandates to leave no course which may avoid war unexplored. The real patriots and the real heroes of the future will be the leaders who find and follow the road to peace." To this work we must dedicate ourselves, realizing that on our success depends the future of our civilization, our religion and our lives. Remember now we are talking about modern war. I have neither time nor inclination to elaborate its horrors; I do want to quote a statement of Captain Mumford which says it all:

"You cannot," he declared, "limit or humanize modern warfare. What is the difference between throwing 500 babies into a fire and throwing fire from aeroplanes on 500 babies? There is none. Yet people who abhor the idea of doing the former, approve the doing of the latter." We must destroy war or war will destroy us.

*Note: "What Can Be Done" by Mr. Turpin will appear in our next number.*

# *Just Fate?*

*By*

H. ROSS GREER

"AREN'T the floods terrible?" said a lady to the head waiter as he seated her in the hotel dining room.

"Yes, but what can we do about it? It's just fate," said the waiter, to which the lady agreed.

But is it?

We have heard many people saying, "It's fate," when actually they are attempting to escape their own responsibilities. Fate makes a grand scape goat. Fate has an amazing capacity for assuming blame. It is so much easier to let "fate" take the rap than to admit responsibility. Nobody's ego is damaged and everybody's happy. Even if we admit that fate is responsible still we can do something about it. We can help the Red Cross. We can take offering for the relief of Church people in the various dioceses, sending the funds to the bishops. We can pray for those who are suffering and are sore tried. We can by our own talking with others build up sentiment in favor of the government giving its attention to the problem of flood control as a national project and urge the expenditures of some of the millions used for public works for this much needed work.


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*by* LOUIS WALLIS

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## RESTORATION OF SALARIES AT THE MISSION HOUSE

Reported by W. B. SPOFFORD

Everything was milk and honey when the National Council met last week in New York. Twenty-six of the thirty big boys were on hand, sounding off on one thing and another, with the parade clicking along strictly according to the time table, as Westbrook Pegler would say. This was the money meeting of the year when they gather to balance the budget, and everything was so dandy that they got around the table and cut some cake. Those technically known as "staff", meaning stenographers, typists and clerks of varying degrees of importance, were granted a five per cent increase in pay, following a similar increase last year. The bosses, technically known as "officers", came in also this time for a five per cent increase, with a few of the top men getting a bit more on the up side since they had taken a bigger cut in the dark thirties, when by degrees they took cuts aggregating twenty per cent, declared to be "heavily-cut salaries" by Mr. Hobbs' publicity department, to the amusement of my business friends, most of whom staggered under much heavier depression burdens. However pains were taken at the Church Missions House to point out that the new wage is still under the peak of a few years ago. The increase to staff adds $6,300 to the 1937 budget while the increase to officers jumps the budget another $9,250.

The budget for 1937 calls for $2,313,115 of which $40,000 is in hand from cash left over from last year. Income to meet this budget will come from the dioceses, $1,419,433; United Thank Offering, $243,000; interest on trust funds, $360,000; interest on Platt Legacies, $20,598; Missionary Reserve Account, which is an ace in the hole built up over the past year, $52,216; and Miscellaneous, $28,700. This leaves $149,158 to be raised. Legacies are available, including a recent one of $100000 from the late Rev. George Fiske of Boston, that can take care of this, but a statement was issued that "the principal of such legacies should not be used to balance operating budgets" but rather "either to constitute a permanent endowment or as capital investment in buildings and equipment". Therefore dioceses are called upon to raise their "expectancies" (the amount they expect to give in 1937) by ten per cent.

Trust funds at the moment, it was reported, total approximately $12,000,000 on which there was a yield last year of 4¼%, slightly less than in 1935 but nevertheless a very, very satisfactory yield, considering one thing and another.

Dioceses in 1936 did well by their National Council since Treasurer Lewis B. Franklin reported that collections on expectancies were 101%. There was also received last year the sum of approximately $60,000 from undesignated legacies, with half of this sum going to maintain the Forward Movement by action of last General Convention. However 1935 was a bad year for undesignated legacies, apparently because the right people didn't die, so that the National Council had to advance funds to the Forward Movement to keep it afloat. But things are again looking up so that at the moment the Forward Movement is in debt to the Nationl Council to the tune of but $5,878.

For some time now the folks running affairs in New York have felt that the Forward Movement is gumming up the works a bit by taking people's minds off the real job of raising cash to carry on. Nobody has been openly miffed about it, but a stray word here and there has indicated the disposition. However the president of the Council, Bishop Cook, made everyone happier by announcing that he would take steps to confer with Bishop Hobson, chairman of the Forward Movement, "in an effort to unify the point of view of both groups with respect to the Program of the Church prior to the meeting of General Convention."

Then, too, in order that the wheels may be well oiled when the General Convention meets next fall, officers and Council members are planning between now and then to call upon all the General Convention deputies to talk things over. Lobbying it would be called in Washington, though I presume that word has connotations that are too harsh for a Church story. In any case, someone representing headquarters is to visit each of the 89 dioceses for a little chat with deputies about the vital matters to come before Convention. Whether or not we should return to the fixed quota system of raising cash is one of the chief matters to be considered, with National Council officers all for it I gather.

Seems to me that just about covers the business, except that no executive secretary was appointed to fill the vacancy made months ago when B. H. Reinheimer was made a bishop. Also, Spencer Miller, Jr., consultant on industry for the Council, was granted a three months' leave of absence in order that he might study the European youth movement. The Rockefeller Foundation is putting up

(Continued on page 15)

## THE PENSION FUND CELEBRATES TWENTY SUCCESSFUL YEARS

By W. B. SPOFFORD

The 20th anniversary of the successful administration of the Church Pension Fund is to be celebrated next Sunday throughout the Church. It is something to celebrate. Established just 20 years ago on March 1st, it has paid out benefits during that time of approximately $14,000,000 and is paying them today at the rate of $1,300,000 a year. Disabled and retired clergymen and the widows and orphans of clergymen to the number of 2,200 are today receiving regular payments from the Fund, according to a statement just released by the president, Mr. William Fellows Morgan.

Bishop Lawrence, pictured on the cover, was the man who started the ball arolling. Seeing that conditions facing aged and disabled clergymen were pitiable, he went before General Convention in 1910 and pleaded that something be done. A commission was appointed which made a study of practically all existing pension systems in the world and a survey of the vital statistics and salaries of the clergy, with actuarial calculations based on the results. Three years later the General Convention received this report and established the Church Pension Fund, an action which was subsequently approved by each diocese separately.

It was then necessary to raise $5,000,000 to provide for the accrued liabilities of clergymen who had been ordained prior to the beginning of operations of the Fund. Everyone considered it impossible to raise such a sum. But under the leadership of Bishop Lawrence the response was so enthusiastic that approximately eight and a half million dollars was raised, an event which was celebrated in our churches twenty years ago.

From this beginning the fund has grown until today there are assets of more than $32,000,000, with a market value of $3,500,000 in excess of that amount. Whereas the old General Clergy Relief Fund, superseded by the C.P.F., was able to make grants of but $262 annually to retired clergymen, the C.P.F. is today paying an average of $1,000, and this amount will be gradually increased no doubt, though it already far exceeds original expectations. Perhaps more important, widows and minor orphans of clergymen are provided for, with grants based on actuarial calculations, and with an extra grant of $1,000 paid immediately.

Since the establishment of the Fund three important subsidiaries have been established, all today in a flourishing condition; the Church

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Life Insurance Corporation, the Church Properties Fire Insurance Corporation, and the Church Hymnal Corporation. Bishop Lawrence, at present the retired Bishop of Massachusetts, was the first president of the Fund. Today that office is filled by Mr. William Fellows Morgan of New York. The vice-presidents are Bishop Davis of Western New York and the Honorable Frank L. Polk of New York. The executive vice-president is Mr. Bradford B. Locke, the treasurer is Mr. J. P. Morgan, and the trustees are distinguished Churchmen from various parts of the country.

* * *

**Two Things of Which to Be Proud**

When the Rev. James DeWolf Perry, Jr., son of the Presiding Bishop, is a bit older he will be able to look back with pride on two events. One was the time in Cincinnati two years ago when he was arrested and spent some time in jail for helping a group of clothing workers win a strike. The other will be his visit to England this spring to assist in the coronation of George VI as King of England. It will be interesting ten years hence to learn which of these events he then considers the more significant.

* * *

**Auxiliary Board Meets in New York**

The executive board of the Woman's Auxiliary met in New York, February 12-15, prior to the meeting of the National Council. There were addresses by important people, plans were discussed for the triennial meeting this fall in Cincinnati and Mrs. T. K. Wade, supply secretary, presented figures to show that in 1936 parishes and missions throughout the country have sent boxes of supplies valued at $168,000 to missionary outposts.

* * *

**Mission at Girls' School**

The Rev. Alfred Newbery, rector of the Atonement, Chicago, conducted a two-day mission for the girls and teachers at Kemper Hall, Kenosha, Wisconsin, just before Lent. Bishop Ivins was there for confirmation on February 2nd, with the Rev. Harold Holt of Oak Park, Illinois, preaching. On March 13 the Rev. George W. Ridgway of Rockford, Illinois, is to conduct a quiet day.

* * *

**Round Table Fellowship in Michigan**

Each year for sixteen years the people of the diocese of Michigan have had a Round Table Fellowship meeting each Monday during Lent. It opened on February 15th with supper, and so many showed up that the committee had to go without food. Each week there is an address by Professor Preston W. Slosson of the University of Michigan, and ten classes on varying subjects, with the several hundred enrolled taking their pick. It is all sponsored by the department of religious education of which Miss Elizabeth S. Thomas is director.

## THE BOX SCORE

IN THE EFFORT now being made to double the circulation of THE WITNESS and to raise a fund of $5,000 to take care of a deficit accumulated over twenty years, the figures on February 17 stood as follows: New Subscriptions received since February 1st, 869; total amount received for the Witness Fund, $1,065. Have you done your part? Send in a gift subscription for a friend, for a member of your family away from home, for your public library, for a missionary. Donate something to the Fund. Everything received is net gain; no high-pressure campaign managers, nothing further spent on circulars. The matter is left in your hands. Please help.

* * *

**Bishop McCormick Has Anniversary**

Bishop McCormick of Western Michigan celebrated the anniversary of his consecration on February 14th. He was consecrated in 1906. He entertained the clergy and lay officers of the diocese while Mrs. L. B. Whittemore, wife of the coadjutor, entertained the clergy wives with Mrs. McCormick as guest of honor.

* * *

**Bishop Paul Jones in Michigan**

Bishop Paul Jones, chaplain at Antioch College, Ohio, is assisting Bishop Page of Michigan with confirmations for the next month.

* * *

**Getting Started Toward War**

Downtown New York is flirting with the proposition of making a loan of $500,000,000 to Hitler's Germany. English agents are said to be here advocating it and if the newspapers are to be trusted a lot of his Majesty's high-pressure boys are running about the country with their top coats and spats addressing groups on the subject. Not that England is particularly anxious to save Hitler. But she does want to prevent Hitler from launching the big bust-up until England can catch up in the terrific armament race that is now going on. The argument is that Germany under Hitler is on the verge of economic collapse, with starvation widespread. Hitler, to save his face, is therefore about to plunge Europe into a war, thus getting the minds of his subjects off their immediate troubles by intensifying them. So England is saying in effect: "Feed the Germans until we have a chance to arm." America is being asked to supply a large part of the cash in spite of the fact that both Germany and England have already repudiated the loans that we made them during and following the last bust-up. Of course it is against the law of the land to make loans to nations that have repudiated their debts but this difficulty can be gotten around quite handily by making the loans to individuals in Germany rather than directly to the government. Bankers, 'tis said, seeing a chance to make a bit and possibly to collect some of the old debts by throwing some good money after the bad, are favorably disposed but are a bit fearful of the reaction of the public. So it all may be done quietly with each one of the big financial institutions kicking in with its share. "Where your treasure is there will your heart be also"—hundreds of millions of dollars in Europe and it will be pretty hard to keep the big-boys from sending over the marines to protect it when the pay-off comes. Better do your howling now—a little while and a peep out of you will mean the firing squad or prison.

* * *

**North Carolina Studies the Negro**

The diocese of North Carolina has sent out material to all Sunday schools for study of the Negro, and a Lenten reading contest is being sponsored. . . . Special preachers at Christ Church, Raleigh, for Lent are Bishops Penick, Finlay and Darst, the Rev. W. W. Way, the Rev. Albert Stuart, the Rev. V. C. Franks, and Dean Rollins of the Alexandria Seminary. . . . The little mission at Asheboro, begun two years ago by the Rev. R. G. Shannonhouse, is planning to build a church this fall.

* * *

**Issue a Statement About Spain**

A number of American clergymen, including Dean Weigle of Yale Divinity School, Methodist Bishop Burns of Boston, Professor Luccock of Yale, the Rev. Edgar DeWitt Jones, president of the Federal Council of Churches, Professor Reinhold Niebuhr of Union, Episcopal Bishop Paddock and others have issued a statement on the Spanish situation. Declaring that their findings are based on an exhaustive and objective survey, they declare that the Loyalists have established complete religious toleration, extending not

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only to the dominant Catholic Church but to Protestants and Jews as well. The Rebels, in contrast, have carried on a systematic persecution of Jews and Protestants and of Catholics as well in the Basque provinces where the Catholic clergy as well as the laity are loyal to the government. The statement also declares that the Loyalist government "is not a communist government but a democratic and constitutional government, freely chosen by the majority of the Spanish people." The rebels, on the other hand, "are a group of disaffected military adventurers who in the hope of personal gain and prestige have betrayed their country and violated their own oaths of honor."

* * *

**Twenty Years Ago in The Witness**

Frank Hale Touret was consecrated bishop of Western Colorado. . . . The Rev. George Craig Stewart of Chicago declined call to be dean of the Baltimore cathedral. . . . The Rev. H. A. Ablewhite (now Bishop of Marquette) was elected rector of the Good Shepherd, Columbus, Ohio. . . . "Great Books as Interpreters of Truth" is the subject of a series of Lenten addresses being given by the rector of St. Marks, Minneapolis, the Rev. James E. Freeman. . . . Bishop C. K. Nelson of Atlanta died on February 13th. . . . Dean Bernard Iddings Bell of Fond du Lac was the preacher this week at the noonday Lenten services in Chicago. . . . The missionary district of Asheville, North Carolina, announced its intention of becoming a diocese. . . . The rector of St. Paul's, Minneapolis, the Rev. W. P. Remington, is delivering a series of lectures at Northrop Collegiate School. . . . Plans were announced to celebrate the establishment of the Church Pension Fund in churches throughout the country on the first Sunday in March, with the hope confidently expressed by Bishop Lawrence that he would be able to announce before that date the completion of the five million dollar fund necessary to start operations.

* * *

**New Director for Boy's Order**

The Rev. Arthur O. Phinney, rector of St. Stephen's, Lynn, Mass., was elected director of the Order of Sir Galahad on February 8th to succeed the late Ernest J. Dennen, founder and director for many years.

* * *

**Notable Preachers in Cincinnati**

Among those to preach at the noonday services held during Lent at Christ Church, Cincinnati, are the Rev. Malcolm Peabody of Philadelphia, the Rev. R. Page of Dayton, the Rev. J. Howard Melish of Brooklyn, the Rev. Frederic Atkinson of Sharon, Pa., Bishop Hobson and the rector of the parish, the Rev. Frank Nelson.



BISHOP REINHEIMER
*To Address Columbus Convention*

* * *

**Buffalo Parish Has Anniversary**

Trinity, Buffalo, N. Y., brought to a close the celebration of its 100th anniversary on February 7th with a service at which Bishop Davis preached. He was the rector from 1901 to 1929. Another high spot was a parish dinner on the 5th at which Mr. Charles P. Taft 2nd of Cincinnati was one of the speakers. Others on the program were Bishop Davis, the Rev. Elmore McKee, rector until he went to New York recently to be rector of St. George's, and the present rector, the Rev. William T. Heath.

* * *

**A Tribute to Resigned Rector**

A mass meeting to protest against the resignation of the Rev. Ernest Tuthill as rector at Tucson, Arizona, was held in a high school of the community on January 22nd. Largely attended by people of all denominations, a resolution was passed unanimously declaring that Mr. Tuthill was compelled to resign solely because of the sincerity of his Christian convictions. His ministry, the resolution states, "has been based upon the actual teachings of the Lowly Nazarene" and he has always refused to be "an ecclesiastical butler serving the interests of the powers that be." Therefore since "in this critical hour of social upheaval and change, the Christian Church cannot afford to dispense with his services," a committee of five was created by the resolution "to devise ways and means to retain him in our city."

* * *

**North Adams Parish Has Lenten Bible Class**

An average of 100 men gather each Sunday for a Bible class at St. John's Church, North Adams, Mass., where the Rev. Arthur Murray is rector. This is the sixteenth Lent that such a class has been held. There are three leaders this year, each serving twice. Roger F. Holmes, well known educator of North Adams, spoke on "A Reasonable Approach to Religion"; Donald W. Fowler, high school principle, spoke on "Religion in Modern History" and the Rev. William R. Bennett of Williamstown on "Religious Convictions." Robert J. Carpenter, physician and junior warden, is the chairman with Mr. Murray serving as chaplain.

* * *

**English Clergymen Report on Spain**

Six English clergymen, just returned from a tour of Spain, have issued a statement in which they declare that they found no evidences of "Godless" propaganda in that country. "Our impression is that if the leaders of the Catholic Church in Spain, like the leaders of the Basque Catholics, could frankly and sincerely adopt a policy of separating the practice of religion from improper political activity, the toleration of religion would be assured." Among those to visit Spain and sign the statement were the Deans of Rochester and Chichester Cathedrals.

* * *

**Student Conference in Alabama**

A conference of college students was held at the university of Alabama, Tuscaloosa, January 29-31. The leaders were the Rev. Theodore O. Wedel, national student secretary, Bishop McDowell and the Rev. Kenneth Morris of Japan. . . . Steps are being taken to buy land next to the Episcopal residence in Birmingham in order that a new house may not be crowded up against it. . . . A conference for the clergy of Alabama was held at Montgomery, January 26-28, with the same men leading that attended the student conference.

* * *

**Artists and Craftsmen Go to Church**

A service was held recently at St. Mark's, Oakley, Cincinnati, that was attended by the artists and craftsmen responsible for the redecorating of the church. Most of them were members of the congregation who did their work as a labor of love. The sermon was preached by Canon Gilbert Symons. Canon Symons is a man of many gifts, I am

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discovering. He is a writer of good poetry, he edits the Forward Movement Manuals, he can write excellent articles for the papers though it is a tough job to get him to do so. But I did not know that he was also an artist. However, he did design the lamps for St. Mark's Church so that it was most fitting that he should be the preacher at this service.

* * *

**Noonday Preachers in Buffalo**

Among those to preach at the noonday services being held during Lent at St. Paul's Cathedral, Buffalo, are Bishop Hobson of Southern Ohio, Bishop Stewart of Chicago, the Rev. Justin W. Nixon of the Presbyterian Church, Rochester, Bishop Oldham of Albany, Bishop Abbott of Lexington, Bishop Davis of Western New York and Dean Whitney Hale of the Cathedral.

* * *

**An Institute for Western New York**

The department of religious education of the diocese of Western New York is holding an institute from February 15 to March 15 at the Good Shepherd, Buffalo. Among the topics to be discussed are "Responsibility to the Negro", "Hymns for Worship," "Objectives for Teaching Work", and "The Easter Message." The leaders are all from within the diocese.

* * *

**Using the Witness in Topeka**

At Grace Cathedral, Topeka, Kansas, where the Rev. John Day is dean, THE WITNESS is being used as material for panel discussions each week. This week the leader is the Rev. W. Ernest Collins, local Congregational pastor. Other leaders are to be Archdeacon L. W. Smith; Miss Hazel Butterfield of the Y. W. C. A.; Dean A. G. Sellen and Dean W. A. Irwin, both of Washburn College and finally the Rev. Charles M. Sheldon, famous author of "In His Steps."

* * *

**Bishop Mitchell Cracks Down on War**

Bishop Mitchell of Arizona cracked down hard on war and the war system in the address before his convention, held February 6-8 at Trinity Cathedral, Phoenix. "Governments make wars. An aroused public opinion can prevent them. I have solemnly agreed never to have any part in any war, anywhere, for any purpose". There was a mass meeting addressed by the Rev. D. T. Williams of Jerome and Bishop Quin of Texas, and a testimonial dinner to honor the Rev. Bertrand R. Cocks who is retiring from work in the diocese after thirty years of service. Dean E. S. Lane was elected clerical deputy to General Convention and Mr. Ralph Motz of Bisbee the lay deputy. The convention closed on February 8th with a mass meeting at which addresses were given by Bruce ("The Man Nobody Knows") Barton; Los Angeles Attorney C. F. Ridland, formerly a British army captain and Major General E. D. Luce of Minneapolis.

* * *

**Heidelburg Professor At Seabury-Western**

Professor Martin Dibelius of the University of Heidelburg is to lecture today, February 25, at Seabury-Western Seminary, Evanston, Illinois, on "Recent Developments in New Testament Criticism". The Rev. W. H. P. Hatch of the Cambridge Seminary is to lecture on the same subject on March 4 and 9. Professor Dibelius is well known for his outspoken criticisms of the Hitler set-up.

* * *

**Social Workers Meet in Albany**

The Rev. W. E. Sprenger, chairman of the social service department of the diocese of Albany, is sponsoring a series of luncheons each Thursday during Lent to which secular and Church social workers are being brought together. Social Security is


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the general theme, with the speakers Bishop Oldham, Dean Emerson of Cleveland, State Assemblyman Laurens Hamilton and Manfred Lilliefors, head of Protestant Welfare.

* * *

**Adult Leadership Is Lacking**

Young people have lost their veneration for the Church largely because of the lack of adult leadership, was the keynote of addresses given before 100 men and boys of the diocese of Chicago, meeting February 11th at St. Paul's, Kenwood.

* * *

**New Plant for Eddington**

Bishop Taitt of Pennsylvania recently dedicated a new parish house and chapel in the basement of the church at Christ Church, Eddington, Pa., where the Rev. Arthur F. Gibson is rector.

* * *

**Lenten Meetings in Different Parishes**

The Auxiliary of Fairfield Archdeaconry, Connecticut, is holding a meeting each Monday during Lent in a different parish, with the women making pilgrimages to various parishes. The speakers are the Rev. M. R. F. Barton on "The Christian Idea of God"; the Rev. James H. Jacobson on "Baptism and Confirmation"; the Rev. Malcolm J. Van Zandt on "The Problem of Christian Living"; the Rev. Sewall Emerson on "Prayer"; the Rev. Kenneth R. Forbes on "The Bible"; the Rev. J. A. Racioppi on "The Holy Communion" and the Rev. J. J. Hawkins on "The Fellowship of the Faithful".

* * *

**Conference on Ministry at Bexley**

A conference on the ministry was staged at Bexley Hall, Gambier, Ohio, on February 5-7, with a number of the younger men of the diocese of Ohio sitting in with Bexley students to listen to the experts. The Rev. B. Z. Stambaugh of Akron explained the job of the Town Parson; the Rev. Kenneth R. Waldron of the Lake Shore mission field was the spokesman for the Country Parson, and the Rev. Elwood Haines of Glendale spoke




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on the Minister as a Missionary. Charles M. Coffin, Kenyon professor, talked on "A Layman Looks at the Ministry" and Dean Byrer of Bexley on "Preparations for the Ministry." Dean High Moor of Pittsburgh preached.

* * *

**Maude Royden Says Stay Out**

Maude Royden, when asked at a recent meeting in the Pacific Northwest, whether America would best serve by entering or staying out of a European war, replied: "Let America stay out. I think if the two America's keep peace it might possibly bring Europe to its senses." Later, in a rising vote of some 5,000 people present, a resolution was passed demanding a complete embargo upon American exporting any war materials.

* * *

**No More Fire Worshipping**

Members of the Armenian Apostolic Churches in Philadelphia and of the Armenian Congregational Churches united in public services last Sunday to commemorate the conversion of the Armenian people from a nation of fire worshippers and to celebrate the defeat of the Persians in 491. The service was held at the Episcopal Pro-cathedral.

* * *

**Bishop Reinheimer to Visit Cincinnati**

The convention of the diocese of Southern Ohio, postponed from January because of the flood, is to be held in Columbus, April 6-7. The preacher at the missionary service is to be Bishop Reinheimer, once the executive secretary of the diocese, not the bishop of Rochester.

* * *

**All Life Is Not Soft**

Next time you fill your tea-kettle at the faucet or turn on your shower bath, perhaps you will give a thought to the water supply of the mission at Randlett, Utah. The Church of the Holy Spirit is out in the open, six miles from a highway, 175 miles from a railroad, with only one other home within half a mile. It is an Indian mission, the oldest center of Indian work in Utah. When there is any water at all, it comes in a ditch for six miles through Indian farms. It is strongly alkali and too contaminated to use for cooking. All winter the water in the ditch is frozen solid, and for a good part of the summer the supply is shut off and rotated elsewhere for irrigation. The nearest supply of drinking water is six miles away. In view of all this it was sad but not surprising to learn that the rectory burned down during a blizzard in January, the Rev. W. J. Howes saving only a few blankets and his typewriter.

* * *

**How to Meet Communism**

When E. Stanley Jones was in Cincinnati recently he had things to say on the subject of Christianity and communism. "An attempt is being made to ally big business, fascism and the Christian church against communism. If we accept this we are doomed. God alone is absolute.... There are four demands the church must meet if it is to survive: (1) it must welcome change, intellectual inquiry, and scientific testing; (2) it must create a better social order; (3) it must regenerate individuals; (4) it must universalize its message far more than it has. Christianity is at the judgment bar everywhere. Our desperately sick world can no longer be roused by the old shibboleths."

* * *

**Turned Out for Early Service**

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Johns Hopkins Hospital in Baltimore, a nurse asked for a five o'clock service last Easter morning. The rector provided it and sixty-five nurses attended.

* * *

**An Alphabet for Lent**

A—Abstinence.
B—Be, as well as do.
C—Cross of Christ.
D—Duty,—toward God and our neighbor as well as toward ourselves.
E—Evangelize, during Lent.
F—Follow Him faithfuly.
G—Grow in grace and stature.
H—Hope is our anchor.
I —Immortality begins here.
J —Jesus saves.
K—Knowledge removes prejudice.
L—"Love casteth out fear."
M—Make opportunities to do good.
N—"Not everyone that saith, Lord, Lord . . ."
O—Obedience is a plain duty.
P—Penitence.
Q—Quietness in God's House.
R—Resolve now to—
S—Seek salvation, and to—
T—Turn to Christ.
U—Union with the Father, Son and Holy Ghost.
V—Violate no Commandment.
W—Wait on the Lord.
X—Christ, first Greek letter.
Y—Yearn for more faith.
Z—Zealously serve.

## MR. RECTOR!!

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### Grace Church, New York
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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.

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

### The Incarnation
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Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

### 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**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church
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Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
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Thursday: 11 A.M., Holy Communion.

### Christ Church Parish
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Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

### Grace Church
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Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

### Cathedral of the Incarnation
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Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

### Cathedral Church of St. John
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Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

### Trinity Church, New York
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Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

### St. Paul's Cathedral
**Buffalo, New York**

Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
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Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

### St. Mark's
**San Antonio, Texas**
**Rev. Arthur R. McKinstry, Rector**

7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

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Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

### Christ Church
**Greenwich, Connecticut**
**Reverend Albert J. M. Wilson, Rector**

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Tuesday, Fridays, and Holy Days, 10:00 a.m.

### All Saints Church
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Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

### Gethsemane, Minneapolis
**Rev. Austin Pardue**
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Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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### RESTORATION OF SALARIES AT THE MISSION HOUSE

(Continued from page 8)

the cash so that he is not to receive his pay from "281" while away. Oh, yes, there was another important thing; a committee was appointed to find out from the dioceses that took the rap during the flood if they need cash with which to rebuild. If they say yes (make your own guess) then a special fund will be raised for this purpose under the direction of a National Council committee headed by Bishop Stewart of Chicago.

### SECOND THOUGHTS

(Continued from page 2)

of the Trial Lectionary now in use throughout the Church.

The compiler, the Rev. Charles E. Hill, Christ Church Rectory, Ballston Spa, New York, would be grateful for any suggestions sent to him for improving the Lectionary, so that the Church may have the best Lectionary possible.

In particular he would like to know if any found useful the **second** set of lessons for Morning Prayer beginning on the First Sunday after Trinity: in these lessons the attempt is made to enforce part at least of the teaching of each particular Sunday. Is this attempt successful? The compiler would also like to know if the "starred" lessons should remain: there may be no use made of them, as few churches may use Morning Prayer in connection with the Holy Communion.


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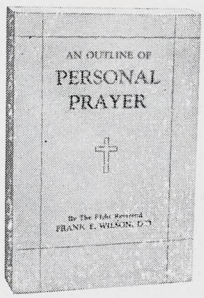
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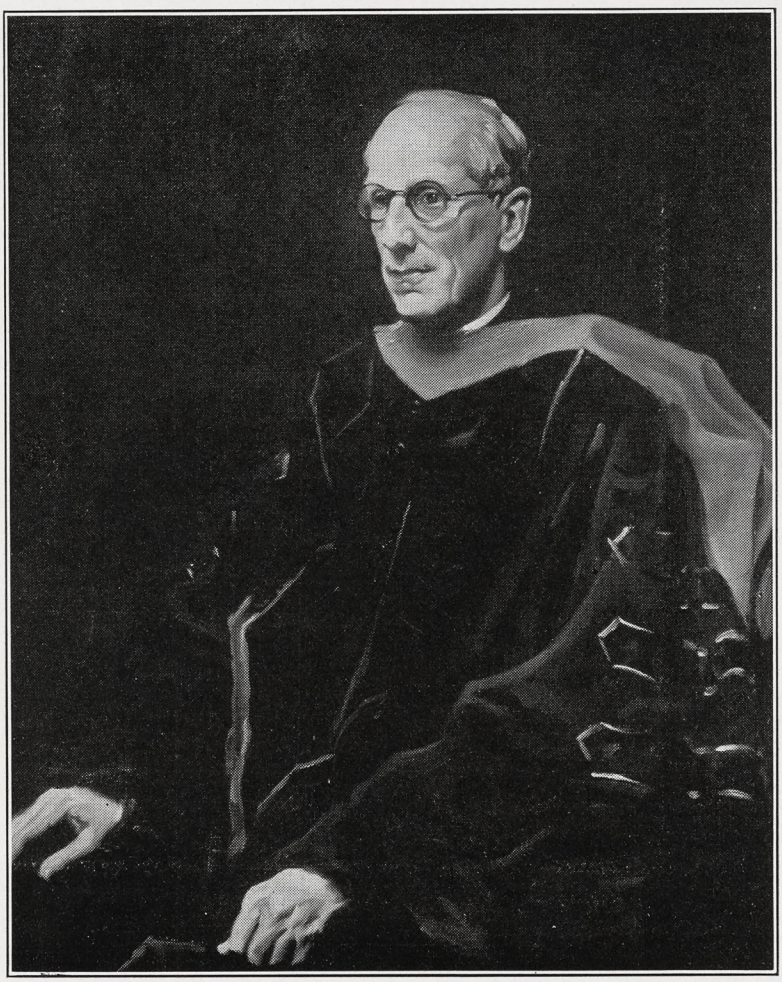
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# THE WITNESS



HUGHELL E. W. FOSBROKE
*Dean of the General Seminary*

## ARTICLE BY WALTER RUSSELL BOWIE

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## CLERGY NOTES

BARNWELL, STEPHEN E., vicar at Dublin and Hawkinsville, Ga., has been appointed vicar at Douglas and Fitzgerald, Ga., with residence at Douglas.

DANIELL, ROBERT H., vicar at Isle of Hope and at Pooler, Georgia, has been made priest-in-charge of churches at Hawkinsville and Dublin, Ga., with residence at Hawkinsville.

DARLINGTON, ELLIOTT C., has accepted appointment as curate at St. Andrew's, New York City.

DAVIS, PHILIP D., rector of St. Luke's, Forest Hills, Long Island, on a leave of absence since last fall because of illness, has resigned his rectorship.

ESQUIROL, JOHN HENRY, assistant at St. Gabriel's, Hollis, Long Island, has been appointed assistant at the Cathedral of the Incarnation, Garden City, Long Island.

HENRY, CHARLES W., rector of Christ Church, Andover, Mass., is in charge of All Saints', Chelmsford, Mass.

LEA, WILLIAM S., associate rector of St. Paul's, Chattanooga, Tenn., is now the rector of St. Paul's, Kingsport, Tenn., with address at 814 Watauga Street.

MARMION, WILLIAM H, assistant at St. Mark's, San Antonio, Texas, has been made associate rector of the parish.

PATERSON-SMYTH, CHARLES, rector of Grace Church, Syracuse, N. Y., has accepted the rectorship of Emmanuel, Elmira, N. Y., with address at 4 Aspen Ridge.

WARREN, MATTHEW M., curate at St. Paul's, Chestnut Hill, Philadelphia, has accepted the rectorship of Christ Church, Macon, Ga.

## SECOND THOUGHTS

THE REV. BAYARD GOODWIN, Amityville, N. Y.: Bishop Johnson of Colorado is a very prolific and witty writer. He has an epigrammatic style and his utterances crackle like electric sparks. Brilliant flashes they are, which dazzle and delight one's fancy. However, underlying whatever he writes there is a mighty current of spiritual power. To come into contact with this is to receive a shock. There is not a parish in the Church that could not be shocked into new life by taking what the Bishop said in a recent number on "The Worth of Worship" seriously to heart.

MR. EDWIN R. HUDSON, secretary of the Y. M. C. A., Saginaw, Michigan: I want to say how much I enjoy THE WITNESS each week. It is alive from beginning to end, thanks to the staff that carries on week by week. There are so many people in the Church who do not read a Church paper that it seems a pity that the circulation should not be at least doubled. I am trying to do my share by sending the Lenten issues to a number of friends.

CHURCHWOMAN of Fullerton, California: I regret to say that it will be impossible for me to help in your efforts to raise a fund and to double the circulation. I have tried in a very small way to help the work being done for the Colored people who are being cared for by our Church but I cannot even do that any more. I am nearing my 85th birthday and after paying my monthly board and room bill I have exactly $5 left for all my other expenses and find it rather hard to manage. But I do want to write you this note to wish you well in your good work.

MR. BUTLER SHERWOOD, Philadelphia: I am grateful to you for giving us that brief statement from Dean William Draper Lewis on the Supreme Court Issue that appeared in THE WITNESS for February 18th. Those of us in Philadelphia of course have a great respect for his judgment, as doubtless have people throughout the country. I have always been opposed to New Deal legislation and still am, and I voted the straight Republican ticket last November. Nevertheless it was clearly demonstrated then, as Dean Lewis points out, that an overwhelming majority of the American people are in favor of Mr. Roosevelt's reform program. If these proposals are to be frustrated by our courts then it seems to me that reforms desired by a majority are being blocked, and our system of democratic government is already at an end. I am heartily in favor of Mr. Roosevelt's reforms, not because I like them but, as Dean Lewis intimates, because the alternative is something far worse.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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# DOING GOD'S WILL IN THE COMMUNITY

*By*
WALTER RUSSELL BOWIE
*Rector of Grace Chuch, New York*

DOING the will of God in the community:—what shall that mean for the individual who lives in a particular place?

First it means the simple fact that a man shall recognize the community as his own. He has the responsibility to identify himself with what that community is and with what it ought to be. The trouble with a great many people in our migratory American life is that they do not thus identify themselves with the town or the city where they live. They alight in it like birds alighting in the branches of an orchard, eating whatever fruit of advantage may be there for them, and then casually going on their way. People think: "I was not born in this town. I am here now; but I may not be here tomorrow, and I have no time to concern myself with its politics or its civic conditions. I do not belong to them, and they do not belong to me." That may be a convenient attitude for the man without character; but it is no attitude for a Christian. It is significant that in the gospel of St. Matthew there is a reference once to Jesus coming back across the Lake of Galilee to Capernaum, and it says of him that he "came into his own city." Capernaum was not his birthplace. It was not the town in which he grew up. But it was the place in which his life focussed then, and so he made Capernaum his own.

When men and women thus think of the place where they are actually residing and going about the business of making a livelihood as something more than an accidental environment but as the particular part of the world's great life into which their own life must be woven, then they begin to treat their community with a finer thoughtfulness. The prophet Amos looked with indignation at those who "are not grieved for the affliction of Joseph," which means in modern terms at those who can live in a city and never care whether or not its politics are corrupt, its industries cruel to human life, its tenements sordid, and all the conditions surrounding its poor people mean and drab. The Christian *will* care about evils like these. He will care so much that he will want to set them right. He will have a vision of the better city that ought to be and a sensitive conscience concerning his responsibility to do all he can to bring that better city into being.

He will remember too that great citizenship is made not out of pious hopes but out of patience and fidelity in the obvious and commonplace duties which a citizen ought to perform. He will not take any stock in the cheap and lazy excuse that "one vote does not count." He will take the trouble to register and to vote not only in the spectacular elections, but every time also when only the local and inconspicuous office-holders are to be chosen. And, furthermore, he will see to it that he gets as intelligent information as he can concerning the men and the policies with whom his vote will have to do.

FURTHERMORE, the Christian in the community will ally himself with one or more of the organizations there which are working most effectively for civic righteousness and for human service. Of course, these organizations will vary according to the place where the man lives. They will be more numerous and varied in the large city than in the small town; but there are few places so small that in them there do not already exist some little group of citizens of good will, if they be no more than a committee of parents of the village or rural school, who are trying to make that neighborhood a better place for children to grow up in and for grown people to have a happier and more wholesome life. And, of course, in the large cities there are innumerable instrumentalities through which men and women can give thought and time and service for some aspect of the general good.

Dwight L. Moody, that great Christian whose centenary is being remembered this year, was greeted once by a man who came to tell him that he had been converted in one of Mr. Moody's evangelistic meetings some years before. Moody looked at him in his searching way, and he asked, "What have you been *doing* since?" Every Christian disciple ought to be able to give some affirmative answer to such a question concerning what he has actually been doing for the good of his community, when he claims to be a Christian.

Yet it is true, of course, that the helpful agencies in

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our communities all put together are not sufficient to accomplish what the will of God for our political, social, and economic life may be. People may too easily content themselves with polite "social service" on committees and boards where they always meet nice people who like pleasant charities but do not want disturbing ideas. The Christian must not be afraid of adventurous thinking in these times. He must be open-minded and teachable, capable of receiving shocks to his old prejudices and of being shaken into a new and better pattern of convictions by them. The Christian must see beyond the dust and fog of a small complacency to where the great highroads of God's destiny must lead out to the unknown. Nobody knows yet just what ways we have to travel to find a civilization more just, more spacious, more humane, and therefore more truly a reflection of the mind of God. But this we do know: that we shall find it only when there are enough men and women who want above everything else to see clearly, to think straight, and to walk courageously in whatever direction their growing sense of truth commands.

# CHRISTIANITY AND WORLD PEACE

*By*

WILLIAM C. TURPIN, JR.

*Churchman and Attorney of Macon, Georgia*

THERE can be no dispute that war is both ridiculous and sinful; a fair statement of the facts makes these conclusions inevitable. But what can we do about it? Here agreement stops and debate begins. Advocates of the League of Nations—World Courts—International Arbitration—isolation, economic or otherwise—a thousand other remedies are suggested and they have all failed and they always will. The last one of these plans is Admiral Byrd's suggestion to outlaw war for six months. At the same time let's outlaw tuberculosis for six months—or burglary—one proposition is as silly as the other. They are silly because they temporize with a problem that must be met squarely face to face and settled on principle, and until we are ready to do just that we might as well stop fooling ourselves. You can't temporize with a mad dog. As a practical matter, there is one way to stop war and that is to stop it. It takes two to make a quarrel and if we absolutely refuse to fight then the fight just can't happen.

But you are not going to refuse to fight when you have a nice new shiny weapon to fight with. So long as we have our army and navy we are ready to use them and when we do, we have war. If you sincerely believe in peace; if you believe war is wrong, and if you think the problem through, you can come to no other conclusion. The first step to peace is disarmament — not partial but complete disarmament. We should have just enough army to preserve internal order and to protect us from our own criminal population and just enough navy to enforce our tariff and navigation laws and we should have no more. We should stop military training in our high schools and colleges. There is no sane reason for including scientific murder in our curricula. And we should stop glorifying war. It's a sorry commentary on our civilization, when Christian churches protest against the glorification of militarism during the inauguration of a President, and a minister of our own Church rushes into print with a defense of it. I repeat, if we want to end war, the thing to do is end it root and branch and to stamp out everything connected with it. We won't tolerate a little small pox or a small cancer; we don't glorify tuberculosis or kidnapping. What we've got to do is to refuse to tolerate war or anything that has to do with war.

Now this advocacy of disarmament will be met by arguments without number, by ridicule and by abuse. We are reminded of the honor of our country and the proud traditions of the past; we are threatened with invasion from every quarter of the globe; we are called pacifists, slackers, cowards — every epithet of contempt and hate that can be thought up. From all this there is no escape. But remember if you really oppose war you have enlisted in a far greater battle than has ever been fought on land or sea; you have begun a moral war which will mean more to humanity than all other battles put together; you have begun to put into practice your prayer "Thy Kingdom Come." The arguments have all been answered a thousand times and those who offer them have no faith in their validity; the ridicule and abuse will sting but it cannot hurt you. Our country may be invaded (though that is hardly likely) but if it is, it will not be destroyed. Nor for that matter can we prevent invasion by any other means than disarmament. Any army or navy expert will tell you that planes and submarines have made invasion absolutely certain when war breaks out again. There is no use thinking we can avoid invasion if there is another war. And if that invasion comes and we meet it with armed force every city on the Atlantic, Gulf, and Pacific seaboard will be blotted off the map by bombs and gas. Why do you suppose we have transferred our gold inland to Fort Knox if our military and naval defense could protect our seaboard? No, war is national suicide, and we can stand lots of abuse, to avoid it.

WHERE does all this advocacy of war come from? Who is responsible for it all and why? An honest answer is an answer to all the arguments and all the abuse. Of course, nobody advocates war. Nobody but a maniac could. There are three groups in the world today who do advocate increased military and naval forces and three alone. They are the professional army and navy group; the jingoistic newspapers, and

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the capitalistic group that makes a profit from militarism. As to the first of these three, I have no criticism. We deliberately trained the professional soldier and sailor to think as he does; war is his business. But I don't want an expert in making war to advise me how to avoid it.

Neither do I want to attack newspapers as a whole, but there are newspapers which stand ready to sacrifice peace to circulation. Our war with Spain is not a pleasant subject to talk about, but what caused it? We were taught to believe we fought Spain to free Cuba; what is the truth? I quote: "The yellow press, founded by Pulitzer and Hearst, had to provide thrills for a society no longer able to seek them on the frontier and not yet having developed golf as a substitute. War with Spain admirably filled this void. The circulation of such newspapers grew upon bloodshed. The New York World climbed to nearly a million circulation. At the very outbreak of the 1895 Cuban trouble, the tall, chilly eyed, William Randolph Hearst, with seven and a half millions of dollars jingling in his pockets, arrived in New York and bought the almost defunct New York Journal. He jazzed up the Cuban cause and boasted he spent a cool million on the Journal to bring on war."

But the real advocates of militarism are those who make dollars from it; those who make a profit from the exploitation of weaker countries or by the sale of munitions to anyone who will buy.

Our record is not such that we can talk any too much about honor. The revolution in Hawaii was fomented by American business interests. We intervened in Santo Domingo for the benefit of the Santo Domingo Co., and in Nicaragua for Brown Brothers and Seligman and Co. In 1915 we put Marines into Haiti for the National City Bank. In 1919 we took care of the Sinclair Oil interests in Persia and we later took care of the Standard Oil in Mesopotamia. You all know the story of the Peruvian bonds and of the Chase National Bank in Cuba. Dollar diplomacy has become a by-word and it has always been backed up by American force and American lives. Are dollars or humans more precious? It seems to me the New Testament has an answer to that.

The World War was no exception. Even President Wilson after he had returned from Europe, declared in his St. Louis address: "Of course it was a commercial war." The truth is that those who died in France died not to make the world safe for democracy as they fondly thought, but because our investments on the Allied side made it necessary for the Allies to win. We really fought to make securities safe for bondholders.

THE third and most active group of the proponents of greater armament are naturally the armament makers. Fortunately in the past year or two much publicity has been given their activities and they are generally known. In 1933 for instance, DuPont made 29 million dollars. In 1936 with increased preparations for the war to end wars which will end wars—in 1936 during the first nine months, DuPont made in excess of 62 millions. It cost $25,000.00 to kill a man during the world war. This means dividends to the makers of machine guns and poison gas. War means profit to DuPont and Bethlehem Steel in the United States; to Vickers-Armstrong in England; to Skoda in Czechosolvakia; to Schneider - Creusot in France; to Mitsui in Japan — and the temptation to profit overwhelms all else. Propaganda, bribery, treachery—anything for profits. The following quotation is enough to make the point: "An American missionary in Ecuador, Paul Young, had written a letter to his brother, the president of Federal Laboratories, Inc. (makers of gas bombs and machine guns) as follows: 'Yesterday I saw the Ministers of war again and demonstrated the hand grenade and the billy. . . . The demonstration of the hand grenade was—entirely successful. The Minister of War asked your price on 100 billies and 200 hand grenades. We have just spent a week of joyful life at this Indian station. Six or eight Indians expressed a desire to follow the Lord. They have had the desire before but have been pulled down by sin. Indian work needs a great deal of prayer.'"

If armaments are destroyed war is destroyed; if the profit motive is eliminated, the cause of war is gone. The only question is, do you want peace enough to pay the price for it? If you want it enough you can have it; if you don't, you can have war. For my own part, I want peace and I want it enough to stand ridicule or abuse or worse if that be necessary. I want my Church to stand for peace and my country to stand for peace. If they will, under God, we can have it! I love my country; I love her enough to do anything in my power to preserve her, but I will not express my sentiment by committing murder whether for her glory or her profit. My Church is the Church of the Prince of Peace, not the Church of the blood red banner going forth to war; the Bethlehem I revere is Bethlehem of Judea—not Bethlehem Steel. My pledge is the pledge of Sir Cecil Spring Rice—written after his son had been killed in action:

*I yield to thee, my country—all earthly things above—*
*Entire and whole and perfect, the service of my love,*
*The love that asks no question: the love that stands the test,*
*That lays upon the altar the dearest and the best:*
*The love that never falters, the love that pays the price,*
*The love that makes undaunted the final sacrifice.*
*And there's another country, I've heard of long ago—*
*Most dear to them that love her, most great to them that know—*
*We may not count her armies; we may not see her King—*
*Her fortress is a faithful heart, her pride is suffering—*
*And soul by soul and silently, her shining bounds increase,*
*And her ways are ways of gentleness, and all her paths are Peace.*

May God grant that all Christian people join in that pledge!

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# SPIRITUAL UNEMPLOYMENT

*An Editorial by*
BISHOP JOHNSON

DURING the depression there were two phrases which were frequently heard, "unemployment" and "on relief." They describe a situation which reminds one of our Lord's parable regarding the workers in the vineyard where there were two groups of unemployed and two sorts of attitudes toward wages. The one group were standing idle because no man had hired them and they were dependent upon industries for their employment. Of course there was the other group who did not want to work if they could exist without it.

Then among the workers there were two groups, those who accepted what apparently was a living wage and those who murmured because they thought that they should have received more. Without discussing the economic questions involved in this parable, let us confine ourselves to our Lord's application of them to His household of faith. After all the Church is a family rather than a business establishment and in a decent family wages are so pooled that those who have lived but one hour receive as much consideration as those who have been members of the family for many years.

In our Lord's Kingdom as in a proper family, members thereof have all things in common, a thing which is not feasible unless all the members of the family do it willingly; unless each contributes all that he can earn and receives in return whatever there is to distribute.

This is what the "penny a day" seems to imply and also what the giving to the late comers the same amount that went to the early ones really implies. It is not business; it is sharing one's blessings. The number of those in the secular world who have been on relief because they were unemployed has run into the millions, and both those who were willing to work and those who avoided labor, as well as those incapable of work, were given presumably their "penny a day." The thing has been tragic because there was no love involved in the process and consequently there was a great deal of murmuring about the division.

IN THE spiritual world the number of unemployed is very much greater, partly because no man has called them to serve in their Lord's vineyard, but more largely because those who are spiritually idle are not responding to any call, but prefer to live on the dole provided by other people's labor.

It is the mission of the Church to leaven society with good will. To do this it is dependent upon the number who are willing to work in the vineyard. Christ has invited us to labor with Him in making a better world, but men are not satisfied with the inducements offered and prefer to live in a decent civilization to which they make no contribution and at some one else's expense. Many a social worker calls frantically upon Church people to make up the deficit when they themselves are doing nothing to maintain the vineyard out of which generous aid usually comes. Many a recipient of the Church's benefactions are utterly indifferent to the hands that feed them. As some one immersed in welfare work and a member of the Church, recently said to me, "So many of these social workers lean on the Church but do nothing to maintain it. If there were no churches in town they would find it hard to raise their quotas."

Of course their answer is that none of those who call upon them to work in the Church offer any inducements which they are willing to accept. They murmur at the wages before they undertake the task.

The Church is the one institution whose business it is to provide the employers with ideals and the employees with hope. The employers often scrap the ideals and the laborers often reject the Christ and refuse often to support His plans for our enrichment.

It is often said by critics that the Church appeals only to women and children and then they complain that these women and children do not solve the economic and political issues of the day. If men live like atheists why should they complain if communism prevails. After all the whole thing is dependent upon the willingness of men to labor in His vineyard regardless of the inducements which are given in any particular time or place.

Although Christ has been the source of more influence than any other person in history He is not considered worthy to be a factor in political or economic or educational planning. To say that the Church as at present constituted does not have any potent influence is to beg the question because Christ sent forth the call to workers as the means by which the fruits of the vineyard could be garnered. If the workers refuse to respond the vineyard will deteriorate. Today one can find plenty of people who philosophize but comparatively few who sacrifice themselves in the service of the Master. As soon as labor is imposed on them they begin to make excuse. They want to partake of the fruits without any personal effort on their part in cultivating the crop.

ANY rector who calls upon men for work becomes depressed by the variety of excuses that are offered. Some one has said that the finest opportunity for service is offered when one is asked to take a class of boys or young men. Probably nothing that a man can do in spiritual labor can compare in lasting effects with that of contacting a group of youngsters who need guidance and receive so little that is helpful to their faith.

I fully realize the weight of the alibis but on the other hand alibis never help the situation. Christ suffered for us once; He does not propose to suffer for us all the time.

The testimony of Henry Clay is interesting. He was too busy himself to participate in that which he

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professed to be valuable and his statement bears upon that which we have been saying: "I am not a professor of religion; but I regret that I am not. I hope that I shall be. The longer I live the more sensible I become of its utility; the more convinced that the religion of Christ is of all religions the best; and it alone can afford us an adequate solace in the hour of affliction."

How many men substitute wistful wishing for the work that is needed to make Christ's religion effective. As it is the influence of the Church today is far greater than we have the right to expect from the number of those who are working at it.

What that influence would be if men gave the same interest to it that they do to business and to games would be the real test of the value of Christ's religion, for He willed that men's labor should cooperate with God's grace before men could live in a real Christian civilization.

## *Let's Know*

*By*
BISHOP WILSON

MOTHERING SUNDAY

ONE of our readers writes a letter asking when is Mothering Sunday, what day does it commemorate, has it anything to do with the Blessed Virgin, when was it first established?

Mothering Sunday is the Fourth Sunday in Lent. The observance of it is an English custom the origin of which is quite obscure. So far as I can ascertain it does not commemorate anything in particular and no one can say just when it was introduced. Traces of it are found back to quite early times and it was a very popular Mid-Lenten semi-festival during the Middle Ages. I can find nothing to indicate that it had any connection with the Blessed Virgin. It seems that the custom came into vogue of returning to one's Mother Church on that day, meaning the parish Church where one was baptized and brought up. It finds a touch of Scriptural background in the Epistle for that Sunday where St. Paul speaks of "Jerusalem which is above . . . . the mother of us all." Therefore the reference is to Mother Church. Processions used to be formed and people marched from outlying chapels to the Mother parish, singing psalms and hymns on the way. After the Reformation most of the picturesque features died off. Making and distributing "simnel" cakes (a kind of fancy plum cake with scalloped edges) was, I believe, continued and survives today. During the past four centuries it has become more of a general home-coming day, respects being paid to mothers after the flesh tho, in recent times, some of the older traditions have been somewhat revived.

This Fourth Sunday in Lent has also been known as Refreshment Sunday because the Gospel for the Day tells the story of the Feeding of the Five Thousand. Also the Collect for the Day contains the words "may mercifully be relieved," taken from the Latin word "respiremus" which means literally "may have a breathing time or refreshment."

In the Roman Church there is another interesting custom connected with this Sunday, namely the blessing of the Golden Rose. The Pope, clad in rose colored vestments, blesses a golden rose which is a symbol of the joy of the Church and sends it as a special mark of favor to some person who has done some notable good for the Church.

By virtue of this ancient tradition the Fourth Sunday in Lent ought properly to be the annual Mother's Day. Some twenty years or more ago the idea of remembering our mothers on a certain day each year caught the fancy of the public. It is now an open secret that some wide - awake florists in the country quickly perceived the commercial possibilities and pushed it for all it was worth, thereby creating a new market for an enormous sale of spring flowers. People have become mother-conscious when May rolls around and the florists reap a handsome return. Not long ago one such florist told me that a move had been started to do the same thing with a Father's Day in June but that the trade had let it alone for fear of over-doing a good thing.

Certainly the spirit and sentiment of Mother's Day is to be commended but it would be much more appropriate if it could be transferred to the Fourth Sunday in Lent and be connected up with a renewal of loyalty to our great spiritual Mother, the Church. Unfortunately the spring flowers come a little later and the public has now been educated to Mother's Day flowers.



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SINCE 1831—AMERICA'S LEADING SILVERSMITHS

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# VITAL MATTERS ARE DISCUSSED AT THE CLID CONFERENCE

By Charles D. Kean

General agreement that the coming General Convention should take a stand on important social matters, and a common consent that the United States neutrality legislation should be so interpreted as to permit the sending of medical supplies to aid the Spanish loyalists marked the annual Washington's Birthday conference of the Church League for Industrial Democracy, meeting in Philadelphia.

The conference heard two speakers defend President Roosevelt's Supreme Court Program; William Draper Lewis, dean-emeritus of the University of Pennsylvania Law School and President of the American Law Institute, and the Hon. H. Jerry Voorhis, youthful Congressman from California and long a member of the CLID. It also heard the Rev. James Myers, industrial secretary of the Federal Council of Churches, explain the origin and course of the General Motors strike.

More than 200 clergymen and lay people attended the sessions which opened with a service at Holy Trinity Church on Sunday evening, attended business meetings the following day at St. Luke and the Epiphany, interrupted only by the well attended luncheon at midday.

Declaring that the legality of the President's court program was not in question, Dean Lewis said, "Whether you want this legislation or not depends on whether you are, or are not, in favor of the administration's aims in social legislation. The facts to be considered are, first, that most New Deal legislation is of constitutional doubt and difficulty—that able and conscientious lawyers differ in evaluating it; second, that by honest and respectable means the President can appoint to the Supreme Court, should the program pass, such men as may generally be expected to view these matters from the liberal side. He further declared that unquestionably a vast majority of the American people were in favor of Mr. Roosevelt's program, and that intelligent conservatives, opposed to his social legislative program, nevertheless should recognize that it must be passed to prevent a crack-up of the present economic order.

Declared Congressman Voorhis, "If we are sincere as Christians, we must measure prosperity by the welfare of the poorest member of society, not by the prices of stocks and bonds. Those who talk about leaving the individual to take care of himself are talking about something which for most people is necessarily and obviously an impossibility, politically, socially and economically. For four years people in this country have been living in a great hope—that their nation would not see them in too great need. We cannot see them through in this hope with the kind of interpretation the present judges are liable to give. With their background they cannot view national legislation from the point of view of a popular government responsive to the will of the people."



H. JERRY VOORHIS
*Speaks at CLID Conference*

He declared himself in favor of public operation of public utilities, social security legislation and government public works for social purposes. "The greatest danger in America comes from the state of mind which small groups of people at both extremes foster—misinterpreting the great rank and file and destroying the bridge between liberal and conservative."

The cruel inhumanity of the "speed-up" system in most of the automobile plants was responsible for the automobile strike, Mr. Myers declared, and showed how the General Motors Company, through industrial spies and agents provocateurs, fostered fear among its workers to prevent unionization.

"The legality of the sit-down strike has yet to be determined," he said, "however of this we may be certain, that when the right of labor to organize and bargain through representatives of its own choosing is denied by owners and managers of industry, labor is likely to adopt extreme measures to obtain that right. Until equity is established, illegal procedures almost inevitably result. Tres-

(Continued on page 15.)

# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

It was Bernard Iddings Bell, I believe, who three years ago got under the skins of some people by writing a piece for this paper in which he said that we had better cut out the General Convention. His point was that those elected as deputies were for the most part a flock of "yes-men," always to be depended upon to do the will of those in charge of Church machinery, and that since the Convention costs many hundreds of thousands we had better stay home and use the cash to extend the Kingdom of God. I took exception to Brother Bell's crack as did also Bishop Johnson. However the recent action of the National Council lends considerable weight to his story of three years ago. If you read this paper last week you learned that officers and representatives of the Council are to devote time and money, between now and General Convention, in making calls upon deputies in all the 89 dioceses for the purpose of lining them up so that everything will click along in good order in Cincinnati next October. The official story that comes from headquarters states that the purpose of these visits is to learn from the deputies "their ideas as to diocesan and parochial plans and needs and to talk over with them the needs of the Church's general work, discussing every aspect of their common task." That is well put. However one does not have to be a particularly imaginative person to picture the interview.

The Rev. John Jones is the rector of St. Paul's in a small Missouri town, recently honored by being elected a deputy to General Convention. He receives a cordial letter from one of the big-wigs at Church headquarters in New York, informing him that on June 15th an officer of the National Council is to call upon him to have a bit of a chat about diocesan and parochial plans and needs and to talk over with him the needs of the Church's general work. "Swell idea," says Mr. Jones; "it begins to look as though I amounted to something after all." So he goes into a huddle with his bishop to find out what are the plans and needs of the diocese, and in democratic fashion he gets in touch with his brethren who have honored him with the election to find out what are the needs of their parishes. June 15th arrives, the secretary from New York headquarters is escorted to the rectory in Mr. Jones' 1930 Ford, and after partaking of the best luncheon that has

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been served in that rectory in ten years, the two men light up the ten cent cigars that Mr. Jones purchased that morning at the corner drugstore and settle down for a chin-wag.

"I think it is grand that you people in New York want to know about the needs of our diocese and our parishes," opens Mr. Jones. "I have seen the Bishop a couple of times and have had talks with a number of rectors and have had letters from most all of them. They have all been extremely cooperative. Here is a list of the needs of the diocese. The old peoples' home has got to have $10,000 to carry on and I would place that at the top of the list. Then there is the rural work of the diocese—the Archdeacon has done a grand job with it, but the work has been seriously crippled for lack of money. Last winter nearly half of his missions had to be closed because they had no money with which to buy coal. If you can get $2,000 for that work you will be saving a great work. As for parish needs, the list is so long that I hesitate to present it to you. But here it is. Check off those national headquarters will help with this blue pencil, and those you are not sure about check with this red one."

"I am afraid, Mr. Jones, that you haven't quite understood the purpose of this call," stammers the national secretary. "You realize of course how impossible it is for national headquarters to give material assistance to the thousands of parochial enterprises scattered throughout the 89 dioceses of the Church. My visit unfortunately has to be a short one —as a matter of fact Mr. Smith, another delegate to General Convention from your diocese, is to pick me up here in just twenty minutes. I hope you won't mind therefore taking the few remaining moments in discussing the larger aspects of the work. Those of us at headquarters feel very strongly that our present method of raising money for our great missionary work is wrong. Under the present arrangement, as you know, each parish informs the diocesan office what it expects to give for missions. The diocesan authorities then inform us what their 'expectancy' is for the year. True it worked out fairly well last year—what's that?—quite right, there was a balance on hand at the end of the year and we were able to increase salaries somewhat at national headquarters, though it should be remembered that we are still receiving less than we did a few years ago. Besides it costs a good bit to live in New York. We feel very strongly at headquarters that we ought to go back to the quota system, with each parish and mission assessed a definite amount for missions and our work at headquarters. Of course we do not know whether such a system of taxation will be proposed at the General Convention, but if it is I am sure we can count on you for support. There's Mr. Smith now. I am sorry to run this way but as you know we are constantly on the jump at headquarters. It was a delightful luncheon, Mrs. Jones—and Jones, old man, it has been a great pleasure to see you. I shall be looking forward to seeing you in Cincinnati. Cheerio."

Mr. Jones tossed the butt of his ten center into the fireplace, jammed his tattered hat over his ears and went down to the telegraph office and sent the following message to his bishop: UNFORSEEN DEVELOPMENTS MAKE IT IMPOSSIBLE FOR ME TO GO TO GENERAL CONVENTION STOP SUGGEST YOU NOTIFY ALTERNATE AT ONCE.

Returning home he kissed his wife, standing over the sink doing the dishes, congratulated her on a grand luncheon and said, "Well, my dear, I guess I wasn't cut out to be a big-timer. I was looking forward to Cincinnati. But after all I haven't any business to take a three week holiday at that time of the year. Got to get over to the parish house now, for that boy's club—then I will drive out to Mrs. Morton's—the doctor told me this morning that she was worse. No, I won't be here for supper; I have to speak at the meeting of the Parent-Teachers tonight. By the way, if you can find a minute I wish you would pull together that hole in my striped pants—I want to look as presentable as possible—oh, about eleven or twelve o'clock, so don't wait up."

* * *

## THE BOX SCORE

IN THE effort now being made to double the circulation of THE WITNESS and to raise a fund of $5,000 to take care of a deficit accumulated over twenty years, the figures on February 24 stood as follows: New subscriptions received since February 1st, 1,091; total amount received for the Witness Fund, $1,504. A number of bishops have sent in annual gift subscriptions for all their clergy not previously subscribers; subscribers have sent in gift subscriptions for friends, for members of their families away from home, for the public library in their town. Have we yet heard from you? Acknowledgments have not as yet been sent to those sending in gift subscriptions or to those donating to the fund. The reason is that we are to send a special form of acknowledgment, not yet ready. But we do take this means of thanking the many who have aided us in pushing on toward the objectives.

**Churchmen That Are Hundred Percenters**

A number of bishops and clergymen of the Church have sent out a letter, on the letterhead of the Fellowship of Reconciliation, announcing that they have taken the Dick Sheppard pledge: "I renounce war and never again will I support or sanction another." Those so to declare themselves are Bishop Huston of Olympia, Bishop Lawrence of Western Massachusetts, Bishop Mitchell of Arizona, Bishop Jones, retired, Bishop Paddock, retired, Dean Whitney Hale of Buffalo, the Rev. W. Russell Bowie of New York, Dean John W. Day of Topeka, the Rev. John Gass of New York, the Rev. Elmore McKee of New York, Dean Paul Roberts of Denver and the Rev. John Nevin Sayre, chairman of the F. O. R.

* * *

**General Seminary Tutor in Cincinnati**

The Rev. Edward Roche Hardy Jr., fellow and tutor at the General, was the lecturer at the Graduate School of Applied Religion, Cincinnati, on February 23-25, on "The Social History of the Pastoral Ministry." Clergy of the diocese attended.

* * *

**They Have Tea at Miami**

Oxford Groupers (Buchmanites) had tea on February 26 at the winter home of Captain and Mrs. Christopher Story at Miami, Florida, after which a typical Oxford Group meeting was held. A "team" of the Groups is at present touring the winter capitals.

* * *

**Postponed Convention to Meet in April**

The Kentucky convention, postponed in January because of the flood, is to meet April 21-22. As severe as the flood was, and as damaging to Church property, nevertheless it had its blessings. It brought everyone closer together, with all differences of race and religion forgotten. Churches throughout the diocese arose to the occasion and were converted into relief stations, emergency hospitals and typhoid clinics.

* * *

**Japanese Children Meet in Nebraska**

A hundred Japanese boys and girls of high school ages, met with Bishop Beecher of Nebraska on February 20 to discuss the future of Japanese Americans. There were seven papers presented by the young folks, all "of

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the very highest standards," declares the bishop. The Rev. Hiram Kano of North Platte got them together—he is the missionary among the Japanese in western Nebraska.

* * *

**Large Attendance at Corporate Communion**

Over 1,200 men received their communions on Washington's birthday at the Church of the Holy Trinity, Brooklyn, at the service for the men of the diocese. Bishop Stires was the celebrant, assisted by a number of the clergy. The service was followed by a breakfast at which the speakers were Bishop Stires, William A. Eddy of Hobart College and Mr. William F. Leggo of Long Island. One of the features of the occasion was the presence of 300 New York cops. It seems the protestants on the force are rather tired of having their Roman Catholic brethren constantly telling them about the grand meetings of the Holy Name Society and were glad to have something to boast about themselves.

* * *

**Lenten Activities in Philadelphia**

Bishop Fiske was the speaker at the breakfast on Washington's Birthday which followed the corporate communion for the men of the diocese, held at Holy Trinity. . . . The Rev. L. Bradford Young is the preacher this week at the diocesan preaching mission, held also at Holy Trinity. . . . The Rev. W. B. Stimson was instituted as rector of St. Mary's, West Philadelphia, last Sunday. . . . John Edelman of the Hosiery Workers' Union, was the speaker on Monday at the meeting of the clerical brotherhood.

* * *

**Twenty Years Ago in The Witness**

Bishop Perry of Rhode Island issued a statement advocating universal military training, declaring that it makes men better citizens and better Christians. . . . The Rev. Arthur Gammack of Fitchburg, Mass., led a conference for college students of New England, held at Trinity College, Hartford. . . . A state-wide prohibition bill was passed in Oregon. . . . The Rev. William Norman Guthrie of New York addressed the men's club of St. Peter's, St. Louis. . . . Dean White of Cleveland conducted a children's mission at Christ Church Cathedral, St Louis. . . . The Federal Council of Churches sent a telegram to President Wilson pledging their loyal support to him in his dealings with Germany. . . . The Rev. William T. Manning, rector of Trinity Church, New York, and Dean Fosbroke of the General Seminary, addressed a meeting in New York at which a campaign was launched to raise an endowment for St. Stephen's College. . . . Missionaries throughout the Northwest were unable to reach their stations, and church services generally had to be cancelled, due to the severest snowstorm in many years. . . . The Rev. Frederick C. Grant, rector at Dixon, Illinois, was called to be the assistant to the Rev. George Craig Stewart at St. Luke's, Evanston, Illinois.

* * *

**Funds Available for Parish House**

Christ Church, Corning, N. Y., where the Rev. Harry Longley is rector, has something over $41,000 in hand for the building of a new parish house.

* * *

**Institute of Religion at San Antonio Parish**

The Lenten program of St. Mark's, San Antonio, where the Rev. Arthur R. McKinstry is rector, includes an institute of religion that is meeting each Monday evening. Clergymen, doctors and psychiatrists are talking on "Christian Ideals of Marriage," "Personal Adjustments in Married Life," "The Responsibility of Parents," "Health, Hygiene and Religion in the Home," "The Causes of Nervous Breakdowns," and "Guiding Children in Religious Growth." There are also lectures to young people on boy-girl relationships and how to prepare for marriage.

* * *

**War Resisters in Spain**

What complete pacifists can do when the war is on has become quite a problem in Spain. Members of the War Resisters' International, one hundred per cent pacifists, have had a split over the matter. They are united in their support of the government against the rebels. But some members believe that in a civil war, between a democratic govermnent and fascist rebels, military aid to the government is not participation in war but rather the exercise of police power. Others maintain that they must not participate in any war, civil or international. Meanwhile a third group, under the direction of Professor Jose Brocca, has found a satisfactory answer for themselves in throwing energies into the refugee problem. It has established two houses in Valencia which act as "clearing houses" for all refugees. All phases of this important work is being covered. Lodgings are made available for refugees arriving unexpectedly, food and clothing is supplied, canteens are provided for children and homes are found for abandoned children. Through friendly correspondents in Madrid and neighboring towns the neediest cases are discovered and taken care of, either by sending parcels of food or by giving financial support. Intensive work is being carried on in areas where most refugees are concentrated and their needs are attended to.

* * *

**Bishop Johnson on the Supreme Court**

A trend toward fascism in the United States is seen by Bishop Johnson, in the recent proposals of President Roosevelt for changes in the Supreme Court. He aired his views on the subject to a group of Chicago laymen while there speaking on the Lenten noonday program. He termed the proposals as un-American and un-democratic. "The present occupant of the White House is apt to become to the United States what Kerensky was to Russia and LaFayette to France," said the Bishop. "I am not opposed to the principles which Mr. Roosevelt favors, but to the method which he proposes using in attaining his goal. If our democratic form of government is to continue, we must maintain something of a balance between the executive, judicial and legislative branches. One of the traditions of our government has been the position of the Supreme Court as a sort of umpire with regard to the actions of the other

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branches. To change that is not only dangerous but undemocratic."

Bishop Johnson objected to what he termed the "tendency" of the present administration. "There is no danger so far as Mr. Roosevelt is concerned perhaps," he said, "but history indicates clearly that when such movements get under way, they cannot easily be stopped. The man who succeeds Mr. Roosevelt may not be judicious in the use of weapons which he would have available if the proposed legislation becomes law."

* * *

**Auxiliary Meets in East Carolina**

Bishop Darst, the Rev. Arthur M. Sherman of the Forward Movement, Mrs. Henry MacMillan, president of the Auxiliary for the province of Sewanee and Dr. Lula Disosway, missionary from East Carolina who is home on furlough from Shanghai, China, were the speakers at the annual meeting of the Auxiliary of the diocese of East Carolina, held at Greenville. The meeting was attended by 225 delegates. There was an offering of $100 that was sent to Bishop Hobson for flood relief.

* * *

**This Matter of the Supreme Court**

Bishop Johnson did a bit of cracking down on Mr. Roosevelt and his proposals for the reform of our federal courts the other day in addressing a group of laymen in Chicago, declaring the proposals to be undemocratic. Perhaps — I am not smart enough to say that the Bishop is wrong. However there are situations that lead me to think that something has to be done about courts if the will of the vast majority of the American people is to be done. To illustrate: the Tennessee Valley Authority has been given the okeh of the Supreme Court. Towns and cities in Tennessee have voted, in some instances by a 17 to 1 vote, to use TVA power. Yet in the face of the Supreme Court decision and these overwhelming votes, a comparatively obscure judge in that part of the country has issued an injunction which forbids these municipalities to purchase electric power from the TVA. I wish that Bishop Johnson would give his interpretation of this action in terms of American democracy.

* * *

**Here Are Some Questions**

Do you like questions? Here are some, all from the Book of Genesis. 1, Who was the first Jewish priest? 2, Who made an unfortunate choice of a land to live in, and had to be rescued by his uncle? 3, Who was rebuked by Jehovah for laughing? 4, Who was shown a well of water by Jehovah that her baby might not die of thirst? 5, Who had a silver cup hidden in his sack of food? Figure out your answers and then check them with the answers given further on in these news items.

* * *

**Diocese of Louisiana to Celebrate**

The diocese of Louisiana is a century old in 1938 and plans are now under way for a fitting celebration. Included is a drive for funds to wipe out existing debts and to make additions to the present endowment. The drive for funds, with $150,000 as the objective, is to open on April 28.

* * *

**Progress at San Antonio Parish**

There have been five hundred confirmations in the past five years at St. Mark's, San Antonio, Texas, where the Rev. Arthur McKinstry is rector—quite a record. Been a lot of building up there, with a communicant list now of about two thousand.

* * *

**Educational Director at Raleigh Parish**

Miss Josephine Sebring has accepted appointment as director of religious education at Christ Church, Raleigh, North Carolina. She is a recent graduate, with a master's degree in religious education, from Teachers College, Columbia, and goes to the parish highly recommended by Professor Adelaide Case of the Columbia faculty.

* * *

**Bosses of Yale Are Picketed**

Forty students of the Yale University divinity school picketed the Yale corporation in protest against the dismissal of Prof. Jerome Davis. Timing their demonstration with the impending selection of a new president for the university the students forced members of the corporation, including Governor Cross and the retiring President Angell, to walk straight through the picket lines on their way to the meeting. Large signs charging "intrenched finance" with the dismissal were prominently displayed.

On the same day Yale elected a new president and the divinity students picketed the corporation, a renewed protest from 30 well known educators was directed against the university. Ministers and theological professors are conspicuously absent with only Reinhold Niebuhr and George Albert Coe, retired, among the signers. This is another evidence that Dr. Davis has had to depend on educators in the secular field rather than on colleagues in the field of theological education for support in his fight for reinstatement.

* * *

**Plan Celebration in Western New York**

Dean Whitney Hale of Buffalo has been made the chairman of a committee to arrange for the centennial celebration of the diocese of western New York, which will get under way this fall. A big service is planned for the Cathedral in Buffalo on All Saints Day, with each parish having a meeting at the same time to be addressed by Bishop Davis in a speech broadcast from the cathedral service.

* * *

**Lenten Institute in Buffalo**

The diocese of Western New York is sponsoring an institute that is meeting each Monday evening in


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Introduction by Dr. John Timothy Stone

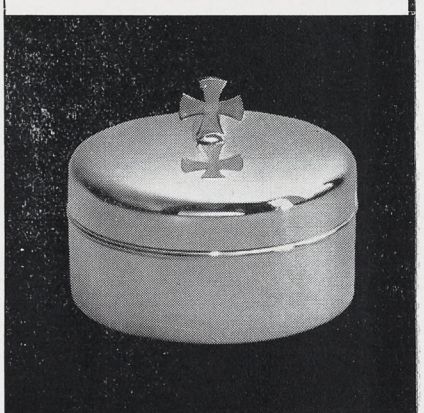
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Lent. The general theme is "For a Better Understanding," with Negro and Missionary work under discussion.

* * *

**Catholics Establish Cells**

One of the techniques of communists is to set up "cells"; individuals or groups of individuals who are assigned particular jobs in various organizations. It has proved effective. We are now apparently to have "Catholic cells." In any case Mr. C. L. Dibble, attorney and Anglo-Catholic leader of the diocese of Western Michigan, addressed the Chicago Catholic Club on that subject on February 16th. Bishop Essex of Quincy shared the program with Mr. Dibble.

* * *

**Rector Teaches at Y. M. C. A.**

The Rev. B. H. Crewe, rector of Calvary Church, Saginaw, Michigan, is giving a lecture course each Tuesday at the local Y. M. C. A. that has an enrollment of close to a hundred persons—nurses, teachers, students and workers with young people. Efficient Living is his general theme.

* * *

**Charlotte Also Has Slums**

Think of slums and you think of New York, Boston, St. Louis and other large cities. But a city as small as Charlotte, N. C., likewise has its slum problem it appears. A social worker of the city recently made a report on conditions. "Houses where rags serve as beds — houses with portions of the roof completely gone —houses with eleven white people living in three rooms"—sentences of that sort have aroused the community with a determination to eliminate Charlotte slums.

* * *

**Baltimore Rabbi Speaks on Democracy**

The city club of Springfield, Mass., recently heard an address by Rabbi Edward I. Israel of Baltimore, one of the outstanding Jewish leaders of America. "'Either-or thinking' must be abolished to save democracy. Property rights are a 'sacred cow' in our civilization: I am interested only in human rights." Asked what is wrong in Catholicism, Protestantism and Judaism, if fascism can toss them out, he replied: "If our teachings had been in the spirit of the prophets or the Christian Savior, there would have been a loyalty which Hitler, Mussolini or Lenin could not have overthrown."

* * *

**Ohio Rector Is Honored**

The Rev. A. L. Kenyon, and his wife too, were honored last Sunday by his parishioners in Middletown, Ohio, on the completion of ten years in the parish. Both received a bundle of cash, together with a nice letter signed by all the parishioners saying how much they were loved and appreciated.

* * *

**Hear About New Plan for Divinity School**

A number of people met in Philadelphia on February 19th to hear about the new plans for the Philadelphia Divinity School. They are calling it "Theological Education for 20th Century Ministers," and it follows the lines laid down some years ago by Dr. Billy Keller for the Cincinnati Summer School and for the new School of Applied Religion which he recently established as an all-year-round proposition. The boys not only dip into books but they also hook up for good hard work in parishes, in the various social agencies, with institutions. Thus in Philadelphia in addition to the required canonical studies the young men are to be assigned to jobs in hospitals, psychia-


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tric wards, municipal courts, jails and case work agencies. The idea of course is to give the future ministers actual experience with the many problems they will later have to face in parishes. Forty thousand dollars must be raised to start the plan next fall.

* * *

**Here Is a Real Confirmation Class**

Most parishes when they present a class for confirmation of more than a dozen write the newspapers about it. But at St. Martin's, Colored parish of uptown New York, they have to have more than a hundred in the class to get excited about it. The other evening Bishop Gilbert was there and the vicar, the Rev. John H. Johnson, presented 137. The occasion was also more significant since it marked the ninth anniversary of the church. During this time 1,236 persons have been presented for confirmation, all by Mr. Johnson, a very much on-his-toes sort of person.

* * *

**Bishop Johnson and George Washington**

Bishop-Editor Johnson went on the air on Washington's Birthday to tell folks about George as a Churchman. Washington always professed religious faith; worship and service was a part of his formal acknowledgment; his personal character was the best index of his belief. "Washington was a man who injected into the office of President a dignity which lifted it out of the commonplace. It was not much of an office when he accepted it; it was a high station when he left it. He reflected in his life the principles in which he had been reared—integrity, reverence and tolerance."

* * *

**Warns Against Alliance with Fascism**

E. Stanley Jones, noted missionary, in a nationwide broadcast recently, warned the religious forces of the world against an alliance with fascism. "If religion accepts an alliance with Fascism," he said, "it is doomed. It writes its own epitaph. The dictum of Fascism, overt or implied, is this: 'Get under or get out.' Christianity cannot exist in a Fascist state, except in a de-Christianized form. There is no need for industry to go Communist or Fascist. It can go Christian."

John D. Rockefeller Jr., who, if he doesn't mind my saying so is getting to look more like his father every day, was on the same program and urged Church unity. One Church, with our present denominations as branches, he considers to be a practical plan. "Only a united Christian world can stem the tide of materialism."

* * *

**Bishop Bratton Conducts Mission**

Bishop Bratton of Mississippi and chancellor of the University of the South (Sewanee), recently conducted a nine-day preaching mission at All Saints, South Jacksonville, Florida. One of the most enjoyable features was a lecture each morning on the history and fundamental teachings of the Church. The Rev. John C. Turner is the rector.

* * *

**Typical Slum Dwelling in New York Cathedral**

A typical New York slum house has been lifted bodily from its drab surroundings and set up in the nave of the Cathedral of St. John the Divine, New York, as a witness to the need of slum clearance. Under the leadership of Bishop Manning an effort is being made to unite religious and welfare agencies to press for a demand of the elimination of slums, and a conference was held at the cathedral from February 28 to March 1 looking toward that end. The slum exhibit, which is described as "a museum of human misery," is the largest and most comprehensive of the kind ever assembled. It was installed by the City Housing Authority, and illustrates every phase of the slum


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problem, including a group of illuminating objects from the Federal Housing Authority at Washington. Its installation took a week, and reproduces as its central feature, in all its sordid, degraded and unsanitary conditions, an average New York slum house.

* * *

**Bishop Strider in Philadelphia**

Bishop Strider of West Virginia gave a preaching mission last Thursday evening at Holy Trinity, Philadelphia; one of a series of meetings held each week under the auspices of the diocesan commission on evangelism.

* * *

**The Strong Boys Also Can Talk**

Promoters of sports know the value of publicity. Thus if you call up the headquarters of a big league baseball team or the office of one of the professional football teams, they usually are quick to respond to the request for a hairy athlete to furnish talk, particularly to the young folks who make their best customers when the season is on. There has been a lot of this sort of thing in Detroit which, with becoming modesty, styles itself "the home of champions," or did until my Yankees took them over the hurdles last year. Now they are saying less about baseball and are turning their attention to football since their Lions devoured about everyone who got in their path last fall. Anyhow there was a Father-Son dinner at St. Paul's Cathedral on February 16 and they had not one football hero there but three — and not only the players but the team's radio man and publicity director as well. Some evening. After much talk by the professionals there was a basketball game between a team of boys and a team composed of their dads, with the boys winning by one point. The old gray-beards did pretty well until the middle of the second half when their tongues began to come out and their knees buckle.

* * *

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

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Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

**St. Bartholomew's Church**
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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.

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**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
**Fifth Avenue and 53rd Street**
**New York**
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Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
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**Parish Church: E. Jefferson Ave. at Rivard**
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Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Grace Church**
**Sandusky, Ohio**
**Rev. Donald Wonders, D.D., Rector**

Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

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**Rev. Frederic F. Bush, Dean's Assistant**

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**Cathedral Church of St. John**
**Market St. and Concord Ave.**
**Wilmington, Del.**
**The Very Rev. Hiram R. Bennett, Dean**

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

**Trinity Church, New York**
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Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's Cathedral**
**Buffalo, New York**

Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 12:30 and 5:00 p.m.
Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

**St. Mark's**
**San Antonio, Texas**
**Rev. Arthur R. McKinstry, Rector**

7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

**St. Michael and All Angels**
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Week Days. — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Christ Church**
**Greenwich, Connecticut**
**Reverend Albert J. M. Wilson, Rector**

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Tuesday, Fridays, and Holy Days, 10:00 a.m.

**All Saints Church**
**26th Street and Dewey Avenue**
**Omaha Nebraska**
**Rector, The Rev. Frederick W. Clayton**

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Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

**Gethsemane, Minneapolis**
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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W. B. Donegan of New York, Bishop Lawrence of Western Massachusetts, Dean Kinsolving of Long Island, the Rev. R. H. Brooks of New York, the Rev. John Gass of New York, the Rev. A. J. M. Wilson of Greenwich, Conn., and Chaplain R. T. Foust of West Point. In addition the Rev. Delmar Markle of Bridgeport preached at services the first three Saturday afternoons of Lent and the Rev. Malcolm J. Van Zandt of Redding Ridge, Conn., preached on the other three Saturdays.

* * *

**Calling all Rectors!**
**Calling all Rectors!**

This from the Rev. A. Q. Bailey, rector at Collingswood, New Jersey: "A cablegram to the police of Collingswood from the police in Tasmania declares that a man soliciting aid and representing himself as Arthur Hay, son of the Rt. Rev. Robert Snowden Hay, bishop of Tasmania, is not his son. He should be exposed wherever he appears so representing himself."

* * *

**The Answers to the Questions**

A little ways back we asked some questions based on the book of Genesis. Here are the answers: 1, Melchizedek. 2, Lot. 3, Sarah. 4, Hagar, mother of Ishmael. 5, Benjamin. I bet you thought I didn't know.

## VITAL MATTERS ARE DISCUSSED AT THE CLID CONFERENCE

(Continued from page 8.)

passing on human rights is surely as immoral and should become as illegal as trespassing on property."

The Rev. W. Russell Bowie, rector of Grace Church, New York, delivered the conference sermon. "A religion which is not vitally concerned with the essential problems and details of life is certainly airy and remote. Our ability to serve God must first come from the Church's ability to help solve the needs of those who attend the Church."

The conference debated the cause of the Spanish loyalists and the United States neutrality legislation all morning. Finally resolutions were passed, prepared by a special committee consisting of the Rev. Robert Smith of Trenton, the Rev. Malcolm Peabody of Philadelphia, the Rev. Edward H. Hardy Jr., of the General Seminary and Professor Adelaide Case of Columbia University. These instructed the secretary to write the President and the Secretary of State, urging them to reinterpret existing neutrality legislation to allow medical supplies to be sent to the Spanish loyalists; placed the CLID on record as supporting the constituted government of Spain in its struggle for democracy, and urged CLID members and local chapters to cooperate with the North American Committee to Aid Spanish Democracy.

The conference also passed resolutions urging the General Convention to take action as follows: 1, that lay employees of the Church be given social security through Church agencies comparable to that provided for secular workers by the National Security Act, and that if not to urge the amendment of the federal law to include these lay workers of the Church; 2, that the General Convention, in the name of Christianity, reject the profit-seeking economy and declare itself for a social economy of collective ownership and common control of the common means of life; 3, that the industrial union form of labor organization, such as is exemplified by the C. I. O., be endorsed

The conference also went on record as approving the Wagner anti-lynching bill; of supporting the LaFollette investigation into the violations of civil liberties, and condemned Governor Earle of Pennsylvania for banning the motion picture, "Spain in Flames," declaring his action to be a violation of civil liberties, and his statement about the recognized government of Spain to be untrue. The conference was given wide space in the Philadelphia newspaper, with a briefed story on the meeting being sent by the Associated Press to newspapers throughout the country.


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# "Not by Bread Alone"

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FOR THURSDAY, APRIL 1

**"O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning." Isa. 33: 2. (Read Matt. 14: 22-33.)**

WE need strength at the beginning of the day. Are you saying: "Why at the beginning? Then, if ever, we feel refreshed after rest and ready for the work of the day." Therein lies the danger. We are strong. Why ask God to be our arm? We feel able to meet any emergency. We chafe at delay. A motion was introduced in a young people's convention "that we make the devotions 'snappy' because we have a lot of work to do." That does not sound like Isaiah: "We have been waiting for Thee; be our strong arm, morn after morn" (Moffatt).

The arm means action, protection, power, and service. God will be all of these to us if we are willing to "wait" for Him. Before the most important battles of his military campaigns, Napoleon's generals were wont to go to army headquarters and silently grip the hand of their leader. In that brief handclasp, the commander seemed to communicate his own strength and courage to his associates. He became an arm of power for their day!

PRAYER

**O God, teach us that our strength is weakness unless it comes from Thee. May the song of the soul through the hours of this day be the glad refrain: "Sufficient is thine arm alone and our defense is sure." Amen.**

THOUGHT FOR THE DAY

The Man on the Cross reveals the God of the Everlasting Arms. **Glenn Randall Phillips.**

**This is a sample of the daily meditations appearing in THE UPPER ROOM**

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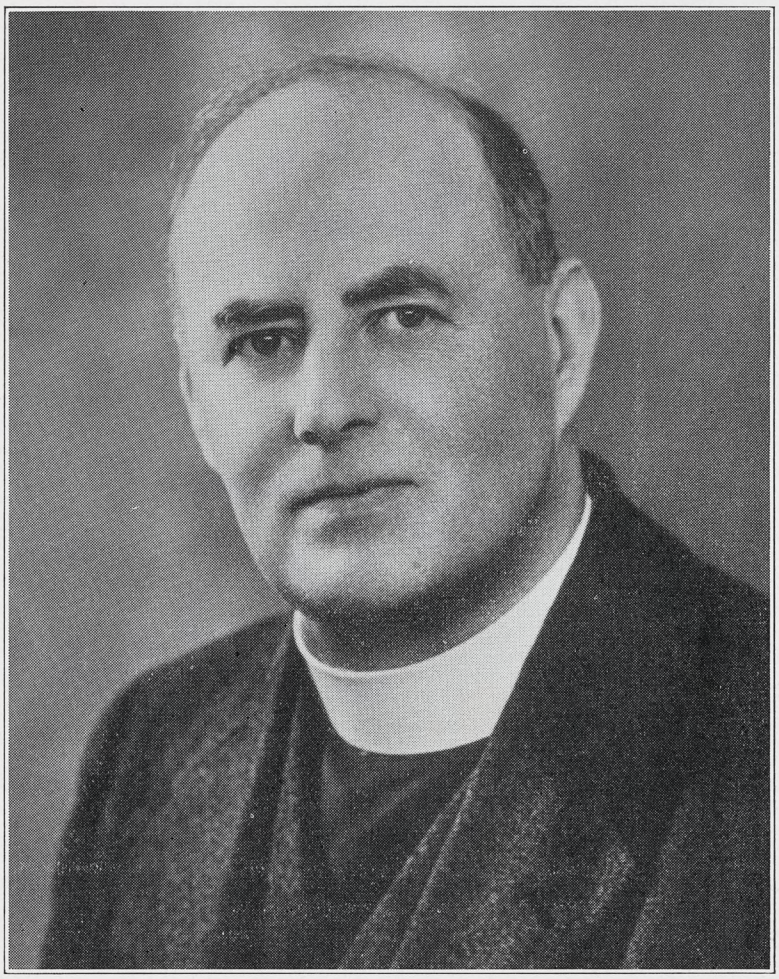
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March 11, 1937
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# THE WITNESS



T. GUY ROGERS
*Lectures at Grace Church, New York*

## DOING GOD'S WILL IN RACE RELATIONS

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**THE WITNESS**

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## CLERGY NOTES

BLACK, HARRISON H., was ordained deacon on February 17th by Bishop Wing of South Florida. He has been assigned to Holy Trinity, Bartow, Fla.

COOK, EDGAR L., rector of St. Paul's, Jersey City, N. J., has accepted the rectorship of Christ Church, Hackensack, N. J.

KUMM, KARL, assistant at St. Andrew's, South Orange, N. J., has accepted the rectorship of St. Mary Magdalene's, Newark, N. J.

MINCHIN, GERALD R., St. Davids and the Epiphany, Seattle, Washington, has accepted the rectorship of St. John's, Gibbsboro, New Jersey.

SCHMEISER, EARL, of Christ Church, Puyallup, Washington, and SIDDERS, ARCH W., of St. John's, Seattle, have exchanged parishes, effective April 15. Mr. Schmeiser's future address: 3050 California Avenue, Seattle, and Mr. Sidder's, 2002 West Pioneer Street, Puyallup.

SMITH, C. F., rector of St. Mary's, Middlesboro, Kentucky, has resigned to retire, effective April 1st.

TWINEM, non-parochial priest of the diocese of Long Island and formerly rector of St. John's, Flushing, has been received into the Roman Catholic Church according to a newspaper report.

## SECOND THOUGHTS

DR. FRANK W. MOORE, Auburn, New York: As a somewhat impartial observer at the annual meeting of the National Council held in New York February 17th to 19th it seems to me that your report of the meeting published in the February 25th issue of THE WITNESS was both unjust and unfair. Your report pictures the National Council as a group of "big boys" intent on furthering the financial interests of their officers and staff, somewhat callous about using legacies, probably intended for some other purpose, in order to balance their Budget, fearful, and perhaps a bit jealous of, the Forward Movement Commission, Machiavellian in their plans for conferences with all the Diocese on the missionary situation, and anxious for the return of the quota system as the easiest way out of their difficult financial situation. On the contrary the Council impressed me as a group of earnest, devoted and highminded Church people endeavoring in a most honourable and just way to face the serious missionary situation confronting the Church today and seeking a solution which would bring some ray of hope to our embattled missionaries, some cheer to the loyal souls at home who have not yet lost their sense of mission, and at the same time balance the Budget for 1937 as required by General Convention.

Your report gave, in what seems to me, a distinctly prejudiced light, the main points under discussion. It made no effort to get behind the discussion into the minds and hearts of that keen and devoted group of people intent on one main object, to meet the responsibility placed upon them by the Church for carrying on the missionary work of the Church, for relieving the intolerable present missionary situation and for furthering the Church's sense of responsibility and privilege in advancing our Lord's cause and kingdom.

The grounds of your virus against the National Council are unknown to me. "The past gone, seize today." The mild venting of your spleen will certainly do the Council members no personal harm. They did not choose their office but were commissioned to it by the Church. The harm will fall upon our devoted missionaries, upon their understaffed and undersupported missions, and upon the faithful souls at home who still take seriously our Lord's command: "Go ye therefore, and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost." All this because your report was divisive, putting the Council in a somewhat bad light, encouraging an old animus, furthering the withholding of missionary support by diocese, parish and individual because of this stirred up prejudice, and thereby weakening any united missionary spirit that might be hoped for. No doubt the night after you wrote the report you said an "Our Father," including "Thy kingdom come", and slept soundly. Yet the only conceivable outcome of the report must be the postponing of that Kingdom's coming as far as our Church's share in it is concerned, unless God's grace

(Continued on page 15)


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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
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# GOD'S WILL IN RACE RELATIONS

*By*

SHELTON HALE BISHOP
*Rector of St. Philip's, New York City*

IT IS the will of God that all men shall be brothers. They are not; but it is God's purpose that they shall be. That is a spiritual achievement, not a natural gift. Naturally great antipathies arise between tribes and clans, between races and nations, between individuals and classes. Self-interest, differences in customs and colors and climate precipitate them. God's power operating in the heart of man overcomes these antagonisms. It is the Will of God that they should not exist. To doubt that is to doubt the Love of God as it is found in Jesus Christ. "In Christ there is neither bond nor free." In Him all are one. This is the spiritual unity which was originally intended, a unity which sin destroyed and which only grace can restore. There are at least three activities common to all men (where too great barriers have not arisen to nullify them) through which the power and love of God can reasonably focus to create brotherhood.

First of all, in work. Today, certainly, the depression aside, practically every man wants to work. It is the medium through which man achieves the better part of his destiny. Where satisfying, creative work is possible, God's will for the individual and for society can be expressed. It is the medium through which men, freed from great competition and separated from contrary social influence, tend to forget or minimize differences of race, creed and color. The W. P. A., of course, is the most recent illustration. Here in New York, and I dare say in many northern cities, white and black, Jew and Gentile, Protestant and Catholic, have worked together with a minimum of racial friction. In three precincts which I know personally, many white subordinates work most harmoniously under Negro executives. Consciously, of course, this is not doing God's will. Practically it is, even if done under more coercive necessity than is usual. This is indicative of what those could do who recognize God's all-loving will for man. Negroes and whites working together is no unusual phenomenon of the American social scene. Ever since carpet-bagger days white missionaries have gone to the South. Their intention was not to go as equals; hardly as brothers, rather as "brethren." Even today, the descendants of those same abolitionists who went from Massachusetts to Georgia can only abide one Negro teacher of white children in the high schools of Boston. Whites can teach Negroes if they go from New England to the South, but equally prepared Southern Negroes cannot come to New England to teach whites. According to God's will, I believe, brothers are given equal opportunities in the measure of their ability.

Here Church people have a responsibility. The attitude is changing toward Negroes working on an equality with whites. Always since slavery there have been sporadic attempts to achieve this equality and individual cases where it has been accomplished. I do not know how far Christian conviction has made this possible. Indirect social forces which God uses in spite of the conservatism of Church people are vital in social growth. In the face of our work and our giving for German-Jewish refugees, let us see our opportunity also to help a race that has never had the chance to progress commensurately with its abilities. Contend for inclusion of Negroes wherever that is possible. Suggest promotion of capable Negroes who otherwise would be kept in menial positions. Befriend immediately a Negro who is employed in your organization. Have the courage to employ a Negro secretary, a Negro registered nurse, a Negro contractor. Men come to understand each other through working together. It is God's will that they should.

SECONDLY, play is an activity which God can use to cement peoples of different races. Play is more intimate than work and therefore tends to be more separatist. Man does not easily engage in the intimacies of life under frustration. The attempt to do the will of God through the instrument of play mitigates social frustration.

It is trite in our day to say that children of all colors and races play together unconscious, so far as we know, of any differences, much less of barriers. In Christian homes this recreational abandon can be continued beyond early childhood in spite of social prohibitions. Many Christian groups have used play and recreation as exceedingly valuable vehicles for improving race relations. We, as Church people, must go much further.

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It is reported that colored girls in a New York high school, whose population is 60% white and 40% Negro, succeeded after continuous vigorous protest in winning equality in the casting of the senior play. The only critical comment heard afterward was, why wasn't it tried before. I need only recall my seminary days to become sharply aware of the change in racial attitudes in recreational activities. Students of theology who sat next to me in class refused to play on the basket ball team because I was a member! Last year, the Olympic Games manifested how men could live together and compete as brothers for national prowess. This suggests what an abundant opportunity the Church has among young people to make God's will consciously operative. May not the Church sponsor leisure-time activities in which young people of both races may share or compete? Lincoln's birthday used to be an annual occasion in St. Philip's Church in Harlem for the social mingling of young people of both races. There were cards, group games, social dancing, and various spontaneous festivities. It is done elsewhere than in the churches surprisingly often. Let us be jealous for the Church to lead.

Many churches have had the courage to break away from the custom of sending Negro children to camp for a separate two weeks and have rather sent them with the white children. This is an example of the way God's will can be set forth in a manner helpful in molding the racial attitudes of children. Wherever possible let people associated with the Church set a precedent against discrimination in swimming pools and play grounds. Surely the Girls' Friendly Society has a mission to translate its desire to promote better race relations by giving white girls the privilege of knowing intimately colored girls of equal culture and Christian character at their holiday houses. Summer conferences would do well to provide where necessary scholarship aid for prepared Church people of the Negro race in order that white people may come to interpret God's will through the freedom that play at these conferences affords.

THIRDLY, in worship. When men worship God truly, their offering of themselves is corporate, not individual. Their love of Christ, expressed in their worship of Him, must be as inclusive as His love of them. He offered salvation to all mankind. It is inconceivable that Christ planned a Jewish-Christian Church. He chose St. Paul to set forth His Father's will for a Church for all peoples. Certain it is that Jews and Gentiles worshipped together in the early Christian Church even though they could not work or play together.

In the South as well as the North, let it be said with humble acclaim, Negroes and whites today are worshipping together in scattered instances with a measure of equality. It has recently come to my attention that in Virginia within this century Negroes worshipped in the same church with whites until they numbered one hundred. Then they formed a congregaton of their own. The suggestion has been made in a city in Georgia that Negroes gradually be included in a white congregation with the proviso only that they make their communions after their white brethren have made theirs. A far step, though unthinkable in New York! Increasingly in the North, Negroes are being accepted as members in congregations of white people. In one parish a colored woman teaches a church school class of all white children. In another entirely white congregation a young colored woman is the organist. In another a black man is the Scout master of a white troop. Naturally on occasion he worships with them. The rector said, 'he is not even thought of as a Negro—just a member."

This phenomenon of Church life must increase. It is not God's will to shunt off small groups of Negroes into missions simply because they are Negroes. I cannot believe that it is God's will to establish Negro parishes and missions as such except where condensation of population makes it natural.

A considerable nucleus of Christians believe that it is God's will that all barriers shall be broken down and that all men shall strive to work and worship and play as brothers. They stand ready to lead in the annihilation of all racial discrimination. It is right for them to look to the Church of Christ to champion the cause of human brotherhood. In the sphere of race relations here is a critical point of departure.

## *Why We Say Amen*

*By*
H. ROSS GREER

AMEN. So mote it be. So be it. Amen is a Hebrew word. It was taken over bodily letter by letter into Greek, Latin and finally English. It is a word signifying solemn approval, chiefly in prayer, of the words of someone else—either an individual or a group. "And all the people shall say, Amen" is a direction from the book of Deuteronomy which might well be heeded by many a congregation. Amen came into liturgical use in Christian congregations from the synagogue.

It is a different matter when we turn to other families of languages than the Indo-European and Semitic. To Mr. Irving McCanlis I am indebted for the information that a former Confucian priest in assisting in the translation of the Bible into Chinese expressed the idea of Amen in that language by the Chinese ideogram which means "This is my heart's desire." To him also I owe the information that among the Indians in the sign language Amen is expressed by the signs which mean "My heart hath spoken."

Both the Chinese and Indian interpretations bring us back to fundamental prayer. Too often when we pray it might be said "My lips have spoken," not my heart. In the words of the hymn:

Prayer is the soul's sincere desire
Uttered or unexpressed.

The reason many of our prayers are not answered is that they are not the heart's sincere desire. When we say Amen, we should mean, "That is what I desire in my heart of hearts."

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# THE ANGLICAN CHURCH

*An Editorial by*
BISHOP JOHNSON

SO LONG as society is divided into hostile camps there can be no solution of human problems. From the dawn of history there have been conservatives and radicals; capitalists who work with their heads and laborers who work with their hands; clericals who are theologians and laymen who are pragmatists; catholics who emphasize the priesthood and evangelicals who glorify the prophetic office.

As long as these groups antagonize one another there is no peace and whenever either of these groups dominate the others there is no liberty. Men are naturally partisans and give their entire allegiance to the organized minority which represents their prejudices. People vote for the candidate who wears their tag regardless of fitness for office. They support their corporation or union in unjustifiable excesses.

Christians will often repudiate their religion because they do not like the clergy and ecclesiastics will often demand unreasonable subservience from the laity. Catholics will excommunicate Protestants and Protestants will excoriate Catholics. Socialism tries to correct abuses and finds itself in turn divided into two antagonistic heresies, fascism and communism, each of which claims omniscience and infallibility.

In this contention the pacifier incurs the hostility of both and the admiration of neither. It was because Christ was a mediator and not a partisan that they crucified Him.

It is both the glory and the weakness of the Episcopal Church that it attempts the role of harmonizing the discordant elements and bringing them together in one brotherhood. Here we find rich and poor, high and low, priest and prophet; consequently she loses the zeal which animates those who confine their efforts to one aspect of truth. In her position as mediator she is accused by each partisan of being favorable to the other.

She reflects the spirit of the Primitive Church in which Jew and Gentile were fused into one harmonious body. In reviewing the history of the Church one finds a constitutional body settling its differences in a general council for six centuries. Then came the departure from the unity of the whole. East and West split. Rome declared a dictatorship and the Greek Church became the victim of Moslem oppression. At the Reformation, Protestants repudiated the papacy and split up into nationalistic sects. The result is chaos. Rome goes fascist and Protestantism becomes communistic or fascist. The question arises in the minds of many whether Rome had the right to excommunicate the Greek and the Anglo-Saxon, or whether as Fermilian, Bishop of Caeserea, replied to a papal threat, "You have not excommunicated us but have merely separated yourself from the rest of Christendom."

IN THIS welter of recriminations the Anglican Church refused to ally itself with either party. She held to the traditions of the faith and sacraments but refused to submit to papal dictation. Starting as a small British group she has expanded into a universal household in communion with the Greek but repudiated by Rome. Consequently she includes in her fold elements that elsewhere are antagonistic. She has children who look longingly at Rome and those who look lovingly at Protestantism.

What other body could include Poughkeepsie and West Park in the same diocesan convention? There is seemingly very little in common between Brother Cummins and the Holy Cross Fathers, yet they are members of the same household in spite of their antipathies.

Starting in a nationalistic movement, the Anglican Church has ceased to be merely an English body. We have Japanese, Chinese, African and East Indian bishops, and in our friendly relation with the Greek Church a universality comparable with Roman claims, for however widely she may be spread she ceases to be Catholic just in proportion as she remains Roman in her college of cardinals, which is still predominately Italian, and intentionally so.

The situation is necessarily bewildering to a layman as he faces the question of his Christian citizenship. But as the centurion selected Judaism as the best religion of his time in spite of the unpopularity of the Jew, so we have no right to repudiate Christ because we find it difficult to determine where our allegiance is due. Ten thousand difficulties do not justify us in refusing to serve. It is our business to consider the claims of each group calling for our allegiance, and the principle involved would seem to be that which best reflects the mind of Christ.

Did He plan a system of regimentation or one of disintegration, or did He plan a Church in which there was to be a maximum of personal liberty with a minimum of ecclesiastical domination?

Which plan has in the long run been most effective in those countries where it has had the field to itself?

Which plan best encourages a man to do his duty because he wants to be that kind of a man?

And which plan preserves the continuity of faith and order without dictation on the one hand or individualism on the other?

It is not so exciting to be a good citizen as it is to be a mere partisan, and in many ways one enjoys liberty at the price of efficiency. But after all is said and done for what would one exchange the glorious liberties of the sons of God?

It is the duty of every one of us to bear his witness to the faith, endeavoring to keep the unity of the spirit in the bond of peace.

The idea of unity involves the harmonizing of differences without losing the right to think.

As far as communism and fascism go they substitute a man made god for the God-man.

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# *Talking It Over*

*By*

WILLIAM B. SPOFFORD

I HAVE RECEIVED a number of snappy call-downs for the report of the National Council meeting that appeared in the February 25th number of this paper. That is one of the joys of writing—you hear from those who want to take you over the jumps, with seldom a word from those who want to give you a pat on the back. However in this particular instance the call-downs were offset somewhat by a visit from a man connected with one of the large metropolitan dailies who said that he had picked up a copy at church, that he had never before read anything I had written, but on the strength of it would I consider a job with his paper. The answer was "no," but just the same I took an extra half hour for luncheon because there is nothing that pleases a cub reporter (and we are all cubs on Church papers) like a puff from an old-timer who has reached the top in journalism.

THIS BUSINESS of reporting the doings of national headquarters is not so easy. There are those who take the position that nothing critical must ever be said, no matter how important, since people use it as an excuse for their selfishness. There is weight to the argument. Nevertheless, in Church journalism as in secular journalism, I go along with those who maintain that if you give people light they will find their own way. It may cause temporary setbacks but I do think, in the long run, that wholesome democracy can be maintained, in Church or state, only by presenting the facts and letting people make up their own minds. We have always prided ourselves on having a democratic Church. It is democratic because once in three years bishops, priests and laymen meet as free men to legislate for the Church. Once allow them to become rubber-stamps for a bureau of secretaries and you no longer have democracy. It sounds pretty to say that representatives of the national headquarters are "to confer with the bishops and deputies to General Convention to learn their ideas as to diocesan and parochial plans and needs and to talk over with them the needs of the Church's general work, discussing every aspect of their common task." However, having watched developments for a considerable time, I believe that "the needs of the Church's general work" is where the emphasis will be placed in these conferences and that the big-boys hope that deputies can be so lined up in advance of General Convention that their plans can be put through without a hitch. It all may make for efficiency, but I still believe that democracy and freedom are more important, in the Church as in the state, and that we will one day discover that we have paid too big a price for our snappy regimentation. Therefore I say, let deputies go to Convention as free men, with things arrived at in free and open debate on the floor of convention. It doubtless means that busy men will have to remain in Cincinnati a week longer than they otherwise would, but I contend that our muddling-through democracy is worth a week of any man's time.

I GOT BAWLED OUT too for headlining the pay increases, with a number of people strongly intimating that I could use a bit more cash myself and that therefore I am sore. Most of us I presume are not to be trusted when it comes to psycho-analyzing ourselves. Maybe my resentment is entirely personal. If anyone wants to think so it's Okeh with me. But I like to believe that I am thinking of the thousands of men in small places, most of whom took much larger salary cuts in the lean years and have no immediate prospects of restorations. Officers of the National Council, in their official stories, write of "basic salaries." They are fortunate to be connected with a bureau that can even talk about basic salaries. They do not exist in parishes or in business—there it has been a matter of staggering along under the load, with a smiling acknowledgment for small favors. And I do not think the charge of "envy" can fairly be hurled at the head of an eighteen-hundred-dollars-a-year rector who is now told that he is to turn the pressure on his flock in order that secretaries getting four times his wage may have pay increases. If pay increases are in order they might well start elsewhere—with the missionaries in the field possibly as a starter. There is a lot of talk about them but I find nothing in the record to indicate that their wages were increased. We talk missions and missionaries—we give the increases to desk-men in New York.

# *Let's Know*

*By*

BISHOP WILSON

CHRIST AND AUGUSTUS

PROBABLY the most powerful and maybe the most competent ruler the world has ever known was Augustus Caesar who presided over the destinies of the Roman Empire when our Lord was born.

Octavius was the family name of Augustus. He was grand-nephew of Julius Caesar who died before he could consolidate his many conquests. It was Octavius who did the consolidating and really made the Roman Empire. He was thirty-three years old when Julius Caesar was murdered and he entered on a series of battles and much bloodshed before he gathered the supreme power to himself. He was a remarkable diplomat. As soon as he had subdued his rivals and had coolly dispatched those who might have disputed his sovereignty, he became exceedingly magnanimous, exercising his great authority with much generosity. He even maneuvered the Roman Senate into the position of begging him to take supreme control for the good of the empire.

For forty-five years he ruled the Mediterranean world. He refused the titles of king or dictator but

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actually allowed himself to be invested with absolute authority by stages. He was made perpetual tribune which carried with it complete governmental control. He was also made imperator which gave him command of the armies and power to make war or peace at will. He became pro-consul over all the provinces. The title of "Augustus" was thrust upon him as a personal honor. Finally he became Pontifex Maximus which placed him in charge of the religious affairs of the empire. He ruled through the Senate but the Senate always did what he told them to do. He disposed of incompetents in positions of authority. He organized the provinces in a governmental system which continued for generations after his death.

The building activities of Augustus were enormous. It has been said that he found Rome a city of brick and left it a city of stone. He constructed the system of Roman roads which has been the engineering marvel of centuries. It was Augustus who established the famous Pax Romana, the "Roman Peace," which meant that wars stopped because everyone was afraid of what would happen to them if they started trouble. He reconstructed decayed temples and built new ones, temporarily reviving the pagan religion. He was voted a place among the gods and after his death the whole cult of emperor-worship was built up around him.

At the height of Augustus' power Christ was born in Bethlehem. Quietly He went about doing good and laying the foundations of His spiritual Kingdom. Christ brought the peace among men of goodwill instead of the Pax Romana of military force. His ministry on earth lasted no more than three short years and He died an ignominious death on Calvary.

The contrast is striking. But what of the results? Augustus died in grief at the thought of leaving his empire to the wretched Tiberius. In the course of time Roman power was broken, the empire dissolved, and only ruins of former grandeur confront the archaeologist today. But the Kingdom of Christ, working in the hearts of men, has pushed to the four corners of the earth. Augustus is an interesting figure in ancient history. Christ is the living power of God in the world today. The highly organized imperial authority has crumbled and sunk out of sight. But the Kingdom of Christ is forever and ever. When will men learn which one is worth the real effort?

## *High-Hat Crozier*

WHEN August Crozier came out from the city, brought the old Copleland place and joined the regular commuters on the 8:15, the commuters were disposed to be sociable, included him in their discussions of town politics and, when he had proved himself to be all right, invited him to sit in with them in their games of auction pitch. He turned out to be anything but all right, according to the best commuting standards. He never was the first to speak to anyone and, when anyone spoke to him, he always acted as if he wished he hadn't and would just give a blank look, mutter some commonplace and turn away. Even on the train he would choose a seat by himself and, instead of reading the sporting news in the morning paper like all the rest who were not playing cards, stare out of the window. So the commuters called him "high-hat Crozier," among themselves, and sent him to Coventry. One forenoon, Sam Wallace took time out of the office to consult a city oculist and, when Sam gave his home address, the doctor was interested at once. "I know a fine chap who has bought a place out in your town," said the doctor, "Gus Crozier." "He's full of fun and mighty good company, when you know him. Public spirited, too, and an addition to any community. He's a prince, if there ever was one. Unfortunately, his eyesight is very bad, only one tenth vision with his glasses, and he is quite deaf. He thinks it is an imposition to make people yell at him and he wouldn't know his own father, ten feet away, so he may seem a little standoffish at first, but he is worth cultivating." That afternoon, while crossing the street, August Crozier was struck by an automobile and killed.

THE CHURCHMOUSE.


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## BISHOP JOHNSON'S BOOKS REVIEWED BY BOOK EDITOR

By Gardiner M. Day

Once upon a time, so the story goes, Bishop Johnson was reading in a men's club. In another corner of the room slightly behind the Bishop, several men were talking. One of them became irritated, began to curse, swear, and take the name of God in vain. Turning around a moment later, he saw the Bishop and immediately, rather diffidently, apologized. Whereupon the Bishop replied: "Why do you apologize to me; you didn't take my name in vain." I cannot vouch for the truth of the story. That kind of quick repartee that reminds us human beings that there is something far greater than ourselves, outside ourselves, in a way that we cannot quickly forget, is typical of all Bishop Johnson's speaking and writing.

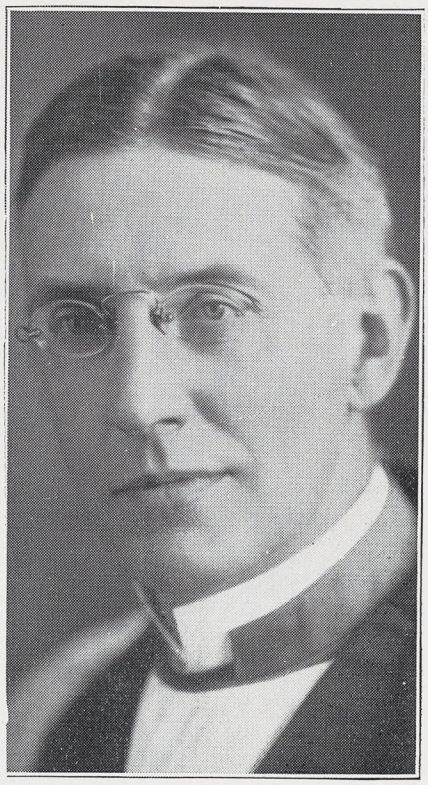
It would be utterly impossible to attempt to evaluate the enormous helpfulness of Bishop Johnson's writings. For twenty years he has been bringing weekly inspiration to thousands of readers of The Witness. This writing did not come from some ivory tower up on Pike's Peak, but it came from smoking room and railroad carriage, office desk, church vestry room—in a word, wherever Bishop Johnson might find a few moments in the midst of a busy life in which he not only conducts the affairs of one diocese, but gives to the whole Church the benefit of his personality by special Lenten preachings, by hundreds of missions held all over the country, in summer conferences, in letters and talks to individuals, and in many other less obvious ways.

There is space here only to mention a few of his most helpful books: *Cushioned Pews* ($1.75) contains thirty-seven of his inspirational articles written for The Witness, in his inimitable style. How characteristic of him are such titles as *Figs or Thistles, Stalactites or Stalagmites, Sex and Insects* or *Parsons' Wives.* This volume was published in 1924, and so does not include his more recent writings, but there is a timelessness about these pages that makes them suggestive and stimulating at any time.

One of the most valuable features of Bishop Johnson's writing is his ability to express himself in epigram that is eaily remembered, and yet with a simplicity that prevents anyone missing the point. A good example of this is found in his little volume entitled *The Way of Life* (50c). One of my own favorite books of Bishop Johnson's is *The Story of the Church* (50c), because in a little volume of 89 pages are packed the main facts of Church history, not in a history-book style, but in a peppy, narrative form that will hold the attention of the reader of the first page until the last. Although it is not written for fireside reading, one of the most useful of our Editor's books is a little 125-page manual entitled *Confirmation Instructions* (50c). One of the hardest things to find in any book store is a good manual of Confirmation instructions. It is written with perspective, common sense, and simplicity. These qualities, plus the human touch that is in all his works, characterize this little book.

A more recent pamphlet by Bishop Johnson is *The Prayer Book: Its History and Purpose* (25c) which appeared in these pages a couple of years ago and was reprinted because of the demand. It would be difficult to find a better booklet to place in the hands of the lay person which wishes information about our common book of worship. All of these books may be secured from the Chicago office of The Witness.

May I close this brief review by expressing my heartiest congratulations to Bishop Johnson for the twenty years he has served the Church as Bishop and Editor and express the hope that he may continue to give us the benefits of his brilliant personality for many years to come.



BISHOP PARSONS
*To Preach Convention Sermon*

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

Bishop Parsons of California is to preach the sermon at the service that will open the General Convention in Cincinnati on October 6th. A native of New York, he is noted for his scholarship and eloquence and for his keen interest in social problems. He is the president of the Church League for Industrial Democracy and is a vice-chairman of the American Civil Liberties Union. He has always shown keen interest in Church unity and has served on a number of commissions working in that field. He graduated from Yale in 1889 and from the Union Seminary, New York, three years later. He also attended the Cambridge Seminary. He was an assistant at Grace Church, New York, for a time before becoming the rector of several parishes in California. He was elected Bishop Coadjutor in 1919. Preaching the sermon at the opening of General Convention is considered a high honor. Among those to have had the honor in the past one finds the names of Bishop Anderson of Chicago, Bishop Brent of Western New York, Bishop Lawrence of Massachusetts, Bishop Doane of New Jersey, Bishop Tuttle of Missouri, Bishop Whipple of Minnesota, Bishop White of Philadelphia, Bishop Seabury of Connecticut and Bishop Provoost of New York. Weather permitting the service will be held in the municipal stadium at Cincinnati, able to seat the throng that is expected.

* * *

**Young People at General Convention**

Plans for the young people of the Church at General Convention are well under way. Three young people from Southern Ohio, Mr. Clifford Brooks, Miss Olive Will, and Mr. Robert Slabaugh, together with Miss Hilda Shaul, diocesan director of religious education, met in New York for two days with a committee of the council of representatives of youth organizations to make plans for the young people's week-end. This will be the first week-end of General Convention, October, 8th, 9th, 10th. The conference will open Saturday morning with a dialogue of a young person and an adult on some of the problems youth is facing. It will be followed by a presentation of the Christian answer to these problems. A panel discussion of young people and adults in the afternoon will deal not only with a critical analysis of this solution but will raise the question, "What difference does this an-

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swer make to young people today?"

There will be opportunity provided in the program for a visit to the House of Bishops, the House of Deputies, and the Woman's Auxiliary. The banquet Saturday evening will be a time for fun and fellowship; no speeches, only interesting and clever skits, songs and fellowship are promised as the order of the evening's program. On Sunday there will be a corporate Communion at the early service. At the later service the preacher for the occasion will sum up the week-end conference and draw out the implications for the life of young people today.

* * *

**Raymond A. Heron Made Archdeacon**

The Rev. Raymond A. Heron, rector of Grace Church, Lawrence, was elected archdeacon of Boston at the meeting of the archdeaconry on February 24th, to succeed the late Archdeacon Dennen. The office automatically carries with it that of superintendent of the Boston City Mission. He is to take up his new work on May first.

* * *

**Philadelphia Rector Resigns**

The Rev. Edward M. Jefferys, rector of St. Peter's, Philadelphia, has resigned after serving the parish for 31 years. In his letter of resignation he states that he is compelled to resign because of ill health and because he believes the work should be carried on by a younger man. The parish is in excellent condition, free of debt with all the organizations functioning efficiently.

* * *

**Prominent Negro Churchman Dies**

Dr. R. Archer Tracy, layreader and physician of St. Philip's, Hawkinsville, Ga., died on February 23rd. It was only recently that Bishop Barnwell announced that he planned to have Dr. Tracy take examinations looking toward ordination to the diaconate. He had organized St. Philip's, a church for Colored people, in 1920 and practically gave his life as a layreader to the work in the large mission.

* * *

**More Study and Less Talk**

The Rev. Frederic S. Fleming, rector of Trinity, New York, who caused such a stir (and so much talk) last summer by suggesting that the clergy should do less talking, went to bat for the same idea last week when he visited his former Chicago as the preacher at the noonday Lenten services. Asserting that many young clergy do not know how to plan their work, let alone how to preach, Fleming declared the priest is today largely a businessman. Because of the many things he is called upon to do, the priest has little or no time in his study. Four hours a day in the study were prescribed by the rector of Trinity as an ideal for the spiritual development. "We must call a halt to this present tendency," said Rector Fleming. "A change must come, if the Church is to perform her rightful function for society. The day when the priest spent a regular time each day in his study is gone with the wind. And with it has gone most of our really good preachers. There are many good talkers in the country today, but few good preachers." Many go to church today in the same attitude as they go to the movies, to professional baseball and to collegiate football games, in his opinion; they go to be entertained and expect to pay for what they get. If they are not satisfied, they don't go back. This attitude must be changed, he holds, and the church made a place to worship; not a place to be entertained.

The laity today crave counsel, Fleming believes, and in order to permit the priest to come closer to his people through such, he suggested regular periods daily when the rector is in his study and is available for consultation.

"I would like to see a silent, unnamed campaign in the Church looking toward private meditation," he asserted. "We need more of the quiet, personal work among our people. We need to make our religion worshipful. Many of our people do not know how to use their religion and their faith, if they possess such."

Incidentally he received some 8,000 letters in response to his preaching moratorium proposal last summer, which certainly proves something, though I am not sure what.

* * *

**Retreat Association in Albany**

The diocese of Albany branch of the Retreat Association has been organized for study and service, under the direction of the Rev. Reuel L. Howe. Meetings are held each month at the cathedral when, following a communion service, a conference is held on prayer, the technique of meditation and on conducting retreats.

* * *

**Noted Britisher Visits America**

Canon T. Guy Rogers, rector of St. Martin's, Birmingham, England, and chaplain to the king, arrived in New York last week. He preached at Trinity, Boston, on the 7th and also at the cathedral, with an address at the Cambridge Seminary the following day and also preached at Christ Church, Cambridge. On the 14th he is to preach at St. Bartholomew's, New York, in the morning and at Grace Church in the evening. Then he is to deliver a series of sermons at noonday at Grace Church, March 15-19 and March 22-28.

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**Men Turn Out for Church**

Eighty-five of the 100 men at Christ Church, Meadville, Pa., began Lent together with a corporate communion, followed by a breakfast. The speaker at the breakfast was Dr. Theodore Diller, Pittsburgh physician and Churchman, who spoke on his experiences as a regular attendant at the early service over a period of forty years. The rector, the Rev. Harold B. Adams, was the celebrant at the service. This parish has also recently added a boys' chorus of fourteen voices to the senior choir.

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**Getting Back to Normal in Kentucky**

The diocese of Kentucky is getting back into its stride following the flood. Calvary Church and St. Paul's, the latter without a rector, have joined forces for services at the lat-

## THE BOX SCORE

NINE BISHOPS have sent in subscriptions for all of their clergy, not until then subscribers to THE WITNESS. Seven other Bishops have sent in subscriptions for a considerable number of their clergy. A number of rectors have made gift subscriptions for their vestrymen and Church School teachers. Who is next? Let's keep it rolling. The total number of new subscriptions received since our February 4th Anniversary Number is 1,248. The total amount received for the Witness Fund, in an effort to raise a minimum of $5,000, is $1,625. There was a marked falling off last week. May we not, please, hear from those of you who have not yet responded? Send in a gift subscription, for a member of your family away from home, for your public library, for a missionary. Or if you are getting your copy at the church door subscribe yourself on a yearly basis. Rectors, send in subscription for your vestrymen and Church school teachers. And let's keep plugging away at the $5,000 objective for the Witness Fund.

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ter church during February and at Calvary during March. St. Andrew's, damaged, is worshipping in the parish house. The Redeemer was seriously damaged, with the rector and his family still unable to live on the ground floor of the rectory. Every family in this parish but two were in the flood district of Louisville. There was a special service of thanksgiving at the cathedral, with Dean McCready presenting reasons why the people of the city should be thankful in spite of their great losses.

* * *

**Lenten Retreat at Berkeley**

The Lenten retreat for the faculty and students of the Berkeley Divinity School was held last week, conducted by the Rev. Shirley C. Hughson of the Order of the Holy Cross. He delivered five addresses on the ministry.

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**Offer Course On War and Peace**

A course of study on War and Peace is to be given next year at Hobart and William Smith Colleges, Geneva, New York.

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**Twenty Years Ago in The Witness**

The Rev. Kirk B. O'Ferrall was instituted rector of Christ Church, Lima, Ohio.—The Rev. R. L. McCready, rector of St. Mark's, Louisville, declined a call to be dean of the cathedral at Memphis. — Dean Charles Lathrop gave a series of meditations at the meeting of the Auxiliary of Milwaukee.—The March 10th issue, 1917, carried a long story announcing that the Church Pension Fund was in full operation, with over $6,500,000 pledged (the amount finally reached nearly $8,500,000). — The Hon. George Wharton Pepper, Philadelphia churchman, was elected chairman of the National Committee of Patriotic and Defense Societies, the purpose of which is to promote universal military training.—Bishop Walker of Western New York requested rectors to fly the American Flag each day from the spires of their churches.

* * *

**Clergy Meet in Minneapolis**

Clergymen of all denominations met recently in Minneapolis, representing churches throughout the state who are organized in the Minnesota State Pastors' Conference. The program this year was in charge of a committee headed by Bishop Keeler and it is said to have been the best they have ever had—a rich, well-balanced program in which widely different theological and social points of view were presented. Highlights at the conference were the addresses by Sherwood Eddy and Miss Maude Royden. Eddy appeared before the conference and spoke on the subject of peace and the need of mandatory neutrality to keep the United States out of European war. He also gave a graphic account of his activity in connection with the sharecroppers, and the purchase of the cooperative farm in Mississippi.

Maude Royden was intensely interesting and appealing. In her American addresses, she is urging the United States to stay out of any forthcoming European war, asserting that American entrance into the World War in 1917 was a mistake. While, undoubtedly, we helped to win the war, the very decisiveness of the victory which we helped to achieve made possible the unjust Versailles Treaty. A victory by either side on a narrower margin would have produced a more equitable treaty. Miss Royden states that America's great contribution is the revelation that there can be provided enough of the necessities of life for all people; henceforth it is absolutely unnecessary for nations to grab territory. What the world now needs to learn is to distribute the fruits of production so that all may share.

* * *

**Death Takes Baltimore Rector**

The Rev. Charles Edward Perkins, rector of St. Thomas Church, Baltimore, died on February 26th of pneumonia after a week's illness. He was the rector of the parish for 25 years.

* * *

**A Report Direct from Spain**

Louis Fischer, well known foreign correspondent of the *Nation*, told more than 100 clergymen of greater New York, at a special luncheon, that the Spanish General Franco would eventually be defeated by the loyalist forces in Spain despite any temporary victories which he might win. Mr. Fischer also told these ministers that the Catholic Church, in siding with the feudal landlords—against a legally elected people's government—was making a colossal error of judgment. The luncheon was arranged under the chairmanship of Bishop Francis J. McConnell and the sponsorship of the North American Committee for Spanish Democracy. Never once did the speaker modify his contention that the loyalist forces, overwhelmingly supported by the masses of the people—including those living in territory now controlled by Franco—would in the end win the struggle. "The price of peace in Spain," said he, "is a resounding loyalist victory. No other peace is possible or desirable."

* * *

**Avon Rector Is Killed**

The Rev. Charles B. Madara, rector of Zion Church, Avon, New York, was fatally injured on Sunday, February 28th, when his car skidded into a telephone pole. He never regained consciousness and died the following morning. The funeral service was held at Avon, Bishops Ferris and Reinheimer taking the service.

* * *

**Society Note From Newport**

Mrs. Daniel W. Jones was hostess at a meeting of the Oxford Groups (reported as "Oxford Movement" in the New York papers) at her home at Newport, Rhode Island on March 1st. Mr. Jones and Mr. Walter S. Andrews were the speakers. The Rev. and Mrs. Andrew Chalmers Wilson sailed on Wednesday for Italy. They are to return to their Newport residence before going to their summer home in Massachusetts.

* *

**Death Takes Devoted Layman**

Captain William G. Mayer died at his home in Waterville, N. Y. on February 24 at the age of 86 years. He had been a member of the choir of Grace Church for 45 years, the clerk of the vestry for 39 years and a warden for 27 years. The records of the parish are unique in that they have been kept in the handwriting of just two men for 93 years, Captain Mayer and his father-in-law, Amos O. Osborne.

* * *

**Bishop Spencer in Houston**

Bishop Robert Spencer of West Missouri was the preacher last week at the Lenten service at Trinity, Houston, Texas. The rector of the parish, the Rev. Thomas N. Carruthers, lectured last Sunday evening on Buchmanism.

* * *

**Sisters to Run Chicago Church**

The Mission Sisters of the Charity of St. Francis have taken over St. Philip's in the stockyards, Chicago. For sometime they have operated the House of the Holy Redeemer, Pontiac, Illinois, and directed the work of the Church at the Dwight Prison for women. It is hoped that eventually one or more of the Francisan monks of the order may come to help at St. Philip's. Meanwhile the Sisters are to carry on a community program and direct the church schools. I was once in charge of St. Philip's. It is—or was then, and I

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presume still is—a real working class parish and Bishop Anderson had ideas about developing it along those lines. We had grand plans, among them the changing of the name from St. Philip's to The Church of the Carpenter, but like so many dreams, the plan had more vision than good sense. Nevertheless I still like the idea—a church, just one in these whole United States, that is proud to acknowledge that Jesus Christ was of humble working class origin.

* * *

**Bishop Manning Goes After Slums**

There was no punch-pulling when Bishop Manning of New York spoke at the conference, held at the Cathedral of St. John the Divine, on the matter of slum clearance. "We are here to declare that no such living conditions have a right to exist anywhere on God's earth and that they shall not continue to exist in this great city of New York. We call upon our fellow citizens to realize that the continuance of these slum dwellings is a grievous wrong to those who are compelled to live in them and that these conditions are a disgrace to our American life and a menace to our whole community from the standpoint of health, of morals and of citizenship. . . . We call for a comprehensive, realistic, expenditious housing program which in the shortest possible time shall eliminate all dwellings that are unfit for human habitation and shall provide decent and sanitary housing conditions for all who are with us in the life and work of New York whatever their race, circumstances or color." You couldn't put it much stronger than that, what? He said this at the conference that met February 28th, attended by large numbers of people representing various Church and civic organizations that have united in a drive to wipe out slums.

* * *

**First Service in Washington Church**

The first service to be held in the new Trinity Church, Takoma Park, diocese of Washington (D. C.) was on March 7th, when the rector, the Rev. Reno Harp, conducted the service. It is a handsome Gothic building, just completed at a cost of $40,000.

* * *

**Here Are Some More Questions**

Here are a few more questions to test yourself. You will find the answers a bit further along just in case you can not figure them out yourself: What saints are these? 1, Stoned to death for preaching a sermon. 2, Chosen by lot to be an Apostle. 3, Called a Son of Consolation. 4, A relative of our Lord's Mother. 5, Became the head of the Christian Church in Jerusalem.

* * *

**An International Choir Service**

The combined choirs of St. Luke's Pro-cathedral, Canadian diocese of Algoma, and of St. James, Sault Ste. Marie, diocese of Marquette, hook up together to render DuBois' "Seven Last Words" during Holy Week. They sing on Wednesday at St. Luke's in Canada and the following night at St. James, United States.

* * *

**Clergymen in Hands of the Law**

Here is something—215 ministers were arrested for various offenses in the District of Columbia last year, as against 153 in 1935. There were a total of 144,771 arrests in the District last year so the percentage is fairly small. I am curious to know what they were arrested for but I suppose I shall never know. Traffic violations probably for the most part, though maybe some were caused by more serious activities, like taking


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part in demonstrations and picketting the White House.

* * *

**Washington Church Raises Fund**

Canon Anson Phelps Stokes has announced the successful completion of a campaign for $45,000 to insure the continuance of St. Stephen's and the Incarnation, Washington, D. C. A total of 550 people subscribed with $20,000 coming from members of the parish and $25,000 from outside.

* * *

**Chicago Hears Report on Fund**

The diocese of Chicago has raised $88,000 during the past year for a fund which marks the centenary of the diocese. This is the amount collected so far—there are additional pledges that will eventually bring the fund up to a half million dollars.

* * *

**Auxiliary to Hold Quiet Day**

The Rev. John W. Suter Jr., is to conduct a quiet morning on March 19th for the Auxiliary of New York. It is to be held at St. James Church.

* * *

**The Answers to the Questions**

Here are the answers to the questions you read further front: 1, Stephen. 2, Matthias, 3, Barnabas. 4, John the Baptist. 5, James.

* * *

**Fine Preaching in Baltimore**

St. Paul's, Baltimore, where the Rev. Arthur B. Kinsolving is rector, always has Lenten preaching of the highest order for noonday services. This week it is the Rev. Bernard Iddings Bell and the Rev. Horace W. B. Donegan; next week it is the Rev. Shirley C. Hughson of the Holy Cross Fathers, and Holy Week it is the Rev. Granville M. Williams of the Cowley Fathers and the Rev. Don Frank Fenn, with the rector taking the Three Hour Service. There are three Kinsolvings on the program; Summit's Kinsolving; Boston's Kinsolving and Baltimore's Kinsolving.

* * *

**Bishop Ward Visits Bexley Hall**

Bishop Ward of Erie was a visitor at Bexley Hall, Kenyon College, Gambier, Ohio, for three days commencing February 20th, to deliver a series of meditations.

* * *

**A Rector Who Is a Craftsman**

The Rev. William Heilman, Erie, Pa., is making a set of altar ornaments for the chapel in the Hudson Stuck Memorial hospital, Fort Yukon, Alaska. All the articles—crucifix, candlesticks, processional cross, altar vases—are being hammered out of copper since, due to the dim light of the long Arctic night, it reflects artificial light better than other metals. The material is being supplied by the Church schools of the diocese.

* * *

**Congregational Minister to Join Church**

The Rev. Frederic C. Young, Congregationalist pastor of Newark, N. J., has announced his resignation in order "to seek ordination in the Protestant Episcopal Church." He has recently preached at St. Paul's, Newark, and also taken courses at the General Seminary. He is a graduate of Bates College and the Harvard Divinity School.

* * *

**The Saviours of Spain**

The Zurich (Switzerland) "Volksrecht" has made a collection of orders and manifestos issued by the Fascist leaders in Spain which speaks for itself. In the early days of the rebellion General Queipo de Llano declared: "We will carry out our intentions even if 300,000 Spaniards should lose their lives."


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General Franco stated to a representative of the "News Chronicle" that should the Rebel action break down, he would do everything possible to precipitate an international conflict.

An order by General Franco to his airmen urged them to "choose hospitals for preference as the target for their bombs." This would "help to weaken the morale of the enemy."

A statement attributed to Queipo de Llano declared that "Mola, Franco, Cabanella and myself regard it as barbarous to desire to save the lives of 300,000 or 400,000 people in Madrid. For if so many died in Madrid, everything would be over and there would be peace in Spain . . . For our final victory, 3 or 4 million Spaniards must die. If they do not die on the field of battle, I promise on my honor that they will be shot by our legionaries and our Moroccan troops."

To a Portuguese journalist General Franco stated: "The bombardment of Madrid will be continued until the city surrenders. We shall have to destroy one part of the town after another; at the moment this is the only possible solution."

Among other items there is space only for a speech made by a Moroccan commander before an assault on Madrid: "Soldiers, forward to the storming of Madrid! In a week we shall let you free, and then you can do as you like. In Madrid there is everything. If you like a thing and want to have it, we shall close our eyes."

* * *

**Churchmen Discuss Causes of War**

Increasingly the churches are turning to a consideration of the economic causes of war. Thus, for instance, the British Christian Council appointed a committee to examine this subject and to make recommendations for common action. A bit later, the Industrial and Social Order Council of the Friends met at Elfinsward, Haywards Heath, England, to consider the economic causes of war. The report of the British Christian Council recognizes that there are various potential causes of war, but "the pressure of economic conditions may be the aggravating cause which excites them into action." These British churchmen do not make the mistake of thinking that the "dissatisfied powers" can be made peaceful as lambs, if only they are given colonies. Access to raw materials is not primarily through colonies and the inability to buy raw materials is due to the lack of foreign exchange. All of this leads to further complications of which the churchmen declare: "This analysis points to the necessity for considering the internal frustration of national economic life, which may serve to precipitate war."

This "internal frustration" is found also in Great Britain with its great colonial possessions and in the United States with its abundant national resources. This "breakdown within the national frontiers" has led to continuous and bitter unemployment and to a lowering of the standard of living, even in rich countries like Great Britain and the United States. The resulting economic discontents make war easier.

The report continues: "We may hesitate at the crude generalization: Capitalism is the cause of all wars, but there is much to be said for the judgment that a faulty economic system in a nation's life becomes a festering sore on which other predis-


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posing causes of war are fed. Furthermore, there can be no rectification of international life that does not deal faithfully with the rectification of the internal economic life. The denial of social justice within a nation is the festering sore which makes war seem so plausible as a way of salvation."

The conference of the Friends was just as realistic. It declared that the forces driving the nations to war were: The injustice of the distribution of wealth at home and the un-Christian power over the lives of others conferred by material possessions, which produces the misery of poverty, insecurity and unemployment; also the injustice of the distribution of the world's resources.

The Minute which was subsequently adopted declared: "If there is to be any hope of social and international regeneration, respect for human personality must take precedence over respect for property. We urge that a full livelihood should be, and could be, assured to every man, woman and child within our own land, and that every nation should be, and could be, assured of the means of life for its people."

Among the concrete measures proposed are: to reconsider the post-war treaties; to rescind their penal clauses; to separate the League of Nations Covenant from the Treaty of Versailles; to place non-self-governing colonies under a revised mandatory system moving towards an international administration and to open these on equal terms for trade to all nations; to remove barriers to international trade, such as tariffs, quotas, or hindrances to currency exchange. Such measures, the conference held, would make disarmament possible and create a world in which every man could give his best to the common life.

* * *

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**Grace Church, New York**
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 and 11 A. M. and 8 P. M.
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Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

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Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

**The Incarnation**
Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

**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
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
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Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Grace Church**
Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector
Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

**Cathedral of the Incarnation**
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Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
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**Cathedral Church of St. John**
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Weekdays: 10 A.M. and as announced.

**Trinity Church, New York**
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Daily: 8, 12 and 3.

**St. Paul's Cathedral**
Buffalo, New York
Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 12:30 and 5:00 p.m.
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**St. Mark's**
San Antonio, Texas
Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

**St. Michael and All Angels**
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Rev. H. P. Knudsen, B.D.
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Evening Prayer: 5:15 P.M. Daily.

**Christ Church**
Greenwich, Connecticut
Reverend Albert J. M. Wilson, Rector
Sundays: 8:00 a.m., Holy Communion; 9:15 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address.
Tuesday, Fridays, and Holy Days, 10:00 a.m.

**All Saints Church**
26th Street and Dewey Avenue
Omaha Nebraska
Rector, The Rev. Frederick W. Clayton
Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.
Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

**Gethsemane, Minneapolis**
Rev. Austin Pardue
4th Ave. South at 9th St.
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Wed., Thurs., and Holy Days.

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Carolina. On the list are Bishop Thomas, Bishop Gribbin, Bishop Finlay, Bishop Mikell, Bishop Darst and Bishop Barnwell.

* * *

**Canada Reports More Religious Zeal**

Reports of Anglican, Presbyterian and United Churches in Canada for 1936 indicate that the churches are in a flourishing financial condition, with steady progress in missionary activities and a marked increase in religious zeal. Our own clergy report that the average attendance at Holy Communion services increased during the year.

* * *

**Gandhi Talks with a Bishop**

Mahatma Gandhi, reported to be again entering the political life of India, had an interview recently with Bishop Moore, Anglican bishop in Travancore and Cochin. They discussed Christian missionary work among the Depressed Classes. Gandhi declared that he had no objection to having his followers change their religious affiliations provided it satisfied their spiritual hunger. He agreed that it was the missionaries' duty to create this spiritual hunger. I had an hour with Gandhi six years ago when he was in England—a high spot in my life. He is, believe me, a man of spiritual power.

* * *

**A Report From Kuling School**

One of the institutions closest to the heart of the late Bishop Lloyd was Kuling American School, maintained for the children of missionaries in China. As soon as the school closes for summer, Mrs. Allgood, wife of the headmaster, transforms the main building into a summer hotel and spends her summer there on "vacation" in order that missionaries and other foreigners seeking refuge from the heat of the lowlands may have a holiday in such delightful surroundings. What's more, it helps maintain the school. Last summer her efforts brought in a total of $9,000, (Mex.).

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**SECOND THOUGHTS**

(Continued from page 2)

turns the report into a counter-irritant. No doubt the report was a clever bit of journalism but from my worldly point of view, in light of the crying need for a united front on Missions, it was extremely poor Churchmanship.

MANAGING EDITOR'S NOTE: I stand by my story as it appeared. I do believe that the plan for conferences with General Convention deputies is bad business (see **Talking It Over** this week for reasons); I have sound reasons for believing that officers at national headquarters are fearful of the Forward Movement; that they do want to return to the quota system in spite of the fact that this system got them into financial difficulties a number of years ago and was changed for that reason. As for "embattled missionaries" and salary increases, I believe the jumps in pay should start with those in the field rather than with office workers in New York who by comparison are extremely well paid. I of course agree that members of the National Council are "earnest, devoted and highminded Church people", but meeting infrequently, and therefore knowing little of the inside workings of 281 Fourth Avenue, they can do little else but approve the plans of the full-time officers and secretaries. I am not criticising people; I am criticising the entire set-up which, if allowed to continue, will mean that the Episcopal Church ceases to be a democratic Church and becomes a bureaucracy.

THE REV. SAMUEL J. MARTIN, Priest-in-Charge of St. Edmund's, Chicago: Mrs. Frank Chalmers, Boston, in the last issue of THE WITNESS, has raised a very pertinent question. She says, "Are there not little things that we might do to indicate that we are sincerely trying to think through a Christian position relative to the Negro? One thing that could be done is to pick a city for the next General Convention that would treat Negro men and women delegates without discrimination. They were not so treated at Atlantic City. They will not be in Cincinnati, and I doubt very much if they would be in Baltimore which is to invite the Convention for 1940. The coming General Convention in considering the place for meeting in 1940 should determine in advance whether there is to be racial discrimination in hotels, restaurants, theatres, and other places. Unless there is a guarantee that there is not, another city should be chosen."

Negroes are beginning to wonder about the sincerity of the white man's religion. Are they hypocrites or the world's greatest deceivers? A few years ago Dr. Freemont Tittle, pastor of the First Methodist Church in Evanston, presented a resolution to the Methodist Conference meeting in that city, asking the Conference to go on record as being opposed to holding the session of the Conference in any city which would not give equal accommodations to all races. This was passed unanimously.

What will General Convention do? Will any attempt be made to secure equal accommodations for all delegates of all races? At times I am reminded of what Savanarola said about the Church and prelates of his day. Can we say the same of the Church and prelates in our day? He said, "When thou seest the great prelates with splendid mitres of gold and precious stones on their heads, and silver crosiers in hand; there they stand at the altar, decked with fine copes and stoles of brocade, chanting those beautiful vespers and masses, very slowly, and with so many grand ceremonies, so many organs and choristers, that thou art struck with amazement. Men feed upon the vanities and rejoice in these pomps, and say that the Church of Christ was never so flourishing, nor divine worship so well conducted as at the present. Likewise, that the first prelates were inferior to these of our own times. The former, it is true, had fewer gold mitres and fewer chalices, for indeed what few they possessed were broken up to relieve the needs of the poor, whereas our prelates, for the sake of obtaining chalices, will rob the poor of their sole means of support. But dost thou know what I would tell thee? In the primitive Church the chalices were of wood, the prelates of gold. In these days the Church hath chalices of gold and prelates of wood."

The time is ripe to test our prelates whether they be of wood or gold.

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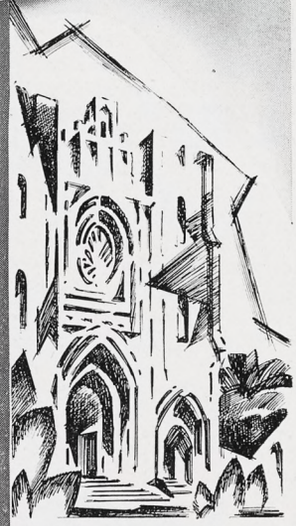




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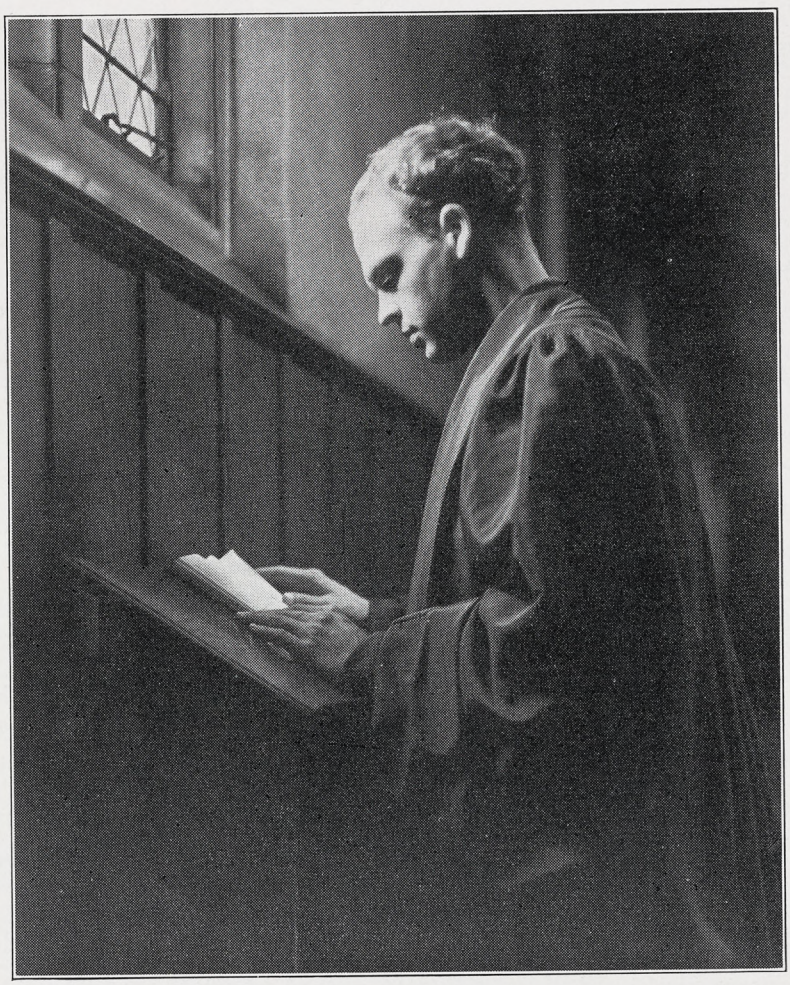
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March 18, 1937
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# THE WITNESS



PRIVATE PRAYER

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**THE WITNESS**

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## CLERGY NOTES

DUNHAM, CLARENCE MANNING, is to retire as rector of All Saints, Orange, N. J., in June after a rectorship of 25 years.

GUTHRIE, EARL G., curate at Trinity, Toledo, Ohio, has been placed in charge of Trinity, New Philadelphia, Ohio.

HEILMAN, WILLIAM C., rector of St. Simeon's, Wildwood, N. J., has returned to his parish after being in a New York hospital since last October following an automobile accident.

LORING, RICHARD, Waban, Massachusetts, has accepted the rectorship of St. David's, Baltimore, left vacant when the Rev. Tagart Steele was called to be the vicar of the Intercession, New York.

MATTHEWS, GORDON, has resigned as rector of St. Andrew's, Detroit, and accepted the rectorship of the Epiphany, Detroit.

SMITH, CLAUDIUS F., has resigned as rector at Middlesboro, Kentucky, to retire.

STANLEY, K. G. T., in charge of the Epiphany, Euclid, Ohio, has accepted the rectorship of Trinity, Tiffin, Ohio.

## SECOND THOUGHTS

THE REV. C. E. HAUPT, St. Paul, Minnesota: Every reader of THE WITNESS should appreciate the issue of March 4th, especially for the article on "World Peace" by Mr. Turpin. I would that the President and every member of Congress would read, mark, learn and inwardly digest it. The abatement of armament contains the only hope for progress toward peace. The President asks for a billion dollars for defence. But it is inconceivable that any nation in the world would attempt to attack us. Our only legitimate fear is the anger of an offended God. Our foes are internal. If the President would veto every bill for the increase of armament he would show himself to be a brave man and stand with Washington and Lincoln, not only as a savior of the lives of Americans, but a leader of the world in the paths of peace.

MR. RICHARD MARSHALL, New York City: May I express my appreciation for the excellent report of the meeting of the National Council that appeared in the February 25th number of THE WITNESS. I read that number after coming from a meeting at which I heard one of our missionaries tell of the great needs of the foreign missionary fields. I am prepared to hazard the guess that the staff at the Church Missions House is poorly paid, as I believe are all workers of the Church, but it does seem to me a great mistake to raise their wages in the face of such want in the foreign missionary fields.

MISS GRACE RICHARDS, Birmingham, Alabama: I was shocked to find in a Church paper like THE WITNESS the letter on the race question written by Mrs. Frank Chalmers of Boston. Northerners are continually telling us of the South how we should handle a problem that is distinctly our own and about which they know nothing or little. I have visited the North on numerous occasions and I am sure I am correct in saying that people of the Negro race are treated better in Alabama than they are in Massachusetts. Most of us here have a high regard for them, but we do know through bitter experience that they have to be kept in their place. As for the General Convention, it should be kept in mind that there are Southerners as well as Northerners who are members of the Episcopal Church and I am sure that no true Southerner would care to attend any convention that carried out the proposals that Mrs. Chalmers suggests.

THE REV. QUINTER KEPHART, Priest-in-charge of St. Paul's Church, LaSalle, Ill.: If Dr. Frank W. Moore, in "Second Thoughts," THE WITNESS of March 11, doesn't know what he is talking about, at least his verbal fulminations will not comment themselves to the acceptance of a very large circle of thinking people. Bless God for Spofford. He is a Christian, plus. When he says, "I like to believe that I am thinking of thousands of men in small places, most of whom took large salary cuts in the lean years and have no immediate prospects of restorations," the matter sums itself up in the fact that he is about the only person in the Kingdom of God who is thinking of these underpaid, hard-working, self-sacrificing and helpless priests, few of whom get enough to make possible even the bare necessities of life. If pay increases are in order," continues Spofford, in THE WITNESS of the above date, "they might well start with the

(Continued on page 15)


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*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
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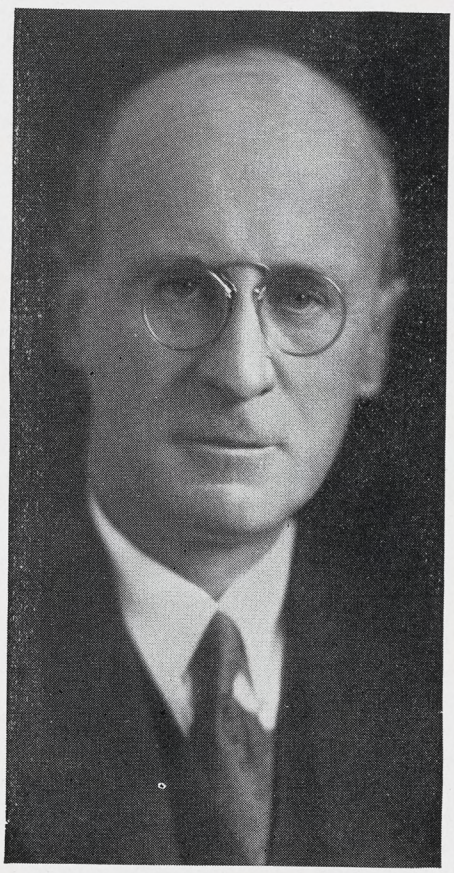
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# GOD'S WILL IN INDUSTRY

*By*

JAMES MYERS
*Industrial Secretary, Federal Council of Churches*

A FEW weeks ago in Reading, Pennsylvania, a hundred and forty young American workers were put into jail for "obstructing the sidewalks" in front of the Berkshire Knitting Mills where a strike was in progress. Their offense consisted of lying down in solid rows in front of the mill gates and allowing non-strikers, if they chose, to walk on them in order to enter the gates. It was the first large scale effort of American labor to attempt Gandhi's method of non-violent coercion. After the jails were full the mothers of those imprisoned marched in the picket line, each bearing a large white cross with the inscription "bearing the cross for labor."



In this Lenten season one wonders how many people realize one of the most significant meanings of the cross of Christ. "Have that mind in you which was in Christ Jesus, who though existing on an equality with God, counted it not a thing to be grasped, but emptied Himself and took upon Himself the form of man and became obedient unto death, yea, the death of the cross." In addition to other profound meanings, surely the Cross was a voluntary identification of Christ with the interests of those less privileged than Himself—in order that He might redeem humanity and establish upon earth God's Kingdom of righteousness and peace.

Do we measure our personal religion by that test? Are we happy and contented with social conditions and the economic system to the degree in which they benefit our own fortunes, or do we identify ourselves with the interests of those less privileged than ourselves? Are we content only to the degree in which we see an increasing measure of justice and freedom and opportunity for the good life for the unemployed, child laborers, women in industry, those who now dwell in the slums, Negroes, sharecroppers, coal miners, sailors on the sea? Do we think of "carrying our cross" only in terms of patient endurance of our own inevitable suffering and sorrow, or do we have that mind which was in Christ Jesus?

The first thing most of us need to do is to go and see the conditions under which multitudes of people live who are less privileged than ourselves. In the relative comfort of our middle-class lives, we do not even come into contact with the distress of the masses. It was righteous, conveniently religious people in Jesus' picture of the Judgment who exclaimed with surprise "When saw we thee an hungered —and ministered not unto thee"! Those of us who live in the "residence sections" of our cities or in the suburbs are in constant spiritual danger. We do not even see "the least of these His brethren."

Special techniques have been worked out to help this condition in our churches. "Reconciliation Trips" to slum districts, foreign quarters, labor headquarters, with spokesmen from these groups interpreting conditions and their effect on human personality, open the eyes and stir the conscience of otherwise complacent churchmen.[1] Such graphic plays as *Love on the Dole,* such first-hand observations as Howard

1. Chapter 1, Religion Lends a Hand, by James Myers describes one of these trips in detail—Harpers—$1.50. Write to Reconciliation Trips, Inc., 503 W. 122nd St., N. Y. C.

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Kester's book *Revolt Among the Sharecroppers* or *I Went to Pit College*[1] and *Some Folks Won't Work*[2] give word pictures which help. Go to some play of this kind. Read one of these books as a Lenten exercise.

Second, religion and psychology agree that we must *act* if we are to save our souls. Even some simple action like sending money for hungry strikers' families becomes a moving witness to labor of the love and concern of religious people. A recent check which was sent by a church group to workers striking against intolerable conditions in a cannery in Tampa brought this report: "The $50.00 sent down so generously by your committee to aid the striking cannery workers of Tampa was distributed as follows: $10.00 to the family of Alice ...., cannery worker on strike for one month, sole support of a family of six persons. $10.00 to the family of Jenny ...., cannery worker on strike for one month, sole support of family of four; father dead, two children in hospital, mother unable to work. $15.00 to family of Dolores ...., cannery worker on strike for one month, sole support of family of eight. The day we brought these funds the 86-year old grandmother had died. $10.00 to Valdina ...., cannery worker and strike leader. Despite the fact that she has seven children and her husband, a cigarmaker, has been out of work all but three months of the past year, Valdina has been one of the most faithful workers on the strike . . . This fund came as a real God-send to the families relieved. Because of the small amount to be distributed, Rev. Metcalf and I decided that it would be best to concentrate on a few families who were in dire need and attempt to give them enough assistance to last several days at least. All of the recipients were tragically grateful. One girl was so struck by her good fortune that her hand shook when she attempted to sign the receipt." The Emergency Committee of the Church League for Industrial Democracy will see that any funds sent in by church groups or individuals are sent to situations of this kind.

Your church group can also help in social legislation. If your state has not yet ratified the Child Labor Amendment write your legislative representatives and help abolish our present immoral system of 48 state laws which has the effect of giving an actual incentive to business men to move their factories to states where a child can be treated the worst. Write your Congressman and Senators to vote for a Housing bill to help abolish the slums. Appoint a committee to study many other proposed bills to help bring about a more brotherly social order.

Toyohiko Kagawa has called the consumers' cooperative movement "the love principle of Christianity in economic action" because, unlike the profit system, its primary motive is non-profit service. Your church group might use Carl Hutchinson's *Seeking a New World Through Cooperatives*[3] as a study test. Make a trip to see the nearest cooperative, question the manager on the ideals of the movement and the practical problems of successful operation.[4]

Hold some special worship services in which labor speakers, cooperative speakers, experts on housing, Negroes and others present conditions as they are and suggest what you can do. Use special hymns and prayers designed for these occasions. In an atmosphere of renewed religious dedication, "take up the cross," resolved to identify yourself, as Jesus did, with those less privileged than yourself — that His Kingdom may come, His Will be done on earth.

1. I Went to Pit College, Gilfillan—Viking Press—$2.50.
2. Some Folks Won't Work, Calkins—Harcourt—$1.50.
3. The Methodist Book Concern, 150 Fifth Avenue, New York City—Price 25c.
4. Write The Cooperative League of the United States, 167 West 12th Strete, N. Y. C. for information on nearest cooperative and for literature.

# THE SPOOFING OF SPOFFORD

*By*
GEORGE CRAIG STEWART
*Bishop of Chicago*

ONE of the definitions of a "spoof" is "humbug." Once in awhile the brilliant, daring and beloved managing editor of THE WITNESS presents us with a specimen of his most excellent gift of imaginary conversation which often turns out to be a complete hoax. The initiated have a good laugh and say "Wotta a wag is Bill!" But the uninitiated may take him seriously when as a matter of fact the base of his imaginings should be submitted to Bishop Maxon's famous dictum of "Check your references!"

In the March 4th issue of THE WITNESS Spofford presents an amazing picture of the National Council representatives tripping about into the various dioceses "lobbying" for something or other which they hope to put over on General Convention. This, of course, is sheer humbug. It is not merely hinted but plainly stated in the imaginary interview with Father Jones of the "striped" pants that the National Council is trying to put over some plan whereby each parish and mission will be *"assessed"* for the missionary work which the General Convention instructs the National Council to "unify, develop and prosecute."

Absurd! There isn't a word of truth in it! I have been a member of the National Council for a good many years and I have yet to hear of a plan to "assess" anybody.

What everybody knows or ought to know is that General Convention orders the National Council to "submit to the General Convention—a program for the triennium, *including a detailed* budget of that part of

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the program for which it proposes to make appropriations for the ensuing year and estimated budgets for the two succeeding years."

Then what? Why, when General Convention meets it adopts, or modifies that proposed budget for the ensuing year and the estimated budgets for the two succeeding years. But General Convention must adopt a budget..

When this budget is adopted by General Convention, then surely every diocese is bound to recognize its responsibility for an appropriate share of the budget adopted. But what share? Obviously there must be some equitable way of arriving at what their respective shares would be.

Canon 60 (III) recognizes this. It says: "Upon the adoption of a program and plan of apportionment the Council *shall formally advise* each Diocese and Missionary District with respect to its *proportionate* part of the estimated expenditure involved in the execution of the program in accordance with the plan of apportionment adopted by the General Convention. Such *quotas shall be determined by the Council upon an equitable basis.* Each Diocese and District shall thereupon notify each parish and mission of the amount of the quota allotted to such diocese or district and the amount of such quota to be secured by each Parish or Mission * * * * Each Diocese and district and *the parishes and missions thereof shall* then take necessary steps to raise their respective quotas."

The above is not a rule of the National Council. It is a law of this Church. And it is not an "assessment." These quotas are not "taxes" or "Assessments." They are the reasonable share of the whole adopted budget voted by the Bishops and deputies from the various dioceses. They are not "assessments", they are reasonable "objectives" of each diocese if the total objective is to be raised.

THEN what? Why then after earnest efforts by each parish and mission in a diocese, the returns determine what each diocese can pledge as an "expectancy" on its quota. The total expectancies naturally determine whether the whole Church is able to carry out the program it adopted or whether it must cut its program. And if cuts are necessary the National Council is not to blame. The whole Church is responsible. Isn't that lawful, reasonable, sensible, and thoroughly democratic?

And why should a priest of the Church and the editor of a Church paper mislead his readers by all this silly talk of a "system of taxation to be proposed at the General Convention." No one so far as I know proposes a "system of taxation." But all of us who vote a budget as we must at General Convention surely vote sincerely upon ourselves, our dioceses and our parishes a distinct and definite and proportionate responsibility. If any one diocese fails in its share, it jeopardizes the whole budget upon which we all voted at General Convention with assumed intelligence and recognition of the need which created it.

By all means let us criticize budgets, the National Council, overhead expense, methods, proposals of every sort, but let us play fair and not charge the Presiding Bishop, the officers of the Council and the members of the Council with being a group of crafty men and women planning to put something over. That is not fair criticism; that is malicious misrepresentation.

I am all for the Reverend Mr. Jones getting that hole mended in his *striped* pants (why he wears *striped*[1] pants I shall not stop to inquire, though it is doubtless subtly related to his peculiar reactions to the missionary program) but I am also interested in the holes in the Church's missionary program, the lack of personnel both at headquarters and in the field, the ten per cent cuts still operative upon our missionaries' salaries, the fifteen per cent cuts still operative upon the headquarters staff. Jones's pants are not the only one's needing mending. And I have little enthusiasm over his slip-shod proposal to mend them by calling in the Women's Auxiliary in the form of his wife to do the job. Why not go to the vestry, Jones, to your people and plainly put up to them your problem?

And why shouldn't the National Council through its officers and members approach the Bishops and the clerical and lay delegates to General Convention not with boresome questionnaires but by personal conference, seeking to learn first hand the problems and difficulties of the various dioceses and to receive constructive criticisms from the field?

If the National Council, meeting several times a year and wrestling each time for days with the problems involved in the tasks committed to them, do not go out to the various diocese they are criticized for standing aloof. If they propose to go to each diocese for conference with the Bishop and chosen deputies and others who may be called in, their motives are, as in this instance, grossly assailed. Fortunately the Council is made up of men and women who may be counted upon to act fearlessly and conscientiously according to their best judgment. They are not to be browbeaten, nor cajoled. They know they are not infallible but they know they are not, as you have implied, crooked politicians feigning interest in diocesan and parochial problems only to put over their own plans. They are honest and consecrated to the good of the whole Church, and they always mean to play fair and to keep the unity of the Spirit in the bonds of peace.

I am a great admirer of the managing editor of THE WITNESS, but this time he was guilty of gross injustice and of insinuations of unworthy motives attributed to his brethren. He has a fine wit, frequently barbed and we welcome it. It pierces our smugness and stings us into action. He has also a glowing imagination. But in the words of the famous orator, he might well this time take a few feathers from the wings of his imagination and stick them in the tail of his judgment.

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1. Perhaps a printer's error. "Striped" instead of "swiped." Typographical mistake, as the comedian said as he drew from his soup "needles" instead of "noodles."

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# THE STEWARDSHIP OF STEWART

*By*

WILLIAM B. SPOFFORD

IF THE Bishop of Chicago wisecracks in his title I cannot resist doing likewise though it certainly must be said that he, as a member of the National Council, has always given a good account of his stewardship. I like his article. It is lively copy, badly needed in a Church paper so often dull. He should write more often.

I want to be good natured and impersonal about this National Council matter. I am also to be taken seriously. Laugh as much as you can but it is nevertheless important business in which I do not propose to be shoved out of the picture with "Wotta a wag is Bill." I may be screwy about it all but I'm not trying to be funny. Plenty of people have written to tell me that I am off my head. Some of them, too, haven't been entirely pleasant about it, including a number who have always been good supporters of this paper but who now write, "No more cash from me." To which I have had to reply, "Okeh, you keep your money and I'll keep my freedom." It's really getting serious. But I want to say this—I am going to write as I honestly think even if it means getting bounced out of this job. Maybe I'll end up where I was twenty years ago—in a clothing factory in Bishop Stewart's Chicago where pagan Jews paid me money to be honest in dealing with their employees. If Christians can't stand what honesty I possess I'll reluctantly return to the pagans who did.

I think the National Council is composed of as swell a lot of men and women as this Church affords. They are high-minded, devoted and loyal and all the other things Bishop Stewart says about them. But I do not believe any group can move into the Church Missions House for two or three days, three times a year, and do much else but put their okeh on the proposals of the desk-men who are on the job throughout the year. There are a lot of things going on there that they apparently know nothing about; a concentration of authority which I believe to be unwholesome; sinecures which the Church can ill afford; a lack of efficiency that would not be tolerated by any business that wanted to continue to exist.

I will skip over the matter of the recent pay increase to the people at headquarters because it is relatively unimportant. Just the same I don't like it and I'll tell you why. We talk our heads off about the devoted missionaries who stand the heat of the day with great courage and much sacrifice. Nobody is doing more of this sort of talking than the people at headquarters. I agree with them. They listened to one of these missionaries the other day—Deaconess Shaw of the Philippines who told them that her work among the Igorots was so hard up for cash, due to the cuts, that the mission could not even find $20 a month to supply a much needed teacher. But when there is cash in the box what happens? The talk goes on—the cash goes to the desk-men in New York who already receive, and always have received, two or three times the wage of those in the field. "But it doesn't amount to much—this increase to the people at headquarters—only about $16,000", we are told. Well, tell that to Deaconess Shaw and she might tell you that with it she could hire a whole faculty of full time professors. Or tell it to my friend Jones of the Striped Pants that Bishop Stewart takes for a ride. Technically he may not be a missionary, but he works like one, and he is paid like one, and he wears his striped pants, Bishop, when there is an occasion that calls for dressing up because it's the best he's got. He went to Harvard too and knows that a jacket is the proper thing for dinner and tails for more formal occasions. But you don't keep monkey suits on $1,800 a year—not if the kids are going through college. Don't kid Jones of the Striped Pants—there are too many like him scattered around this Church of ours, and I for one think they ought to receive greater consideration.

BUT to forget Jones, pay increases and to get down to more serious matters: Bishop Stewart refers me to Bishop Maxon's dictum, "Check your references" and here goes. I have a file full. Since the National Council was established it has operated under two plans, the Quota System and the Pay-as-you-go System. Under the Quota System the officers of the National Council were able to go to the banks and borrow. As a result when the General Convention met in New Orleans twelve years ago the officers presented a deficit of a million dollars. A mass meeting was held, Bishop Manning of New York made a stirring speech, and everyone kicked in with cash to wipe out this debt. They then said, "No more of this" and instituted the Pay-as-you-go System. Under this the budget of the National Council has to be balanced. The officers present a budget to Convention. The Convention ratifies this budget after making what changes they think necessary. The Council then tells the dioceses what their share is. The dioceses in turn tell the Council what they expect to pay. These "expectancies" are totalled, other income is added, and if it is not enough to carry on the work, then the Council is *required* by General Convention, the governing body of the Church, to cut the work to keep it within income.

That's the present system. It has been in operation for a long time. But it has been the deuce and all to get the desk-men at national headquarters to obey the instructions of General Convention whose servants they are. They never have liked the system and they don't now. Why no longer ago than last year, when the officers found that the total promised by the dioceses was less than they considered necessary to carry on the work, the President of the Council announced that the officers and secretaries at the Church Missions House were united in declining to recommend the cuts necessary to balance the budget. Check the references on that and you will find that the statement brought vigorous protests from a number of National Council

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members, including Bishop Sherrill, Bishop Rogers, Bishop Stires, and Judge Parker. Their protests were based on the conviction that by refusing to make the cuts necessary to balance the budget the officers were defying General Convention.

Why? Because, I repeat, every General Convention since 1925 has definitely told them that they should. The Atlantic City Convention of 1934 for instance instructed them "to prepare a budget in a sum not to exceed the total of expectancies plus other anticipated income, including a margin of safety". It instructed them further that "The National Council shall under no circumstances incur debt to meet the shortage but shall make such reductions in appropriations as may be necessary to bring them within expected receipts reduced by a reasonable factor of safety." And a third resolution, just to safeguard the matter still further, stated that "the National Council shall not resort to credit except for temporary borrowing to the extent necessary to meet casual deficiencies in current revenues."

Bishop Stewart of course quotes the canons correctly. He neglects however to quote the General Convention's interpretations of these canons. I therefore quote them as they were presented at a joint session of the 1934 General Convention by a committee headed by Bishop (Check Your References) Maxon. Ever since 1925 the General Convention has been telling the officers of the National Council that they must balance the Budget. But it has never been done—has not been done for 1937, as a matter of fact, except by the use of the principal of legacies. They are $149,158 short. They therefore increase the salaries of the secretaries at headquarters, forget the missionaries, including the missionary bishops, and send out a call for "increased expectancies from dioceses and additional individual gifts" to provide the $149,158.

IN MY opinion, not unfounded, this plan of sending secretaries around the country, spending time and money, to button-hole deputies in advance of General Convention, is all a part of the same business. The officers of the National Council don't like the Pay-as-you-go Plan, and never have either liked it or obeyed it. They want the Quota System—the system that brought them to New Orleans in 1925 with a debt of a million dollars. I don't, and I am saying so. Particularly I don't want deputies "reached" in advance. Our Church is still a democratic Church with General Convention the final authority. If proposals are to be made let them be made on the floor of Convention, there to be thrashed out in democratic fashion by free men. It may take a bit more time but it will, perhaps, preserve the time-honored polity of the Church and save us from a threatening bureaucracy with the tail wagging the dog.

People write me to ask, "What must the officers of our National Council do to establish good-will, confidence and understanding?" One answer is, "Obey General Convention whose servants they are." Bishop Stewart says I am "accusing people of being crafty, planning to put something over." Maybe, though I see no reason why we should not discuss these vital matters without being personal about it. In any case I have tried to follow his advice to "check the references", leaving it to him and others in authority to do whatever they consider necessary about this, and other matters I can inform them about if they have ears to hear.

## *The Budget Plan*

JOE WATSON is one of those likeable, irresponsible fellows who can never make his salary stretch from pay day to pay day. From Wednesday to Saturday he lives on borrowed money. His friends do not mind accommodating him, for he always pays up and is grateful but, for his own sake, they wish he would change his ways. They tell him that he should have a budget. Joe is irresponsible in another thing—religion. He has "seen the light" so many times and in so many places that he probably holds the record and, on every occasion, his conversion has been sincere. Unfortunately, the "Word" has always been written on Joe's heart in invisible ink and it fades. For awhile, after every experience, Joe is very happy and lives in a dream world. Then, before long, his elation always subsides and he is left spiritually "broke." As, of course, he cannot borrow religion to carry him over to his next conversion, there is a period during which Joe is quite unsettled and very miserable. Joe should budget his religion. THE CHURCHMOUSE.



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**PROVIDENCE, R. I.**

SINCE 1831—AMERICA'S LEADING SILVERSMITHS

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

Six important Forward Movement regional conferences are to be held in the near future, the Forward Movement Commission's executive committee decided at a meeting in Cincinnati March 3rd. Four of these will be conferences on the missionary motive, in accordance with recommendations of the recent Forward Movement conference on missions in Chestnut Hill, Philadelphia. One is to be held in Chicago, another in the South, the third in New England, and the fourth on the Pacific Coast. Two conferences for the Colored clergy are planned. One is to be held in St. Augustine's College, Raleigh, North Carolina, April 13th to 15th. The other is to be after Easter, probably at St. Martin's House, Bernardsville, New Jersey.

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**Will You Act on These Suggestions?**

There are several thousand people now receiving their copy of THE WITNESS at church each Sunday. Many of these bundle orders will be discontinued after the Easter Number of next week. If you are one of these, won't you send in a card asking us to mail a copy directly to your home? This is a General Convention year and there are vital matters of interest and concern to everyone who is devoted to the Church. They will be dealt with frankly, by people who are informed, in articles to appear between now and October. During October we will of course present the news of Convention. So here is an offer: *we will send you the paper each week for seven months, from now through General Convention, for one dollar.*

We are also anxious to have every clergyman of the Church as a regular reader of THE WITNESS. If you are a clergy who is not now a subscriber, won't you also act on this suggestion, so that the paper may be mailed directly to your home from now through October for one dollar? Simply send a card to 6140 Cottage Grove Avenue, Chicago. We will start your subscription at once, billing you at one dollar after Easter. Or if you wish to save us the expense and inconvenience of billing, merely cut the coupon found on page fifteen in this paper, attach a check or money order for one dollar, and the job is done.

One further suggestion: we hope that many of you who are taking bundles for Lent will continue them after Easter — particularly during this Convention year. A postal to Chicago saying merely "Keep the bundle coming after Easter" will take care of that matter. Or if you are not now taking a bundle and wish to do so, merely indicate the number and the address on a postal and the bundle will start at once. The paper sells at five cents a copy; we bill quarterly at three cents a copy.



WILLIAM PORKESS
*Has An Anniversary*

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**California Liberals Hold Meeting**

The Liberal Evangelicals of the diocese of California met on March 4th to hear the Rev. Howard Robbins, professor of the General Seminary, who has been spending the winter on the Pacific coast. . . . St. Mary's, Pacific Grove, recently received a trust fund of $10,000 by the will of Miss Sarah C. Parke, for many years a communicant. . . . The following were elected deputies to General Convention by the diocese: clergy—Mark Rifenback, Archdeacon Hodgson, Dean Shires and Oscar Green. Laymen—L. F. Monteagle, William H. Crocker, Clifton H. Kroll and Professor H. R. Fairclough.

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**Foes of Child Labor Address the Cardinal**

Civics and religious leaders of New York last week addressed an open letter to Cardinal Hayes and other Roman Catholic dignitaries, asking if Roman Catholic opposition to the child labor amendment was the official position of their Church, or merely their personal opposition. The communication at the same time urged the legislature of New York to ratify the amendment, which they failed to do. Among the Episcopalians to sign the statement were Bishop Gilbert, Bishop Paddock, Mary van Kleeck, Bishop Creighton, Bishop Oldham, Mrs. Mary Simkhovitch and Henry Goddard Leach.

* * *

**Gardiner Day Defends Civil Liberties**

Following an address by Judge W. Alfred Valentine before a Presbyterian Church group in Wilkes-Barre, Pa., in which he declared that a number of organizations were communistic, the Rev. Gardiner M. Day, rector of St. Stephen's, came to the defense of these organizations a few days later. Speaking before the laymen's association of St. Clement's Church, Mr. Day pointed out that the chief effect upon youth of the economic transition through which the world is passing has been to give them a feeling of futility.

"What does the future hold out for them, and why live? Are the questions that are continually asked, particularly among college people. In Europe, and in some Asiatic countries, the church became so ultra-conservative that it lost its youth, and they became easy prey for various non-religious political philosophies. We must be doubly careful not to swallow whole either pro-communist propaganda or anti-communistic propaganda.

"It is essential not simply to call a man with whom you disagree a communist, but rather to investigate and find out why he believes in communism. It is all too easy to get excited over a bogy.

"Last week a prominent citizen of this community at another church dinner, according to the press, labeled a list of organizations as communistic. Several of these organizations I know nothing about. But I do know that the American Civil Liberties Union is not a communistic organization. Its chief purpose is to protect the civil rights of citizens under the first amendment of the Constitution which guarantees freedom of speech and press, and the right of peaceful assembly. In cases of violation of these rights, the union stands ready to defend anyone, whether he be reactionary, liberal, or radical in his own point of view. Surely this is true Americanism.

"These civil rights which the American Civil Liberties Union defends stand close to the heart of our Constitution and democracy."

* * *

**Twenty Years Ago in The Witness**

The Rev. Samuel Hart, dean of the Berkeley Divinity School and secretary of the House of Bishops, dies. . . . The Rev. E. B. Woodruff was instituted dean of Calvary Cathedral, Sioux Falls, S. D. . . . The Rev. Henry Darlington, rector of St. Barnabas,

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Newark, presented a class of fifty-three to Bishop Lines for confirmation. . . . The Rev. C. H. Blodgett, Roxbury, Mass., accepted a call to Grace Church, Colorado Springs. . . . A prisoner on being discharged from the state prison at Charlestown, Mass., turned over the $50 earned during his imprisonment to the Church Pension Fund. . . . Bishop Johnson of Colorado conducted missions at Pueblo, Boulder, Denver, and Colorado Springs. . . . Bishop Wise of Kansas is the preacher this week at the noonday Lenten Services in Denver. . . . The Rev. F. D. Ingley is the preacher next week. . . . The Rev. W. Appleton Lawrence of the class of 1914 and Dean Hodges were the speakers at the mid-winter reunion of the alumni of the Cambridge Theological Seminary. . . . The Massachusetts clerical association passed a resolution commending President Wilson for breaking off diplomatic relations with Germany. . . . Grace Church Cathedral, Topeka, Kansas, erected at a cost of $155,000, was consecrated. . . . And the optimistic manager of THE WITNESS declared that he was out for a half million circulation, with 100,000 "before summer comes." In a neat box he placed the words, "Lend a Hand," just as we make the same plea elsewhere but for a less ambitious program.

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**The Picture on the Cover**

The picture on the cover is one of a series of twelve photographs published by the field department of the diocese of Ohio and sent in a pamphlet throughout the diocese, illustrating the services and teachings of the Church.

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**Here Are More Questions**

Who said: 1. "My thoughts are not your thoughts." 2. "Faith apart from works is dead." 3. "He hath showed thee, O man, what is good." 4. "Behold, I make all things new." 5. "He maketh my feet like hinds' feet." You try—then if you fail, or want to check, you will find the answers further on.

* * *

**Campaign for St. Mary's School**

Plans to raise $100,000 for St. Mary's School, diocesan school of New Jersey, were perfected at a dinner held recently at the home of Bishop and Mrs. Paul Matthews in Princeton. The money is to be used to liquidate indebtedness and to remodel the property. The school was founded in 1837 by Bishop Doane at a time when to provide better educational opportunities for women was regarded as a daring experiment. Officers of the campaign committee are Bishops Matthews and Gardner, Archdeacon Shepherd, Chancellor Frederic Pearse of the diocese, Mr. Bradford Locke, executive vice-president of the Church Pension Fund, and Mrs. Frank S. Katzenbach Jr., who is chairman of the alumnae committee. The firm of Ward, Wells and Dreshman of New York has been engaged to direct the campaign.

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**A Merger in Philadelphia**

St. Mary's and St. Philip's, Philadelphia, have been merged, according to an announcement made to the two congregations last Sunday. St. Philip's has been without a rector since last summer and the Rev. William B. Stimson, rector of St. Mary's, is to be the rector of the combined parishes. The time of the merger is subject to the approval of the diocesan convention which meets in May and also to the courts since technical legal changes must be made in the charters of both parishes. St. Mary's is to be used as the place of worship, and it is planned to perpetuate the name of St. Philip's by constructing a chapel at St. Mary's to be given that name. The proximity of the two churches and the fact that the neighborhood served by each has greatly changed prompted the merger. Extensive repairs are to be made at St. Mary's due to the serious damage done the plant last year as the result of a fire.

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**News Notes from Rhode Island**

Mary van Kleeck, director of the industrial department of the Russell Sage Foundation, recently addressed a meeting in Providence on the Church and Industry, sponsored by the diocesan department of social service. . . . Mrs. James Thornley, diocesan custodian of the United Thank Offering, and Miss Anne Vernon, secretary of the diocesan department of social service, were the speakers at a recent meeting of the Auxiliary at St. Peter's, Narragansett. . . . Lack of parental care and guidance, irreligion, poverty and desire for recreation are the chief causes of delinquency in the opinion of Joseph P. Hagan, chief probation officer of the state, speaking before the annual meeting of the state society for mental hygiene.

* * *

**Wilkinsburg Rector Has Anniversary**

March 7th marked the 18th anniversary of the rectorship of the Rev. William Porkess at St. Stephen's, Wilkinsburg, Pa. A number of significant things can be reported from this parish. First during the rectorship five men have entered the ministry, with another becoming a brother in the lay order of St. Barnabas. Also for eighteen successive years, month by month, the parish has set aside 25% of the contents of the weekly envelopes for missions, together with a like proportion of the loose offerings. There has been no deviation, even during the depression years. Third, during this rectorship, family worship has been emphasized and developed. On the third Sunday of each month the children have worshipped with their parents—perhaps more important, the parents have worshipped with their children. It has been a notable rectorship.

* * *

**Philadelphia Layman Is Honored**

Bishop Taitt and a score of the clergy of the diocese of Pennsylvania took part in a service last Sunday evening to honor Captain George H. Streaker, who for more than half a century has been connected with the church school at St. Stephen's Church. During his long life Captain Streaker has been a worker with boys and young men, and or-

## THE BOX SCORE

THREE MORE BISHOPS have sent in subscriptions for all their clergy, bringing the total to twelve dioceses in which *every* clergyman receives THE WITNESS. Five other Bishops have sent in subscriptions for a number of their clergy. We want ALL the clergy. Therefore, if you are a clergyman, not at present receiving this paper regularly, will you not act on the suggestion contained in the advertisement on page fifteen? We announced in our Anniversary Number of February 4th that we wanted to double our circulation. We are a long way from that objective, but we have received 1,487 new subscriptions since that date. Have you sent in your gift subscription for a friend, a member of the family away from home, your public library, a missionary? If not, may we please hear from you? In the effort to raise $5,000 this year to wipe out a deficit accumulated during the past twenty years, on March 10th the total amount received or pledged stood at $1,866. If you have not already made a donation, will you not do so at once so that at least half of the necessary $5,000 will have been raised by Easter?

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ganized the first troop of Boy Scouts in the city, years ago before it became a national organization. Among the clergy who are numbered among his "boys" are the Revs. John K. Shryock, John R. Hart, George C. Anderson, George Boate, John Doyle, James M. Collins, Frank Cox, T. Leslie Gossling, Robert C. Hubbs, John R. Higgins, Herbert W. Jones, John R. McGrory, John C. Roak, William M. Sharp, John M. Weber and Stanley V. Wilcox. Most of them were on hand the other evening to pay him tribute.

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**Death Takes New Jersey Churchwoman**

Mrs. Emma Trexler Urban, mother of the late Bishop Urban of New Jersey, the Rev. L. R. Urban of Longmeadow, Mass., the Rev. Percy Urban of the Berkeley Divinity School, and Professor Wilbur Urban of Yale, died at her home at Penns Square, Pa., on March 3rd after a short illness.

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**Answers to the Questions**

Here are the answers to the questions, found in an earlier column: 1, Isaiah; 2, James; 3, Micah; 4, Author of the Book of Revelation; 5, The Psalmist.

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**School Master Visits Philadelphia**

The Rev. Waldon Pell, headmaster of St. Andrew's School, Middletown, Delaware, conducted the fifth Lenten preaching mission, held at Holy Trinity, Philadelphia, last Thursday evening.

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**Plans Announced for Wellesley Conference**

When announcements of conferences come in, summer cannot be far behind. The first to arrive is the announcement of the Wellesley Conference, which meets this year from June 28th to July 9th. Among those on the faculty, not yet quite complete, we find the Rev. Burton Easton, the Rev. C. A. Simpson and the Rev. T. P. Ferris, all of the General Seminary faculty; the Rev. Phillips Osgood of Boston again has charge of the school of religious drama; in the religious education department courses are to be given by the Rev. O. R. Rice, the Rev. William Grime and Miss Latitia Stockett; Frederick Johnson is again in charge of the school of music and in the school of Christian social ethics the faculty is to consist of the Rev. James Myers of the Federal Council of Churches, whose article appears in this paper, the Rev. L. Bradford Young of Brooklyn, the Rev. C. A. Simpson of the General and a further lecturer soon to be announced.

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**Ohio Rector Has Anniversary**

Bishop Rogers and a number of the clergy of the diocese of Ohio went to the Ascension, Lakewood, on St. Matthias' Day to take part in the celebration of the 25th anniversary of the ordination of the rector, the Rev. William G. Studwell. There was a luncheon following the service at which the rector was handed a purse from the vestry.

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**Young People Meet in Ohio**

Mass meetings for the young people of the diocese of Ohio were held on March 7th in Cleveland, Youngstown and Toledo. They were arranged by the Rev. Paul R. Savanack, rector of St. Luke's, Cleveland, and secretary of the department of religious education for the diocese.

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**Rosebud Mission Church Burns**

Trinity Chapel, Mission, South Dakota, was totally destroyed by fire on the night of February 27th. The financial loss is at least $10,000, covered in part by insurance, but the Rev. Paul Barbour, in charge, says that the real loss is that of a building which was built with great devotion and sacrifice on the part of the Dakota people. These Indians dug the stones by hand and hauled them for six miles; they gave as memorials the beautiful furniture, the altar, the brasses, the stained glass. Nothing is now left except the blackened stone walls and the tower with its ruined cross. But Mr. Barbour says they are going on, and points to the service held the following morning to prove it, when the county high school was filled with men and women who gathered to worship in renewed loyalty and devotion.

* * *

**Notes About Workers in Religious Education**

Miss Avis Harvey, director of religious education in the diocese of California and a member of the faculty at St. Margaret's House, Berkeley, is serving as acting head of the school. . . . Miss Mildred Brown, expert in religious drama, is now part time worker for the Long Island department of religious education. . . . Miss Hazel A. Morrison, formerly of Oregon, has been transferred to Eastern Oregon, where she is doing educational and rural work. . . . Miss Margaret Jefferson, formerly on the staff of Grace Church, New York, is now a field secretary of the Girls' Friendly Society. . . . The Rev. Frederick F. Haworth, rector of Trinity, Erie, Pa., and in charge of religious education for the isolated in the diocese, has just received a degree of doctor of philosophy from the University of Pittsburgh. . . . Miss Henrietta Snack is the assistant director of religious education at the Ascension, Rochester, N. Y. . . . Mrs. J. C. Tolman is the director of religious education at Trinity, Houston, Texas.

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**St. Mary's Offers Scholarships**

St. Mary's School and Junior College, Raleigh, N. C., has offered two competitive scholarships for students resident in Carolina for the next year. Examinations are to be held April 9th and 10th under the auspices of high school principals or rectors, with details secured from Mr. A. W. Tucker, business manager of the school.

* * *

**Daily Paper Campaigns for Peace**

The Register and Tribune, daily of Des Moines, Iowa, has been printing a page of pictures each Sunday, consisting entirely of false and misleading photographs and cartoons used in the war twenty years ago. Under them they run the caption, "These fooled us twenty years ago—would they fool you today?"

* * *

**Washington Auxiliary to Hold Conferences**

The Auxiliary of the province of Washington is sponsoring two conferences to be held this summer at Oakney Springs, Va. The first from


**FORWARD**

**"CHRISTIAN WORSHIP"**

"Christian Worship," Personal and Corporate, Guide Number 4, of the Forward Guide Series, is now available.

This Guide is by the author of "Proving Prayer," which is going into its second edition.

The other three Guides are "Forward Into All the World," "My Own Steps Forward," and "A Better Economic Order." Guide Number 3, "A Better Economic Order," has been unavoidably delayed but will be ready for shipment shortly. Other Guides will follow in series.

Price 5 cents each, 3 cents each for 25 or more copies. Postpaid when remittance accompanies order.

*Revised editions of "Proving Prayer" and "Why Be a Christian?" are now on the presses and will be available soon. The first editions of both these popular study courses have been exhausted.*

**Have you ordered your Easter-Whitsunday number of "Forward—day by day?"**

**The Forward Movement Commission**

**223 West Seventh Street**

**Cincinnati, Ohio**


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June 21 to the 26th is for the juniors and the second, from the 28th until July 2nd, is for the seniors. Among those to give courses are Bishop Goodwin of Virginia, Dr. John W. Wood, executive secretary of foreign missions, Mrs. James B. Cain, a member of the National Council, and Miss Sallie Dean of Cincinnati.

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**Thwart Attempt to Burn Church**

Camden, South Carolina, police are investigating the alleged operation of a firebug who sought to destroy Grace Church early in the week. Burlap bags filled with torn papers were found wrapped around the pipe leading from the heater to the brick chimney of the church. When the sexton started a fire, the heat of the smoke pipe ignited the sacks, filling the building with clouds of smoke. Maurice Clarke, rector, arrived just after the sexton rushed in panic from the building. Hurrying into smoke-filled structure, he made his way to the fire room in the basement and found the burning sacks. He managed to remove them from the pipe and extinguished the blaze which had started. It is said that had there been delay of a very few minutes, the flames would have gained such headway that serious trouble would have resulted. No clues have as yet been uncovered, but the authorities are continuing their efforts in the case.

* * *

**Wants Return of the Old Sabbath**

Dean Emerson of Cleveland, Ohio, preaching last week in Chicago, made a plea for a return to the old Sabbath. "I do not believe that many of the new prevalent Sunday amusements are morally wrong, but I think they are psychologically wrong."

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**Religious Broadcasts in Washington**

Desiring regular and suitable devotions each morning, station KXRO requested the Rev. George Foster Pratt, rector of Trinity Church, Hoquiam, Wash., to be responsible for them. He consented and raised a fund to purchase equipment by means of which he can broadcast from the prayer desk and organ of the church itself. Bishop S. Arthur Huston made the dedicatory address on Sunday afternoon, February 28.

* * *

**Clearance of Slums Considered in Chicago**

Meeting on invitation of Bishop Stewart, fifty leaders in social and welfare work in Chicago met at the University Club Monday, March 1, to welcome the Rev. Walter K. Morley as the new social service secretary of the Church in Chicago. In the course of the meeting, Bishop Stewart suggested a slum clearance exhibit similar to that held in New York recently. As a result, a movement has been started to hold such. Representatives of the Jewish, Roman Catholic and community welfare organizations were in attendance at the meeting, one of the most unusual sessions of its kind in Chicago.

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**A Warning from Southern Ohio**

The following warning has been received from the diocese of Southern Ohio: "Caution is suggested in dealing with a man representing himself as the Rev. F. J. Holt, of Columbus, Ohio. There is no such clergyman in the Diocese of Southern Ohio. Laymen approached by this man are urged to get in touch immediately with their local rector. Further information may be obtained from the executive secretary, 223 West Seventh Street, Cincinnati, Ohio."

* * *

**And Here Is Another Warning**

I guess we will have to start a "Warning Department." This one is from the Rev. Benedict Williams of Cleveland, who says that we will be saving some parsons a deal of trouble and wasted energy if we warn them about Mr. Harold Trickey, who is making the rounds of our churches. He not only seeks financial aid but also secures jobs through the clergy and then sues the company that hires him for an old double hernia. What a nice guy?

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**CLID Announces Convention Speakers**

Open forums are to be held in Cincinnati under the auspices of the Church League for Industrial Democracy during the General Convention next October. Among those to speak are Norman Thomas, Roger Baldwin of the American Civil Liberties Union, Reinhold Niebuhr of Union Seminary, Sam Franklin, director of the Delta Cooperative Farm, Buck Kester of the Southern Tenant Farmers Union and Lawrence Oxley of the federal department of Labor. Further speakers are to be announced. It is planned to hold the meetings each noon during the recess between the morning and afternoon sessions of the Convention.

* * *

**Move Back to Delta Farm**

There is a thrilling story about the Delta Cooperative Farm—too long unfortunately to tell here. But they had a time of it during the flood, with the families moved into Memphis, where under Miss Alice Rex, CLID worker at the Farm, they were housed in the factory of the Rust Brothers. Meanwhile a few of the men took their lives in their hands in guarding the levees. They are back on the land however now, hard at the job of straightening things out. There are great needs there—with not enough yet, I was told just this


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week, to pay for that resident physician. There is an announcement about that, and other things, on the last page of this paper which I hope you will read.

* * *

**CLID Plans Regional Conferences**

The first of a series of regional conferences of the CLID will be held in Boston, for New England, on April 26th and 27th. The leaders are to be the Rev. Edward R. Hardy, Jr., of the General Seminary faculty, the Rev. L. Bradford Young of Brooklyn, the Rev. Henry Ogilby of Boston and the national executive secretary. Arrangements are being made by a committee headed by the Rev. A. C. Lichtenberger of Brookline, the president of the Boston chapter.

* * *

**Emily Greene Balch at Wellesley.**

Miss Emily Greene Balch, worker for peace and for many years connected with the League of Nations has been added to the faculty of the School of Christian Social Ethics at the Wellesley Conference. The program for this division of the conference is in charge of the CLID. Miss Balch is to lecture on The Christian in a World at War.

* * *

**Vestment Firm Has Anniversary**

It was just one hundred years ago that the House of Cox and Sons was established in London to make vestments for the clergy and gowns for the faculties of colleges and universities. The New York establishment was opened in 1876 and in 1894, Mr. Vining came into the firm and the business thereafter continued under the name of Cox Sons & Vining. The order files of Cox Sons & Vining show specifications for vestments and gowns for many famous men among the bishops, university professors, justices of the supreme courts, academicians and well-known ministers of all denominations. The firm continues to supply gowns and vestments to men and women of note. Franklin D. Roosevelt has worn a robe designed by Cox Sons & Vining. From all over the world come requests for vestments and gowns to this century-old firm that began its existence with the reign of Victoria, and this year crowns a century of service to the Church and clergy.

* * *

**Facts Contained in Report of Head of City Missions**

A number of interesting facts are contained in the report of the Rev. L. Ernest Sunderland, head of the City Mission Society of New York. The census reports indicate that out of seven million people in the city, two and a half million are neither Roman Catholics nor Jews. Yet of those that remain, less than 600,000 are members of other churches. . . . Sixty per cent of the children in New York, he declares, are unreached by any religious instruction. Crime costs the city six hundred million dollars annually. Over 38,000 adolescents, between 16 and 21, were arrested last year. He concludes his report by declaring that New York City is one of the greatest missionary fields in the world.

* * *

**An Island of Peace and Prosperity**

In May, 1937, the new Catholic cathedral in the city of Luxemburg will be dedicated. A document placed in the corner stone declares that the foundation stone was laid at a moment "when this country of Luxemburg rises like an island of peace and prosperity from the midst of turbulent times." Those are


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proud words, but they describe quite correctly the unique position of the tiny Grand Duchy which has neither war debts to pay for the last war nor exorbitant taxes for armaments in foolish preparation for the next one.

* * *

**Many Are Still in Prison**

The War Resister, the quarterly of the War Resisters' International, reminds us that as the year 1937 began, 493 war resisters of fifteen European countries are in prison for conscience sake. On Devil's Island, French Guiana, men who refused service in the Great War are still suffering, some of them sentenced for life. In the last twelve months the War Resisters' International has secured the release of 18 men from prison.

* * *

**Children Honored for Church Attendance**

At St. Andrew's, Richmond, Va., Rector W. Geiger Irwin has found a method of getting children to attend services. Sunday school is not difficult—he has a school of about four hundred. But a careful checkup revealed that only twenty on an average attended church. He therefore instituted a series of awards consisting of nice buttons which indicate that the child is a member of the "Order of the Morning and Evening Stars". Attendance for six months, with but six absences allowed in that period, wins a third degree star; another six months and the child is presented with the second degree star; and a first degree star goes to the child who attends regularly for eighteen months. The presentation is made with due seriousness before the child's elders and companions with the rector reporting that it is all working out nicely.

* * *

**Youth Rallies Against War**

At a time of increasing acquiescence in the so-called "inevitability" of another war, it is encouraging to report that the Albert Hall, London, was packed recently with young people, eager to do something to promote international friendship and lay the foundation of peace. The chairman of the meeting was the Bishop of Croydon, and there were speakers representing various Churches, including Mr. W. W. Clark of the Hartford Seminary, U. S. A. The best known speaker was perhaps the Rev. Leslie D. Westherhead whose books are well known on this side.

The Bishop of Croydon pointed out that the meeting represented the first attempt on the part of the younger members of *many different Churches* to gather together on such a scale and for such a purpose. He reminded the assembly of the need for Christian solidarity in the present situation and challenged it to make "a new and resolute attempt for a social and communal order in the world according to Christ." Professor André Philip spoke of the effects of a Christian way of living on the social, political and international sphere, and of the necessity of having all the Christian churches organized, ready to make the sacrifices necessary for peace. The Rev. E. C. Urwin declared: "There is never going to be any rest for this world until the peoples are in one great family" and urged the creation of a league of Christian Churches, rising above national loyalties. He also referred to what he called "a three year plan of Christian internationalism", represented by the forthcoming world conferences in Oxford and Edinburgh in 1937, the World Missionary Conference of 1938 and the


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World Christian Youth Conference of 1939. Attached to the programmes of the meeting was an affiliation form, by which any Church might become an "affiliated congregation" of the British Christian Council, and so play its part in the work of promoting international friendship through the Churches.

* * *

**Inside Stuff**
**From London**

Here is an interesting bit which you haven't seen in your newspapers:

Not long ago the Crystal Palace, famous landmark at Sydenham in the London suburbs, was the scene of a disastrous fire which will result in the complete razing of the building. The Crystal Palace was begun for the first great Industrial Exhibition of 1851 and was completed in 1854. Architecturally it was famous because it was constructed entirely of stone, iron and glass. Naturally, such a structure was fire-proof and for years it was the center of world famous fireworks displays which are fully described in the *Encyclopaedia Britannica* (See "Fireworks," 14th ed.).

Arthur Ponsonby, well-known British peace leader, discussed this mysterious blaze with an architect friend who had served in the air forces in the world war. He commented on the surprising fact that a fire-proof structure like the Crystal Palace should have made such a blaze.

"Very surprising," said the architect friend.

"So completely demolished was it," continued Ponsonby, "that it could not be reconstructed."

"And no lives were lost," added the friend.

"The wind, of course, was favorable for such a blaze; but I cannot understand why there was so much inflammatory material."

"Can't you?" smiled the architect-aviator.

And then he went on to tell "how the Germans had said that on no account must the Crystal Palace ever be touched. Its glittering roof made the most splendid mark, and its immense length was sufficient to give any bombing aeroplane its bearings." "So you see," he ended, "two and two make four."

And Ponsonby wonders whether the architect-aviator was right. Was it a case of official arson, air raid precautions with a vengeance? And if so, where will the fire strike next?

* * *

**Indian Leader**
**Looks at Christianity**

Indian Christians have been trying to discover whether they can go along

# Services of Leading Churches

**The Cathedral of St. John the Divine**
**Cathedral Heights**
**New York City**

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

**Church of St. Mary the Virgin**
**New York**
**46th St. between 6th and 7th Aves.**
**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8 and 9:30.

**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 and Beloved Disciple, New York**
**Rev. Henry Darlington, D.D.**
**Fifth Ave. and Ninetieth St.**

Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

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

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

**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**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
**Detroit and Grosse Pointe**
**Rev. Francis B. Creamer, Rector**
**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Grace Church**
**Sandusky, Ohio**
**Rev. Donald Wonders, D.D., Rector**
Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

**Cathedral of the Incarnation**
**Garden City, N. Y.**
**Arthur B. Kinsolving, 2nd, Dean**
**Rev. Frederic F. Bush, Dean's Assistant**

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

**Cathedral Church of St. John**
**Market St. and Concord Ave.**
**Wilmington, Del.**
**The Very Rev. Hiram R. Bennett, Dean**

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

**Trinity Church, New York**
**Broadway and Wall St.**

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's Cathedral**
**Buffalo, New York**

Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 12:30 and 5:00 p.m.
Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

**St. Mark's**
**San Antonio, Texas**
**Rev. Arthur R. McKinstry, Rector**

7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

**St. Michael and All Angels**
**St. Paul and 20th St., Baltimore, Md.**
**Rev. Don Frank Fenn, D.D.**
**Rev. H. P. Knudsen, B.D.**

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.
Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Trinity Church**
Main and Holman, Houston, Texas
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.

**All Saints Church**
**26th Street and Dewey Avenue**
**Omaha Nebraska**
**Rector, The Rev. Frederick W. Clayton**

Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.
Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

**Gethsemane, Minneapolis**
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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with the program of the National Congress. Pundit Nehru the leader of the Congress, is today even more influential than Gandhi. This great Indian leader leans strongly toward Socialism and the Indian Christian Federation was concerned over its future. Indian Christians are very much attracted by Congress idealism and would like to cooperate. So in order to remove any doubts a Committee of about 20 Christians went to interview the National Congress leader. The replies of Nehru shed much light on his mentality and on the Indian situation.

Question: So long as non-violence was an unassailable principle, it was a standing invitation to Christians to join the Congress. But in the name of tactics, voices are heard that violence need not be debarred. Will the fight be non-violent throughout?

Answer: The question is based on the false assumption that Christianity has been non-violent. Look at the Christian countries in the West. They have been indulging in international violence. The present order of society is based on force. If Indian Christians take their stand on Christ, their attitude is correct but they have to make it clear that organized Christianity is not of Christ . . . The problem everywhere in the world is how to use power ethically.

Question: What will be the future of Civil Disobedience?

Answer: Difficult to say . . . Though individuals are self-sacrificing, groups are not so. Progress lies in teaching groups how to sacrifice themselves . . . In changing the views of a group persuasion is best. But when it fails we should use pressure. This may be violent or non-violent. Violence is degrading and it produces more problems than it solves. Pressure by civil disobedience is non-violent. It leaves no ill will behind, it facilitates compromise and it creates no mental feud. But we should remember also that States use violence. If this is right, then why object to a group's use of it?

Question: Will the Swaraj Government of the future allow everybody to change religion at will?

Answer: Decidedly yes. But in matters of social legislation there may be a clash if religious questions are brought in.

Question: Will the missionizing religions, like Christianity and Islam, be allowed to propagate their views and, if possible, to make converts?

Answer: Certainly. The present prejudice against conversions arises mainly from causes other than religious.

Question: We consider religious instruction as integral to education. Will the carrying out of this principle (religious freedom), allowing for a Conscience Clause, be hindered by the Swaraj Government?

Answer: It should be avoided in state aided schools. Those who are keen should arrange for religious instruction themselves.

### SECOND THOUGHTS

(Continued from page 2)

missionaries in the field . . . There is a lot of talk about them, but I find nothing in the record to indicate that their wages were increased. We talk missions and missionaries—we give the increases to desk-men in New York." I wonder if here, perhaps, is not one of the reasons why lay people maintain their indifferent, if not antagonistic, attitude towards "missions." Spofford's is the one voice that is "crying in the wilderness," of contemporary injustice and selfishness in high places. Every missionary priest and sincere layman ought at least to thank God for his fearless and compassionate attitude.

MR. EDWARD BATES, Minneapolis, Minnesota: It is about time that someone raised the question about the attitude of Church people toward the Negro race. I am quite aware that it is a real problem, but certainly people who profess to believe that God is the father of all men and all men are therefore brethren, should not tolerate racial divisions. I presume little can be done about the matter as far as the Cincinnati convention is concerned, but I want to second Mrs. Chalmers' suggestion that in selecting a city for the 1940 convention it be determined in advance whether hotels, restaurants, etc., are to discriminate against Negroes. If they are to do so I am very sure that as followers of Jesus Christ we should select some other city.


# An Important Year

This is General Convention year with many important matters to come before that governing body of the Church in October.

We believe the people of the Church want them discussed frankly and courageously, as they are discussed in this number of THE WITNESS.

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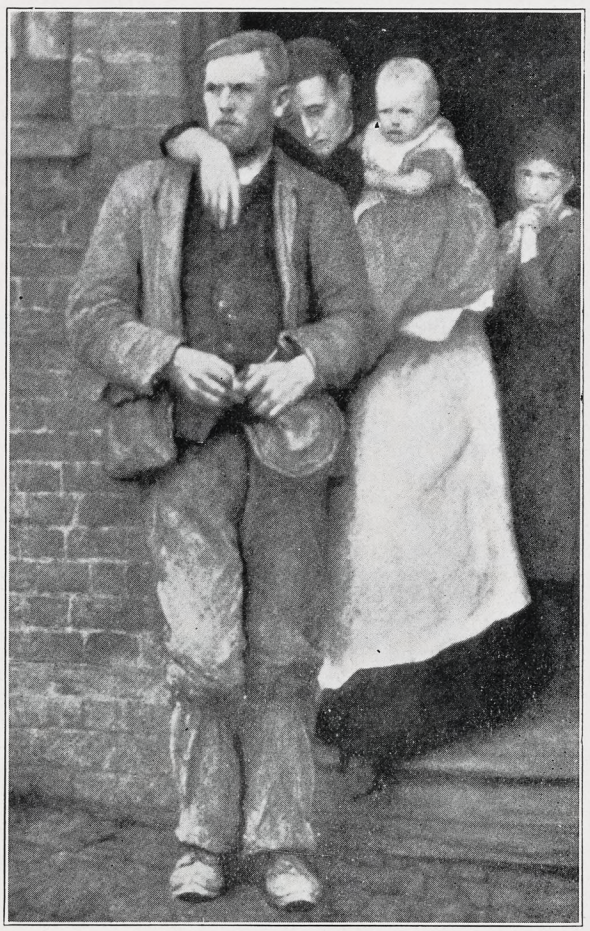
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# THREE OPPORTUNITIES



THE DELTA COOPERATIVE FARM, in the opinion of numerous experts, is the outstanding experiment in Christian living being carried on in America today. The race question, the cooperative movement, the labor movement, are all brought together in that 2,000 acre farm in Mississippi. Church people, many of them, are determined that this experiment shall succeed. Help is needed. The Farm suffered severely from the flood. New equipment is badly needed. There must still be found a considerable sum to maintain a resident physician, badly needed.

The CLID plans to conduct an open forum at the General Convention next October in Cincinnati, with nationally known speakers as leaders. Help is needed to meet the expenses involved.

Governor Chandler denied pardons to the Harlan, Kentucky, miners, in prison since 1931 in spite of overwhelming evidence that they were framed. The fight to free these men goes on. Help is needed for this and to provide for their wives and children.


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THE WITNESS

6140 Cottage Grove Avenue Chicago


## CLERGY NOTES

BOGGESS, ELWOOD C., rector of St. Mark's, Mendham, N. J., has resigned to accept the rectorship of All Saints', Orange, N. J.

BROWN, RICHARD I., has resigned as rector of St. John's, Tampa, Fla., to accept appointment as priest-in-charge of the Redeemer, Avon Park and St. Agnes', Sebring, Fla.

CHINN, A. B., has moved from Carmel, California, to Menlo Park, California.

CHRISTIAN, W. G., formerly of St. Paul's, Meridian, Miss., has accepted the rectorship of All Saints, Vicksburg, Miss.

DUNHAM, CLARENCE M., rector since 1912 of All Saints', Orange, N. J. is to retire in June.

GILL, J. M. B., missionary to China and later rector of St. Paul's, Petersburg, Va., is now in charge of St. Luke's, Lakeview, district of Eastern Oregon.

GREENE, ALLEN, rector of St. John's, Union City, N. J., has accepted the rectorship of St. Mary's, Warwick Neck, R. I.

HUNTER, J. WILSON, rector of St. Andrew's, Fort Thomas, Kentucky, has been appointed archdeacon of the Ohio Valley. He continues as rector at Fort Thomas.

LEWIS-JONES, HERBET, has resigned as rector of Calvary, Bayonne, N. J., to accept the rectorship of St. John's, Boonton, N. J.

THOMAS, BISHOP N. S., has resigned as rector of Bathesda-by-the-Sea, Palm Beach, Fla., to retire.

THOMAS, LOUIS, was ordained priest on March 12th at St. John's, Winnsboro, South Carolina, by Bishop Finlay. He is in charge of the work at Winnsboro, Great Falls and Ridgeway.

## SECOND THOUGHTS

REV. A. E. CLATTENBURG, rector of St. John's, Bala-Cynwyd, Pa.:

Your comments on Dr. Bell's "wise crack" are interesting, but fallacious so far as the National Council is concerned. As I have sat in the House of Deputies through the whole session of seven General Conventions, I think I am in a position to speak intelligently about the subject. I was a deputy to only one of the seven (1910), and my first one attended was that of 1907, two years after my ordination. It has been my criticism from the first that the time wasted, in informing the deputies as to the subjects under discussion, has been more than one might expect, when the deputies have had so much time following their election as such to read up the subjects that are mentioned in our Church papers as subjects which will be introduced at the Convention to which they have been elected to attend.

Time after time hours have been wasted, by the House of Deputies, so that those who have been elected to act for a diocese or missionary district may have full knowledge of the subject under discussion. One would think that in many cases men were elected for all reasons save that of being fitted by interest and knowledge to represent their diocese or missionary district adequately on any subject that might come up in the Convention. Of course if men are to be elected because they will vote right on matters of doctrine, ecclesiastical procedure, or some particular bent of their own, and not because of their love for and adequate knowledge of the Church's history and missionary undertakings, then we must expect novices whose instruction must take place at, and during the time of, the General Convention.

My impression of this move on the part of the National Council, of which you seem to be afraid, is that it is based on the hope that the time for the Convention may be given entirely to the consideration of the real issues facing it, and that no time will be taken by instructing novices. No man should be sent merely because of the position he holds, but because, in the minds of all concerned, he is the best informed man on the vital matters of the Church, and is filled with love and sanity.

MRS. JULIA P. JOHNSON, Boston, Mass.:

I cannot tell you how heartily I pat you on the back for your fearless writing in THE WITNESS of what happens at National Council meetings. The calling on delegates will get about as far as an automobile salesman gets when he tried to call on me—he merely antagonizes. We have no right to increase salaries at 281 and talk to congregations about "starving missionaries". I am all for the Forward Movement. Bishop Hob-

(Continued on page 16)


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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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# GOD'S WILL BETWEEN NATIONS

*By*

A. MAUDE ROYDEN

I BELIEVE that the Church should carry out the teaching of Christ between nations as between individuals. Every one now, I suppose, realizes that the undisturbed, simple, idyllic conception of the life of the Peasant of Galilee, undisturbed by political questions, is a phantasy. Our Lord was one of a little subject race which was ruled in a manner out of keeping with the general tenor of Roman government. It was not a good example of Roman imperialism. In Pontius Pilate it had a peculiarly brutal governor, who so violated the usual standards of Roman decency and toleration that he was ultimately recalled from office.



Moreover, the Jews were even more certain of their inalienable right to complete independence than perhaps any nation in the world. To doubt not only the right but the possibility of such independence—in other words, to face the facts—was to them blasphemy. Jesus Christ, therefore, was faced with acute political difficulties, and his people, as we know, intensified the problem by "trying to make him a king."

His attitude, therefore, to what we call politics, and even international politics, cannot have been based on the belief that his hearers were too much of the simple peasant type to be interested; He must have been perfectly aware, on the contrary, that many of them were obsessed by the subject. One of them was a Zealot, another a tax-gatherer. Yet He never gave explicit advice about national affairs? Perhaps not, though we have the very significant parable of the Good Samaritan on the other side. Let any one consider what would have been the fate of a Christian minister who, after America's entrance into the war, stood up and preached a sermon showing two Americans in so unfavorable a light as the priest and the Levite of the story, and the German playing the part of the Good Samaritan. Would not his congregation have resented so international a discourse? Moreover, as we all realize, on other points it was not the manner of Jesus of Nazareth to lay down rules of conduct or to denounce even such institutions as slavery or the subjection of women. His method as a teacher was to use an individual instance to illustrate an eternal principle. I feel bound to believe that He intended such principles to direct our whole conduct and that to attempt to divide ourselves into two or even more persons leads to madness. The duty of the citizen to his state must be the same in principle as his duty to his family, his friends, his colleagues. His duty as a citizen must be of a piece with his duty towards other states. Unless we accept this, we can never reach that singleness of heart and mind which our Lord continually demanded of us.

I once heard a very remarkable five-minute speech, in the early days of the war, in which the speaker—a woman—said that the conflict of loyalties presented to a highly developed and civilized young man of military age at the outbreak of the war was so frightful as in some cases to lead to insanity. She likened such a man's choice to that of the young Orestes who must either leave his father's death unavenged or himself slay his mother. Whichever way he chose, madness lay. We Christians have to realize that it is precisely to this conflict of loyalties, or as we might say nowadays, "disassociated personality" that Christ offered a solution.

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The totalitarian state also has a solution, making the individual solely a citizen. We Christians believe that this solution is utterly wrong. What then is our solution? We cannot forever halt between two opinions.

Consider for a moment what would have happened if all of the representatives sent from Christian countries to the Conference of Paris in 1918 had been given, as their marching orders, the Sermon on the Mount, or, better still, the whole of the New Testament. They would then have urged that we should forgive our enemies, feed them, give them to drink, written off all their debts, and with humble consciousness of our own sins and failures have tried to set them on their feet. Such a course would have been deemed fantastic to the last degree. The practical man of affairs, representing practical men and women, received quite different instructions and acted upon them. The result has been a world in anguish ever since. Could the visionary or the idealist have done worse? Could not Christians, at least, have the courage to say that they might have done infinitely better?

It is my conviction that the same heroic standard of gentleness, compassion, and justice should prevail between nations as between individuals, and I must again insist—for the matter is important—that not to do this is to create a conflict in each individual mind and to create madness in the world at large. *Si argumentum requiris circumspice.*

Take but a few glaring examples. "If thine enemy hunger, feed him." With all the power of the British navy behind it, a blockade of Germany for over a year after the first Armistice Day has created something of the hysteria of the younger generation which now is "Hitler's Youth." We would not "agree quickly" with Brüning and Stresmann "whilst we were in the way with them" and now we have to deal with Hitler. We would not forgive our debtors their debts and the economic world has been in chaos ever since.

Against the evils of the totalitarian state the Church in every land must raise the standard of a kingdom not (yet) of this earth but the steadfast objective of Christians everywhere. It must act as the conscience of the nation, keeping before the world Christian principles of conduct in every department of life, with the boldness which can steel the heart alike against persecution and against ridicule. For it has, however men may jeer, the only solution which can give the peace of God to the individual heart and to the whole world of nations.

# Between Tragedy and Hope

*An Easter Editorial by*
BISHOP JOHNSON

ON EASTER Even we are standing between the greatest tragedy of human history and the greatest hope of human life, between Good Friday and Easter Day. The questions arise in our mind at once why was the one necessary? How can the other be true?

Of course we would rejoice to rise from the dead if it didn't seem so impossible! But how can we hope for such beatitude when we are surrounded by such injustice?

These two great mysteries—the mystery of darkness, and the mystery of life—meet in the twilight of Easter Even when the body of Jesus is lying still, wrapped in the clothing of the dead and, we are told, His spirit is in the place of departed spirits, telling them that the doors of their prison shall be opened.

It all reads like a fairy tale to those who believe that the material world is the only substantial fact in life and who think that a belief in the supernatural is a foolish superstitution which should not engage the serious attention of those who walk by sight and not by faith.

Of course it all depends upon our viewpoint. If in looking at life we find that it is merely a process which is solely dependent upon physical sight and logical conclusions, then surely nothing can be required of us but physical exercise and mental gymnastics, but if the life of Jesus Christ reveals to us a more excellent way, then surely it is not to be explained by these processes.

And first of all, back of Good Friday and Easter lies the life of Jesus. It was in no sense an ordinary life. Indeed, it was so extraordinary that though it has had many imitators, no one has ever even approximated it in the peculiar character of its power. Whatever opinion we may have of His faith and nature, we cannot dispute the fact that He has exerted an influence by methods which are so deeply hidden from human wisdom that His most devoted disciples acknowledge their inability to copy them. The influence of Jesus is totally unlike the influence of any other mortal who ever lived, both in the intensity of its power and the scope of its activity. The unobtrusive methods by which He attained this influence are utterly unlike the influences by which other leaders have gained power over men. And the influence which He has exerted over men is a different kind of influence than that which other men have exerted, for time has not diminished its intensity; distance is no bar to its efficacy; and differences in race and culture have not prevented men from learning the same lessons and experiencing the same grace from a personal relationship which they believe that they have with Him.

This personal power of Jesus is something which

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cannot be accounted for by materialists or philosophers. It is unique.

It is not strange, therefore, that churchmen adhere to the only testimony which they have and the only explanation which explains it at all when they reaffirm their belief that "He was conceived by the Holy Ghost, born of the Virgin Mary . . . was crucified, dead and buried, rose again from the dead, ascended into Heaven," and from there sends the Holy Spirit to pervade and inspire the Church which in its miraculous continuity is also unique among all the organizations of mankind.

IF THE life of Jesus is unique, His treatment of the mystery of evil is also peculiar to Himself. He alone originated this view. The religions of mankind have been hopelessly divided in their attitude toward the explanation of sin, suffering and death. In the Orient, matter was unreal, suffering non-existent, death a delusion. Among the Greeks, matter was the essential element, suffering to be avoided, death the end of all things.

Jesus suffered from every philosophy which preceded His Gospel and from most of the theories that have succeeded it. To Him matter is equally sacred with spirit. So much so that the "Word was made flesh and dwelt among us." Suffering was not to be sought; He prayed to be delivered from it, but when it comes, it is to be endured, not stoically but humbly, with the assurance that God's goodness will overcome the diabolical nature of evil.

"It must needs be that offenses come," said Jesus. Why? He does not explain, but states the fact. "But woe to that man by whom the offense cometh!" In other words, the evils in life are realities and the calm endurance of them is a necessity. The thing that must not happen is connivance with them.

To Him death is such a grim reality that He shrinks from it more than the ordinary man, but while it is the last enemy of man, it can be overcome and so He commends His spirit into His father's hands as one who confidently expects that God will overcome it. And the curious thing is that where men accept this view of things sincerely, there are love, joy and peace.

And the power of Jesus extends further than this. Not only did He promise to His disciples that He would see them again, but He convinced them that He did see them after His resurrection. If He were merely a conjurer, depending upon hypnotic influence, He was indeed confident of this power if it could survive a public execution, and also succeed in transforming those who confessed that they had been cowards into those who gloried in their confidence that death could not permanently harm them.

The public execution of Jesus is as well attested as other well-known facts of history. At least the story of the Crucifixion could not be the result of mesmeric influence.

And between the influence of Jesus as a leader and the influence of Jesus as one who had risen from the dead, stands the cross, not only with its indubitable account of His death, but also with the attendant discouragement of His disciples.

Not only did they believe in the fact of His death; they also failed to believe in His power to rise from the death.

There was no predisposition to the suggestion of the risen Christ, if we are to believe in any degree the sincerity of His witnesses. They fully believed that their cause was lost. They were bewildered and dismayed by their own confession. Suddenly they were inspired with a great hope—so great that nothing afterward could ever destroy the persistence of their faith.

It is all so unusual that I must be pardoned if I regard the so-called scientific explanations of these phenomena as mere rationalization; that is, the attempt to start with a conclusion that isn't conclusive and lead up with a set of premises that would be incredible to a purely pagan audience.

I can believe whole-heartedly in a supernatural religion which explains things beyond my ken, if I believe in the credibility of its testimony; but I cannot believe in a supernatural religion which is bolstered up merely by explanations that do not explain, but only bewilder. I believe in the Christ who said to Thomas: "Reach hither thy hands, and be not faithless but believing." But I cannot believe in a Christ who could fool Thomas into thinking that he was touching something that was not there; nor could I believe in any testimony of a set of witnesses who would deliberately concoct a story to bolster a theory. Either the Christ as He is or no Christ at all will be the Saviour of the world tomorrow as He has been the Saviour of mankind for centuries.

# *Cross or Throne?*

*By*

BISHOP WILSON

TIBERIUS CAESAR was the Roman emperor during all of our Lord's ministry and at the time of His crucifixion. St. Luke dates the beginning of the ministry in the fifteenth year of the reign of Tiberius. It is not certain, however, whether this dating refers to the year 14 A. D. when Tiberius became sole ruler or to the year 11 A. D. when he was made co-ruler with Augustus. In theory the imperial sovereignty was not supposed to be hereditary. When the emperor died, the Roman Senate was empowered to select his successor. The reigning emperor got around this by choosing someone in advance to whom he delegated more and more authority. Then, when he died, the successor whom he had chosen was already half way in office and his election by the Senate was inevitable. In this way Tiberius became co-ruler and eventually emperor.

It takes a clever person to keep straight the many involvements in the household of the Caesars. The mother of Tiberius, named Livia, had caught the fancy

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of Augustus Caesar and he forced Tiberius' father to divorce her and married her himself. Then he adopted Tiberius. It seems that Augustus had a daughter by an earlier marriage, named Julia, who had a couple of husbands and three sons. Augustus forced Tiberius to divorce his own wife and marry this Julia. So Tiberius became step-father to the three grandsons of Augustus who were naturally in line for the throne. Augustus also had a nephew who might have had a claim to succession but one by one the three grandsons and the nephew all died. Rumor had it that the mother of Tiberius was coolly clearing the way for her own son to become emperor.

Augustus disliked Tiberius intensely and humiliated him in many ways which only accentuated the morose and sullen character of the man. Augustus lived to be an old man and Tiberius had to wait until he was fifty-six years of age before he assumed the imperial purple. If he had ever had any decent instincts, they appear to have been crushed out during all those dismal years of waiting. As an emperor he proved to be cruel, suspicious, and absolutely devoid of any moral sense. His debaucheries were a scandal even in those scandalous days. There was a strange law that said any offense against the emperor was a crime against the state and the law was broad enough to include almost anything. Tiberius had a band of denouncers who made use of this law to secure the execution of anybody the emperor disliked. Rome became a regular slaughter-house. Finally Tiberius retired to the island of Capri where he could indulge his vices without interruption and left the government in the hands of his confidant, Sejanus, and the half-crazy Caligula who was to be the next emperor. Caligula promptly plotted the death of Tiberius. The aged emperor's health was breaking anyhow. He became ill, sank into a coma, and it looked like the end. But suddenly he revived, so Caligula quickly had him smothered to death.

Such was the head-man of the world when our Lord carried His cross to Calvary. Tiberius did little but evil and has become merely an obscene name in history. Christ went about doing good and is loved, revered, and worshipped by hundreds of millions today. The rule of Tiberius is a bad memory. The sovereignty of Christ is the world's greatest blessing. The Roman empire is buried in ruins. The Kingdom of our Lord is forever and ever.

# THE CHURCH FACES THE WORLD

*By*

E. STANLEY JONES

THE Christian Church must set its own house in order and get ready for the greatest crisis in its history. First, it must lay aside its tentative attitudes, its defeatist mentality, and assume a new moral and spiritual aggressiveness. An editorial in a prominent paper said, "The response to the National Preaching Mission shows one thing plainly, that Christianity must assume a new aggressiveness, must cease its pink-tea party attitudes and with moral boldness undertake to show the way out."

But organized Christianity will never get that courage unless it comes out of deep convictions. And those deep convictions will never come unless we found afresh the whole of our social and economic and personal attitudes in the very nature of the Christian God. We must rediscover and re-apply Christ's original message, the Kingdom of God on earth, a new Order standing at the door of this lower order ready to replace it with God's way of life. This alien, unworkable lower order founded on greed, exploitation, unbrotherliness, is breaking down through its own tensions and contradictions and our only hope is God's way, the Kingdom of God on earth. This Kingdom, said Jesus, was built from the foundation of the world—built not merely from the foundation of the world in point of time, but built within the very structure of the universe in point of fact. To love your neighbor as you love yourself is not idealism, but stark realism. The fact is that the Christian way is the only way that will work. Everything else breaks itself upon the moral facts of the universe.

We must apply this message to the economic and social order. For the economic is the present tension point of our problems. But there are those who feel that religion must have nothing to do with this, must only have to do with the saving of the soul. I do believe in the saving of the soul, but while evil can be in the individual will, it can also be in the collective will; there is such a thing as an evil system as well as an evil soul. Shall we rescue individual slaves and leave untouched the slave traffic? Shall we pick up individual drunkards and leave intact the liquor traffic? Shall we tend to the wounded in war and leave operative the war system? Shall we rescue the derelicts of a ruthlessly selfish order and give them doles and handouts, or shall we build justice and the love of God into the total order? Obviously we must do both. It is not enough to say that if we change the individual wills we will thereby of necessity change the social order. The social order is not made up entirely of individual wills now living, but of inherited attitudes that have come down from generation to generation and have become embodied in customs, laws, institutions, and these exist in large measure independently of the individual wills now living. Change those individual wills and you will not of necessity change the social order

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unless you organize those individual wills into collective action on a wide-scale frontal attack upon those corporate evils.

Moreover, if we abdicate the control of social and economic life, then other forces will take it over, and, there are two definite forces bidding for the control of it right now, Communism and Fascism. You must make up your minds, and make them up quickly, whether you want this country and the world to go Communist or Fascist or Christian. All three are ways of life, demanding a total allegiance in the total life, and a choice must be made. I make mine—I want my country to go—not Communist or Fascist, but Christian. But Christian does not mean things as they are. If Abraham Lincoln were here now I think he would change his statement that this country cannot exist half-slave and half-free, and would say with infinite sadness, "This country cannot exist half-stuffed and half-starved."

The Christian movement must give itself to the winning of the leaders of Industry and Labor. We must Christianize the foundations upon which their relationships exist. If we do, then the relationships must be cooperative instead of competitive, for that fits the Christian ethic. But we have no time to spare, this breathing-space is ours; tomorrow may belong to Communism or Fascism. The attempt will be made, is being made, to ally Christianity and Fascism to fight Communism. My most solemn warning as I leave these shores is this: If religion accepts an alliance with Fascism in any of its forms it is doomed—it writes its own epitaph. I therefore warn the Christians of America against that alliance. Stand in your own right, announce your own program, and give your own answers. The Christian Church must launch a movement to win industry, and must do it now.

# *Excuses*

*By*

H. ROSS GREER

A YOUNG man in my congregation was not present at worship two Sundays in succession. I happened in the drug store the second Sunday after Church and saw him. We spoke and finally he said, "I suppose you would like to know why I wasn't in Church these two Sundays. I haven't any excuse. Any way most excuses are lies."

That is pretty blunt, but isn't it the truth? Most excuses are lies. Not all, but most. This is particularly true in regard to attendance at Church.

The rector of a parish, where the men are notoriously lax in fulfilling the obligation of every Christian to worship in Church on the Lord's day, told me the strangest excuse I have ever heard given. A man in his congregation was telling him why he could attend none of the Lenten services with guest preachers. The undutiful Churchman said, "There are six visiting preachers and I can attend only two of the services. So I decided I wouldn't attend any rather than show partiality."

Even in the Episcopal Church there are people who do not attend public worship because they do not like the clergyman or have had a disagreement about something or feel they have been treated unjustly. Many such would feel differently if they heard the story Bishop Oldham uses in an excellent little leaflet My Church." It seems a Scotch woman quarreled with her minister. The following Sunday she was in church as usual. The minister expressed surprise at seeing here. Whereupon she said, "Young man, my quarrel was with you, not with the Lord."

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## PEARL BUCK GIVES A VIVID PICTURE OF A MISSIONARY

By Gardiner M. Day

A missionary of our Church, returning on furlough to this country a few years ago by a Pacific steamer, was accosted by a passenger while he was walking the deck with the following question: "Do you see thirty people who look like missionaries aboard this steamer? I don't," said the passenger, "and yet I am told there are thirty missionaries on board." The passenger was a bit taken aback when my friend said to her, "Well, I am a missionary, so I must be one of the thirty myself." Apparently the traveler expected a missionary to have horns. Why such an idea of missionaries arose will be easily understood by anyone who reads *Fighting Angel*, a biography of a missionary by his daughter, Pearl S. Buck, published by Reynald and Hitchcock ($2.50).

Here is the picture of an American missionary to China, who, in every sense of the word, gave his life to China. He went out as a minister of the Presbyterian Church. He was absolutely firm in the faith, and hence what he believed was without any question whatsoever right. He was prepared to defend his belief at all costs. He looked upon the Chinese people with love, but with pity and scorn because of their heathen belief in many Gods. No matter what they believed, almost certainly they were wrong. The Christian God was the only true God, and what the Christian missionary taught was the only truth. The moment a man confessed his faith in Christ crucified, not only was he saved, but he was so far in the good graces of Andrew Buck that no matter how bad his life was, in Andrew Buck's sight he was bound to be good, because he had been saved through the blood of Jesus Christ. In addition to Andrew's dogmatic conviction, one cannot but admire his fearlessness, his enormous courage, his tremendous perseverance, the childlike simplicity of his faith, his intellectual integrity, his steady hard work and his willingness to make sacrifices.

But on the other hand, one cannot but feel sorry for the Chinese, and for all other peoples to whom Christian missionaries of Andrew's type have been sent. No wonder they are skeptical of the "foreign devils'" teaching, to say nothing of their actions. What a pity that China and other mission fields had to learn fundamentalism before they learned Christianity; had to learn Protestant morality before they learned Christian ethics; had to worship a Puritan God before they could worship a Christian God. I believe that everyone interested in Christian missions ought to read this book, not simply because the book is interesting, and, as all Pearl Buck's books, beautifully written, but because it is a picture that will be in the minds of many people both in and outside of our churches when the word missionary is mentioned by preachers. Because of the wide circulation that Pearl Buck's writings have, not unlikely a person will put it down saying, "Yes, that only confirms the impression I got of missionaries from Somerset Maughn's play, "Rain!" And who could have seen Jeanne Eagles in "Rain" without a strong emotional revulsion against missionaries, unless he had personally known missionaries who were not like the stage picture?

Fortunately, the picture of the missionary in *Fighting Angel* is a picture of a missionary typical of an older generation. With the dying of fundamentalism, fighting angels are passing away. Yes, but there are no doubt some still being sent out to the field, but on the whole the missionary who is going out today is as different from the missionary of a generation ago as Dr. Fosdick differed from Billy Sunday. The modern missionary goes out realizing that there may be even more heathen in America than there are in China in the deepest sense of that word. He goes out realizing that the culture of China is an ancient and honorable culture. He goes forth realizing that God did not only speak to the Western nations of the world, but that He spoke through Buddha and Confucius, and many other noble souls in every country of the world. He believes that in Jesus Christ God manifested himself most clearly. So he goes forward in the spirit of Jesus Christ to do whatever he can in any possible way to help the people to whom he is ministering to find the abundant life.

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### REFORMS IN THE NORTHWEST

Ministers in Seattle, Washington, have united in an effort to secure a state "three day marriage law". At the same time Oregon, now with such a law, is making an effort to rescind it since too many marriages are lost to Washington where there are no barriers to "hot marriages" and "liquor party nuptials." Another proposal before the Oregon legislature provides for a compulsory medical examination before a marriage license is granted. The report would cover venereal diseases, epilepsy, feeble-mindedness, insanity, drug addiction and chronic alcoholism.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

Should there be a Re-Organization at the Church Missions House? Should we have an Archbishop? What sort of a Budget should we have for the next three years? Should Provinces have more power? Is a house cleaning called for at 281? Should the Forward Movement be continued and if so what is its job?

Some say, as an important dignitary did to me this morning, that even to discuss such questions is window smashing. My reply is that we are not smashing windows but merely opening a few shutters to let in light.

How do you feel about it? Should The Witness discuss freely and frankly these vital Church matters, as they were discussed in last week's number, or should we clamp on the lid?

There are ways for you to vote: there is a coupon on page eleven. Send us the name and address of one or more people that you would like to have receive the paper from now through General Convention. We will accept these subscriptions for the full seven months for just one dollar. Or, if you are a rector, order a Bundle so that the paper may be available each Sunday at the church door. The cost is 3c a copy; the papers sell at 5c a copy and the order may be cancelled on a week's notice.

Here is your opportunity to vote for democratic discussion of vital Church matters this Convention year. It is more than that—it is also an opportunity to support a national Church paper that believes topics such as these should be freely discussed if we are to preserve democracy in the Church.

Finally if you have been receiving your copy at the church during Lent ask the rector if the paper is to be available hereafter. If not we hope very much that you also will send in your subscription. Two dollars a year — or the special offer above if you prefer.

* * *

**Twenty Years Ago in The Witness**

The Good Shepherd, Philadelphia, celebrated the 45th anniversary of the rectorship of the Rev. John A. Goodfellow. . . . Contributions to the Church Pension Fund from the diocese of Washington have totalled $120,000 and the end is not yet. . . . The Rev. John C. Ward, rector of Grace Church, Buffalo, announced a

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gift of $50,000 to the parish on condition that the parish raise an additional $10,000 by Easter. . . . Bishop Gailor led a patriotic service at Christ Church, Nashville, Tennessee. Patriotic hymns were sung, the flag was carried in the procession and the Bishop preached a sermon defining Americanism. . . . The rector of Christ Church, Nashville, the Rev. H. J. Mikell, was presented with an automobile by his congregation. . . . The Rev. Edward L. Parsons contributed an article advocating the revision of the Prayer Book.

* * *

**Bishop Johnson to Preach at Synod**

Editor-Bishop Johnson is to be the preacher at the service that will open the synod of the Pacific Coast, to be held in Seattle, May 11-14.

* * *

**One Reason Why People Are Not Baptized**

A woman in the southern mountains has three children attending Church school in the nearest town. They had all been baptized but she herself had not. The priest in charge of the mission went out to see her and found she was more than willing to be baptized but had no clothes in which she could come to the church. It took a high order of tact not to suggest that she be baptized at home, but instead he said he would get her some clothes from the next missionary box and she could be baptized in church. So he did and she was.

* * *

**Oratorio Society to Sing at Cathedral**

The Oratorio Society of New York is to present "St. Matthew's Passion" by Johann Sebastian Bach at the Cathedral of St. John the Divine, New York on May 11th. The society, numbering 350 voices, is to give the performance at the invitation of Bishop Manning and Dean Gates.

* * *

**Passion Play in Providence**

The Passion Play is again being presented in Providence, the performance being staged in the parish hall of the Church of the Epiphany. The cast is composed of 110 persons, representing 11 parishes.

* * *

**Negro Soloist Addresses Auxiliary**

At St. John's Church, Montclair, N. J., an enterprising Woman's Auxiliary study class arranged to have the well known singer and composer, Harry T. Burleigh, address them and their friends on "The Religious Contribution of the Negro Through Their Music". The study class with their friends made a gathering of seventy-five people to whom Mr. Burleigh, in an intimate atmosphere, interpreted the religious feeling and understanding of Negro people through their folk music known as "Negro spirituals". He illustrated his points by singing a dozen different and varied songs, the musical setting of which he himself had written, i. e. "Go Down Moses", "The Gospel Train", "All God's Children Got Shoes", "Weepin Mary", "Peter's Bells", "Nobody Knows the Trouble I've Seen". He declared that it was a grievous mistake to jazz these Negro songs or to interpret them humorously because they came out of a depth of serious religious feeling. They were genuine expressions of hope and aspiration and faith. This persistent joyful mood without a rebellious note in these songs is all the more remarkable when we realize most of them were produced under conditions of slavery. The guests of the study class represented about five or six different parishes including members of colored Episcopal congregations. The class is under the leadership of Mrs. A. Stewart Hogenauer.

* * *

**Peace Workers Visit Atlanta**

Miss Maude Royden, Charles P. Taft of Cincinnati and Sherwood Eddy made up a team that visited Atlanta, Ga., recently under the auspices of the Emergency Peace Campaign. One of the high spots was a luncheon of leading citizens, arranged by the Rev. John Moore Walker, rector of St. Luke's, at which Mr. Taft challenged them to keep America out of war.

* * *

**Warren Kearny Is Honored**

The Times-Picayune, New Orleans newspaper, each year makes an award of a loving cup for conspicuous "efforts toward the enrichment of New Orleans and humanity in general." This year the award went to Mr. Warren Kearny, Churchman who is known throughout the country for his many Church activities. Among other things he was the chairman of the committee that ran the General Convention in 1925 and is now a member of the National Council.

* * *

**How About Some Real Discussion**

There have been several letters asking if letters from readers might not be printed in larger type, similar to that of the leading articles. We will be glad to hear from others in regard to this. Six point type is difficult to read. It is also true of course that letters are frequently received of greater interest than anything we of the regular staff write. On the other hand if letters from readers are to go in that size type it will crowd out other features. Perhaps you will look over the letters this week, found on page two, and then send a card to the editorial office in New York indicating your wishes. Perhaps we might give a page or so to letters dealing with general convention matters from now until October. What would you think of that? Personally I would like to see good lively debate on all these vital matters between now and October. A Bishop told me the other day that the people of the church are so indifferent to what goes on that they simply wouldn't be bothered. Maybe so—but I surely can testify that my mail for the past three or four weeks indicates no such attitude. Well shoot away, and let's have more letters to print and fewer of the "strictly confidential" kind.

* * *

**San Antonio Parish Reports Progress**

Christ Church, San Antonio, Texas, where the Rev. Samuel Capers is rector, made real progress in 1936. All financial obligations were met and in addition $2,000 was paid on the parish house indebtedness. The Sunday School reached the 300 mark,

## THE BOX SCORE

TWO MORE BISHOPS have sent in subscriptions for all their clergy, not already subscribers, bringing the total so far to fourteen dioceses in which every clergyman is now a subscriber. Nine rectors in the past week have made gift subscriptions to a large number of their parishioners. We are hoping that many more will act on the suggestions outlined in the first news paragraph on page eight, using the blank on page eleven. The total number of new subcriptions recived since the Anniversary number of February 4th stood at 1,723 on March 18. In the effort to raise $5,000 this year to wipe out the deficit the total amount received or pledged to March 18th was $2,244. Will you, if you have not already helped, aid in bringing the figure to the halfway mark by Easter week. There is a form for your use on page fifteen in case you have mislaid the blank sent you some weeks ago.

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a surprising figure for a parish of but 500 communicants. All of the parish organizations—the Auxiliary, the Girls' Friendly, the Daughters of the King—carried on their own special work but also united in an educational program. There is also the soup kitchen where 45 children are fed daily and a social service center where mothers of the neighborhood are instructed in sewing.

* * *

**Conference on the Ministry**

College men of the fifth province are to meet in Chicago, April 23-25 for a conference on the ministry. The Rev. Alden Drew Kelley, chaplain at Wisconsin, is chairman and Bishop Keeler of Minnesota is to be the leader. Bishop Stewart is to be the speaker at the conference dinner.

* * *

**An Easter Broadcast From Manila**

Can your set pick up foreign stations? If so, tune in on station KZRM, Manila, at 9:30 Saturday night (Eastern) and you will hear the Easter Service from the Cathedral of St. Mary and St. John in that city. The Rev. John C. W. Linsley is to preach. The service is at 10:30 Easter morning but the eastern part of the United States is thirteen hours behind Manila time.

* * *

**Reports Progress in Northern Idaho**

Northern Idaho was added to the missionary district of Spokane late in 1935. In his first annual statement to the National Council written as bishop of the enlarged jurisdiction, Bishop Cross says: "In northern Idaho are we gratified to report the re-opening of places that have been closed. Practically within the year, four young and vigorous men have come to take hold of our work in northern Idaho and already there are evidences of far-reaching results. . . . Indeed, we can say that northern Idaho is rapidly catching up to standards already established for the work of the district of Spokane and that the prospect is that we shall have from this territory an evidence of life and accomplishment which will stir the entire district to fresh endeavor."

* * *

**Western New York to Have Anniversary**

The convention of the diocese of Western New York which is to meet in Trinity Church, Buffalo, on May 17-18, is to mark the 100th anniversary of the diocese. One of the highspots is to be a dinner at which Bishop Stewart of Chicago is to be the headliner, with the bishops and standing committees of the dioceses of Rochester and Central New York, originally part of the diocese, as invited guests. The celebration is to continue throughout the year, culminating with a service at the 1938 convention at which it is hoped Bishop Manning of New York will be the preacher. Dean Whitney Hale of St. Paul's Cathedral is the head of the committee making arrangements.

* * *

**Dean's Wife Asks Governor Questions**

Mrs. William P. Ladd, wife of the dean of the Berkeley Divinity School, has addressed a communication to Governor-Churchman Wilbur L. Cross of Connecticut asking him to make clear his attitude on the organizing activities of the Committee for Industrial Organization. Mrs. Ladd wrote him, following his public statement that indicated a belligerent attitude, in her capacity as chairman of the Industrial Relations Club of New Haven. She asked him if he was opposed to the efforts being made in Connecticut to organize the workers. He replied that he believes it highly desirable that workers should be organized, but "At the same time, as Governor, I must see to it that the laws of this state are enforced and that the activities of labor organizations are in conformity with our present statutes."

* * *

**Speaks on Youth and the Church**

"Young people don't expect miracles but they do look for friends and friendship in the church," declared Miss Gertrude Richards, representing the young people of the diocese of Newark, at a meeting of the Corner Clinic on March 8th. "Young people do want to know what life is about on its ideal side; marriage, the home, economy, and the place of ethics in life, and they wish to have the best side of these presented to them and not the worst side. Life will present them with the worst fast



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enough. From the Clergy of the Church they want a pastoral attitude, a fatherly interest. Too often their elders, either Clergy or others, forget that the transition from adolescence to adulthood is gradual and also painful. Young people need spiritual up-lift. They get worldly admonitions aplenty. When young people are held up to their best they give their best." The Corner Clinic in March was given over to the young people, and beside the above topic two other subjects were presented, "What Does the Church Expect of Young People?" led by the Rev. J. T. Travis, and "The Christian in Business," led by the Rev. Randall Williams.

* * *

**Bishop Bratton Visits Savannah**

Bishop Bratton of Mississippi, who is also the chancellor of the University of the South, Sewanee, Tennessee, visited Savannah, Ga., on March 6th and presented the problems of the university to the vestrymen of the four parishes in the city. Bishop Barnwell was the host at the luncheon which was also attended by the rectors of the parishes.

* * *

**New Initiation for Knights of Sts. John**

A new series of initiations for boys 10 to 14 years of age has been formulated by Richard E. Woodward for the junior organization of Knights of Sts. John. All those who have examined it proclaim it is a marvelous program. It takes the boy into church activities before he is seized by Scouts or other competing organizations which withdraw them from the Church.

* * *

**Bishop Stewart to Visit Florida**

Bishop Stewart of Chicago is to be the preacher at the service which will open the convention of Southern Florida when it meets April 13-15 at the cathedral at Orlando. He is also to be the headliner at the convention dinner.

* * *

**Bishop Washburn Preaches Over the Phone**

Bishop Washburn of Newark preached to his former congregation at St. Paul's, Kansas City, by phone over a loud speaker hook-up on March 7th. The parish has initiated an extended program to culminate with their 50th anniversary next year.

* * *

**Retired Priest Conducts Missions**

"Even a 'retired' priest can find every available moment filled with work for the Kingdom if he desires to keep active," declares the Rev. Charles Herbert Young. As proof of his statement he presents a list of places where he has recently held preaching missions.

* * *

**Here Are More Questions**

People seem to like these questions so here goes with some more. Try them—you can check your answers with ours further on: 1. Which word is right—the National Cathedral is in Boston, New York, Washington? 2. Bishop Littell is the Bishop of the Panama Canal Zone, Hawaiian Islands, Cuba. 3. Berkeley is the name of a seminary, college, diocese. 4. The College of Preachers is in Cincinnati, Chicago, Washington. 5. The next meeting of the World Conference of Faith and Order will be held this summer in Geneva, Stockholm, Edinburgh.

* * *

**Bishop Lawrence Returns to Old Parish**

Bishop W. Appleton Lawrence, bishop of Western Massachusetts, returned to his old parish, Grace Church, Providence, R. I., this week for noonday services. He also preached at the Redeemer, Providence, and St. George's, Newport.

* * *

**Death Takes Washington Canon**

The Rev. William L. DeVries, known to hundreds as "Billy," died


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on March 14th in his 71st year. He has been associated with the cathedral in Washington, D. C., for more than 25 years.

* * *

**Seminary to Raise Scholastic Requirements**

In line with plans developed recently by the American association of theological schools, Seabury-Western, Evanston, Illinois, is taking steps to raise scholastic requirements, according to the Dean Frederick C. Grant. Effective Oct. 1, 1937, courses credited towards a degree in arts or science may not later be credited toward the bachelor of divinity degree. The seminary now requires students to obtain their bachelor's degree in arts or sciences before beginning the study of theology. Students without a bachelor's degree from an approved college are accepted as special students only and cannot become candidates for the B.D. degree.

* * *

**Calls for Lay Leadership**

Declaring that all great religious revivals have been led by laymen, the Rev. Spence Burton, head of the Cowley Fathers, called upon them to lead an evangelization movement today, in an address last week in Chicago. "Our churches are run today almost entirely by the clergy and the women," said Father Burton, speaking to directors of the Church Club. "The men are to a large extent 'paying passengers.' They are expected to pay the bills and that's about all. Our clergy are devoting entirely too much time to the business affairs of the Church. Some of them are conducting private 'sit-down' strikes and don't know it; they sit behind their desks running a business instead of devoting themselves to their spiritual duties." With regard to the young people of the present, Father Burton described them as having "powerful engines, defective steering geers and no brakes." That explains to a large extent the crime situation, in the opinion of Father Burton, who has spent thirty years in prison work. Youth has "gone money-spending wild," he continued. "If they can't earn the money they spend in legitimate ways, they resort to stealing, which accounts for much of our youthful crime. But youth is not alone in this money-spending craze; adults have resorted to the same tactics and also our government."

* * *

**Urges Church Interest in Social Questions**

The Church cannot remain detached from social currents of the day and survive, said the Rev. Walter K. Morley, newly appointed secretary of social service in the diocese of Chicago, speaking before the evening guilds of the diocese at the Church of the Atonement. "A social order which seeks to banish religion will itself perish," said Morley. "We need today as never before an active participation on the part of our Christian people in government; in bringing about a constructive and honest participation of all our people in such. In practice, the value of man has never risen higher than the honesty, efficiency and economy of his unit of government. The decline of all civilizations has been measurable by the decline in quality of government. The ballot is but the spring-board to our participation in government; our activity should begin with the vote, not end there as it does with so many people today."

The most fundamental need of the present time, said Morley, is that of


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"placing a value upon man and his human rights as greater than material or property rights." In the present era of industrial development, "we have let slip away the value of human life and personality," he declared. The Rev. Alfred Newbery conducted a quiet hour for the group.

* * *

**School Boys Hold a Retreat**

The first retreat exclusively for boys was held at the College of Preachers, Washington, over the week-end of February 28th. A dozen boys journey down from the Episcopal Academy, Philadelphia, accompanied by the school chaplain, the Rev. Charles Martin. The retreat was conducted by the Rev. Wallace Conkling of Germantown, and made a great impression on at least one of the boys who wrote a full column story about it for the school paper.

* * *

**Lively Topics at Houston Parish**

They deal with lively topics at Trinity Church, Houston, Texas. The rector, the Rev. Thomas N. Carruthers, is now delivering a series of lectures on Sunday evenings on such topics as Buchmanism, Church Unity, Fascism, Communism, Socialism, Anglo-Catholicism and Liberal Evangelicalism. Also last week, just to liven things up still more, some of the parishioners got together and had a debate on the President's court proposals, a topic full of sparks and fire, what?

* * *

**To Demonstrate What Seminary Teaches**

In response to the question of a New York layman, "What do the seminaries teach," the faculty of the General Theological Seminary will offer on five Monday evenings after Easter a series of free public lectures for the laity of greater New York on the subject, "The Study of Religion." The lectures will be given by the heads of the seminary's departments of study. The lecturers are to be Dean Fosbroke, Professor Easton, Professor Stewart, Professor Richardson and Professor Robbins.

* * *

**Here Are the Answers**

Here are the answers to the questions presented further front in these notes: 1. Washington. 2. Hawaiian Islands. 3. Seminary. 4. Washington. 5. Edinburgh.

* * *

**Dean Is For Communism in the Home**

"The communism of the home rather than the communism of armed force is necessary to preserve our democracy," declared Dean Robert R. Wicks of Princeton, preaching last Sunday in New York. He expressed concern about the problem of making a good home where Christian qualities can penetrate youth before the young people begin to think for themselves.

"For a long time after the war," he said, "young people generally assumed that everything in the past was an illustration of how not to do it. But all revolt finally raises the necessity of an alternative. You can't live on a cynical criticism of the past; a positive element is necessary. The kind of home life of this generation will have more influence than any work the individuals will do in the world.

"Where is the guide for this home life? It goes without saying that it will not be found in the movies,


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where love begins at first glance, runs its course in two hours, and ends where real love problems begin. Novels are likewise disappointing. They are too wont to end where the young people live happily ever after, or not to have happiness at all.

"No happy home life has the chance to get into the newspapers that the love of John Barrymore does. In Russia absolute freedom is fizzling out. The best source of authority on home life is a good permanent home."

No matter how fashions in morals change, Dean Wicks said, there has always been the example of the homes of good, happy people.

* * *

### News Notes from Massachusetts

Bishop Sherrill is preaching the three hour service tomorrow at the cathedral, Boston. . . . A dinner for the laymen of the diocese was held on March 9th in the crypt of the cathedral, Boston. . . . Bishop Sherrill has resigned as trustee of Wellesley College and Boston University due to the pressure of other work. . . . The Rev. Samuel S. Drury, rector of St. Paul's School, Concord, N. H., conducted a quiet day recently for the alumni of the Cambridge Seminary. . . . Canon Bezzant, Liverpool Cathedral, England, completed a series of lectures at Harvard on March 10th. His subject was "Aspects of Modern Belief."

* * *

### Memorial to Former Grand Rapids Dean

Fifteen years ago, when the Rev. Charles E. Jackson went to Grand Rapids, Mich., as dean of St. Mark's Pro-Cathedral, he became interested in the Woman's Interdenominational Missionary Union, a group made up of representatives of all the Protestant denominations of the city. At the suggestion of Dean Jackson, Mr. Danner, the General Secretary of the American Missions to Lepers, was invited to come out from New York and tell of the work which was be-





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

### Church of St. Mary the Virgin
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**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8 and 9:30.

### 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**
**Rev. John Gass, D.D., Rector**

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

### 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**
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8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish
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Saints' Days: 10:30.

### Grace Church
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**Rev. Donald Wonders, D.D., Rector**
**Sunday Services**

8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

### Cathedral of the Incarnation
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**Rev. Frederic F. Bush, Dean's Assistant**

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

### Cathedral Church of St. John
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**The Very Rev. Hiram R. Bennett, Dean**

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced

### Trinity Church, New York
**Broadway and Wall St.**

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

### St. Paul's Cathedral
**Buffalo, New York**

Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 12:30 and 5:00 p.m.
Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

### St. Mark's
**San Antonio, Texas**
**Rev. Arthur R. McKinstry, Rector**

7:30 A.M.—Holy Communion (8:00 Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

### St. Michael and All Angels
**St. Paul and 20th St., Baltimore, Md.**
**Rev. Don Frank Fenn, D.D.**
**Rev. H. P. Knudsen, B.D.**

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.
Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

### Trinity Church
**Main and Holman, Houston, Texas**
**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.

### All Saints Church
**26th Street and Dewey Avenue**
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Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.
Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

### Gethsemane, Minneapolis
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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ing done for lepers. This cause had ever been dear to the heart of Dean Jackson. The Missionary Union became very much interested, and since that time has given more than $20,000 for work among lepers. Three and a half years ago, shortly after the death of Dean Jackson, the Union voted to build a chapel in his memory at the Leper Colony in Puerto Rico. On the 16th of February last, this building was dedicated to the Glory of God and in happy memory of a friend of lepers, Charles E. Jackson.

* * *

**Jewish Tradition and Peace**

Modern Jews are frequently ardent disciples of the ideal of peace. The Nobel Prize for Peace has several times been awarded to Jews. But what is the Jewish tradition in this matter? Abraham Cronbach, noted professor of Cincinnati, has studied the subject, covering both Biblical and Talmudic literature and he finds in these the equivalent of all the modern attitudes from militarism to pacifism. Subjects like "defensive wars" and "alternatives to war" are likewise found in Jewish tradition, though most discussions refer to personal relations and find their solution in sincere religion.

Certain ancient sayings have great interest and special significance today. Thus, for example, the following on humility and non-resistance:

Be of the persecuted rather than of the persecutors.

Be gentle and yielding as a reed, not hard and proud as a cedar.

Who is the hero of heroes? He who transmuteth a foe into a friend?

The God-fearing regards no one as his foe.

Better to receive a curse than to pronounce a curse.

Among the laudations of peace are found such as these:

One man was created the common ancestor of all, so that the various families of men should not contend with one another.

How great is peace; for even with regard to war in which swords and lances are used, God said: "When you go to war, first attempt peace."

When the Messiah comes, weapons will not be needed, for wars will have ceased. Weapons will be superfluous as a candle at noontide.

Did God not place peace on earth, sword and wild beasts would annihilate mankind.

The world rests on three things: on justice, on truth and on peace. There may be food, there may be drink; when peace is lacking, all is lacking.

* * *

**Rector Tells of Other Sit-Down Strikers**

All the sit-down strikers are not in factories, according to the Rev. Carl I. Shoemaker, rector of the Annunciation, Philadelphia. He has this to say in his little multigraphed parish weekly:

"Sit-Down Strikes are being headlined by the newspapers as if they were a novelty, while 'smatter of fact, the Church has been dealing with sit-down strikers for centuries. The difference between the modern and the age-old sit-down strike is that the should-be Church workers stage their sit-down strike at home, (we only wish they would stage it in church.) These home sit-down strikers joined the Union at Baptism; they were then united with Christ and, through Him, with one another; therefore their strike is really against God and fellow-men—against the Union. Fortunately for God and for us their sit-down-at-home strike does not stop the rest of God's workers; but it does hinder God's work and make the workers work the harder. Then these strikers get no strike benefits—they get neither Food or Drink—all they get is a few extra hours in bed. Maybe that satisfies them. But, strange to relate, when death comes to these sit-down strikers they always call in the Chaplain of the Union to conduct the funeral —and what they get out of that we dunno."

* * *

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# *The Anniversary Fund*

During the twenty years that THE WITNESS has been in existence a deficit amounting to approximately $5,000 has been accumulated. We are hoping during this year, which marks the 20th anniversary of the consecration of Bishop Johnson, and the 20th anniversary also of his editorship, to raise this sum.

If you have not already done so we present you with an opportunity to contribute whatever sum you feel able. The form below is for your convenience:

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Enclosed find $.....as a contribution to the Twentieth Anniversary Fund.

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virtually without an army and armaments. It has a "company of volunteers" numbering 176 men, its frontiers are unfortified, and it believes in pacifism as its only defense. What is more, in spite of attempts from various elements to induce her to change this situation, she remains firmly committed to her present status. Some time ago the Prime Minister of the Grand Duchy, Herr Joseph Bech, paid visits to Geneva, Paris and Brussels to discuss the situation after Germany's remilitarization of the Rhineland. At that time there were sensational reports in the world press which spoke of the intention of the Luxemburg government to conclude alliances with France and Belgium and to allow the country to be included in the Franco-Belgian system of fortifications. But this proved to be sheer nonsense as was evidenced by a speech made by Herr Bech before the Chamber of Deputies at the end of January, 1937. He declared that Luxemburg adheres more firmly than ever to her policy of complete independence, neutrality and disarmament.

* * *

**Here Are More Questions for You**

To encourage a better knowledge of the Prayer Book rubrics, the Presiding Bishop of the Church in China thinks of holding examinations on them in his own diocese on North China. It might prove an interesting idea anywhere. How would this do for some questions?

What Collect is to be said daily for three or four weeks and what one daily for five weeks?

How many godparents should a child have?

What service begins with a sermon?

Is the Friday between Christmas and Epiphany a day for fasting?

For what deceased persons is the burial office appropriate?

In the office of baptism, when does the minister return the baby to the godparents?

What Thank-Offering is directed to be given for the relief of mothers in distress?

The rubrics sometimes use the word "priest" and sometimes "minister"; when and why is the distinction made?

What advice is the minister ordered to give to the people about making their wills?

Where do these words occur in the rubrics: "inset," "overplus," "Octave," "well expert"?

Where is it directed that "there shall be silence kept for a space"?

In what city and on what date and by whom was the American Prayer Book ratified?

**SECOND THOUGHTS**

(Continued from page 2)

son is a wonder and has a vision that outstripes those at headquarters. Surely they must learn to think of something besides "finance" if they are to lead us forward. I see so many poor rectors giving all and really suffering that I get out of patience over these increases to people at headquarters.

THE REV. JOHN R. PICKELLS, rector of Trinity, Chicago: I see you are being roasted for daring to suggest that it is bad taste for the field secretaries to contact the Convention delegates between now and Convention time. Cheer up: that the National Council is a group of very earnest gentlemen, striving to do their best, we all agree, but in this particular situation I agree with you all the way.

BISHOP JENKINS of Nevada: The report of the recent National Council meeting was just too much for ordinary digestions. For myself I cannot encourage the circulation of THE WITNESS under the present circumstances. Your report, in the light of later and fuller information, was not only unfair and flippant but misinforming. The N. C. needs friendly advice and support not crass criticism.

REV. S. C. HUGHES, rector of Trinity Church, Newport, R. I.; Will you permit me to say how excellent I thought your report of the meeting of the National Council in a recent issue of THE WITNESS. So frank and so intelligent a statement is unfortunately very rare. That the effort will be made to restore the unfortunate quota system we must expect. If one thinks in terms of dollars rather than the souls of men and women it is doubtless desirable to put our missionary work on a taxpaying rather than a cheerful giving basis. But I, for one, am convinced it did a great deal of harm to the Church and mean to oppose its reinstatement.

MANAGING EDITOR'S NOTE: These letters are typical of scores that have been received. My position was stated in previous issues and will not now be repeated.


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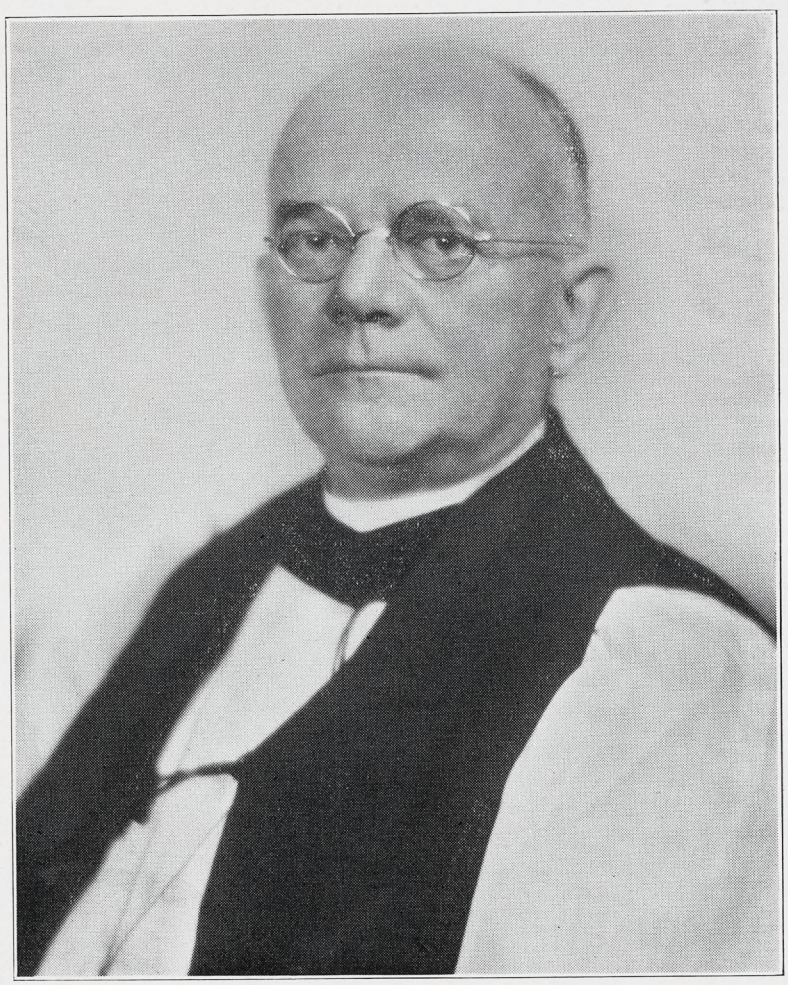
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April 1, 1937
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# THE WITNESS



LOGAN HERBERT ROOTS

*Resigns as Bishop of Hankow*

## COUNCIL EDITORIAL--BISHOP JOHNSON

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## CLERGY NOTES

ARNOLD, KENNETH F., was advanced to the priesthood on March 16th by Bishop Ferris and Bishop Reinheimer at St. John's, Clifton Springs, N. Y.

AVERILL, E. W., canon of St. Paul's Cathedral, Fond du Lac, Wis., has been spending the winter in Phoenix, Arizona, and has assisted at the cathedral.

COOK, CHARLES WILLIAM, rector of Christ Church, Laredo, Texas, died on March 9th of a heart attack, following a protracted illness.

CRYDENWISE, H. W., rector of the Church of the Holy Innocents, Albany, N. Y., for fifteen years has resigned to retire from the active ministry.

CURRIE, SAMUEL, retired missionary priest of North Dakota, died at his home in Pensacola, Fla., on February 28th.

FOUST, ROSCOE T., chaplain of the U. S. Military Academy, West Point, has resigned to accept the rectorship of the Pro-cathedral at Bethlehem, Pa.

GARTEN, F. GRAY, deacon, has resigned as headmaster of Ascension Day School, Staten Island, N. Y., because of illness. He continues his canonical connection as curate at the parish.

HENSHAW, EDGAR, vicar of All Saints, Salome, Arizona, has accepted the rectorship of Grace Church, Tucson, Arizona.

HEUSS, JOHN, formerly of St. Luke's Pro-cathedral, Evanston, Illinois, is to be installed as rector of St. Matthew's, Evanston, on April 4th.

LEWIS, CHARLES S., who retired from the active ministry in October when he resigned as dean of All Saints Cathedral, Albany, has relinquished his pension status and accepted the rectorship of St. Paul's, Kinderhook, New York.

NEWBERY, ALFRED, rector of the Atonement, Chicago, has accepted election as rector of the Advent, Boston, effective May first.

RUFLE, F. C., has resigned as rector of St. Thomas Church, Clarkdale, Arizona, to become the rector of the parish at Del Rio, Texas.

SALE, M. M. B., is now in charge of St. Luke's, Cedar Falls, Iowa, and St. Matthew's, Iowa Falls.

## SECOND THOUGHTS

HENRY WARE ALLEN, Wichita, Kansas: The fine article of Mr. William C. Turpin, Jr. on Christianity and World Peace should receive the hearty endorsement of all who hate war and love peace. The Christian principle of non-resistance should be accorded more honor than is given to it as an active force of righteousness. It seems to me that there is much wasted effort on the part of those who inveigh eloquently against the wickedness of war but who fail to advocate the abolition of those forces which are most potent for war and the preparation for war. It was a son of the Episcopal church, Henry George, who gave this problem life long study; and if his conclusions are right, we should bend all our energies toward the abolition of tariff walls which now separate nations and are the prolific source of international hatred and ill will. In this connection it is interesting to note that in England, thirteen bishops of the Church, together with many members of Parliament, have joined in a monster petition to the government in the interest of international free trade. As a result of the "Buy British" policy, England has been inflicted with idle shipping and artificially high cost of living. But the intelligent churchmen of England were actuated by something higher than material considerations, namely, that of international peace and good will, which is the logical accompaniment of free trade.

However, free trade is only the first step in the right direction, for it leaves untouched the economic cause of poverty; and after all, it is the poverty of the masses with consequent unemployment which fills men's minds with class hatred and makes army enlistment the easiest alternative. Poverty must be abolished. Its presence is a disgrace to our civilization. As a result of the munificent endowment of the Creator in providing boundless natural resources and the power of man to produce unlimited wealth, every willing worker might be truly prosperous and poverty might be abolished as direct conformity to the natural law which was discovered and given to the world by Henry George. If the Church desires to abolish the two great enemies of mankind, poverty and war, it has no alternative but

(Continued on page 16)

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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# A DISAGREEABLE DISAGREEMENT

*An Editorial by*
BISHOP JOHNSON

SEVERAL PERSONS have intimated to me that as editor of THE WITNESS I am responsible for the articles of the managing editor on the subject of the National Council. Such an intimation overlooks the policy of this paper which alone among Church periodicals requires that every article shall be signed by the writer and that the writer alone is responsible for the sentiments contained therein.

THE WITNESS is an open forum and not an agency for partisan propaganda. It aims to permit both sides of a question to be presented. This is apt to be distasteful to those who are disposed to read only such articles as are in agreement with their own convictions. Of course this makes for propriety and also for one-sidedness. In fact religious literature as a rule can best be described by a parody on the psalm:

Dullness and piety have met together
And unrighteousness and wit have kissed each other.

Episcopalians are in my judgment the most intelligent and the most illiterate religious people in the United States. Less than five per cent of our constituency bother to take any Church paper and not more than two per cent read THE WITNESS. This is the penalty of a tolerance which approximates indifference.

As a group we are marked by three characteristics. First, a fastidiousness which is more concerned over a split infinitive or a flippant utterance than it is about a vital principle. In my opinion the articles Mr. Spofford has recently written were not very humorous but were rather in bad taste. A perverted sense of humor can get one into all sorts of trouble, particularly with very solemn people. Really it is a venial sin and above all things should not be taken seriously. Episcopalians do not need to be protected from its consequences.

Second, we do not like to have a spade called a spade. We prefer that it should be classified as an agricultural implement.

The action of the National Council is a matter of public interest and is open to free discussion. There is nothing sacrosanct about it, and whether the criticisms are true or false should be ascertained by open discussion. It is time we put aside personal reactions and get at the vital principles. Personally I believe that both the National Council and the executive officers are men of excellent character and conscientious effort but they are not infallible nor their actions beyond criticism.

If the General Convention is so dumb as to think that a committee can function as an executive the fault lies in General Convention. Some one must take the initiative and if the Presiding Bishop may not and the National Council cannot it is evident that the executive officers must fill the gap. If we prefer to be governed by executive secretaries we ought not to complain if they take the lead and advise what they think best. Certainly men who drop into New York for two or three days, three or four times a year, cannot be expected to guide the ship very effectively.

THE third great weakness of our whole set-up is the hyper-sensitiveness of those who run its administrative affairs. In the question involved in this discussion there are three separate units, each a law unto itself and each unduly sensitive as to its prerogatives. There is the National Council and the Budget Committee and the Forward Movement—not heading up into a chief executive but each fearful of invading the others' prerogatives. It is a cumbersome set-up and one which is full of opportunities for claiming special privilege and quite sensitive to any invasion of its sacred rights.

We are so concerned about not treading on other people's toes that we are unable to profit by one another's ideas. We are like a parish with three vestries, each of which has its own particular function regardless of the fact that all these functions are inter-related and need coordination. We suffer that which any headless corporation is bound to suffer.

We are so afraid to give executive authority to a Presiding Bishop that we are content to be directed by those who should report to an executive head. I happened to be on the commission at the Detroit General Convention which prepared the canon on the office of Presiding Bishop and found that if we were going to have any action at all we must describe the powers

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of the Presiding Bishop in language worthy of a Delphic Oracle, and so it has remained.

So far as Mr. Spofford's article in the March 18th number is concerned I do not like the manner or the matter. I much prefer Bishop Stewart's answer, but inasmuch as it raises the vital question as to who is responsible for what, I welcome it. I am not so fastidious as to be upset by bad taste nor so sensitive as to be angered by misrepresentation.

I think our whole system needs a shaking up in General Convention and if the articles in question will help men to think they have accomplished a good purpose. So far as Mr. Spofford's article has resulted in the cancellation of subscriptions to THE WITNESS I am not concerned. I have been at this job for twenty years and would welcome a holiday.

IF I were to sum up what I have to say in one sentence it would be something like this: Our congregations do not need to be coddled but rather to be dynamited by some kind of TNT, which being interpreted would be, Thought Not Taffy. Whether what Spofford said was true or not, it was what numbers of people have been saying privately. It is more courageous to say it publicly and give an opportunity for free discussion and therefore intelligent action in General Convention.

The whole thing reminds me of the prayer meeting in which Brother Jones prayed fervently for more power and was reminded by a comrade that if he would pray for more ideas he would have more power.

Personally I think that the Presiding Bishop has a perplexing task, the National Council an impossible one and the executive officers a most difficult one and that they are all doing as well as they could be expected to do under the circumstances. If the situation was confused before Atlantic City it is trebly mixed up since that Convention.

Let us discuss the matter frankly and without heat and let us not treat our congregations as though they were to be protected from the unpleasant features of this endurance test which we call life.

As for getting wrought up by Spofford's articles I am reminded of the saying of the wise man, "If you are wrong you cannot afford to lose your temper and if you are right you do not need to do so."

All of which leads to the question put to me, "Why do you remain as editor of a paper which misrepresents your views so often?" And the answer is because I believe in the sanctity of people's convictions whether they are right or wrong.

## *Brickbats and Bouquets*

WE HAVE RECEIVED a great many letters commenting on the articles that have appeared in recent numbers on the national affairs of the Church. It is however not made clear in most of them whether they have been sent for publication or not. Highlights from a number of them are shared with our readers, with the names withheld since we do not want to bring the writers into the discussion against their wishes.

"There are people who are not very strong in the Church, and who are new in the Church family, and for them your articles are confusing and misleading. Reluctantly therefore I ask you to discontinue the Bundle."—a Western Rector.

"Keep your chin up and come back smiling. I am pulling for you and I know you are on the right track."—a Midwestern Rector.

"I don't know whether you are altogether right or not in your reply to Bishop Stewart, but I admire you for speaking out. If anyone quits you because of your views here is a subscription from me to take at least one place. Don't be silenced whether you are right or wrong."—a Southern Dean.

"Don't clamp on any lid. That is the trouble with the whole country today. Too many are afraid to speak out. Go ahead and smash the windows and let in some air and light—281 needs both."—a Philadelphia Rector.

"In my opinion your articles are flippant and abusive, and I am sure you are doing much harm by printing them. You may be sure I shall do nothing to encourage the distribution of THE WITNESS in my diocese."—a Southern Bishop.

"I have in the past enjoyed reading what you write but now that you have joined the ranks of the muckrakers you will have to excuse me."—the Rector of an Eastern Parish.

"I thoroughly agree with what you have been saying in regard to the danger of bureaucracy in the Church. For the most part it is the 'yes' men who are elected to representative positions. They naturally spread more sweetness than light in General Convention, and are constitutionally opposed to criticizing anybody. You have my personal gratitude for bringing this matter into the open and I believe there are many of the clergy who feel the same way."—a Virginia clergyman.

"I think this action (increasing salaries at headquarters) is indefensible in view of the great needs and unrestored salaries in the Mission Field, and also when the budget itself is $149,000 off-balance. I think however that we ought to be careful in giving too much publicity to this action, because many people would be inclined to take the position that because a comparatively small amount of money may be unwisely used they will not give anything at all into the hands of the National Council. I do think, however, that the National Council ought to be made to realize that many people heartily disapprove of their recent action."—a Diocesan Executive Secretary.

"If you will reread in sober earnestness what you have printed I think you will agree that you owe the Church, and especially your readers, an apology for a

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pretty bad misrepresentation of the plans of the National Council."—a member of the National Council.

"I am in complete agreement with your stand on the using of some of the money that was raised in the missionary crisis to restore salary cuts to the New York staff. I am a school teacher, living on my salary. When the appeal was made for $127,000 in order that the work on the mission fields might not fall back, I parted with two years' savings ($500) and contributed it toward the amount needed. I was astonished when I heard that money asked for for this purpose had been put to another. I was further amazed that there was not a chorus of protest at the time."—from a Churchwoman of the East.

"This is the ancient battle between the impulsive boy and the disappointed and discouraged old man who has ceased to dare. I prefer the leader who makes his experiments in betterment, even if he makes mistakes by the way."—a Bishop.

"Both you and Chicago did a good job in your articles of March 18th. Keep up the discussion."—a New York Rector.

"I certainly hope that you will continue along the lines you have set down. You may expect to be knocked by the members of the 'entrenched privilege' of the Church, but I do not think that the poor missionary, whose battle you are waging, will give you any cause for alarm."—a Western Missionary.

"I dislike the animus you are showing. It seems strange to me that being editor of a Church paper narrows one's judgment. There have been such cases in the past as we all know, and now you are very thoroughly entering that class of editors. It is not necessary to be unjust to be entertaining, as is clearly shown each week by Bishop Johnson. Neither is bigotry enlightening as it tends to make readers critical of all statements. I hope you may have fairer judgement in the future."—a Churchwoman of Chestnut Hill, Pa.

"You are certainly holding your banner high in THE WITNESS."—a New York Rector.

"I am sure I express the opinion of hundreds in saying that I recognize the profound truth of what you are saying. We need more editors who have the fortitude to speak the naked truth and thereby shake the smug complacency of those who say that they stand for the truth, but paradoxically rise up in their unjust wrath when it is presented to them."—a Layman of the Mid-West.

"If I were in all frankness to give my reactions to some of your articles, and particularly those dealing with the National Council, I should, I fear, be guilty of a lack of proper Christian restraint. I have, myself, been deeply grieved by what I can count as nothing less than your perversity with regard to the National Council and its efforts."—a Western Bishop.

"I really have a lot of sympathy with your criticisms, but nevertheless I have the feeling that articles of the sort do not help to build up an interest in supporting the Church's missionary work and program."—a Mid-Western Bishop.

"I so thoroughly disagree with your attitude and spirit toward the National Council and its officers that I cannot sincerely urge increased circulation for THE WITNESS in this diocese."—a Mid-Western Bishop.

"I should like to express my regret at the tone of the articles in THE WITNESS. It seems to me that your attitude is an exceedingly serious one, not because I for a moment think the National Council is sacrosanct, but because it seems to me that it tends to invalidate the work of any group of men who are given exceedingly heavy responsibility for the work of the Church."—a Member of the Council.

"Keep up your good work and perhaps something will happen at General Convention. If we cut out some of the overhead at headquarters and backed up the workers in the field some of the problems would disappear."—a Pennsylvania Rector.

"I have been delighted with your articles; you express my sentiments. I wonder if the National Council will ever awaken to the fact that their methods are being very widely criticized and that they unquestionably influence many people in their giving."—a Philadelphia Rector.

"If THE WITNESS has never justified itself before, it is worth all it costs and more to keep us advised on what is going on at headquarters."—a Mid-Western Rector.

"It is our habit to read and chuckle, and then desert the man who dares to meet, alone the unfailing attacks of those who accept the common attitude that it is not failure or weakness that is culpable, but speaking about it. No Church more than our own needs such a paper as THE WITNESS, for its very excellences leave it wide open to capture and domination by those to whom the conventional is more important than the true or the useful; and to exploitation by those in our profession who are willing to continue such a condition for the rewards it brings to themselves. I am sure most of your readers endorse your policy of frank discussion of any program."—a Pacific Coast Rector.

"Keep it up. Tell us what's going on. You can do a lot, so go to it. One has to fire the furnace a lot to keep up enthusiasm for missions in the face of conditions that we know exist."—a Connecticut Rector.

"You are certainly right on the points that you are stressing and also in feeling that it is right to discuss these matters frankly in THE WITNESS."—an Eastern Bishop.

"You certainly are advocating the cause of the common man out on the frontiers of the missionary line.

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The headquarter staff won't love you for it but keep thundering away."—a Pacific Coast Rector.

"May I say that I am delighted that you are dealing emphatically with the errors and inconsistencies of headquarters."—a Connecticut Rector.

"It is refreshing to find that we have an editor who is brave enough to write his convictions without regard to the kick-back and champion the more or less forgotten man. Many a missionary has had his stipend cut forty per cent or more with no prospect of restoration. He can do nothing but submit, no matter on what basis he accepted work in the district."—a Western Missionary.

"Of course the best tribute one can pay to your courage in hammering away at the evils existent at headquarters is to send you about $100 worth of new subscriptions. I am not able to do that but I can write and say more power to you in breaking up the system. You are the spokesman of many a priest of the Church who thinks all you are saying but hasn't the ability to say it." —a Rector in Pennsylvania.

"Self-criticism is the Church's greatest need. Keep up the good work."—an Illinois Rector.

"Every now and then you write something so good, so true and so important that hundreds of ordinary fellows want to take off their hats to you."—a New York Rector.

# ANYTHING BUT COMMUNISM!

*By*

EDMUND L. SOUDER
*Missionary of the Church in China*

FASCISM and Communism are today often lumped together as though they were similar plagues, but with Fascism pictured as the lesser evil. A Roman Catholic organ, for instance, recently commented, "Communism is constantly waving a red flag before a Fascist bull—We hate Fascism, but if we are driven in that direction it will not be from choice but from necessity," the necessity apparently of avoiding Communism even at the cost of going Fascist.

Why is it that a larger number of Christians do not rather say, "We hate some features of Communism, but if we are driven in that direction it will be from the necessity of opposing a reactionary Fascism"? Why is it that more of Christ's disciples cannot see that, though Fascism and Communism may both suppress liberties and exalt dictatorships, they are, in the ends they seek, as far apart as the poles?

Fascism is the coagulated mass of all the reactionary, die-hard elements that would maintain our present social set-up of private profits and preventable poverty, and attracts to itself the aristocratic and the wealthy, the privileged and the narrowly nationalistic. It is "the swan-song of a dying Capitalism," a desperate last stand to hold back the moving hands of time and hold fast the status quo. Communism, at the other end of the pole, with all its lamentable excesses, nevertheless, represents the forward movement of mankind towards a more just ordering of human society, in which those at present without economic security or cultural advantage shall share in the more abundant life that lies open before us, and as such it attracts not only the proletarian poor but many liberal and idealistic elements.

Fascism may pay some lip-service to religion, yet it is essentially pagan in its philosophy and ideal. In Italy Mussolini dreams of reviving the empire of ancient Rome, efficient, but fearfully cruel, a world of slaves under unfeeling masters. In Germany Hitler's friends would revive faith in Woden and Thor, nice little German gods for the German people. In China we can do still better: each farmer can worship his own little "God-of-the-Earth." Here in the Far East Christians in Japan are experiencing increasing difficulties under a military government bent on driving the people to Shinto shrines for the worship of an Emperor descended from the gods, and this is the 20th century!

Over against all this sort of nonsense stands Communism, denying the very existence of God, yet actually seeking to carry out a ministry to the least privileged and most exploited of God's children everywhere. One such American Communist, Rayne Prohme, was in Hankow back in 1927, and died later in Moscow after having worn herself out in work for those less privileged than herself. Writing of her in "Personal History," Vincent Sheean, says, "She felt a genuine relationship to all forms of human life. That was the essence of it. To her, the Chinese coolie was another part of the whole life, rich, various, cruel and immense, that she shared to the extent of her limits in time and space. She could not see a coolie, beaten and half-starved, reduced to the level of the beasts, without feeling herself also beaten and half-starved, degraded and oppressed; and the part of her that rebelled against this horror, her mind and spirit, was inflexibly resolved never to lie down under the monstrous system of the world. She was—to use Gerald Heard's word—'co-conscious' with all other parts of the human race. Man's inhumanity to man seemed a great deal more than

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that; it was an inhumanity of one part of the same body to another. The Shanghai entrepreneurs who employed thousands of Chinese men, women and children at starvation wages for twelve and fourteen hours a day were, to her, like the hands of the body cutting off the legs." Such a Communist cannot be far from the Kingdom of God: she would easily understand the Apostle's language, "We are members one of another . . . If one member suffer all the members suffer with it."

LET the Christian ask himself, which comes closer to the Christian ideal of the Kingdom of God, the fanatical Nationalism of Fascism or the international ideal of Communism? Whether in Italy, Spain, Germany, Japan or the U. S. A., the divisive gospel of Nationalism is setting people against people, is preaching the glory of warfare ("You were born to die for your country!" reads a sign over the door of a German school), and is stimulating ridiculous racial rancour and psychopathic superiority complexes. Communism, on the other hand, recognizes as "comrades" men and women of any and every race, calling them to build a new world.

In Leningrad I visited one of the Houses of Culture, which provide all sorts of recreational activities for the workers and reminded me of our big city Y. M. C. A.'s, for there were reading- and game-rooms, an excellent library, a night school and experts, whom young people might seek for vocational guidance. The international ideal of Communism was shown by a series of rest- and reading-rooms set apart for German, French and English-speaking folk. In Moscow among the non-Communist people I met was an Austrian film producer, married to a beautiful and cultivated Jewess, who had sought a refuge in Russia from Nazi persecutions at home. Which is more Christian, the Communist belief in race equality or the "Naziating" dogma of "freedom from race contamination"? It is not too much to say that the Soviet Union exhibits today the most enlightened attitude anywhere on the race problem.

What Christian can be in doubt as to where, between Fascism and Communism, his sympathies should lie, or as to which group really comes nearer to the service of his Master? When those who professed religion, through their deeds, made it a mockery, what was our Lord's attitude? When, on the other hand, someone drove out devils without following after Him, was he rebuked? As Christians we deeply deplore the violence and cruelty that Communists have employed, nowhere more perhaps than in China, and welcome signs of moderation in this respect, but no Christian should be behind them in dissatisfaction with the injustices of capitalist society.

If we are tempted to say, "But they hate the Church which we love!" we should ask ourselves the reason why. I am behind none in grateful admiration of glorious chapters in the Church's history—her care for the poor, her ministry to the suffering and her promotion of education when the State cared little for such things, but honesty must lead us to confess that the Church has often failed in support of those laboring under cramped conditions of life and labor, and today not all Christians put the human rights of the masses above the financial rights of the classes, though there is little doubt which our Lord would put first. During this past year of wide travel in America I was sometimes *appalled* by the way in which vestrymen and others, who were socially charming and personally upright, were, nevertheless, absolutely stand-pat in their social thinking.

"What disgusts and angers the Communist," says the editor of the *East and West Review,* a devout priest of the Church of England, "is that after nearly a score of centuries societies professedly Christian are still divided into 'haves' and 'have-nots' and race prejudice is stronger than ever. It is undeniable facts such as these which make him doubt, and consequently reject, the Christian faith. Hs is sick of our professions because our behaviour does not seem to bear them out."

To this we may add in conclusion the words of another distinguished English priest, the Dean of Canterbury Cathedral—"Russia has been doing the Christian duties which we ought to have been doing. We should welcome this fact with both hands and look upon the Russians as friends and allies in a great religious movement."

# *Let's Know*

*By*
BISHOP WILSON

## Lengthening Life

MUCH is said and written nowadays about extending the span of life. Certainly as one reads back into history of earlier times, one is surprised at the untimely age when death overtook such a large number of prominent persons. It seems that people did not live so long in those days.

At the suggestion of one of my clergy, I have done a little experimenting with the records of my Cathedral parish. Beginning with 1870 I have taken the entries of the first fifty burials in the parish register and have checked them against the entries of the last fifty. It is not a long period, only sixty-six years, but the contrast is rather startling.

In the first fifty burials, seventeen were of children under one year of age, while in the last fifty there were only two and one of these was practically a still-birth where the child lived just an hour. In the first group there were twenty-three deaths under six years of age but only the two mentioned above in the second group.

More than half of the first fifty died under twenty years —twenty-six of them. But in the second group there were only four out of fifty.

Forty-four of the first fifty died under forty years of age. Of the second fifty there were only six.

No more than five of the first fifty lived to be over

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sixty years old. More than half of the second group lived beyond the sixty-year line—there were thirty of these.

The average age of the first fifty in the register was only twenty years while the average age of the second fifty was sixty years.

Looking at the causes of death, it is significant that six of the first fifty died of "consumption" but only one of the last fifty was a victim of tuberculosis.

There were six cases of cholera infantum among the children of the first group but this complaint has disappeared entirely in the second fifty.

There were two deaths from diphtheria in the first group but none in the second. On the other hand there were two deaths from "old age" in the second but none in the first.

It is equally significant to note that there was just one death from cancer in the first fifty as against seven in the second. "Heart failure" of one kind or another has increased from a single instance in the first fifty to thirteen in the second.

What conclusions? To be sure, statistics always have to be qualified but some points seem clear. Infant mortality has been reduced to a very low figure. The ravages of tuberculosis and diphtheria have been largely overcome. Cancer has increased but since it is a disease of later life the larger number of cases may be partly accounted for by the fact that people live longer. Heart troubles are much more numerous than formerly but it is admitted by those who know that other complaints often induce a heart failure and it is difficult to be accurate in such cases.

Beyond question we are living longer, on the average, today than people used to live. But what of it? The real point is that a long and useless life is of far less value than a short and useful one. People today have an opportunity to serve God longer than their forefathers had. Mere years may be a blessing or a curse. If they are not used to a right purpose, what is the good of extending them here in this world when we all eventually face God's eternity?

## *The Faith of a Child*

FOR a long time, when Little Fellow said his prayers at mother's knee, he always ended with, "And, dear God, please make my daddy well, again."

Then came a day when the house was strangely still and the grown-up people spoke in hushed voices and, every once in a while, some of them cried.

"Something has happened, Little Fellow," said mother, as she gathered him into her lap, "that you are too little to understand. God has sent for daddy to come and live with Him."

That night, Little Fellow's prayer was changed, "And dear God, please make things un-happen, and send my Daddy back to me,"—and the broken-hearted mother's wavering faith grew firmer as she wondered at "The Faith of a Child."

THE CHURCHMOUSE.

## *Breaking Contacts*

*By*
H. ROSS GREER

DO YOU know the fable of the spider who let himself down from high up in the rafters of a barn on a single filament? Well, he established himself on a lower level, made himself a nice web, caught flies and became fat and self-satisfied. He frequently walked about his premises and complimented himself on his ability and what he had done. He had forgotten his dependence from above. One day when he was feeling unusually pleased with himself and was surveying his domain he noticed the slender thread which went up into the unseen heights of the barn. He said to himself, "I wonder what this is for?" and with that he snapped the thread in two and all his little web collapsed.

The self-sufficient spider was a Pelagian. The fable is borne out in human experience. We must expect collapses and breakdowns when we sever connections with the Unseen above. We must keep that contact strong.

Humpty Dumpty comes in here. When he fell off the wall all the King's horses and all the King's men could not put Humpty Dumpty together again. Yet the King could and can now. We can take the pieces of our lives and give them to Him and He can make them whole again. Wholeness makes holiness possible.

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

Dioceses and parishes are being urged to observe Whitsunday by stressing missions by the Forward Movement commission. Regional conferences are also being planned, similar to the one held recently at Chestnut Hill, Pennsylvania. A Middle-West conference is to be at Seabury-Western Seminary from May 11th to 13th. A Southern conference is to meet in Birmingham, Alabama, May 18th to 20th. Arrangements also are being made for the conferences in New England and on the Pacific Coast. The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, where the first conference was held, is to preside at the Middle-Western and Southern Conferences.

It is hoped that these regional conferences will initiate a discussion which, to be ultimately valuable, must impress the whole Church. As a result of these conferences, and similar ones set up locally in various parts of the country, it is believed that the way will be prepared for a more adequate consideration at General Convention of the whole missionary work of the Church, and that out of it will come a new enthusiasm for the Church's work throughout the world. South Florida is planning a series of diocesan clergy conferences on the missionary motive, "How to Stimulate Missions." The San Francisco clergy considered the missionary motive at a conference conducted by Bishop Freeman of Washington, March 22nd.

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**Bishop of Hankow Resigns**

Bishop Roots of Hankow has resigned. The matter will come before the House of Bishops for action in October. He has served in the Chinese mission field for forty years and will be sixty-seven years of age in July. He has always been active in promoting Christian unity and from 1913 to 1922 was chairman of the interdenominational group, the China Christian Council. In more recent years he has been one of the outstanding leaders of the Oxford Groups (Buchmanites) and a few years ago was given a leave of absence by the House of Bishops which he spent in England and in Europe on behalf of the Groups.

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**American Church Union Plans Conferences**

A series of regional conferences have been set-up by the American Church Union, the organization of the Anglo-Catholics of our Church. The first is to be held at Grace and St. Peter's, Baltimore, on April 20th with the Rev. Calvert E. Buck of Washington, the Rev. Leicester Lewis of Philadelphia and the Rev. Frank Damrosch Jr., as leaders. The following day a conference is to be held at the Good Shepherd, Rosemont, Pa., with Father Hughson of the Order of the Holy Cross as preacher. On the 22nd they are to meet at St. Peter's, New York, with the Rev. Wallace E. Conkling of Philadelphia as preacher. On the 27th a meeting is to be held at All Saints', Orange, N. J., at which the Rev. Don Frank Fenn of Baltimore will preach, and on the 28th at St. Peter's, Peekskill, N. Y., with the Rev. Father Joseph of the Order of St. Francis as preacher. The Rev. Leiscester Lewis and the Rev. Frank Damrosch are to be leaders at all the conferences. It is also announced that the Catholic Congress will meet in October of next year in New York City.



ALFRED NEWBERY
*Goes to the Advent, Boston*

* * *

**Join Archbishop in Recall to Religion**

The moderator of the Free Church Federal Council and other leaders of disestablished churches in England have issued a statement heartily endorsing the recent "Recall to Religion" issued by the Archbishop of Canterbury. They say that in the future as in former days they may have to differ from their Anglican friends but upon the main witness they are with them: "We, too, long for a general return to Christian belief and practice and for the fearless application of Christian standards to the conduct of both private and public affairs." They also believe that a beginning must be made in the churches. Both ministers and laymen are needed. They also support most cordially the suggestion that the Sunday preceding the coronation should be kept as a day of solemn dedication to the task of Christian living.

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**Bishop Davis Honored in Buffalo**

Bishop Cameron Davis of Buffalo was reelected president of the Buffalo council of churches at their annual meeting recently.

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**Protest Proposal From Germany**

The Hamburg-American steamship lines proposed an exchange of 100 Cleveland high school students with an equal number from Germany. The proposal has been denounced as a "Nazi plot" by a prominent Jewish Rabbi who declares that it is an effort to plant the seeds of Hitlerism in this country. On the other hand it has been supported by many parents who see in it a "cultural opportunity." The school board of one of the high schools at first approved the plan but have since announced that any foreign students attending the school will have to pay tuition. The city's board of education refused to vote on the issue, declaring that it "was not interested in the exchange."

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**Twenty Years Ago in The Witness**

The Rev. Charles L. Slattery, rector of Grace Church, New York, announced that on one Sunday the parishioners made an offering of over $69,000, of which $30,000 went to the Church Pension fund. . . . St. Paul's, Paterson N. J., announced that $12,000 had been raised to clear a mortgage on the church property. . . . The Church Temperance Society stated that a number of young clergymen had resigned their parishes to devote their time to the prohibition movement. . . . Bishop Anderson, Dean Fosbroke and the Rev. Burton Easton were announced as the leading lecturers for the Gambier Conference. . . . The diocese of Long Island announced plans for a half million dollar campaign for the Church Charity Foundation. . . . In accepting a flag from the vestry of St. Paul's, Pawtucket, R. I., the assistant rector, the Rev. Robert A. Seilhamer said, "The flag stands for

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nationalism; the Cross represents internationalism. Today the flag must represent the spirit of the Cross, standing for international unselfishness." . . . Presiding Bishop Tuttle announced that Bishop Colmore of Porto Rico has been given supervision of "the islands commonly known as the Danish West Indies." . . . Miss Eva H. Thompson of Minneapolis contributed a brief article in which she contended that "war makes men religious."

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**Union Services in Pawtucket**

Union services were held during Holy Week in Pawtucket, R. I., under the auspices of the ministers' union. They were all held in the Congregational Church with Bishop Perry the preacher on Tuesday.

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**Conference on the Ministry in Michigan**

Forty-three young men and fifteen clergymen and layreaders met at St. Andrew's, Detroit, on March 20th for a conference on the ministry. Bishop Page, a firm believer in developing clergymen in home territory, explained to them the work of the ministry, told them what life in a theological seminary is like and indicated what reasonable chance they had for employment after ordination. The boys then put questions, with the Rev. W. S. Hill and the Rev. Sheldon T. Harbach, two of the younger clergymen of the diocese, doing the answering. Then there was a dinner with brief addresses by the Rev. George Rathbun of St. Barnabas', who told the boys that they should not go into the ministry unless the call was so strong that they couldn't possibly stay out of it; Bishop Paul Jones reminded them that material gains are not the most important things in life and that the ministry offers rich returns in spiritual values; and the Rev. I. C. Johnson, rector of St. John's, said that he had tried nearly every type of secular employment before entering the ministry, which he finds to be the most satisfying work a man can do.

* * *

**No Drive for Flood Relief**

At its February meeting the National Council laid upon its officers the responsibility of making an appeal for those who had suffered loss in the flood-devastated area as soon as definite information could be secured. Among letters received in reply to queries is one from Bishop Clingman of Kentucky, whose diocese was grievously stricken. He says that although losses in his diocese will reach $25,000 or $30,000, he would be unwilling to have the National Council make a drive for this purpose. "I do not believe it would be wise for the Council to do this and I am afraid such a drive would add to the Council's burdens and hamper its work. We shall be happy to receive such money as may come to the Council voluntarily which can properly be allocated to this diocese." Bishop Abbott of Lexington has stated that as losses in other places are so much greater than those in his diocese, he would not have the Council make any drive in his behalf. Bishop Gravatt reports that some help has come to him and under existing circumstances he does not feel any appeal should be made for West Virginia. Writing before complete information could be received, Bishop White of Springfield indicated that about $2,000 would take care of all material damage to church buildings. Meanwhile, many Bishops elsewhere in the country, to whom a preliminary notice of an appeal was sent, have written that their dioceses have already responded to the need and have sent relief, usually through the Red Cross or direct to the flooded districts. Under these circumstances the officers of the National Council feel that without engaging in an active "drive," they should make known


# Forward Movement

## DIOCESAN AND PAROCHIAL CONFERENCES ON MISSIONS

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THE Forward Movement Commission is urging Church leaders throughout the nation to conduct Diocesan and Parochial Missionary Motive Conferences in preparation for a suitable observance of Whitsunday with a new emphasis on Missions.

WHY MISSIONS? WHAT ARE WE DOING FOR MISSIONS? HOW CAN WE BE MORE INTELLIGENT ABOUT MISSIONS? HOW CAN WE WORK FOR MISSIONS?

These are vital questions that the Church, every Diocese, Parish, and Individual must face. No outside leader is necessary for such informal study of the subject of Missions. Small groups are recommended, so each member will have an opportunity to make some contribution to the discussion.

The Forward Movement Commission calls for an interpretation of Christian Sharing in world-wide terms. We must discover how our Church membership can unite in fulfilling the Master's command to proclaim His Gospel to all the world.

Leaders may obtain prepared material for conferences by writing The Forward Movement Commission, 223 West Seventh Street, Cincinnati, Ohio.

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**FORWARD INTO ALL THE WORLD**


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the fact that the losses have been great, both to the Church and to individual clergy, and that voluntary gifts will be gladly received and forwarded.

* * *

**Clergyman Gives to the Church**

By the will of the late Rev. Richard W. Dow of Sanbornville, N. H., $1,000 was left to the Church of St. John the Baptist, Sanbornville; $1,000 to the fund for the support of the Episcopate and $1,000 to provide a sum annually for the diocesan offering for general missions.

* * *

**Bishop Creighton Moves to Michigan**

Bishop Creighton is to take up his duties as bishop coadjutor of Michigan on April 29th. The Rev. Francis B. Creamer, president of the standing committee of the diocese, announced the other day that a sufficient number of consents to the election had been received to make it a valid one.

* * *

**Church School Launches Campaign**

The campaign for $100,000 for St. Mary's Hall, New Jersey diocesan school, was launched on March 31 with a dinner in Trenton at which Bishop Matthews was host. Frederic M. P. Pearse, chancellor of the diocese, is the chairman of the campaign, with other prominent leaders of the diocese serving as chairmen of various districts. It is hoped to complete the campaign on April 12th.

* * *

**Layman Addresses Ministers' Association**

Clinton Rogers Woodruff, Philadelphia Churchman and expert on social service, addressed the ministerial association of York County, Pa., the other day, urging the co-ordinating of all state relief agencies under one department. The meeting was held at St. John's, York, and was attended by about one hundred parsons.

* * *

**Ministers Support Child Labor Amendment**

Ministers who are members of the Southeast Missouri council of churches passed a resolution at their last meeting favoring the adoption of the child labor amendment and urging the Missouri legislature to ratify it.

* * *

**Summer Conference Leaders Meet**

All the dioceses of the second province, New York and New Jersey, were represented at a conference of leaders of diocesan summer schools held recently at the Church of the Heavenly Rest, New York. There were reports from the Eagle's Nest Conference, Delaware, N. J.; the Silver Bay conference in the diocese of Albany; the senior conference of the diocese of New York, held at Lake Kanawaki; the joint conference of the dioceses of Western New York and Rochester, held at Alfred University; the Wading River conference of Long Island; the Burlington and the Gladstone conferences of the diocese of New Jersey and the junior conference of the diocese of New York, held at Palisades Park. In the afternoon there was discussion and the swapping of ideas on such matters as whether lectures or discussion was the better way to teach; whether such affairs as stunt nights might not better be done away with in the interest of more serious work, and whether the faculty should be changed each year. The conferences that reported had a total enrollment in 1937 of 653 students with a faculty of 94.

* * *

**Rector Skis to His Patients**

Undaunted by a fifteen-inch snow fall that paralyzed traffic, the Rev. J. DeWolf Hubbard, rector at Saranac Lake, New York, took to skis on St. Patrick's Day to reach the patients at Trudeau Sanatorium. They


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were counting on him for their weekly celebration of the Holy Communion so he pushed his way over the hills for two miles to get there.

* * *

**Noted Chinese Churchman to Visit America**

Archie T. L. Tsen, president of the board of missions of the Chinese Church, is to visit America this summer. It is due largely to his efforts that the Chinese Church has been able to undertake the responsibility of supporting an independent diocese. He retired from business several years ago to devote himself entirely to volunteer work for the Church. He has spent his time traveling about raising funds. Efforts are being made to persuade him to stay through General Convention.

* * *

**Successful Fellowship in Michigan**

There was a good deal of fun and jolliment at the closing session March 15 of the Round Table fellowship sponsored by the department of religious education in the diocese of Michigan, held Monday evenings in Lent at St. Paul's Cathedral. The members of the fellowship were glad because they thought the $1.00 registration fee had paid good dividends in inspiration and learning; and the fellowship committee were glad because the enrollment, mounting each week, reached the astonishing total of 581, one of the largest in the sixteen years' history of the project. Allan L. Ramsay, diocesan director of boys' work, and Walter F. Keip, director of young people's activities in St. Paul's Cathedral, formed themselves into a self-appointed committee on awards, and surprised the group from St. John's Church, Detroit, with a handsome teddy bear for having the largest delegation, and the group from St. James' Church, Birmingham, with a banner decked out in modernistic free-hand style, for sending the largest delegation consistently from the longest distance. There were songs and speeches, and Mr. Keip gave such a good imitation of "broadcasting" the proceedings that some of the fellowshippers thought they were really on the air. As is the usual custom, the members of the fellowship were asked to leave with the committee suggestions for next year's meetings. Most of the suggestions consisted of "Please get the same leaders," "Please hold the fellowship in the same place," and "Please give us the same type of program again," so apparently the general plan met with favor. Each session opened with a sing in the Cathedral, followed by dinner. Ten classes were then presented, all on some phase of the general theme "Christian Fundamen-

## THE BOX SCORE

THERE ARE NOW a total of seventeen dioceses in which every clergyman of the Church is a subscriber. This is the result of gift subscriptions from Bishops to their non-subscribing clergy. Also within the past week twelve rectors have sent in gift subscriptions for all of their vestrymen. The total number of new subscriptions received since the anniversary number in February stood at 1,986 on March 25th. There is a form elsewhere in this number for those who have not yet aided in this effort to increase the circulation. Send in a subscription for a friend, for a member of your family away from home, for the public library. In the effort to raise $5,000 this anniversary year the total amount received or pledged was $2,529 on March 25th.


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tals for a Confused World." To close each session, the entire group met in the Cathedral for an address each week by Prof. Preston W. Slosson, of the history department of the University of Michigan. Miss Elizabeth S. Thomas, diocesan director of religious education, and the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, and chairman of the 1937 Fellowship, were immediately responsible for the program.

* * *

**National Council Secretary Ill**

Lewis B. Franklin is now recovering from a recent illness. He expects to resume his engagements shortly.

* * *

**Tower and Bells for Kansas City Cathedral**

Dean Sprouse of Grace and Holy Trinity, Kansas City, Mo., has announced plans for the building of a tower and the installation of bells at a cost of $25,000.

* * *

**Houston Parish Has a Record**

During the past five years Trinity Church, Houston, Texas, where the Rev. Thomas N. Carruthers is rector, has had 460 confirmations and has received 511 by transfer. It has brought the communicant strength to over 1,900.

* * *

**Vestrymen Take Lead in Teaching Missions**

At St. Mary's, New York City, where the Rev. C. Breck Ackley is rector, they have a new men's missionary society to stimulate interest in the missionary work of the Church. Last Sunday evening all the speakers were men of the parish. Mr. J. S. Cleavinger led off by telling of the work in the middle of the last century in Central New York. He was followed by Vestryman R. B. Remington, who told of missions right in New York City where he served for a number of years as lay reader. Then Harold S. Archer, another vestryman, told of work in North Carolina and John Fenton spoke on work in Africa. New Zealand came next, presented by Harry Meakin, and the evening was topped off with an address by Senior Warden Carleton Montgomery, who explained how the missionary work of the Church is organized and financed. It is planned to have four or five similar meetings on missions during the year.

* * *

**High Church in Colorado**

Very high church in southwestern Colorado; in one area there are four missions at altitudes varying from 6,000 to 9,300 feet. They call this area, which is about the size of Massachusetts, the San Juan Basin.

* * *

**Why Do Men Not Go to Church?**

The Rev. E. Tanner Brown, rector of St. Clement's, Honolulu, wants to know if I am interested in the question, "Why do not men go to Church?" He says that his parish has been led by their eighty year old Scotch treasurer, Mr. J. Hay Wilson, into such a quest. For fourteen years Mr. Wilson, in addition to keeping the records quite up to the standards that his people are reputed to have, and always with a balance, has kept an accurate record of attendance in terms of men, women and children, and each Monday morning he mails a tabulation of the facts to his rector. Writes the rector:

"There is no guess work with his statement that year in and year out one man attends service to three women. Others may guess — he knows. He has missed just two services, owing to deaths in his family, in fourteen years. His accuracy is


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beyond question. He asks 'why'? We smiled, here at St. Clement's, when we read his 1936 report, knowing full well how he loves to add a bit of theology or philosophy to his statistical reports, but on thinking it over one can see that he is searching and asking real questions. Let me clear away certain questions which promptly come to mind in saying that not only is St. Clement's a cross section of the average white congregation as to rich and poor, influential and humble, but also has had during the past fourteen years the average cross section of clerical attention. For five years Padre Woods, the Australian chaplain under Allenby during the war, was rector and was distinctly a man's man, popular and earnest, with a tendency toward advanced Churchmanship. The past six years under the writer has seen a more moderate type of Churchmanship and men seem to like me as the Rotary Club here gave me the honor of being President over the 130 men a couple of years ago. The years in between saw a tragedy in the deposition of a clergyman and months of little clerical services, plus two years under a fine Army Chaplain. Still the old record continued of one man to three women. All of which being facts is to me very interesting. Yesterday we started the architect on the detailed drawings for the first unit, the parish house of a new building program. Twenty-two thousand dollars has come in during our first month of campaigning, toward the ultimate goal of seventy-five thousand, which I feel sure we will gain. The men are doing all the work, as they have done for five years past in the Every Member Canvasses, but still the ratio of 1-3 continues. The parish is alive and vigorous but the ratio remains. Along with raising money we are asking our men to help give the answer to Mr. Wilson's query. I am sending you this story wondering if the background of the beginning of such a study might interest you. I have a feeling that something may come of

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### The Cathedral of St. John the Divine
**Cathedral Heights**
**New York City**

**Sundays:** 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

### Church of St. Mary the Virgin
**New York**
**46th St. between 6th and 7th Aves.**
**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8 and 9:30.

### 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**
**Rev. John Gass, D.D., Rector**

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

### 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**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish
**Detroit and Grosse Pointe**
**Rev. Francis B. Creamer, Rector**
**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

### Grace Church
**Sandusky, Ohio**
**Rev. Donald Wonders, D.D., Rector**
Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

### Cathedral of the Incarnation
**Garden City, N. Y.**
**Arthur B. Kinsolving. 2nd, Dean**
**Rev. Frederic F. Bush, Dean's Assistant**

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

### Cathedral Church of St. John
**Market St. and Concord Ave.**
**Wilmington, Del.**
**The Very Rev. Hiram R. Bennett, Dean**

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

### Trinity Church, New York
**Broadway and Wall St.**

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

### St. Paul's Cathedral
**Buffalo, New York**

Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sundays: 8:00, 9:30, 10:05, 11:00 a.m.; 7:30 p.m.
Daily: 12:30 and 5:00 p.m.
Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

### St. Mark's
**San Antonio, Texas**
**Rev. Arthur R. McKinstry, Rector**

7:30 A.M.—Holy Communion (8:00. Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

### St. Michael and All Angels
**St. Paul and 20th St., Baltimore, Md.**
**Rev. Don Frank Fenn, D.D.**
**Rev. H. P. Knudsen, B.D.**

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.
Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

### Trinity Church
**Main and Holman, Houston, Texas**
**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.

### All Saints Church
**26th Street and Dewey Avenue**
**Omaha Nebraska**
**Rector, The Rev. Frederick W. Clayton**

Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.
Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

### Gethsemane, Minneapolis
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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it. It is simple to wave the hand and give an easy answer but surely something vital underlies the whole query."

* * *

**Social Action Guild at General**

Evangelistic work among the seamen of the North River docks, and hearing addresses by experts in various fields of social interest, have formed a two-fold program for the Guild for Christian Social Action at the General Seminary. Ten men are assigned on a regular schedule to conduct Evening Prayer and preach at the Seamen's House of the Y.M.C.A., a block away from the Seminary. These services are held six times a month, and two men are on duty each time, one to read the service and the other to make an address. The men on duty always eat dinner at the Y. and thus gain an opportunity to hold personal conversations with the sailors.

The speakers before the Guild this year have been the secretary of the C.L.I.D; Sam Franklin, director of the Delta Cooperative Farm of the Southern Tenant Farmers' Union; the Rev. Joseph Fletcher, director of the Cincinnati Graduate School of Applied Religion, and the Rev. Bradford Young, assistant at Holy Trinity Church, Brooklyn. The Guild is represented by several members at each meeting of the Morningside Heights branch of the C.L.I.D. One member represented both the Guild and the C.L.I.D. at an anti-lynching demonstration and mass meeting in Harlem. Some ten members were present at the annual Washington's Birthday Conference of the C.L.I.D. at Philadelphia.

* * *

**For All Religions, Castes and Creeds**

In view of the religious diversity in India, which is often considered a bar to political unity, the opening ceremony of the Bharata Mata Temple at Mahatma Gandhi is significant. More than 25,000 people were present, made up of Hindus, Moslems, Sikhs, Parsees, Jains, Buddhists, Chinese and Harijans from all parts of the country.

"This temple," Gandhi declared, "contains no image of any god or goddess. It has only a relief map of India made of marble in it. I hope this temple, which will serve as a cosmopolitan platform for the people of all religions, castes and creeds, will go a great way in promoting religious unity, peace and love in the country."

The various religions represented by their rituals and by the expressions of their leaders were extraordinary. Hymns from the Vedas were followed by recitations from the Koran and ceremonies by Buddhist monks and Parsees. Every leader stressed the fact that the principal teachings of all religions were the same and wished the temple to Mother India to be a place where the followers of all religions could offer their prayers. The Moslem, Khan Abdul Gaffar Khan, declared that in ancient Islam a mosque was a place of worship for all people, irrespective of their religion.

* * *

**United Adult Conference This Summer**

Chosen representatives of twenty denominations from thirty-one states and Canada gathered last summer at Lake Geneva, Wisconsin, to explore the possibilities of a United Christian Adult Movement. A second conference is to be held at the same place this July.

As last year, most of the work of the Conference will be done by commissions. Each delegate will select one commission, according to his interests and ability to contribute to its work. Each commission will have a chairman and certain resource specialists. Its work will be


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**Why Worship?** by *Charles Herbert Young*
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reported to the whole Conference and will form a part of the findings. According to plans tentatively made, there will be three types of commissions, each illustrative of an effective method of adult education, each designed to make a distinctive contribution to the whole Movement.

The Local Church Program Commission will use the method of the "Church Tutorial Class," a very interesting plan widely used in adult Christian education in England. At the beginning of each day's session a general topic will be presented raising many questions for exploration and discussion. Such topics may include: "The place of preaching in the local church adult education program," "The church and social action," "Organizing for local church adult work." The whole Commission will then divide into groups, each with a leader, to discuss and prepare findings on the issues raised. At a later session these findings will be compared and combined. The general theme under which the Commission will work is: "Developing a Christian Strategy for the Church Today, Through the United Christian Adult Movement."

Two or three commissions based upon specific situations in the social order will illustrate a method by which a local church may deal with definite community issues calling for Christian action. Among the specific situations from which selection will be made are: The General Motors' strike in Flint, an American community dominated by patrioteering organizations threatening civil liberties, a "rural slum," a "city slum," a child labor situation, a broken home, a credit union in a church, such as Frankfort, Indiana; a race riot or lynching, a share-croppers' situation, an intense rural or rural-urban conflict.

Certain areas of "Christian concern" would be brought to focus upon the situation to discover values at stake. First-hand observers or participants would be brought in for testimony. Objective analysis of facts, of contributing factors of social pressures, of vested interests, etc., would be made. The relationships and ramifications of the specific situation with respect to the total social order would be explored. Some generalizations regarding needed policies and action would be made for broad application in a church program of social education and Christian action.

* * *

**Auxiliary Offers Two Prizes**

The Auxiliary of the province of Sewanee have offered two scholarships for the summer conferences of the province, one at Sewanee and the other at Kanuga, for the best papers on "What Is the Meaning of Holy Baptism?" The judges are the Rev. D. A. McGregor of the department of religious education of the National Council and the other is the Rev. R. Bland Mitchell of Birmingham.

**SECOND THOUGHTS**

(Continued from page 2)

to advocate boldly international free trade and the Single Tax.

MRS. C. L. HAMILTON, Louisville, Kentucky: I have just finished reading THE WITNESS for March 11th containing the article on "Doing God's Will in Race Relations" and it has almost struck terror in my heart. Though born in the north I have spent all but eight years of my life in this city and I feel that the Negro is just as capable of receiving as high a place in the after life as any of us. But if we comingled, as the author of this article wishes, the possible result would be disastrous. I cannot help feeling the difference in color makes them a different species and close companionship would lead to marriage. This idea is adhorrent to me. It seems to me God means for white people to be white people and Negroes to be Negroes, with no difference as to the goodness of either. To me marriage between the two would be a disgrace to both parties.

MRS. CAROLINE W. BOUGHTON, Utica, N. Y.: In THE WITNESS of March 4th Bishop Wilson stated that Mothering Sunday did not commemorate anything in particular. My old English nurse of seventy years ago taught me that in her part of England numbers of boys and girls were "bound out" to farmers, blacksmiths, carpenters to learn trades. On the third Sunday in Lent they all went home if possible to their mothers and carried her a little cake—hence the terms "Mothering Sunday" and "Mothering Cake."


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# THE WITNESS



W. APPLETON LAWRENCE

*Bishop of Western Massachusetts*

## MORE TIME FOR RELIGIOUS EDUCATION

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## CLERGY NOTES

ARCHDEACON, JOHN Q., retired priest of the diocese of Long Island, died at his home in Washington, N. J., on March 17th. He was rector at St. James, L. I., from 1880 to 1900 when he retired.

CADIGAN, GEORGE L., curate at Grace Church, Amherst, Mass., to be the rector of St. Paul's, Brunswick, Maine.

CHRISTIAN, W. G., rector of St. Paul's, Meridian, Miss., has accepted the rectorship of All Saints College, Vicksburg, Miss.

HARMANN, rector at Litchfield, Minnesota, has been called to Trinity, Anoka, Minnesota, and began his work there last week.

HENRY, LELAND B., rector of St. Luke's, Brockport, N. Y., to be assistant at St. George's, New York City.

KEAN, CHARLES D., was ordained deacon on April 4th by Bishop Perry at Grace Church, Providence, R. I. He is a student at the General Seminary.

KNAPP, JOHN, formerly of Trinity, Anoka, Minnesota, is now the rector at Ironwood, Michigan.

SCHMALSTIEG, JOHN W., in charge of St. Paul's, Minersville, Pa., to be in charge of St. Paul's, Vermillion, South Dakota.

## SECOND THOUGHTS

MANY MORE LETTERS dealing with the national Church situation have been received. We present a few quotations again this week, after which the subject is closed for the time being unless someone presents something particularly pertinent.

"I wish I had the courage to say many of the things that you say but I am one of those who must feed from the crumbs from the rich man's table. As a result I've allowed my wings to be clipped and find it hard to fly. I have often wondered why returned missionaries, when they settle in a home parish, make such poor advocates of missions. Can it be that they are too familiar with the practices at headquarters? It is a great joy to us milder ones to know we have such men as Johnson and Spofford to give audibility to our little squawks."—A Pacific Coast Rector.

"Do not be afraid of window smashing. We have had too much window dressing. I am glad you are coming to the rescue of parish priests on small stipends who are being pressed and goaded more and more by the big-boys. Many of the small boys who are afraid to speak out hope and pray that you may continue to shoot away."—Rector of Western New York.

"I do not want a magazine going into the hands of the people of my diocese which tends to break down faith in our national organization while I am constantly trying to increase that faith. There are undoubtedly failures here and there in our missionary administration but there are far more things to commend than there are to condemn. It seems to me that THE WITNESS would be doing a larger service if it encouraged the communicants to support the authorized agents and executives of the Church."—A Southern Bishop.

"If the people at headquarters are so sure they are right why don't they welcome criticism? You would think they would. Some of us are thinking very seriously of cutting off all giving through so-called 'headquarters' and giving directly to Christ through individual missionaries here and abroad. I hope this is not necessary but to waste a cent is wicked when it all belongs to God and His children suffer."—A New England Churchwoman.

"By all means discuss freely and frankly these vital Church matters for it is the only way we can learn. Let us have all the democratic discussion possible for that is what makes for advancement and improvement."—A Massachusetts Rector.

"We pretend to follow the poor and humble Christ but love the purple and luxury of Caesar. Over half the delegates to General Convention will be subsidized and supported by endowments or else get their checks from the Church Missions House. Hit them hard—is the Church so soft it can't stand the truth?"—A Connecticut Rector.

"I read your story on the General Convention and recognized it as pure fiction. It is really too bad to bring such a subject before the people because they will become disillusioned as to the high purposes of the Church. I never attended a General Convention, but know that diocesan conventions run like well-

(Continued on page 16)


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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
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ROBERT P. KREITLER

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# WHICH IS THE WAY?

*An Editorial by*
BISHOP JOHNSON

IF WE are seeking to walk in the way of life we must start on the right road if we hope to arrive at the proper destination. When one contemplates the multitude of leaders who tell us that "this is the way" and when no two ways are alike, the traveller is bewildered and hesitates to start on the journey. There are three diverse roads at the very outset.

First there are those who say that Christ appointed a vicar on earth who so represents the Master that men must obey him. Then there are those who say not a pope but the Bible and the Bible only is the guide. Finally there are those who believe in a truly universal Church which has certain definite marks and characteristics by which the way can be known. It would seem to be important for each one to determine what guide he will follow before he sets out on the journey.

When Philip went down to Samaria to preach Christ unto them (Acts VIII) he carried with him the essential marks of the faith. He had a personal knowledge of the life of Christ because he had been a disciple of the Master. This faith was embodied in a creed which recited the various acts of that life for those who lacked personal knowledge. It tells us of Christ's birth, His death and His resurrection. St. Paul, who may never have known Christ, gives us the epitome of the creed (First Corinthians XV) when he states "Moreover brethren I preached unto you the Gospel which you have received and wherein ye stand." What was the Gospel?

That Christ died for our sins and that He rose again the third day. This is the nucleus of the creed and St. Philip preached it. We may say therefore that a declaration of faith in Christ was an essential in the making of the Church. We are told that his converts were baptized, that they received the laying on of hands from the apostles. Note that Philip did not confirm them and that although it involved a difficult journey it was thought essential to have the laying on of apostolic hands for the giving of the Holy Spirit to those who had been baptized.

We know, although it is not stated here, that it was the practice of the Apostolic Church to break bread on the first day of the week. It was their way of observing Sunday. The sacraments seemed to be essential in the primitive Church.

They did not have the New Testament for it was several years before it was written, but they did have reverence and did use the Old Testament, which is what St. Paul refers to when he says, "according to the Scriptures." They believed that Christ did those things which were written "in order that the Scriptures might be fulfilled."

They also had a definite ministry—not a self-constituted one. There were twelve apostles, besides St. Paul, and they set apart deacons and presbyters by the laying on of hands.

It was a very simple body but a very real one, having a common faith, regular sacraments, canonical scriptures and an authorized ministry.

As yet St. Peter had shown no dictatorial infallibility because St. Paul withstood him to the face; and there were no Gospels and Epistles out of which another church could be established by a process of interpretation.

In Acts XV we find that a controversy was settled by a synod and not by a papal decree, nor by any individual interpretation of Holy Scripture. Presumably the whole oak tree was in the acorn.

NOW we are confronted with a sectarian division based upon the assumption that Christ wrote the New Testament and the apostles founded the Church, whereas Christ wrote upon the sands only, because He knew how easily written words could be twisted into the mould prepared for them.

Christ founded the Church because of three things. First, He appointed twelve apostles and Mathias replaced Judas in this corporate body. Second, He promised to build a Church and to endue it with power by giving to it the gift of the Holy Spirit. Third, His apostles declared that the Church which He purchased with His own blood and which He would present to the Father, was the pillar and ground of the truth.

Christ founded the Church and the apostles wrote about it, but it existed for generations before any New Testament was available to any one person.

Now we come to the fork of the roads in the matter of loyalty, not in the matter of love for Christ nor even in the matter of personal character. For example Robert E. Lee chose his state rather than the United

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States as the recipient of his loyalty, but no one has asserted that his personal character was altered by his choice. People are apt to mix up love and loyalty and to imply that we are reflecting upon the character of individuals when we question the wisdom of their loyalty.

Our loyalties ought to be determined not by prejudice but by adherence to His plan. The divisions of Christendom have done much to injure the Christian Gospel even though no one has done any conscious wrong.

I believe that in the end the best results will be attained when we comply most completely to the institution which He inaugurated and His apostles certainly endeavored to carry out. They were so devoted to His words that He had to be careful not to make them too precious or the Church would have become a static institution. He was obliged to give general rather than particular instructions.

The difficulty today is that men are influenced by their local surroundings in determining any universal practice. In one country everyone seems to be Roman Catholic; in another Protestant; in another Greek; in another Anglican and so each one is certain that his little part represents the whole. Christ never counted noses to determine truth. In fact He saw the multitudes and taught His little band of followers.

The muddle that we are in shows that we cannot all be right and yet we ought to give a reason for the faith that is in us rather than to follow our prejudices. Far be it from me to assert that either Greeks or Anglicans are fitted for any universal role, but it does seem as though they represented more closely the essentials of the Church in the making, for they have at least been faithful witnesses. They say the same creed, minister the same sacraments, read the same scriptures and preserve the same continuity in the ministry, without adding other features as essentials or discontinuing any of the above as non-essential to the Church.

There can be no unity without a recognition that it must be along the lines of the primitive foundation—for other foundations can no man lay than that which is laid and one cannot build a different edifice on the foundations of the original plan.

# More Time for Religious Education

*By* JOHN M. GARRISON

*Director of Religious Education, Christ Church, Winnetka*

WHAT place has religious education in the Church today? This question must be answered honestly, by the clergy and adult members of the Church, for it is our responsibility. Our primary task is to develop in boys and girls, men and women, right attitudes toward God, their fellowman and themselves. The sum total of these attitudes is religion and the process by which these attitudes are developed is what we call religious education.

When we talk of religious education to the average clergyman and the average adult member of the Church today we know they are thinking in terms of twenty to thirty minutes for worship and thirty to forty minutes for class work. This concept of time has been well established in the minds of adults and children. Are we satisfied with the amount of time we have for the Sunday session? Do we feel it is adequate? Can we do the so-called "New Education" when our time is so terribly limited? These and many more questions loom large on the horizon when we think of the importance of religious education. Assuming that we want more time for religious education where and how do we begin to make a hope become a reality?

We must change the attitude of parents, teachers and children towards religious education from something that is passive to an active, dynamic force in the life of an individual. An approach to the problem could be through catching the attention of the parish by appealing to their needs, such as "Leadership for the Church of the Future," "Curiosity about the Unknown," "Constructive Achievement," "Harmony with our Fellowman." The techniques of the best salesmanship must be used in religious education. It's our privilege to sell religious education as Jesus taught it to the men, women, boys and girls of today. In some instances we have been selling religious education but there are far too many places where we are promoting just a "Sunday School Idea."

A salesman once said to me that he approached a customer from three points: first, economy; second, convenience; third, a neighbor has the article. Is there any value in this approach for the religious educator?

Economy, yes. We have put time and money into leadership training. Is it not economical to use this leadership that we have trained more than thirty or forty minutes for approximately thirty Sundays out of a year? Thousands of volumes have been published on religious education. These books are filled with plans and suggestions but we cannot make use of them because "We do not have the time." This material should be put to use instead of allowing the books to become dust collectors on library shelves.

What about convenience? A great deal of effort goes into the process of getting a child to the Church School. Why not make the length of the session worthwhile from the point of view of time for the fathers and mothers who act as taxi drivers to and from the Church School? I find most parents ready to cooperate and are most appreciative of the interest the Church has in their children. Then there is the question of setting up the equipment, getting out supplies, the organization of records and endless other details. Why not use the set-up for a full morning instead of the usual forty minutes? There would be less rush and better adjusted parents and administrators if the session was for a full morning.

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Third: Is not part of our trouble due to the pace set by other churches of the past and present? We never have and "such and such a parish has only forty minutes." Let something that is astounding be accomplished with a full morning program and we all will feel the need to lengthen our morning session. Eventually we will come to a longer session in parishes where the leaders get a vision of the importance of religious education.

WE FIND the young parents anxious to discuss the problems of educating their children religiously. The leader of a group of young parents in this parish discussed at five monthly meetings, objectively, the following questions: What religious training did you receive as a child? What concept of God and Jesus did you have as a child? How have these concepts changed? What religious training are you giving your child? What religious training would you like for your child? Where should this training be given? When? Why?

This group has faced the whole problem of Christian living for themselves and their children. They have seen the need for more time for religious education in the home and the Church. Plans are being made for an extended session on Sundays to begin in the fall for boys and girls. This outcome is the direct result of a nursery school teacher that was willing to keep her department open all morning instead of the usual forty minutes.

There are two other ways that more time is being used for religious education in this parish. A group of teachers in the younger grades were anxious to improve their work. The regular training and institute did not meet their needs. This group are all teachers that have time during the week for conferences. They meet twice a month on Monday mornings. Their discussions are based on actual problems that come up in the class room. This group is known as the "Leaders of Early Childhood" in the parish. All teachers of the age levels through the second grade belong and meet for mutual help.

The "Craft Shop" is open every Sunday for the 4th, 5th, 6th and 7th grades. This is a place where boys and girls continue on their project after the usual forty minutes are up in the class room. The parish provides mediums of clay, paint, both oil and water, wood, metal, and cloth for these boys and girls to continue in their creative efforts. During the Christmas Season this group made unusual creches to share with other children. They dramatize stories, make the costumes, prepare the script and take charge of the final production that is presented before the rest of the Church School. They have made miniature theater sets of scenes from the story of "The Good Samaritan." Others are illustrating books of stories for the Nursery School under the guidance of the Nursery School Teacher.

Every activity in the Craft Shop has meaning for the pupils. It is an activity for boys and girls and run by boys and girls. The teachers and assistants are all under twenty-five years of age. Interest is keen and a great many articles are taken home to be finished before the next meeting. There is only one regulation made by the group, every member must be a worker when he is in the shop. A positive attitude towards the finished article is assumed by both teachers and pupils. One hears, "I like my picture." "Ruth, your coloring in that picture is lovely." "Bill did a swell job on The Good Samaritan." "Jack should play the part because he had real feeling." Eventually our aim is to have the whole school function from 9:00 A. M. through 12:00 noon and the Craft Shop to be an integral part of the program of religious education in this parish.

There are many difficulties to be overcome but with the rector, the vestry and the parish in general, feeling and thinking of the importance of religious education we are confident of religious education taking an important place in the life of the parish.

## *Let's Know*

*By*
BISHOP WILSON
KNIGHTS HOSPITALLER

DURING the period of the Crusades a number of military orders were organized around which much of the romance of chivalry was gathered. Among these the strongest and the one which lasted longest was the Order of Hospitallers.

Before the first Crusade was launched hospices had been established in Palestine to offer refuge to pilgrims who became sick. One of these came the Order of Hospitallers of St. John of Jerusalem in the early part of the twelfth century. They maintained a hospital in the Holy City for the sick and also to provide help to poor and weary pilgrims travelling from afar. As the Crusades developed, the Hospitallers added soldiers to their Order to protect the pilgrims. Thus there were two distinct classes of knights—military brothers and infirmarians. The Order was dedicated to St. John Baptist and observed a definite rule of life. Over their armor they wore a black mantle with a white cross, in contrast to the Templars who wore a white mantle with a red cross.

When the Christian Kingdom of Jerusalem was erected, they became part of the standing army of Crusaders. Together with the Templars they were the shock troops, occupying the most dangerous places in battle. They accumulated large resources. At the height of the crusading movement they owned seven strongholds in Palestine and 140 estates in Europe.

As the Crusades broke down they relinquished one stronghold after another, losing the last in 1291. Then they retired to the island of Cyprus. By that time they were purely a military Order, a spearhead for Christian Europe against the advancing Moslems. While in Cyprus they reorganized for naval as well as military service, building galleys to sail against Turkish ships. They conquered the island of Rhodes, moved their headquarters there, and were known thereafter as the Knights of Rhodes. In this second island they organized a kingdom of their own and expanded their naval operations.

In 1312 the Templars were destroyed and their Order suppressed. Many of the European possessions of the Templars were turned over to the Hospitallers and they became exceedingly strong and wealthy. The next

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couple of centuries marked the summit of their history. They kept a fleet of vessels moving over the Mediterranean Sea in constant conflict with Moslem pirates. Finally the Moslems dislodged them and they retired to the island of Malta in 1530. Thereafter they were known as Knights of Malta.

Once in Malta they withstood a terrible siege. After it was over they built a new city and named it after their Grand Master, La Vallete, which still stands under that name today. For a century and a half they continued fighting the pirates until they were betrayed to Napoleon Bonaparte in 1798 and the Order was dispersed.

However a branch of it is still alive in Italy today and another in England. In the center of London stands old St. John's Gate, built in 1504, which is still the headquarters of the Grand Priory of the Venerable Order of the Hospital of St. John of Jerusalem. These descendants of the original Hospitallers rendered actual ambulance service in the World War twenty years ago. Masonry in the United States has incorporated the Order of Malta with the Order of the Temple and every Knight Templar is also a Knight of Malta.

## *Talking It Over*

*By*
WILLIAM B. SPOFFORD

BEING OF A PRACTICAL turn of mind I have been trying for years to find some topic to write about that is both interesting and safe. Write about this cockeyed world, which I have done on occasions, and letters come in to inform me that this is no business of the Church which ought to attend to its real business of getting people into heaven. Write about the affairs of the Church and mention anything more vital than that Mrs. Dooley Perkins gave a pair of candlesticks to St. Mary's-in-the-Dell as a memorial to her late husband and I get letters filled with such words as "flippant," "perverse," "abusive" and "bad manners." I hit upon baseball as a subject both interesting and safe, upon which I am an expert, and I'm darned if heated letters don't come in, particularly from Detroit which likes to be known as the City of Champions, telling me that I have no right to claim a championship for the Yankees. You just haven't an idea how rabid people are about baseball. The other day I read a piece about reptiles one hundred feet long that stalked this earth sixty million years ago, if I remember correctly, and I said to myself "Now there's something" but before I came to the end of it the piece-writer was proving that the human race, for all its brains, was doing a lot better job in exterminating itself through modern warfare, and I knew that if I wrote on that I'd get hot letters from the president-general of the D. A. R., the national commander of the American Legion and the top-man of the National Defense Union.

WELL, SIR, I got a bear by the tail on this national Church situation and no fooling. It is hard to let go since the letters come pouring in and a fellow has to do something with them. But I do think we might drop it at least for a time and get to other things. After all a lot of people have had their say and we are getting into the repeating stage that makes rather dull reading. But I do want to say that we propose in these months before General Convention to present articles dealing with matters to come up next October in Cincinnati and it is at least my hope that readers will take sufficient interest to write in their opinions. The more discussion there is now the better.

HERE IS A PROPOSAL, for instance, that comes from a group of clergymen at Wilkes-Barre, Pa., made up mostly I am informed, of men who call themselves liberal-evangelical Churchmen. Here is their statement—perhaps some of you will want to express yourselves on this matter:

"We, members of the Wilkes-Barre clericus, are of the opinion that the adoption by the Protestant Episcopal Church of the practice of administering the Holy Communion to the people in only one kind as an alternate use would have numerous practical advantages and would in the long run lead to a greater appreciation of that service on the part of an increasingly large number of our laymen and women who although they refrain from open objection, are not enthusiastic about our present practice. When we first discussed this matter a few months ago, we were somewhat surprised to find not only that we were unanimous in our opinion, but that each of us had quite separately out of his own experience and thought arrived at a similar conclusion. We have also found that while many of the clergy, who obviously are compelled to consider this matter, are strongly in favor of this proposed change in the method of administration, to the majority of the laity it comes as a rather radical and startling new idea. We have heard that a proposal to adopt such a change in our method of administration of the Holy Communion will be brought before the General Convention next fall. Hence we are writing this open letter to our Church papers, not for the purpose of urging the adoption of the proposed change, but rather in the hope that the proposal may become the subject for serious discussion among our laity in parish and diocesan gatherings so that if the matter is brought up at the General Convention, the deputies will have some knowledge of the mind of the Churchmen in their own dioceses."

It would have been nice, I think, if the brethren had stated their reasons for advocating the change. If it is the danger of contamination from the common cup does not administering by intinction, to those who prefer that method, eliminate that danger? I serve a small group of people each Sunday where I consecrate wine in a tiny private communion chalice in addition to the large chalice. Those preferring to receive by intinction then hold their wafers so they can be seen by the clergyman, and those who wish to do so receive the wine by tipping the wafer in the small chalice. It is a method which has at least two virtues; no added time is required and worshippers are hardly aware of how their fellow communicants receive.

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# *Why It Is a Success*

*By* CURTIS B. CAMP
*Layman of Chicago*

THIS article could not have been written with the same assurance at an earlier date, but today it is the personal experience of thousands. The Bishop's Pence either was intended primarily to be, or it has become regardless of the original intention, an agency to put religion into the home. It enables people to practice their religion, or one very essential part of it, seven days in the week, instead of one day in the week, or to be more exact, seven days in the week instead of about one hour each week. There is a big plant in many parishes, insured for fifty or one hundred thousand dollars or more, but how much do the most of us use our church and its wonderful facilities? For just one hour on Sunday mornings.

This shows the need for agencies like the Bishop's Pence and the Forward Movement to put our religion into our every day lives. Thanksgiving is one of the most important attributes of the Christian religion, and the Bishop's Pence plan provides a family thanksgiving at each meal time, when we receive our blessings at His hand. Just a word of thanks that will remind us of our Church, and of our Christian obligations, not once a week, but twenty-one times a week. It forces visualization of what happens during that one hour on Sunday morning, and an interest in the coming Sunday with keener anticipation. It also reminds us of our rector and the other faithful ones who are giving their whole time to the Church every day of the week. While we are downtown engaged in our various business undertakings, they are visiting the sick, caring for those in trouble, ministering to all sorts of human needs.

That reminder of God's care is the prime purpose of the Bishop's Pence, just as it is the prime purpose of the Forward Movement to induce people to read a few verses from their Bible every night before going to bed. Just a word of thanksgiving, "Our Father we thank Thee for this food, bless it to our use and ourselves to Thy service," or "Oh God Thou hast given us so much, give one thing more, a thankful heart." Thus the Bishop's Pence gives us an opportunity to practice that important part of our religion that our Lord practiced constantly during his ministry on earth, and the lack of which is most devastating to our Christian experience. He was made known to the two disciples on the road to Emmaus when He returned thanks at the breaking of bread. No one ever gave thanks as He did, and He was known by it.

If any one will take a Pence Can and treat it as a sacrament, as an opportunity to say a word of thanks, and to make a sacrifice, the smallest one possible with our system of money, when they partake of the family meal, they will immediately know the real purpose of the Bishop's Pence and its effectiveness. It will no longer be a money raising scheme to them, but a living religious ceremony that they cannot be persuaded to give up.

And this is the reason, and the only reason, the Bishop's Pence continues to grow, and that people continue to practice it. Just as they continue, after they once form the habit of reading a few verses of scripture every day, to do it throughout their whole lives. It is such things as this that are the personal proof of our religion.

If the Bishop's Pence was merely a money raising scheme, it never would have attained its third birthday in the diocese of Chicago where it originated. People would not have continued to do it. Who would be bothered putting pennies in a can and bringing them over to the church if it was just a matter of making a contribution? They might do it for a time, but they would soon make up their minds to just increase their regular pledge by about that amount and let the Pence Can go.

But instead of that the Pence Cans grow in number and the receipts in volume year after year in the diocese of Chicago. It shows that those who practice the Pence in the right way have something that the rest of us have not. Seventy-five thousand dollars, an average of twenty-five thousand dollars per year, has come in during the first three years. That is a lot of money and it has taken care of numerous things in parishes and missions in the Chicago diocese, not included in budgets; emergency things that otherwise would have gone by default.

But what we want everybody to know is the self evident truth that all of that giving is merely incidental to the real purpose of the Pence, the purpose that gives it life and vitality. For when you once catch the spirit of the Bishop's Pence, you seek for pennies on every occasion and never spend one of them. From the time they come into your possession they are sacred, not to be spent, but to be kept and used for Him at the time grace is said. "For His sake I never spend a cent" is a favorite slogan of all those who have learned to use the Bishop's Pence for the spiritual purpose it was intended to accomplish.

And so we urge every one, in every diocese where the Pence is available, to say thanksgiving at meals, and to give a penny as a token; and it is only that, just a token that your thanksgiving is sincere, and that you intend to continue that thanksgiving day by day for all of His gifts throughout your entire life. And remember the penny is purely incidental, and the question of whether you put in one for the whole family, or one for each member of the family is entirely immaterial. The whole object will have been accomplished if you put in what you can, but not more than one penny for each one per meal. That is because the Pence believes that thanksgiving, without some token of a willingness on our part to divide with others, is inconsistent with sincere thanks.

And we predict the Bishop's Pence will continue to grow in the diocese of Chicago, and in the other twenty-five dioceses that have adopted it, just in proportion to, and only as, the people are taught to realize its spiritual value.

It is intimate things like the Bishop's Pence and the Forward Movement that make our religion more real, more genuine, and an every day experience in our homes, and that give us within ourselves the continuing witness of the Spirit that our service on Sunday morning is something more than a mere formality.

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

Bishop Freeman of Washington, D. C., was the speaker on March 23rd at the 69th anniversary celebration of the University of California, Berkeley. He also received an honorary degree of Doctor of Literature. In his address he declared that class distinctions are being unduly magnified by the substitution of competition for cooperation. "Industrial disorders grow apace," he added, "and capital and labor alike deal with each other as rivals rather than as partners. Concessions are grudgingly made and then not with good will. Equity and fair dealing are made subordinate to the profits and disaster attends not only those immediately interested but the public generally. We have an inheritance and a great one, but we have abused and misused it with the result that we are experiencing, and that increasingly, sporadic disorders that resemble civil wars. These are ominous signs that call for our best statesmanship that hews to lines consistent with our avowed profession and in accordance with our charter of liberty.

"As appliers of legislative poultices we are adepts," he said, "and to stay a local disorder that is symptomatic of a widespread condition we address ourselves with characteristic zeal and energy. Deep-seated maladies that have grown through years of neglect and that may prove malignant in character must be dealt with, and decisively, if disastrous results are to be avoided."

Speaking of the framers of the Constitution, he said in part: "That these statesmen of this early period builded more wisely than they knew, 150 years of trial and testing eloquently affirm. An age such as ours, that is marked by what someone has called a 'lust for change,' that measures its enterprise and industrial genius in terms of mass production, is too little concerned with the motives and ideals that dominated those who gave us a system of government unexcelled in the history of mankind.

"We would," he stated, "in our blind haste to attain quick if ephemeral results, forget a period and an historic occasion in which men of extraordinary gifts wrought out a state paper, acclaimed by the elder statesmen of the world as the greatest ever struck off in any one period of human history. There is a distinct danger in our time that we shall fail to look unto the rock whence we are hewn; that in our quest for the novel and the bizarre we shall be unmindful of an inheritance that has given us what we have of wealth, genius and increasing power. There is a kind of modernism that is unresponsive to the claims of the past. It is a spirit that rebels against restrictions from whatever source they may come."

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### THE BOX SCORE

THERE are now nineteen dioceses in which every clergyman is a subscriber to THE WITNESS. This is due to gift subscriptions by Bishops to those of their clergy not previously subscribers. The total number of new subscribers added to our list since the anniversary Number is 2,067. In the effort to raise $5,000 this anniversary year the total amount received or pledged to April 1 was $2,610.

**What's the Matter with This Family?**

I don't know who the Rev. W. W. Wilke is, or what church he belongs to, but he writes about a strange family and raises a few pertinent questions about it.

The father has never missed Church or Sunday School in twenty-three years. The mother has had a perfect record for eleven years. A son has not missed for twelve years. A daughter has been at the evening service every Sunday for eight years.

What's the matter with this family, anyway? Don't they ever have company on Sunday to keep them away from church?

Don't they ever get up tired on Sunday morning?

Don't they belong to any lodges where they get their religion instead of at their Father's House, or to any clubs, or to anything?

Don't they ever have headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or week-end parties, or business trips, or picnics, or any other trouble?

Don't they have a radio, so that they can get some good sermons from out-of-town preachers?

Don't they ever get a lot more good out of reading a sermon out of a book?

Don't they ever get disgusted with the social Gospel, or whatever it is that their minister preaches?

What's the matter with this family, anyway?

* * *

**Hawaii University Students Meet with Bishop**

The Episcopal Club of the University of Hawaii met recently with Bishop Littell for a two day conference. The place of religion on a college campus was discussed by Walter Homan of the Hawaii school of religion; the Bishop spoke on the place of the church in the community and Miss Cenie Hornung led a discussion on the program and purpose of the club.

* * *

**Peace Committee in Every Church**

The Church Peace Union, of which Bishop Oldham of Albany is president, is hoping to establish a peace committee in every church. Commenting on the armament race between the nations the News Letter of the Union maintains that destruction is ahead unless it stops. Seven and a half billion dollars is to be spent by England in the next five years, a sum that "is altogether too great for the present generation to pay and so will be carried into a series of loans by unborn generations." Our own country has voted 526 million dollars for the navy alone; Germany is spending at the rate of twelve billion, six hundred million marks a year for arms; the Soviet Union maintains the largest conscript army and air force in the world; France has just appropriated nearly a billion dollars for this year. Says the Union: "If there is not sufficient statesmanship and moral force in the world to resist this giddy slide to destruction and revive the effort at least to stop the folly of squandering the world's resources in such a way only universal disaster will result."

* * *

**Two Secretaries Resign from Missions House**

Two secretaries have resigned their posts at the Church Missions House. The Rev. F. Percy Houghton, for six years a field secretary, has accepted a position as executive secretary of the diocese of Pennsylvania. This leaves the field department with no secretaries whatever, the following having resigned in recent months: the Rev. B. H. Reinheimer, now Bishop Coadjutor of Rochester; the Rev. Charles Collett; the Rev. Eric Tasman; the Rev. David Covell and the Rev. Richard Trapnell, all of whom are not in parishes. It is also announced that Miss Dorothy May Fischer has resigned as secretary of young people's work to accept a position as director of religious education at St. Paul's, Chestnut Hill, Pa.

* * *

**Million Left to New Haven Parish**

St. Thomas Church, New Haven, Connecticut, has been left close to a million dollars by the will of Dr. C. Purdy Lindsley, vestryman for forty years. A new church is to be

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built at a cost of $150,000 and his home is left as a rectory, with $100,000 to endow it. The rest of the money is to be used as endowment for the parish. The Rev. R. S. Flockhart is the rector.

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**Bishop Thomas Dies After Short Illness**

Bishop Nathaniel S. Thomas, formerly Bishop of Wyoming whose resignation as rector at Palm Beach, Florida, was announced two weeks ago, died on April 1st after a brief illness.

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**Philadelphia Layman Dies**

Mr. John Sargent Newbold, well-known Churchman of Philadelphia, died on April 1st after a two weeks' illness.

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**New Parish House for St. James'**

A new parish house is to be built for St. James Church, New York City, where the Rev. H. W. B. Donegan is rector. Grosvenor Atterbury is the architect.

* * *

**Cyril Hudson Is Berkeley Lecturer**

Canon Cyril E. Hudson of St. Albans, England, is to be the lecturer from England at the Berkeley Divinity School next fall. He is well known in this country for his book, and also as a preacher and lecturer since he has been at Berkeley on two previous occasions as the English lecturer for the school.

* * *

**Council Meeting Is Postponed**

The April meeting of the National Council has been postponed until June 15-17. It is announced that the later date will enable the Council to have at hand more information from the field regarding the outlook for 1938 and the needs. The national executive board of the Auxiliary will hold their meeting at the regular time, April 22-25.

* * *

**Painting Causes a Stir**

A new painting, now on display in New York City, entitled "Our Christian Era," has attracted so much attention in this city that the local clergy—Protestant, Jewish and Catholic—have been invited to a private showing. The painting, just completed by F. Luis Mora, well known New York artist, dramatizes the consistent failure on the part of Christians to put into practice the basic concept of their religion. It is a simple, sermon - on - the - mount conception, with Christ seated on a high hill, above the tumult and the tragedy of the world. Alone, weary and compassionate, he prays for the forgiveness of the people who still "know not what they do." And the foreground teems with crusaders, soldiers of every great war since Christ's time, suggesting en masse the bloody, futile struggles that have marked every chapter of human history.



BISHOP THOMAS
*Dies After Brief Illness*

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**Bishop Maxon to Address Kentucky Group**

Bishop James Maxon of Tennessee is to be the headliner at the annual meeting of the Auxiliary of the diocese of Lexington, to be held at the Good Shepherd, Lexington, Kentucky, on May 13th. He is to speak on the coming General Convention.

* * *

**Missionary from China Speaks in New Jersey**

Mrs. Donald Roberts, missionary from China, is to speak at the meeting of the Woman's Auxiliary of the diocese of New Jersey, to be held at Christ Church, Bordentown, on April 14th. On the 21st a meeting is to be held at Moorestown at which Miss Margaret I. Marston, educational secretary of the national Auxiliary is to speak, and on the 21st there is a meeting at St. John's, Somerville, at which Mrs. H. N. Simmons of the New Jersey Consumers' League is to speak.

* * *

**Young People of England Campaign for Peace**

The British Christian Council for International Friendship, Life and Work, is in charge of a great campaign which is being planned in an effort to unite Christian young people in a great peace movement. A series of rallies are to be held in the large towns of Britain. The campaign led off with a great rally in Albert Hall, London, which was packed with thousands of young people of many nationalities. The British Council, which is representative of the Anglican, Presbyterian and Free Churches, staged this rally in cooperation with the youth departments of the churches, the Student Christian Movement, and the Y. W. and Y. M. C. A.'s. The immediate need for breaking down artificial barriers through the teaching of Christianity was the main theme of the meeting. One of the speakers, however, proposed a new brotherhood movement to include as many youthful adherents of every church as possible, and he also suggested that members of this movement might take this vow: "To refuse to fight the youth of other nations, at least, until through adequate representation those who are called upon to fight one another have met in conference."

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**Coronation Service at Trinity, New York**

The Rev. Frederic S. Fleming, rector of Trinity, New York, has announced that a service of thanksgiving for the coronation of King George VI will be held on May 12th, the day of the coronation. A similar service has been held in this historic parish on the occasion of previous coronations ever since colonial days. The service will follow the special order appointed for the parishes of the Church of England. The service will be conducted by Rector Fleming, assisted by the clergy of the entire parish, including the seven chapels.

* * *

**More About Jones and His Pants**

A missionary in a western district tells me that I was off in my little bit about "Jones of the Striped pants" by intimating that $1,800 was the average pay of a parson. "That man Jones of yours is a proud plutocrat, a price of privilege, an economic royalist. My nominal pay is $900 a year, if I can get it. I get $300 a year regularly from the National Council but the $600 from the congregation has always been uncertain, since the people who own the rich oil wells don't live here. My congregation is composed of day laborers. I don't know what other missioners out here get but from what I see of them and their families it isn't any $1,800 a year. I would suggest that if you want to

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hold out an example of small pay for the clergy that you go a little further down the line."

* * *

**Congregation Builds Own Church**

At Taft, California, where the Rev. Aubrey Bray is vicar, there is a beautiful little church, St. Andrew's. It is remarkable in at least one respect; it was built from the ground up by the hands of the vicar and the members of his congregation. They even made the brick from the adobe soil of the lots on which the church is situated.

* * *

**West Point Choir at Old Trinity**

For the first time in its history, the cadet choir from West Point, composed of 165 men in uniform, is to sing at Old Trinity, New York City. The service is to be this Sunday afternoon, April 11th, at 3:30. The Rev. F. S. Fleming, rector, is to preach.

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**A Seed Blown by the Wind**

It is said that a German countess, buried in Hanover, ridiculed the idea of the resurrection; and to show her contempt for the Christian faith, she ordered that her tomb be built of stone, solidly cemented and bound with iron clamps. But with time, iron corrodes and stone perishes. A seed, blown by the wind, lodged in a crevice of the stone. It germinated and grew, and as the roots spread, they penetrated the opened seams of the tomb. Within a few years, as the tree grew, the stones were torn asunder by its power.

* * *

**Fort Wayne Parish Wipes Out Debt**

"Ten thousand to be raised in ten days!" That was the problem facing Trinity Church Parish, Fort Wayne, Indiana. Now, at the end of the allotted time, this church finds itself with $13,200 and the mortgage situation well in hand for the first time in over ten years. In 1926, the parish having outgrown its quarters and having decided to rebuild then and pay later, borrowed $40,000.00 which it pledged to repay at the rate of $2,000 per year plus interest. The entire church property was given as security for the debt and during the next three years $6,000 was paid on the account. Then came the depression. First the payments on the principal, and later the interest, were allowed to lapse; until finally in 1937 the over-tried patience of the company holding the mortgage also lapsed and the parish received the ultimatum: "Ten thousand in ten days or foreclosure." Trinity parish stood to lose not only all its property but also its self-respect as well for there was a threat of civil suit against the guarantors of the mortgage, the members of the vestry in 1926. In 1932, the Very Rev. J. McNeal Wheatley accepted a call to Trinity. He was equipped with a business, as well as ministerial training; at once he set about putting the chaotic finances of the parish in order. Bills and assessments were paid, notes were met, interest was brought up to date and the most imperative of the many repairs needed were taken care of. All this was not done in a day, it took—years. The payments on the principal of the mortgage remained, however, like an old man of the sea, to vex the church, to promote discord and arguments among the members. But that is over with now.

* * *

**Twenty Years Ago in The Witness**

Trinity Church, Chicago, announced that as a result of a recent campaign for funds the parish was now free from debt. . . . The Rev. William H. P. Hatch, professor at the General Seminary, accepted the professorship of New Testament at the Cambridge Seminary. . . . Bishop Henry St. George Tucker of Japan preached at Grace Church Cathedral, San Francisco. . . The diocese of Newark announced plans for the election of a Bishop Coadjutor. . . . Dean Hart of St. John's Cathedral, Denver, was one of the leaders at a Sunday school institute held in that city. . . . Presiding Bishop Tuttle took order for the consecration of Granville H. Sherwood as Bishop of Springfield.

* * *

**Bishop Parsons on Vice Conditions**

In San Francisco a commission, headed by the health officer of the city, Dr. Geiger, have been at work for a long time investigating vice conditions. They recently issued a report which, among other things, recommended segregation of prostitutes in a district. The proposal received the support of a number of ministers, including the Rev. John Collins, rector of St. Peter's. Bishop Parsons, however, had other ideas, stated in the following letter which he sent to the health officer.

"I thank you for sending me your statement concerning legalized prostitution. Allow me to express my fullest accord with the position which you and the mayor have taken in regard to it.

"It is only hasty judgment which sees a way out from our difficulties along that line. The most superficial study of this age-long problem throughout the world reveals that it is extraordinarily difficult and complicated. But there is no movement towards the wide acceptance of the theory that the best solution is segregation, legalizing, licensing, medical examinations and the like. The tendency is the other way and you yourself have pointed out definitely the reasons for it.

"Attempting to cure one evil by legalizing another is not likely to be successful. It never has been.

"Segregated districts, supposed medical examinations and all that sort of thing only increase the temptation to our youth.

"The only ultimate solution lies in the slow processes of moral and religious education and economic change, but we must not on that account lower our moral standards (not too high at the best) by seeking short-cut solutions of the proposed kind. We need the fear of God in our hearts as well as His guidance in our thinking.

"I hope most earnestly that this report, so sad in the conditions which it reveals, will lead to adequate and thorough handling of the situation by the community and the authorities, but we must not let it lead to hasty and ill-considered action in this particular matter."

* * *

**Bishop DuMoulin at French Church**

Bishop Frank DuMoulin, formerly of Ohio and now the rector at Locust Valley, Long Island, officiated at a confirmation service at the French Church in New York City, reading the service and preaching in French. He learned the language in his childhood when his father was the bishop of Niagara in Canada. His discourse to the newly confirmed people "a fait une excellente impression sur tous."

* * *

**More Time for Christian Education**

Leaders in Christian education, according to the Rev. Vernon McMaster of the National department of religious education, are in agreement about one thing: there must be more time for Christian education. Among the suggestions are a longer lesson period each Sunday. The Christian nurture of boys and girls cannot be accomplished in one hour on Sunday. Another suggestion is an extended session of the school each Sunday, while a third proposal is a weekday session.

* * *

**News of the Educational Workers**

Miss Catherine Goodrich, graduate of St. Faith's, New York, is working with the children and young people at the Church of the Advocate, New York City. . . . The Rev. E. R. Underwood is in charge of re-

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ligious education at Calvary, Pittsburgh. . . . Miss Gladys Gaines, director of religious education at St. David's, Austin, Texas, is now employed by the National Re-Employment Service. . . . Miss Luenna Hall is in charge of religious education at Trinity, Columbus, Ohio. . . . Deaconess Eliabeth Fracker is in charge of education at St. Andrew's, Addyston, Ohio.

* * *

**A Bishop Speaks His Piece**

I do not know the name of the bishop, but it is reported that one of the brethren of the Church of England spoke his piece the other day in a church within a few yards of the Bank of England, and in the presence of the Lord Mayor sitting in state with his sheriffs. He denounced in downright terms, but quite without bitterness or recrimination, vested interests, the Means Test, the plight of the distressed areas, and the worship of Mammon and other household gods of wealthy hearths.

After warning his hearers that, if they were expecting platitudes and large doses of soothing syrup, they were going to be disappointed, the bishop defined what he means by Christianity.

"People say that Christianity means believing in Christ. Stuff and nonsense! The devils also believe and tremble. I believe in Napoleon, but it doesn't influence my life much, I can tell you! The trouble is that the world is full of patronizers of Christ, who give me a sick headache. Christianity means belonging to Christ, giving yourself away, so that you are no longer your own, shifting the whole center of your personality." This was no unusual feat. The bishop pointed out that a decent officer belongs to his regiment, not to himself. "And I wouldn't mind betting that any decent Lord Mayor belongs to the city, not to himself. We rightly despise the people who are out for themselves, keeping their own feet warm."

Life, he said, is no good unless it is heroic. The getters and grabbers, the people who only care about their profits and their dividends, they are only fit to be spewed out of the mouth. There was no sentimentality, no strain of stress, about Christianity. It was a simple, sober saying to our Lord: "I am yours; no longer my own." The bishop's own morning prayer that day had been: "Lord Jesus, here's another day, and I belong to you. Hooray!"

* * *

**Conditions Are Much the Same**

"We usually take one of the New Testament Epistles for study," writes the Rev. E. H. Forster about one of his mission congregations in China, "because so many of the problems and situations confronting the early Church are identical with those facing the Chinese Church today.

"A realization of this fact alone leads our Christians to a deeper understanding of the essential oneness of human nature and of the universal applicability of Christianity to man's need."

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**Clergy Wives Meet in Maryland**

In Maryland there is a Rectory club composed of the wives of the clergy, meeting once a month for fellowship. It is for women only, except once a year when the husbands are let in on the party.

* * *

**Many Visiting Clergy in Florida**

Florida, being what it is in the winter time, is well supplied with clergy from other dioceses, many of whom do supply work. The Rev. C. C. Edmunds, formerly of the General Seminary faculty and known to me as a rabid fisherman, is at St. Edmund's, Arcadia. The Rev. John H. Edwards from Chicago is at Trinity, Daytona Beach, and the Rev. J. H. Hubbs, retired professor of Hobart, is at St. Paul's, Delray Beach. The Rev. O. F. Humphreys, former rector of Holy Trinity, West Orange, N. J., is at the Good Shepherd, Dunedin; the Rev. Philip Davis, formerly of Forest Hills, Long Island, is in charge at Hollywood; the Rev. Albert New of North Carolina is at Lake Wales; the Rev. Edward H. Ford, canon of the cathedral at Wilmington, Delaware, is at Lake Worth; the Rev. W. Northey Jones, formerly of Perth Amboy, N. J., is at New Smyrna; the Rev. George E. Talmage, formerly of Oyster Bay, L. I., is at Vero Beach; the Rev. J. H. C. Cooper of Gloucester, Mass., is at All Saints', Waveland; the Rev. George W. Atkinson, formerly rector of St. James, Washington, is at

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the Redeemer, Avon Park, and the Rev. John Henry Hopkins, retired clergyman of the diocese of Chicago, has been a daily preacher at the cathedral at Orlando during Lent.

* * *

**Church Presented with Window by Children**

For fifteen years the children of St. Mark's, Havre, Montana, have been saving their pennies in order to buy a stained glass window as a memorial to a former rector, the Rev. Leonard J. Christler. They now have a sum sufficiently large to make the purchase.

* * *

**News Notes from Los Angeles**

The Rev. C. Ranklin Barnes, formerly head of the national social service department and now rector at San Diego, California, has been elected chairman of the diocesan social service department. . . . The Rev. C. H. Parlour has been elected chairman of the department of religious education. . . . The diocesan commission on evangelism, of which the Rev. George Davidson is chairman, has prepared an attractive and stimulating booklet for the clergy as a guide in holding preaching missions. . . . The Church school rally of the diocese is to be held at St. Paul's Cathedral, Los Angeles, on April 11th.

* * *

**A Man That Went Ahead**

At a place with the very discouraging name of Mengnanapuram, almost at the southern tip of India, a church that holds 2,000 people was built some years ago when there were just twelve Christians in the village. The region was thickly populated and the architect and builder, the Rev. John Thomas, had faith. He made a "beautiful majestic church" with a spire 184 feet high. Today the whole village is Christian and in neighboring villages within a radius of eight miles, forty-five chapels have been built. The English Church Missionary Society started work in that area in 1836.

* * *

**Headmaster Speaks in Trenton**

The headmaster of the Episcopal Academy, Philadelphia, Mr. Haslam, was the chief speaker at the dinner held in Trenton, N. J., on March 31st that launched the campaign for $100,000 for St. Mary's Hall, New Jersey diocesan school. Bishop Matthews presided and there were also addresses by Bishop Gardner, the Rev. John Crocker, Episcopal chaplain at Princeton and Miss Edith Weller, head of St. Mary's. Mr. Bradford B. Locke, executive head of the Church Pension Fund, is the treasurer of the campaign which ends on April 12th.

* * *

**Noted Churchmen on the Coast**

A number of outstanding Churchmen have lectured recently at the Church Divinity School of the Pacific, Berkeley, California. The Rev. Howard C. Robbins, professor at the General Seminary, spoke on issues before General Convention, stressing particularly the status of persons remarried after divorce and protection of conscientious objectors to war. Mr. Reynold E. Blight, Los Angeles businessman and editor of the *Los*


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*Angeles Churchman,* delivered five lectures on "Preaching from the viewpoint of a layman." The Rev. John Nevin Sayre, chairman of the Fellowship of Reconciliation, spoke at a chapel service on the question of war and violence and Bishop Freeman of Washington visited the school when he was in Berkeley to deliver the anniversary address at the University of California.

* * *

**Students Meet in Los Angeles**

College students of the diocese of Los Angeles are to hold an all day conference on April 10th, under the auspices of the Stevens Club of Los Angeles Junior College. The speakers are to be Bishop Stevens, Miss Ellen Gammack of St. Margaret's House, Berkeley, the Rev. Herbert V. Harris, chaplain at the Junior College, the Rev. Douglas Stuart of Los Angeles. Students are to attend from the several colleges in the diocese.

* * *

**Churchmen and Labor Leaders Exchange Views**

Churchmen and labor leaders exchanged views at a conference held recently over a week-end at a Y. M. C. A. cottage located at Orinda, California. The conference was sponsored by the San Francisco Bay chapter of the Church League for Industrial Democracy.

The group consisted of several students from the university and the Church Divinity School of the Pacific; Carl Landauer, professor of economics at the university; Rev. Sturgis Lee Riddle, instructor at the divinity school; Jennie Matyas, international organizer for the International Ladies' Garment Workers Union in San Francisco; and several members from other labor unions.

Each group exchanged views with the other, care being taken to be frank and forthright. The labor representatives were of the opinion that to all intents and purposes, and from the practical labor point of view, the Churches are allied with interests economically antipathetic to the progress of labor and labor unions. The churchmen maintained that while in given practical situations that was apt to be true the tendency in organized Christianity was toward greater emphasis and comprehension of the social implications of the teachings of Jesus, and a disentanglement of the Church from its attachments to the current form of economic order.

The churchmen all indicated greater sympathy for the labor movement than the labor representatives did toward organized Christianity, but the conference resulted in greater insight into the aims and problems of each. The success of the conference led to plans for more in the near future.

* * *

**Delta Cooperative Farm Celebrates Anniversary**

A year ago on March 26th a deed was signed and the Delta Cooperative Farm came into being. Commenting on the experiment following a visit, the Rev. Thomas Sumners, Houston, Texas, clergyman, writes: "To see the smiles, to hear the singing, to watch the happiness of the workers, to know of personalities having been crushed being alive again and growing; these and other great forward moving signs point definitely to ultimate success. This Delta Cooperative Farm experiment is being watched with keen interest by the national government and every other economic agency because


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of the daring, courageous, vital tendencies involved. The first year proved the start to be good; money has been made, families are happy, progress is evident and hope is strong."

The anniversary was properly celebrated. First there was hard work from six in the morning until two in the afternoon. Then they had contests — pitching horseshoes and checkers. At five there was a barbecue and fishfry, while in the evening there was singing in the newly built community hall, speeches, the induction of new members and an entertainment by the children who had been trained by Miss Alice Rex, representative of the Church League for Industrial Democracy at the Farm.

* * *

### Canon Bell Preaches at Union Services

Over 1,000 people turned out each evening during Holy Week for services held in Norwich, Connecticut, in which all the churches of the city united. The services were held in the Congregational Church, yet Canon B. I. Bell, the preacher, used the same addresses that he delivered last year at Christ Church, St. Leonard's, the most extreme Anglo-Catholic parish in south England. Moreover he wore vestments and blessed the people with the sign of the cross. Some of the Episcopalians, I am told, thought the Canon was "very high-Church," but the Protestant ministers asked him to come back again under their auspices so apparently they liked it.

* * *

### The Christianity of the Nazis

Christ was not a Jew and spent His life in preventing a Jewish revolution, according to the official organ of the Nazis in Germany, *Stuermer*. "Christ not only was no Jew, He was an anti-Semite," the paper declares. "He was the greatest opponent of the Jews in all history." The paper goes on to compare Hitler to Christ, asserting that he also appeared at a crucial moment to prevent the Jews from taking over the world.

* * *

### Program Announced for Edinburgh Conference

The executive committee of the forthcoming Edinburgh Conference

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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
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

**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
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
Fifth Avenue and 53rd Street
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Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
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Saints' Days: 10:30.

**Grace Church**
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9:15—Church School.
10:30—Morning Service.

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Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
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**St. Mark's**
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7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

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9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
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on Faith and Order recently met for two days at St. Germain-en-Laye, France, with the Archbishop of York, the Bishop of Gloucester, Canon Hodgson, Professor Sperry of Harvard University, Professor Deissmann and Dr. Krummacher of Berlin, Pasteur Ch. Merle d'Aubigné and Professor H. Clavier from France, present. The main lines were drawn up for the program of the Edinburgh Conference, which is the successor of that held in Lausanne in 1927 and which, like the earlier conference, is likely to arouse tremendous interest. After the Conference of the Universal Christian Council for Life and Work, to be held in Oxford, a solemn ecumenical service will take place on July 28 in St. Paul's Cathedral, London, preceded by several receptions, in particular one to be given by the Archbishop of Canterbury at Lambeth Palace. The Edinburgh Conference will open on August 3, with a solemn service in St. Giles' Cathedral. During the course of the conference, Professor Deissmann will survey the general situation of the movement in present circumstances. Monsieur Merle d'Aubigné will speak in the name of the Churches of the West and the native Bishop of Dornakal, India, in the


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name of the Christian communities of the East. The work of the conference will be divided among four commissions to study the following subjects: The Church and the doctrine of Grace; the Church and the Word; Church, Ministry and Sacraments; the Unity of the Church in its Life and Worship. The Sundays of the Conference will be reserved for addresses on what the Church is in its life and its doctrine, for the principal denominations. Lord Halifax will speak in the name of the Church of England and Monsieur Marc Boegner in the name of the Reformed Churches.


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### SECOND THOUGHTS

(Continued from page 2)

oiled machines, and woe to anyone who throws a monkey-wrench into the gears. I assume General Conventions are very much the same. Don't disillusion the public."—A Layman of the Northwest.

"I don't like bureaus, over-centralization and other things which you seem to fear our Church administration is doing. However I believe the present tendency is in the other direction, at least in the Church. I do not object to you taking a stand which you consider to be right, but what I don't like is the way you take it."—A Mid-western Bishop.

"I fear that the effect of your words may be exactly the opposite of your intention. The fortunes of our domestic and foreign missionary workers are one with the fortunes of the men in the missions and aided parishes of our dioceses. Jones will still have to wear mended pants if the Church distrusts its missionary administration."—An Eastern Bishop.

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GEORGE DAVIDSON
Los Angeles Rector Has Anniversary

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## CLERGY NOTES

CARRINGTON, A. W. E., rector of Emmanuel Church, Great River, Long Island, died in Brooklyn on March 25th.

CHESTER, MORTIMER, for the past year directing religious activities in a C.C.C. camp, has been appointed to the staff of Christ Church Cathedral, Sacramento, California.

COX, RALPH, was recently ordained deacon by Bishop Porter of Sacramento. He is continuing his studies at the Pacific Divinity School.

GOODFELLOW, WALLACE, has resigned as rector of St. Paul's, Montrose, Pa., because of illness.

HERMITAGE, W. H., formerly of Sacramento, is now the chaplain of the Good Samaritan Hospital, Portland, Oregon.

HILL, CHARLES G., in charge of St. Peter's, Solmon's Island and Middleham Chapel, Calvert County, Maryland, has accepted a call to St. Alban's, Glen Burnie, Maryland.

McCANCE, EDWARD G., has resigned at Glenburn, Pa., because of illness.

TALBOT, PAUL R, retired clergyman of West Missouri, died on March 26th. He had retired as rector of Christ Church, Springfield, Mo., in 1925.

TRAFFORD, FREDERICK, head of the police department in Bethlehem, Pa., for the past seven years has taken charge of the churches at Minersville and Ferrestville, Pa.

## SECOND THOUGHTS

HE REV. EDWARD S. DOAN, Petoskey, Michigan: THE WITNESS gets more interesting every week. Especially do I wish to commend the refreshing article by our missionary from China, the Rev. Edmund L. Souder. He has the right slant on communism and, incidentally, some of your critics might do well to take to heart the last three paragraphs of his article.

THE REV. QUINCY EWING, Ocean Springs, Mississippi: Please give me space for a heart-and-brain-felt AMEN to Henry Ware Allen's letter in the April 1st issue of this column. So long as nations forbid their citizens to trade freely with the citizens of other nations, on the theory that the prosperity of one nation must be guarded against equal prosperity for all others, just so long will the gods of war mobilize their battalions for the slaughter of the innocents, —men, women and children misled by their blind leaders. And what hope is there of any real advance for what we call civilization, while the masses of mankind everywhere are ground down to distressing and degrading poverty by the iniquitous system of land-monopoly? Our world, today, seems very largely a fit and congenial dwelling-place for devils rather than men, and how could it seem otherwise, when we reflect that the earth God made for the children of men has been converted into a private purlieu of privilege by some of the children of men at the expense of all the rest?

MR. WALTER HENRY THOMAS, Minneapolis, Minnesota: "Keep your temper in control and if you have to say disagreeable things, say them pleasantly and not with acidity."—Bishop Johnson, Feb. 25 issue THE WITNESS. How apropos the above words during the present National Council discussion. How quickly we forget. To my mind the most regrettable feature of this unpardonable controversy is neither the controversy itself nor the articles by Mr. Spofford nor Bishop Stewart. Not at all. The amazing consequence of an Editor's speaking straight out, is the hasty and ill-considered cancellation of subscriptions and the withdrawal of loyal and sympathetic support of even a consecrated Bishop of the Church. In my judgment a Bishop occupies too exalted a place in the Church to step down and give way to the heated impulse of the moment, especially when the interest of a great Church paper is involved. No doubt the "least said soonest mended," but the problem of human relationships is so difficult of solution and the Household of Faith so easily divided against itself, that this word from an obscure Missionary of the Church is offered as oil on troubled waters.

MR. ALEXANDER L. BRODHEAD, Catasauqua, Pa.: In a recent issue of THE WITNESS you asked for an expression of opinion as to the size of type to be used in printing letters to the editor. In the opinion of one reader some of them should be in very large type; others in the smallest that

Continued on page 17

## SCHOOLS

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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## WHAT WE DON'T WANT

*An Editorial by*
BISHOP JOHNSON

DR. LINK in his interesting book on The Return to Religion (Macmillan: $1.75) intimates that the fact that one does not want to do a thing is a very good reason why he ought to force himself to do it. For example he states that when he found himself averse to going to church, to greeting all sorts of people, to listening to tiresome sermons, that did not solve the question as to whether it was good for him to do it or not. In fact it was a signal that perhaps it was the one thing needful in his life and he was allowing his prejudice against it to warp his judgment as to its possible value.

Of course the statement wants to be modified. No one would claim that being adverse to a thing was a sign that the thing was beneficial but rather a hint that perhaps you had better investigate the matter and find out whether the thing was bad or whether your judgment was at fault. This has a great many implications.

Possibly you refuse to give to missions because you do not believe in them. It never occurs to you that perhaps your prejudice may be at fault and that what you need is to give to some cause which is so remote from your own personal interests that you expect no profit yourself from the money so expended.

When you give to the support of the parish or to the erection of an edifice, you are in a sense giving with the expectation of some return. You are not really casting your bread upon the waters.

Or possibly you fail to get our Lord's vision of a united brotherhood embracing all nations who because they understand one another spiritually are able to contact one another in the sphere of commerce without going to war about it. Europe is probably in its present state of insecurity because people do not speak a common language or have a common faith in God. It is inconceivable for example, however great their differences, that Great Britain and the United States should go to war with one another again—because they speak the same language, worship the same God and have a similar moral code.

If the Orient fails to become Christian, it is apt to espouse a political creed which will have all the zeal for propaganda that is characteristic of militant atheism. Their native religions are helpless to cope with the vices of Western civilization and unless they have the opportunity to develop Christian virtues they will become the victims of an atheistic morality. This is true because the vices of a renegade Christianity are so much worse than those of a barbarous state. One senses this in the West where buffalo grass good for grazing has been ploughed up and then abandoned. The soil does not go back to buffalo grass but is caught up in dust storms. A moral pervert is infinitely worse than an untutored savage. The war in Spain is an illustration of how vicious society can become which has rejected its faith in God.

"If the salt have lost its savor it is good for nothing but to be trodden under the foot of men." Of course a disciple of Christ must believe in missions because the Master bade him so to do. When we enlist in a cause we are supposed to obey our commanding officer. There can be no question that He intended to establish a world religion and not a spiritual lounge for complacent Christians in the U. S. A. or in the British Isles. In short the Church must expand or else become decadent. A self centered Church is an anomaly with Christ at its head.

THEN there are other people who do not like the Church to include publicans and sinners. They want their parish church to be composed of a social set who are agreeable one to the other. This is certainly antithetical to the whole emphasis of the Master who preferred the company of sinners to that of self-constituted saints.

The whole plaint of the working classes is that the Church is unsympathetic with their problems. Of course if they were committed to our Lord's Gospel they would come and take it by force instead of striving to get satisfaction from controlling the state which never has had any sympathy for those in distress. Who of us would prefer to become an inmate of a state alms house if they could be admitted into a Church Home?

Christ has what the poor want but they are apt to

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join the mob in their demand that He be crucified rather than served. The truth is that Christ demands of rich and poor that which they are loath to give and that is themselves to be a holy living sacrifice to their Lord.

The Parable of Dives and Lazarus indicates the result,—that those who are comfortable in this world and indifferent to the needs of others will have an uncomfortable time later on. One cannot seem to expect justice in this world even if the members of the Supreme Court should be enlarged.

I reckon that the real needy have an equally tough time in Russia, Germany and Italy with those in Great Britain and the United States. I believe that very few love the poor except our dear Lord Himself and the remnant that have learned it from Him.

Another thing that many people do not like is the service of the Holy Communion. In those Churches where a late celebration is held on the first Sunday in the month, there are always some who stay away. To them it is an uncomfortable meal. Here again that which we do not like may be due to our own limitations rather than to the values offered. Perhaps they do not like to examine themselves or to offer themselves in complete surrender to our Lord. They may not be in love and charity with their neighbors or they may object to leading a new life.

After all Dr. Link's prescription is worth considering, and it may be that the only reason why you do not like it is the very reason that you ought to seek it. Of course one may ask if the nation is to go back to religion, to what religion they are to go back? If we have physical ills, it is not enough to call a doctor and to go to a hospital. What doctor and what hospital? Some doctors and some hospitals will hurt more than they will help.

The emotional soul will probably seek an emotional cult when the theory that is needed is an intellectual faith. A very good reason for seeking what they don't want.

Or they may belong to the intelligentsia and need to practice some sacrificial sympathy. They will probably seek a cult that gives you plenty to read but no service to render those in misfortune. On the whole I think Dr. Link's epigram of seeking a thing because you don't want it has great merit even if it isn't always apt.

# Is the Church Any Good?

*By*

E. C. KNIGHT-BRUCE

*Of the Industrial Christian Fellowship, England*

I AM writing to you who "have no use for the Church." I wonder why you feel like this? It is interesting to know, because the fault must lie with you, or with the Church—or maybe it is a bit of both.. It is important to know because the Church is important —nobody can get away from this—it is something that has to be reckoned with. For good or ill the Church *counts*. It can't just be dismissed in the same way as you might, for instance, dismiss the subject of greyhound racing, with "Well, I've no use for that sort of sport myself."

You ask me what grounds I have for saying this. You may feel that at best the Church is a dud affair that doesn't count for much in the political and economic life of the nation; or you may go further and feel that it has betrayed the teachings of Christ; that it is weak and reactionary; or that it has stood for the rich, oppressed the poor, and been on the side of militaristic forces. I admit all its failures. I know them just as well as you do, but still I believe it is the most important power in the world to-day. I'll tell you why.

1. You can't have any real Christianity without a Church, and Christianity is the best hope of the world.

2. There is a power in the Church which is from God —some power which nothing has been able to destroy. It is this power which I believe alone can save civilization, as it can save you and me.

You may be one of those people who say, "Oh yes, Christianity is fine. Christ is the finest Man who ever lived, and His principles *could* save the world, but the Church is a back-number and a man-made affair. Let's have Christianity, but let the Church go." Well, most of us have felt like this at some time or other, but I don't think it's the right way of looking at the question.

Let's start by asking, "What *is* the Church?" Many people judge and condemn the Church with ignorance of what it really is, and what it is meant to do. They judge, not the Church, but what they *think* is the Church.

Forget all about bishops and parsons, prayer books and endowments, for the moment. These, important though they may be, are only the ways in which the Church is organized. The foundations upon which it is built go far deeper than these and are the real things that matter.

How did the Church start? When the physical body of Christ left His disciples at the Ascension, there remained on earth a band of men and women who loved and trusted Him, and who by this love were united to each other in a kind of fellowship which was new in the world. It was so new that there was no word to explain it, and one had to be invented. The spirit of Christ so filled this little body of people that St. Paul, coming in from outside, saw in this fellowship something so like Christ's life that he spoke of it as "the body of Christ," and of the individuals as the limbs

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or members of this body. He takes this as the true picture of what Christ meant His Church to be. As a man's body is the means by which he expresses his personality and works out his ideas, so the Church was to be the body of Christ on earth—expressing Him and doing His works. It was to be His hands and feet, His voice and mind, carrying on the work He had begun when he was on earth. This body was to preach what He had preached—the glad news of what God was like, and what man is meant to be, both as an individual and as the creator of a new world-order. This body was not merely to *preach* this, it was to *live* this new kind of life; it was to show the world what Christ meant the new social order to be by living it out here and now. This these early Christians set out to do. They were the beginning of an ever-growing body in which Christ had promised to dwell, and to fill with His power as the power of God had filled His *own* body on earth, making Him utterly loving, brave and holy.

THIS fellowship with God and with each other is the foundation of the Church's whole life. As men came into it they were pledged to do what Christ would do. As Christ had always done the Will of His Father, so should His body, the Church; as Christ had healed the sick, forgiven even His enemies, so should His body, the Church; as He had staked everything to overthrow greed, love of power, selfishness and injustice, so should His body, the Church.

This is what the Church *is,* and what it is meant to do in this world. To be a Christian is to belong to this body. Christianity is a life of fellowship. You can't be a real Christian alone, because it means a life of fellowship with God and with the members of the body of Christ. You may accept what Christianity teaches, but to be a full Christian you must be living the life of this new fellowship, and this fellowship is the Church. This brings us to a second question: "Is it true that there has been in this body the power of God?"

The early Christians launched into the world a type of life that it had never seen before. This is accepted by nearly all good historians. These Christians held views about life that amazed the civilization of that age. It broke down old traditions of class, nationality, sex and creed. The world outside became afraid and angry; here was something, they felt, which was going to upset everything if it was allowed to go on; so emperors and philosophers alike set to work and tried to destroy it. The battle was set which has gone on ever since. But this little band of Christians defied the power of Rome and the philosophy of Greece. They were killed by the thousand, tortured and despised. Neither cruelty nor contempt could destroy this body of Christ's own creating. It was everything that the world at that time feared, and fears still; it believed in equality, pacifism, freedom; yet as time went on men came to see in it something, some power, which did for men what they needed most.

The world of that day was full of fear and despair—other religions were being thrown over-board; men and nations in the Roman Empire were falling apart and fighting among themselves; the very foundations of the civilization of that age were shaking; the social order of the second and third centuries was dropping to bits.

In the midst of the confusion stood the body of Christ. The Emperor Constantine saw here some power which couldn't be killed, but which might be used. He saw a power which did for men just what the world needed—it gave cohesion to life, and a sense of purpose; it held men together in peace and unity. Constantine stopped the persecution of the Christians, and instead made Christianity the established religion of the Empire.

This was a tremendous victory for the Church. It had convinced the rulers of the power of the Spirit of Christ, but it changed the whole character of the membership. The time was gone when all who joined had done so because they were convinced that they had found the truth; it was this conviction that had held them together, and made them a living body of believers. When Christianity was made the state religion this was changed; men came into the Church because it was fashionable or because they had been brought up to it, often without any real surrender of their wills to its life and teaching. So there came that mixing of the Church and the world, from which the early Christians were almost entirely free, and the Church faced a problem which she has been trying to solve ever since. This problem of Church and state is one of the most vital of our day. I shall deal with it in another article next week.

# *Let's Know*

*By*
BISHOP WILSON

## Ephesus

HUNDREDS of years before Christ, Ephesus was an important city, situated on the western coast of Asia Minor and across the Aegean Sea from Greece. When it came under Roman control, it was a great commercial port through which flowed a stream of commerce from Greece to Asia and back again. Docks and warehouses lined the river Cayster by which the city had access to the sea. With a population of three hundred thousand persons, it was a busy place. A huge amphitheatre stood in its center, capable of housing twenty-four thousand people. Imposing "games" were held here every year, including the usual gory contests of men with men and men with beasts. St. Paul was living here when he wrote to the Corinthians "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"

On the outskirts of the city stood the notable Temple of Artemis, one of the seven wonders of the world. This Artemis was a primitive goddess and the cult which had grown up about her was a vulgar and licentious one. But every year at the time of the "Artemisia" (the annual games held in May) thousands of people came from all directions, to pay their respects to this goddess, to enjoy the games, and to spend large sums of money in the city. Little effigies of the goddess were sold to the visitors at such a rate that the manufacturers were

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busy all the year round making them and the retailers reaped a handsome profit. It was one of the chief industries of the city.

Here St. Paul spent more time than in any other one place in all his missionary journeys. For nearly three years he lived, worked and taught in Ephesus. Going there as a stranger, he supported himself at his trade of tent-making. On the Sabbath he went to the synagogue to preach Christ until the Jews turned against him. Then he secured the occasional use of a lecture hall from a teacher named Tyrannus. Around him he gathered a group of converts, including certain of the Asiarchs, leading men of the city. The impression made by this lonely Apostle must have been phenomenal. Under the influence of his teaching so many people began to throw away their idols, the effigies of Artemis (or Diana) that a silversmith named Demetrius organized a demonstration against him. He was hurting business and must be stopped. A riot followed. Demetrius led the crowd to the theatre where they loudly voiced the praises of Diana. Like most mobs they did not know what it was all about but for two hours they enjoyed themselves shouting "Great is Diana of the Ephesians." Finally a Roman official quieted the tumult and made a speech telling them they could make their complaints properly before the authorities or he would clear the place and report a riot—which would be too bad for all concerned. What a tribute to St. Paul's teaching!

Today nothing remains of Ephesus except ruins. Thirty feet of silt has accumulated over the plain where the city once stood. A great marsh covers the site of the magnificent Temple. Nearby is a wretched little village which used to bear the name of St. John but which is now called "Seljuk," renamed since the World War by the Turks in honor of their warlike leader of a thousand years ago. In the Apocalypse (last book in the Bible) the first of the letters to the Seven Churches is to the Church of Ephesus: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

# *Anglo-Catholic and Unity*

*By*
BERNARD IDDINGS BELL

SOME five thousand Anglo-Catholic priests are now making, over a two-year period, a careful and world-wide study of what they actually do believe about Christian unity. Eleven hundred of them are parsons on the American Episcopal clergy list. They read booklets prepared by leading scholars and they send in their reactions to the same. These are digested by an international committee, the chairman of which is Gabriel Gillett, the sociologist who is vicar of Chaffcombe in England.

It appears from the first returns, just published, that these Anglo-Catholics are of the opinion that until Anglicans get a new mental attitude their talk about possible reunion of Christendom is only foolish words. They were asked, "What defects in the character of the Anglican communion have proved destructive of Christian unity?" Overwhelmingly the answers are "Starchiness, Snobbery, Exclusiveness and Nationalism."

The report says that it seems generally agreed by the students that during the 18th and 19th centuries, both in England and America, the Anglican Church largely "became the possession of the well-to-do and the condescending patron of the poor." If the workingman "was no longer taught to bow before the Blessed Sacrament, he at least learned the important duty of rising to his feet in the presence of his betters." This had two effects: "it drove many spiritually-minded and self-respecting people into schism" and "it identified the Anglican Churches with the prevalent social order."

The overwhelming majority of those student-priests whose residence happens to be in England itself, said that the state establishment of the Church has been responsible in their opinion more than anything else for driving people into non-conformity; and they seem to believe that the disestablishment of the Church of England is prerequisite to reunion with any other Christians. It was thought that, even in such countries as the U. S. A., Episcopalians suffered in approaching Church unity endeavors because their brethren in the Church of England were constantly hampered by the state, opposed to reunion because reunion would minimize "Anglican individualities."

When asked why reunion of Anglicans with Rome would be hard to bring about the answers generally agreed that the doctrine of papal infallibility was the only unsuperable barrier, but more than enough in itself. As for reunion with Protestants, they said that the chief difficulty was that most Protestants (though not all) apparently had, and held determinedly, a conception of the nature, constitution and functions of the Church wholly alien to that implied in Anglican formularies, especially the Prayer Book, as well as alien to that of historic Christianity generally.

It was also pointed out repeatedly that a reunion of Christendom would not result in a stronger impact of Christianity on society unless the quality of religion in the reunited body was vastly better than it is in the divided bodies today. Mere reunion would not necessarily mean more power for Christ.

Finally there were some who insisted that, if and when the Christian Church becomes both reunited and more potent, she is sure to be then the more violently persecuted since no government ever bothers to attack a weak Church, but "wherever a Church amounts to something it is sure to be savagely persecuted by the world." Perhaps many ecclesiastics know this and are actually opposed to reunion because Christian division and weakness are the necessary price of their security. At least some of these Anglo-Catholics think it may be so.

All of this may prove a little surprising to many who think of Anglo-Catholics as though they were only old-fashioned High Churchmen.

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

Eleven neighboring dioceses already are co-operating with the Diocese of Southern Ohio in preparation for the 52nd General Convention of the Church, opening in Cincinnati October 6th.

This was announced at a meeting in the Masonic Temple, Cincinnati, March 31st attended by several hundred clergymen and laymen who were called together by Bishop Henry W. Hobson, to hear reports of General Convention committees, and of plans for the Convention. The main addresses were made by Bishop Hobson; the Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, and a member of the Cincinnati general convention committee of 1910; Miss Elizabeth Matthews, head of the Woman's Auxiliary, and in charge of preparations for the triennial; and Mr. John J. Rowe, banker and chairman of the committee.

National leaders have been in conference with the local leaders. The Presiding Bishop and the Rev. Warfield Hobbs, executive secretary of the department of publicity, National Council, visited Cincinnati and viewed the progress of Cincinnati leaders with satisfaction. Hotel reservations already are being made by the bishops and other representatives who are planning to attend. About 150 Bishops, 658 clerical and lay deputies, and 530 delegates to the Woman's Auxiliary Triennial, will be in attendance. In addition, there will be thousands of visitors. The opening service is to be held in the University of Cincinnati Stadium. No other place in the city is large enough to hold the thousands of persons who will attend.

* * *

### Church of England Discusses War

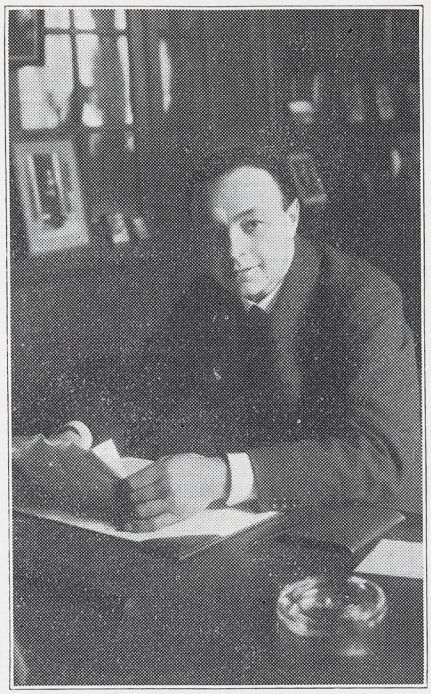
The Assembly of the Church of England, meeting recently, adopted the following resolutions on the subject of war and peace:

"Endorses the Resolution of Lambeth Conference, 1930, that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.

"Deplores the general re-armament throughout the world.

"Calls upon all Christian people to redouble their efforts to promote international good will.

"Assures the government of its moral support in all efforts to remove the political and economic causes of war, and in securing a general reduction of armaments by international agreement.



CANON SHEPARD
*British Preacher Demands Peace*

"Welcomes the declared policy of the government to adhere to the Covenant of the League of Nations, and to use armed force only for the defence of the country and in the interests of international security and peace."

"This Assembly recognizes the right of the government to maintain such forces as the Imperial Parliament deems necessary for the pursuance of this policy, and believes that, so long as this policy is maintained, Christian citizens may bear arms in the service of their country."

"[Affirms] the responsibility of Christian people to support, criticize or oppose all defense programmes in the light of Christian principles, and in relation to their advancement of the Kingdom of God."

The Dean of Winchester, who introduced the first five resolutions, argued that "wars of self-defense or undertaken for the protection of others were not acts of retaliation, but were a legitimate use of force from which it might be treasonable for the Christian to abstain." The Archdeacon of Coventry, who seconded the resolutions, said that the armed forces of the Crown afforded an honorable and Christian form of public service."

The Bishop of Birmingham described the Dean of Winchester's arguments as "a higher worldliness rather than an attempt to apply Christ's teaching to modern conditions." Canon Guy Rogers of Birmingham described them as "sub-Christian," and declared, "We of the church are not recruiting officers, though on several occasions Mr. Duff Cooper seemed to expect us to be." The responsibility of the church, he said, is "the protection of the rights of individual conscience," and the defense of "its right to criticise, or oppose . . . any defense programs. . . ." The Bishop of Derby, not himself a pacifist, pointed out that most of the members of the Assembly were beyond military age and that it was "for the younger generation to think out the issue." Canon H. R. L. Shepard stated his belief that "it was the vocation of the Christian Church to be pacifist, that it was intrinsic in the Christian faith." Canon Hudson said that "the stock of the church was falling in the minds of young people as the result of what appeared to them as a certain cooling-off in its condemnation of war."

The Archbishop of York said that in a "Christian world, war would not occur," but that today "an unarmed nation would lose its capacity for upholding a just cause."

* * *

### Careful in Keeping His Records

In looking over some of the parish registers in the diocese of Sacramento Bishop Porter found that at least a few of the clergy of the olden days were careful in keeping their records. Among the causes of deaths listed in one register were the following: "Whiskey and hard living," "Killed by a train," "Victim of the saloon" and "He was a Romanist" but whether this meant he had been shot by a Protestant was not recorded. In another register the causes of deaths were recorded as "Murdered," "Torn by a bear," "Explosion in a shaft," "His time had come," "Killed by falling under a loaded wagon," "Drowned in a well" and "Found dead in the rear of a saloon."

* * *

### Churchwoman Addresses Woman's Auxiliary

Mrs. Henry Hill Pierce was the speaker at the meeting of the Auxiliary of Grace Church, New York, on April 7th. Mrs. Pierce is a member of the National Council.

* * *

### Churchwoman Opposes Communism and Fascism

Mrs. Harper Sibley, Churchwoman of Rochester, N. Y., was one of the leaders the other day at a conference for women sponsored by the National Conference of Jews and Christians which is seeking to promote mutual respect and good-will between Jews, Catholics and Protestants. She counselled each group to be strong in its own convictions, but understanding and sympathetic toward the belief of others. The white light of the invisible church is formed by all

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the colors; each church true to its ideals and all working together to make a perfect whole. Thinking women can accomplish much if they will use their influence for understanding and co-operation. Mrs. Sibley held that both Communism and Fiscism were a denial of God. The brotherhood of man is only possible through the fatherhood of God. The personal discovery of God gives new meaning, new luster, new affirmation to one's personal belief.

* * *

**Saints Would Spoil Heaven Says Dean**

If some of the so-called saints of today were to get into heaven their noise and hysteria would spoil everything according to Dean Milo H. Gates of the Cathedral of St. John the Divine, New York. He declared that they are so noisy, so hysterical, so convulsive, that the peace and calm that one longs for there could not possibly be found. If you gave them a harp, they would smash all the strings at the first stroke, and, when they sang, they would do so with such violence that your ears would not be edified by the sounds.

"Unless religion can solve every problem that there is—artistic, socialistic, philanthropic, esthetic—people say, 'Well, then, religion fails.' What religion needs today is not more flying with God, or leaping with God, or jumping up and down with God, or going into spasms and convulsions and epileptic fits with God. What religion needs today is more walking with God. The only reason that Enoch is remembered, so far as I can see, was because he walked with God.

"Another lesson which one gathers from the walk with Jesus is this. They walked with Jesus and then they talked with Jesus.

"It is a strange thing, but the first thing they told Jesus was about their doubts, their disbelief and their puzzlements. They were disappointed, and they were filled with doubts. They talked with Jesus about these difficult things in this intimate way, and in the end Jesus was revealed to them. Their doubts and disbelief and puzzlements were cleared away and they saw Jesus as He was and they believed."

* * *

**Youth Meets to Discuss Peace**

A conference of peace organizations, with stress on the part young people must play in building a warless world, is to be held in New York on May 8th at the Stuyvesant High school. It is under the joint auspices of ten peace organizations. It is to open with a session at which addresses will be made by Mrs. Roosevelt, and Mayor LaGuardia, followed by a panel discussion in which the following will take part: Churchwoman Mary Simkhovitch of Greenwich House; Mrs. Elinor Herrick, director of the national labor relations board of the New York area; Dean Morton Gottschall of the College of the City of New York; Julius Hochman, labor leader; the Rev. Harry Emerson Fosdick; the Rev. John Haynes Holmes; Miss Margaret Forsyth of the Y. W. C. A. and of the national bureau of the American League Against War and Fascism. In the evening three peace plays are to be presented.

* * *

**Youth Conference in Chicago**

"American Youth vs. Isms" was the theme of a three day conference of the young people of the middle-west province, held in Chicago, April 9-11. The leaders were the Rev. Russell Horgate of Port Clinton, Ohio; Dean Victor Hoag of Eau Claire, Wisconsin; the Rev. Paul R. Savanack of Cleveland and two from national headquarters, the Rev. Daniel A. McGregor and Miss Dorothy May Fischer, both of the department of religious education.

* * *

**Chicago's Bishop Keeps Busy**

There is no sit-down in this job of being a bishop, according to Bishop Stewart of Chicago. During February he delivered thirty-one sermons and addresses, gave twenty-eight interviews; confirmed seven classes, attended the meeting of the National Council in New York; preached for a week in Buffalo and gave the noon-day addresses in Chicago. March was equally as busy.

* * *

**Sexton Is Honored by Parish**

Walter Blaine, Negro sexton of St. Luke's, Atlanta, Ga., was handed a purse filled with checks the other day—the contributions of members of the congregation which he has served for thirty-six years.

* * *

**George Davidson Has Anniversary**

Twenty-four years ago—the first Sunday in April, 1913—The Rev. George Davidson preached his first sermon as rector of St. John's Church, Los Angeles. There are not many clergymen in the city who have remained so long with the one congregation. He has had many calls to other parishes, to New York City, Chicago, Philadelphia, Minneapolis, Orlando, Florida, and elsewhere, but has chosen each time to remain with his people at St. John's.

He has remained long enough to have baptised and buried a whole congregation, and has seen his congregation change during the passing years. His friends in Church circles and in the community are legion. When he came to St. John's parish twenty-four years ago the Church membership was three hundred families, today there are over twelve hundred families and a communicant list of over twenty-one hundred. More than sixteen hundred made their communion at St. John's Easter Sunday. The parish has steadily grown until today it has become the largest Episcopal parish west of the Mississippi, and by far the strongest parish on the Pacific Coast.

Under his leadership one of the most beautiful church edifices in the country has been erected at a cost of $600,000, and is entirely paid for. He succeeded in raising an endowment for St. John's of over $150,000. The interior of the church is beautifully adorned with costly marble and mosaics, memorials of former parishioners, most of it the work of Calvert, Herrick and Riedinger of New York.

With the progress made with the development of St. John's parish, Mr. Davidson has lingered long enough to see two other centers of Church life in the city established. For twelve years he was responsible for Grace Mission which is now self supporting and of Good Shepherd Chapel which also now has a regular priest of its own. He helped organize the Church Home for Children and has served as president of the board of directors continuously, doing much to

## THE BOX SCORE

THE TOTAL NUMBER of new subscribers since the Anniversary Number of February 4th has not reached the 2,500 mark but it is fast approaching it—2,197 on April 10. Bishops are continuing to send in gift subscriptions for those of their clergy who are not at present subscribers, and many rectors are making gift subscriptions to their vestrymen and Church school teachers. Parents are subscribing for their children away from home and a considerable number of friends have asked us to send the paper each week to their public library. The subscription price for a full year is $2. If you prefer we will enter a subscription to run through the General Convention for only one dollar. Send the subscriptions to our Chicago office, 6140 Cottage Grove Avenue. In the effort to raise $5,000 this anniversary year there has been a marked falling off in contribution this past week, with but $68 contributed, bringing the total to $2,678 on April 10.

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make the institution one of the strongest of its kind on the Pacific Coast. He is president of the standing committee, chairman of the diocesan commission on evangelism, a member of the faculty of the University of Southern California, lecturing every week at that university, where he is president of the Episcopal student body.

* * *

**George Lansbury Heads Peace Resisters**

George Lansbury, noted British statesman and for many years the leader of the Labor Party, has accepted the presidency of the War Resisters' International. A conference is to be held in Copenhagen, Denmark, July 23-26. Lord Ponsonby is the chairman of the organization which is uncompromisingly opposed to war for any purpose whatever.

* * *

**Sacramento Has Places with Tricky Names**

When the bishop of Sacramento goes out for visitations here are a few of the places he is called upon to visit: Blue Nose, Red Dog, Robbers Roost, Grizzly Flats; Shirt Tail Canyon; Sleepy Hollow; Big Yankee Slough and Whiskey Gulch.

* * *

**Religion Is Not Coming Back**

Organized religion suffering today from a post-depression condition which is holding back progress of the Church as a whole, Bishop Stewart told a group of laymen assembled at Central Y. M. C. A. in celebration of the fourth anniversary of the promulgation of Bishop's Pence.

Givings to the churches has not come back along with other increases since the depth of the depression, said the Bishop. He pointed out that expenditures for travel, luxuries of various sorts as well as necessities have increased tremendously; on the other hand, contributions to religion have not increased proportionately.

"The public needs to remember that religion is the salt of society," and if society does not support religion adequately it may be inviting rapid growth of the very forces which are so menacing at the present time."

Bishop Stewart sees in present conditions the possibility of the Orient leading the world to Christianity.

* * *

**To Continue Union Services**

So successful were the noonday Lenten services in Columbus that the churches are cooperating with the Federation of Churches in continuing them each Friday through the year. They are to be held at Trinity Church, with the Rev. Anson P. Stokes Jr. the chairman of the committee.



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* * *

**Announce Plans for California Conference**

Announcement has been made of plans for the summer conference of the diocese of California, held each year at Asilomar. The conference this year is to be held from June 20 through the 26th. That they plan to cover the entire field is indicated by the following list of subjects:

An analysis of the Prayer Book, outline of Church history, contents of the Bible, Christian biography, Church in the city, rural Christian sociology, Church music, Christian symbolism, religious drama, Christian art, arts and crafts in religious education, Christian home-making, laymen's work in the parish, family and parent education, Woman's Auxiliary leadership, Altar Guild work, Church School administration, vacation Church School, story-telling, how to teach in the Church School, how to understand our pupils, how Christian growth takes place, work of each age in the Church School, worship for children, recreational programs, organizations for boys, organizations for girls, social groups.

In addition there is a whole array of subjects particularly for the clergy:

Current psychology of religion, psychiatry, sociology today, heredity and freedom, criminology and morals, collectivist movements, modern charity administration, current ethical theory, classical backgrounds of the Bible, new conceptions of the ancient world, Hebrew, Greek and Roman cultures through the ages; the mystery religions, new archeological discoveries, growth of ancient liturgies, the Church fathers revisited, the mediaeval churches, mysticism, the Reformation as seen today, rise of modern cults and sects, non-Christian religions today, reading some historical sources, a dip once more into the Greek New Testament, into the Hebrew Old Testament, exegesis of a book of Scripture, science, philosophy and religion today; modern literature and morals, governmental policies and ideals, security and opportunity, public opinion and propaganda, tendencies in modern art, drama, oratory, architecture recreation.

* * *

**Layman to Address Church Club**

Mr. Clarence B. Randall, vice-president of a steel company, is to be the top man at the meeting, for men only, of the Church Club of Chicago when it holds its annual meeting on April 22nd.

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**Bishop Manning Confirms Large Class**

Bishop Manning of New York confirmed a class of forty-four persons last Sunday at St. Agnes Chapel where he was at one time the vicar.

* * *

**Confirmations But No Growth**

Bishop Davenport of Easton has a comment on rural Church life to which many bishops and missionaries in many parts of the country will agree: "The number of confirmations for the year is well up to the average for the diocese and yet there is very little evidence of growth. The reason for this is that most of the young people eventually find their way to the cities This is an economic necessity as the only employment which the small village and country offers is either in a store, or garage or on a farm. But in a section where most of the labor on the farms is carried on by colored people, there is a distinct limitation in that field. The result is that after confirmation most of the boys and girls go away to school and college and after graduation find employment in the larger towns and cities. This militates against the growth of the rural church, but it does mean that the small churches in rural communities are contributing to the growth of the Church at large."

* * *

**California Rector On Clergy Salaries**

The Rev. Oscar F. Green, rector of All Saints, Palo Alto, California, had things to say on the matter of clergy salaries the other day in addressing a meeting of the Liberal-Evangelicals. He declared that:

"The financial set-up of our churches is all wrong. The injustice in clerical remuneration is a scandal.

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Why should a bachelor, or perhaps a clergyman with a wife to support and perhaps some private means, receive two or three times as large a salary as his brother in the next parish who has a sick wife and two children and has spent a score of years in the service of the Lord? You may say that the former has a larger parish. This may be true. But no man can give more than his full time to an enterprise and if he does that he deserves a living wage. And does anyone deserve more just because he happens to have a few wealthy parishioners?

"So, is not the way out for all of us clergy to get together and figure out what an adequate wage is and strive to have every minister paid that wage? Inevitably there will be slight differences. A man in a city may need a larger house. His parish may give him more money for entertaining. Friends may present him with a car. But his official stipend will be the same.

"Such a plan would certainly alter our whole missionary program. One reason we do not get farther with our rural work is that as soon as a man in a rural field shows any ability he is called to the city. Often he would prefer to stay where he is but the pay is better in the city. His wife wants some new clothes. So he leaves the work he can and ought to do and bends his efforts to holding together an endowed institution. A standard stipend would also destroy a false sense of importance. We now take undue note of men who have what we call rich parishioners. They have money to do things and to go places. If we were all on the same economic basis a man would have to stand on his inherent worth. We should not blind ourselves to the fact that money gives men a superiority complex and lack of it gives others an inferiority complex.

"I am told that in Scotland, among the Presbyterian churches, such a scheme is in operation. Every minister receives from the general church the same salary. No parish is permitted full standing until it can support a minister properly. Men who move to a missionary field are not penalized for their idealism. One may argue that this plan will not be accepted by the world. Wealth is too deeply entrenched. However, we are taught that while we remain in the world we are not to be a part of the world. Financial equality among the clergy would surely be a step toward the Kingdom of God. It would seem that the ministers of the Church today could at least make a move toward a more equitable distribution of the money given them to live on."

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**Rhode Island Has Employment Office**

The diocese of Rhode Island maintains an employment and advisory office. It is in charge of a paid director, Mr. John T. Pace, assisted by volunteers, and is supported entirely by those who believe that this is a legitimate field for Church activity. Last year 4740 called at the office, 736 made applications for jobs and 528 were placed, with 133 of them permanent jobs.

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**Running Behind at Headquarters**

Assistant secretary James E. Whitney of the National Council writes: "One fourth of a budget of $2,313,-115 has been required in the three months ending March 31, 1937, yet in that same period receipts were but one eighth of total expectations. The flow of funds under the partnership principle has shrunk."

* * *

**More Money for Churches**

According to the United Stewardship Council more was given to the churches in 1936 than in 1935.

Total gifts to 24 communions were


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$315,438,747 in 1936 as compared with $304,692,499 for 1935. This means a per capita increase from $12.10 to $12.46. Gifts for congregational expenses increased from $251,347,435 to $258,167,763, a per capita increase from $9.98 to $10.20. The per capita increase in gifts for denominational benevolences is a little less proportionately than in those for congregational expenses—from $2.02 in 1935 to $2.15 in 1936.

In 1936, as in 1935, the Church of the Nazarene gave the largest total amount per capita, $25.55—but this represented a drop from $26.77 per capita in 1935. The smallest amount per capita was, as in 1935, that of the Southern Baptists. But this had increased from $5.76 in 1935 to $6.12 in 1936. The Church of the Nazarene gave the highest amount per capita for congregational expenses in 1936 as in 1935, but this, too, dropped slightly in 1936—from $22.95 to $21.29. In 1936, as in 1935, the United Presbyterian Church gave the largest amount per capita for denominational benevolences, and the Southern Baptists the least. But the former have decreased their gifts from $7.18 per capita to $6.53 while the Southern Baptists have increased theirs from $.99 to $1.05.

* * *

**Ohio Parish Has Anniversary**

On April 10th St. Paul's, Medina, Ohio, where the Rev. J. P. Brereton is rector, celebrated an unusual event. It was on that day in 1817 that the first church was built. It was a log-cabin affair and was built, complete, in just one day.

* * *

**Present Masefield's "Good Friday"**

John Masefield's dramatic poem, "Good Friday," was presented at St. John's, Delhi, N. Y., the Wednesday of Holy Week. There were two clergymen in the cast, the Rev. Gerald V. Barry, Lake Delaware, who took the part of Pilate, and the Rev. Jackson A. Martin, rector at Delhi, who played Herod. The presentation was sponsored by the six churches of Delhi, including the Roman Catholic. Merchants of the town advertised the performance, the local papers gave it good write-ups, and of course there was such a crowd that many had to be turned away.

* * *

**Can You Complete These Sentences?**

1. I know that my redeemer..... .....(Job 19:25).
2. Many of them that sleep in the dust of the earth shall..... ..... (Dan. 12:2).
3. I will ransom them from the power of the....(Hosea 13:14).
4. (He is risen) and, behold, He goeth before you into..... .....(St. Matt. 28:7).
5. Why seek ye the living among the.....? (St. Luke 24:5).
6. Be not faithful, but..... (St. John 20:27).
7. His soul was not left in hell, neither did His flesh see..... (Acts 2:31).
8. If Christ be not risen then is our preaching..... (1 Cor. 15:14).
9. That I may know Him and the power of His..... (Phil. 3:10).
10. Now is Christ risen from the dead, and become the firstfruits of them that.... (1 Cor. 15:20).

* * *

**Sisterhood Devoted to Peace**

Work for world peace and international reconciliation will be the chief purpose of an international Sisters' convent which will be founded somewhere in Europe, if plans now being matured are realized. The man behind this plan is Father Franziskus Stratmann, O.P., well-known Catholic pacifist, who spent some time in a German prison in 1933 and is now living in Rome.

A French convent of Dominican Sisters has undertaken to train the first candidates for this work. They will receive seven years' training in theology and philosophy and will be thoroughly instructed in the ideas and history of the peace movement. Among the first candidates is a German woman doctor of Jewish descent and a German woman teacher who has already done excellent peace work in her school.

Father Stratmann wants to draw the members of this convent from as many countries as possible. Besides the regular Sisters who will give their entire life to the cause of peace, there are to be associates, a community of lay tertiaries whose function would be to work and pray in the spirit of the convent. It is hoped that such a peace convent will aid considerably in making peace work within the Catholic Church more pronounced and more effective.

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**Canada Enters Arms Race**

Canada is moving for an increase in armaments. Estimates for military appropriations amounting to $35,000,000 have been submitted to Parliament. Meanwhile the International Nickel Company of Canada, which produces about 85 per cent of the world's nickel, had made a profit of $23,000,000 in 1936. This


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news brought a prompt response from the Canadian Commonwealth Federation. A campaign was immediately launched to protest this arms budget. A deluge of letters flooded the Ottawa assembly and these were to be followed by hundreds of protest meetings. The defenders of this military expenditure point to the need of cooperating with the Empire. The opponents show little enthusiasm for "anything connected with Imperialism." They demand a declaration of neutrality. A Resolution sponsored by the C. C. F. and circulated through the country for signatures points out that "the expenditure of such a sum would be both foolish and futile for the purposes proposed," namely, for the defense of 10,000,000 people spread over so vast a territory. It emphasizes the fact that youth is neglected and frequently earns but $2.10 a week. Instead of wasting huge sums for armaments, this money should be used for "some really constructive effort in behalf of the youth of Canada." Finally there is the demand for the conscription of the nickel industry and all other munitions industries and for a law which would make it a criminal offense to make a profit out of the manufacture or transportation of war supplies.

* * *

**Editors of Church Papers to Meet**

The editors of Church papers are to hold their annual meeting in Washington, D. C. on April 19-20. Editor W. E. Gilroy of the Methodist *Advance* is to discuss how red-baiting may be stopped. It seems that the editors get a lot of protests whenever anything appears with a social emphasis. Editor Morehouse of our *Living Church* is to discuss news gathering, "What we want and how we want it," the Rev. Floyd Tomkins, Episcopalian, is to speak on the coming World Conference on Faith and Order, and Henry Smith Leiper is to talk on the Life and Work Conference. In addition the boys will go into huddles to discuss their various problems, like advertising, relationship of their papers to national boards, circulation building, the mechanics of make-up, and how to get the cash to pay the bills.

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**Announce Plans for Evergreen Conferences**

A school of music has been added to the conferences to beld this summer at Evergreen, Colorado. It will be in charge of Canon Winfred Douglas. The conferences this year open on June 28 with an acolytes' camp, to be conducted by the Rev. James B. Roe of Denver. A youth conference is to meet from July 3-5; the Rev. Charles Herbert Young is to conduct a clergy retreat July 12-16 while the general summer conferences is to be held from the 19th to the 30th with a faculty consisting of the Rev. Charles Herbert Young, the Rev. L. W. McMillin of Lincoln, Nebr., Miss Vera Gardner of Chicago and the Rev. T. S. Will of Virginia.

* * *

**Announce Plans for Social Service Conference**

The annual conference of the social workers of the Church will be held in Indianapolis, May 23-28, with the Rev.Almon Pepper, part-time executive of the national social service department, starting things off with an address on "Trends in the Church's Interest in Social Service." The Rev. Walter K. Morley, secretary of social service, Chicago, is to discuss prison work; the Rev. Joseph Fletcher of Cincinnati is to read a paper on "What the clergy want to know about the community" and Miss Mary Brisley, lecturer this year at the General Seminary, is to read on "What the clergy want to know about the individual." Another star of the affair will be the Rev. Frederick C. Grant, president of the Sea-


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bury-Western Seminary, who is to present a paper on "Spiritualizing the Secular." Bishop Cameron Davis of Western New York is to be the speaker at the conference dinner, with Bishop Francis presiding.

* * *

**Religion Gaining in Soviet Union**

According to the most recent information received, the League of the Fighting Godless in the Soviet Union numbers today but two million whereas it claimed five million in recent years. A number of the anti-religious museums and one school devoted to the teaching of atheism have been closed. The correspondent of a Vienna newspaper, N. Basseches, reported in March from Moscow that fully half the population of Russia is now maintaining some contact with the Church. More significant, the younger generation is turning to religion.

* * *

**Wyoming Bishop Gets Around**

At a time of year when Wyoming visitations are not usually made, Bishop Ziegler in his first three months as bishop will have visited most of his parishes and missions. He had confirmed 74 persons by mid-March and was off on another trip for more.

* * *

**Second Conference on Faith and Order**

It was ten years ago that 400 Christian leaders from more than a hundred churches gathered in Lusanne, Switzerland, for the first world conference on Faith and Order. The second is to take place in Edinburgh August 3-18 when it is hoped that further progress will be made in bringing the churches together. Members of the Episcopal Church have a special interest in the conference and a responsibility toward it, for it grew largely out of discussion and action at General Convention of 1910, led by Bishop Brent and by Bishop Manning who was then in the House of Deputies. This was by no means the first agitation in General Convention towards efforts for unity among the several Communions of the whole Church. Bishop Whitehead, as president of the Church Unity Society, told General Convention in 1889 of widespread interest in work toward Church unity and the receipt of official replies to his queries from various Presbyterian, Lutheran and Methodist groups, "all of them manifesting a Christian spirit and none resenting the offer of mutual conference which this Church has made. This is distinctly an advance over anything that has been done in this matter heretofore," Bishop Whitehead reported. The urgency of Christian unity looms so large in many minds now that it is hard to realize how during the previous centuries separated groups of Christians drifted apart under an ecclesiastical laissez-faire, when they were not doing worse things in controvesy and acrimony that even in this supposedly tolerant day still have mild reverberations.

Preceding the Faith and Order Conference in Edinburgh, there is to be another large meeting, the Universal Christian Council for Life and Work, in Oxford, July 13-25. The meeting on "faith and order," like the sister meeting on "life and work," would make more impression on people's minds if the ideas involved were not so abstract. To the casual reader they mean nothing and even to the interested Christian they are confusing, but this difficulty is part of the problem. In briefest terms, Faith and Order asks, "What is the truth we should believe?" Life and Work asks, "Meanwhile, what can we be doing? How can


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such convictions as Christians now hold in common be made more effective?"

* * *

**Twenty Years Ago in The Witness**

Bishop Page conducted a preaching mission at North Yakima, Washington. . . . The diocese of Albany was asked to give $100,000 to the Church Pension Fund; by April 10th they had given $180,000. . . . The Rev. Albert C. Larned, Bar Harbor, Maine, became the dean of the cathedral in Albany. . . . The Rev. Duncan Weeks, chaplain at Shattuck School, was called to be the rector of St. James, Goshen, Indiana. . . . Campaign was launched to raise funds for a parish house of St. Johns, Wichita, Kansas. . . . The Rev. Jos. H. Harvey, St. Louis, was called to St. Peter's, Pittsburg, Kansas. . . . Bishop Fawcett of Quincy, chaplain of an Infantry regiment, announced that he expected soon to be called to the colors. . . . The Rev. Walter Tunks, Cleveland, accepted a call to St. Paul's Muskegon, Michigan. . . . The Rev. Irwin St. John Tucker conducted a preaching mission at St. Paul's, St. Louis. . . . Suffragan Bishop Babcock of Massachusetts was honored by the clergy of the diocese at a dinner.

* * *

**Plenty to Do in Idaho**

Bishop Bartlett and his missionary staff in Idaho are finding "hundreds of Church people, many of whom have not seen an Episcopal minister since they moved into Idaho. We intend to serve every one of them," the Bishop writes, "and take our religion to the people where they live, even to the remotest hamlets in the state." A missionary is now in residence in the Sun Valley field where for more than ten years there has been no Christian minister living. "We need more missionaries and equipment. . . . We must reach out into the areas which are still unchurched; to the mining and lumber camps; and to all the small towns." The largest city in the state has 25,000 people. More than half the population of the state is unchurched.

* * *

**There Was Another James Madison**

This should not be news in Virginia but perhaps people elsewhere will be interested to hear that the

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

**The Incarnation**
Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 12:15.

**St. Bartholomew's Church**
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11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M.
Holy Communion, Thursdays 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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9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
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Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
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Saints' Days: 10:30.

**Grace Church**
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8 A.M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

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**Cathedral Church of St. John**
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Weekdays: 10 A.M. and as announced.

**Trinity Church, New York**
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Daily: 8, 12 and 3.

**St. Paul's Cathedral**
Buffalo, New York
Sundays, 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A. M.

**St. Mark's**
San Antonio, Texas
Rev. Arthur R. McKinstry, Rector
7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fri days.

**St. Michael and All Angels**
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Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Trinity Church**
Main and Holman, Houston, Texas
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.

**All Saints Church**
26th Street and Dewey Avenue
Omaha, Nebraska
Rector, The Rev. Frederick W. Clayton
Services, Sundays, Holy Communion, 8 A.M. and 11 A.M. First Sunday in month.
Morning Prayer and Church School, 11 A.M.
Holy Communion Wednesday and Holy Days, 10 A.M.

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

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fourth American bishop and the fourth American president were both James Madison of Virginia. They were less than two years apart in age. The president was also a Churchman, and the two men were first cousins. It seems strange that at this late date there should still be some doubt as to their relationship, three authorities differing. One makes them first cousins, one second cousins, and one cousins once removed, but the first-cousinship seems the most clearly established.

* * *

**A Confirmation Class in Oklahoma**

Is this item interesting because it is so unusual or because it is typical? It comes from Trinity Church, Tulsa, Oklahoma. The confirmation class of 49 included four Methodists, four Disciples, three Presbyterians, two Baptists, one Congregationalist, and one was received from the Roman Communion. The class came from sixteen different states and Canada.

* * *

**Bishop Bratton to Visit North Carolina**

Bishop Bratton of Mississippi, chancellor of the University of the South (Sewanee) is to be headliner at the convention of the diocese of North Carolina, to be held at Winston-Salem on May 11-12.

* * *

**It Is Just Social Service Routine**

The diocese of Rhode Island is one of the few that retains a full time social service secretary, Miss Ann Vernon. The value of her work is illustrated by a few bits—everyday-routine bits:

John was discharged from prison right after Thanksgiving with a new suit of clothes and $5.00 in his pocket —with no home and no relatives to whom he could turn for help. The Y. M. C. A. and the Volunteers of America gave the department splendid co-operation, but of course it cost money to help, the meeting of four or five weeks' room rent, etc., to pay—and constant contact was needed to keep up the man's courage. He is working steadily now at a hard job with long hours, and it will be a long time before he can repay the money loaned, for he needs clothes and shoes, etc., and many other small expenses that have to be met. He joined a confirmation class and was confirmed before Easter. The secretary of the department has to raise personally all money needed for relief.

Four years ago Mary was put out of her home. She was no longer a help. She was in trouble and had therefore lost her job. She was brought to the office by the young man with whom she was in love who begged us to find a home for her. The Sophia Little Home helped us out, a marriage was arranged, and the baby was born in wedlock. Both the girl's and the boy's family have been reconciled, and there is a frequent exchange of visits. Miss Vernon visited them a short time ago. Both attend church regularly. The husband is a valuable Church School Teacher.

Miss Vernon visited the Oaklawn School for Girls on March 5th and to her great joy found that out of the 26 girls in the school only eight were Protestants and none were Episcopalians — reason, Church is looking out pretty well for her own. A visit to the Woman's Reformatory on the same day revealed the fact that three women were to be discharged, between April first and May first with no one to turn to for help, guidance, or employment.

An invitation to make an early call at 2 Westminster Street was most gratefully accepted.

* * *

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"There must be full clarity about one thing. The deadly enemy of the German people now is and forever will be France. . . . We must make up an active policy and throw ourselves into a final and decisive fight with France . . . on condition that the annihilation of France be looked upon solely as a means of gaining finally the possibility of expansion for our people. . .

"The policy of France in Europe, goaded by vindictiveness and systematically led by Jews, is a sin against the continuation of the white race. .

"Anyone who really and sincerely would desire the victory of the pacifist idea, should back by every means the conquest of the world by Germans. For if the reverse were to happen, the last pacifist might only too easily die with the last German."

* * *

**Proposed Plan for a Fixed Easter**

Henry Smith Leiper of the Federal Council has issued a statement with reference to the proposed calendar change and the possibility of a stabilized Easter date. The wintry Easter we have just experienced lends special point to Mr. Leiper's suggestion. Under the leadership of the League of Nations, and with the promised support of England, the calendar could be changed, it is proposed, Jan. 1, 1939. That date falls on a Sunday; and a calendar year, starting then, could be divided into four equal quarters with every date upon the same day in each succeeding year through the use of a "Year End day," and the quadrennial leap year day, of course. This would make a fixed Easter date and a later Easter easily possible. There will not be another case of Sunday, Jan. 1, until 1950.

* * *

**Don't Need a Church Paper**

"What church paper do you take?"

"None. Haven't time to read. Take more papers now than I can read."

"When and where is our next General Convention?"

"Don't know."

"What is our Mission Board doing?"

"Don't know."

"Have we a Mission Board at all?"

"Think we have, but don't know for certain."

"Is it doing anything?"

"S'pose it is. Don't really know."

"How much money did it raise last year?"

"Don't know."

"Where is the home mission work most needed?"

"Don't know."

"Who is our Presiding Bishop?"

"Don't know; can't say."

"What good are you to the Church, anyhow?"

"Don't kn—; that is — well, you see—"

**SECOND THOUGHTS**

(Continued from page 2)

is made. But to decide this question would require a degree of editorial discretion that this reader would not care to exercise.

Perhaps this letter would require smaller type, if any, than your printer can supply. Nevertheless, I am going to tell you that I much enjoyed "Brickbats and Bouquets" (THE WITNESS, April 1, 1937). One of the interesting features was that, of the thirty-two letters which you quote, six are from laymen; assuming that the two members of the National Council are laymen. (You give no information on that point). This seems to me like a high and encouraging percentage. I have been a confirmed member of the Episcopal Church for fifty years and a fairly regular attendant for somewhat more than that. At different times I have served on the vestry, as parish treasurer, and as a delegate to diocesan conventions and synod meetings. I have never been a delegate to General Convention; perhaps because the "Virginia clergyman" whom you quote, is right in saying that "For the most part it is the 'yes' men who are elected to representative positions." In these years I have heard, many more times than I can remember, how much liberty of thought is permitted in our Church, and have been told still more often what I might, could or should think about various matters of belief or policy. But I have never had bishop, priest or deacon ask, or show one iota of interest in, what I really did think on any Church matter whatever. Perhaps those of the clergy who complain about the indifference of the laity might give some thought to this attitude on their part as a possible reason for some of the laity's indifference.

For myself, I still subscribe to, and read, THE WITNESS, try to teach a class of boys something about the Bible, go to Church fairly regularly and try to get into the spirit of the publican who said: "God be merciful to me, a sinner." For the rest of the Church activities I am on a "sit-down" strike.

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## CLERGY NOTES

FRANKS, VINCENT C., formerly of St. Paul's, Norfolk, Va., officiated for the first time last Sunday at his new parish, St. Stephen's, Philadelphia.

GRIBBON, ROBERT B., canon of the cathedral, Trenton, New Jersey, has been elected archdeacon of the diocese of New Jersey.

HAINES, ELWOOD, rector of Christ Church, Glendale, Ohio, has accepted the deanship of the Cathedral at Louisville, Kentucky.

LASHER, NEWELL A., student at Bexley Hall, seminary of Kenyon College, has accepted a curacy at St. Luke's, Minneapolis.

MARSTON, ELLIOTT DARR, vicar at Excelsior, Minnesota, is in charge of the newly formed St. Stephen's Church, Minneapolis.

SCRIVEN, GEORGE B., assistant of St. David's, Baltimore, Maryland, has accepted a call to be the vicar of the Chapel of the Nativity, Baltimore.

WEBBE, GALE D., Cimarron, Kansas, has accepted a call to St. Andrew's, Newark, N. J.

WHATLEY, ALLAN, Fort Lee, N. J., has accepted the rectorship of St. John's, Union City, N. J.

## SECOND THOUGHTS

DR. CHARLES J. LAVERY, Aberdeen, South Dakota: You are entitled to the commendation of all thinking folk for your editorial in the March 25th number of THE WITNESS. And also for the two timely articles by A. Maude Royden and Stanley Jones. I am well pleased with all three superlative contributions. The Christian ministry must soon begin to recognize fully its tremendous responsibility in this chaotic world and become equipped to lead the way to a more abundant life, here. Jesus Christ taught us, through His disciples, to pray: "Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread." Was He thinking of anything but this earth, and the people living on it, when He dictated that prayer? I think not.

Stanley Jones is entirely right. Our individual, and, what is much more important, our community lives and actions must both be a least, little bit in accord with the Christian teachings promulgated by our acknowledged Preceptor—Jesus Christ. Institutions mold my life and the lives of everybody, individually and collectively. No institution in western civilization is as powerful for readjustment of social and economic habits as is the Christian church, providing, however, the Christian ministry would awake as has Stanley Jones.

Our democracy, so called, must be Christianized. To that end, we must democratize our political-economy and along Christian lines, so that we may make a start toward changing our collective concept concerning some, at least, of our worst community sins. Larceny for organized society from individuals of that society is the one major sin that the Christian Church could, and should, condemn with vigor and persistency. There are other major sins, but taxes, as they are now levied, propagate and perpetuate many of our other social sins. We have not tried democracy yet, nor Christianity for that matter.

Political-economy and research, respecting our collective work and various activities should constitute a service as important to the Forward Movement and the Church in general as any office that the minister of Christ is called upon to perform. I may be much in the dark according to orthodoxy but, I believe the above is true and I am not alone in that belief. An article by Alice Beal Parsons, in Harpers Magazine for March is, to my mind, apropos.

"Thy kingdom come" is certainly an adequate motive. Economic and social justice a sufficient objective. And the method is, PRICE of all social products collected for public use, instead of allowing individuals—landlords and land speculators—to collect community earnings—Land Rent—for their private benefit. The method is simple. "Thou shalt not steal" should be proclaimed against man in his collective capacity as against man individually. In fact, theft by the government is a greater sin than any personal stealing and is the cause of most, if not all, of our troubles and maladjustments.

THE REV. HAROLD H. KELLEY, superintendent of the Seamen's Church Institute, New York: Many eye ailments may be corrected by treatment or with the use of proper glasses. It is most imperative for seafaring men who stand on "lookout" during all kinds of weather to have good vision. Six years ago

(Continued on page 16)


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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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## THE SONG OF THE SHIRTS

*An Editorial by*
BISHOP JOHNSON

THE world seems to be cluttered up with various colored shirts. There are red shirts and tan shirts and black shirts and they symbolize the utter lack of personality in those who wear them. They have however one thing in common and that is their hatred of the stuffed shirts who preceded them and to whom they attribute all the ills of society. They are quite oblivious to the fact that social maladjustments are due to the sins of the individuals who compose society and in this respect one shirt is about as soiled as the others.

Society may suffer as much from the cruelty of the mob as it ever has from the greed of soulless corporations. It is an arrogant age in which each group claims an infallibility which gives it the right to suppress any party which presumes to disagree with them. Both communism and fascism emerge from socialism—of which it has been aptly said that "if it is effective it isn't socialism, and if it is socialism it isn't effective."

Neither communism nor fascism has any reverence for the past or any joyous hope for a future life. Alike they reject God, repudiate moral imperatives and sneer at a final judgment. Claiming infallibility for themselves they most cordially hate the assumed infallibility of the other group. They do not argue with you, they harangue you and impugn your motives and your intelligence if you do not accept their dogmas.

No religious bigots ever exceeded them in intolerance; no czar ever surpassed them in tyranny; no savages ever equalled them in cruelty. Not only do they hate stuffed shirts but they also loathe each other. The war in Spain between them can end only in complete extermination of one group by the other.

If asked which one would I prefer, the answer is neither. It is like asking whether one would choose to be intimate with Pontius Pilate or Barabbas. They have all the evasions of the one and all the morals of the other.

And it is a curious feature of attachment to either group that each will condone murder in their partisans and condemn petit larceny in their opponents.

As soon as one dons his peculiar shirt he loses all sense of perspective and renders blind obedience to a self constituted dictator. They argue with bombs and bombast accompanied by glowing promises that some day they will hate nobody, but that day will not arrive until human beings have been regimented into docile acceptance of their decrees. When men become like peas in a pod, then the pod will protect them from any conflicting ideas.

WHEN I say that I have no preference for any particular shirt, I may be color blind but they all seem to represent a godless, non-moral and relentless totalitarian state. When the United States elevates any little man into the throne of God, I would like to emigrate to some neutral country where one doesn't have to wear any particularly colored shirt all the time.

Those intellectuals who acclaim these panaceas are like friends of a patient who is very ill and who clamor for the discharge of the regular physicians and recommend calling in the doctor who makes the loudest boasts and has the least training and experience. It is quite possible that in the effort to cure the patient of one disease, you precipitate him into a more serious malady. If he wakes up with a paralysis of conscience and the loss of personal liberty, the last state of that man is worse than the first.

Acute sympathy for the sufferings of the poor does not guarantee the efficacy of any remedy proposed. One need not decry the sincerity of enthusiasts but one may question their wisdom, particularly in the light of passing events.

Does one really believe that the starving of three million farmers, the blood purges and the scandalous increase of armaments spring from bowels of mercy or that they are the indication of any love for their fellow-man?

After all these modern saviors of mankind have

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the same sins as the rulers who preceded them, and give no indications of any kindly sentiments to be manifested in the future.

As a matter of fact these groups have already become mere nationalists building up machines to destroy other nations.

It is a reversion to the tribal state in which each big chief swells up and says, "Me Big Injun!" How any one can see the hope of the world in a Stalin, a Hitler, or a Mussolini is beyond imagination.

"Doth a fountain send forth at the same place sweet water and bitter?" Is there any reason for accepting grandiose promises, simply because the patient is very ill?

The shirts certainly need to be cleansed from the blood of innocent victims who have perished between the porch and the altar.

They continue to slay the prophets who expose them and they repudiate Christ for the same reasons that He was crucified years ago. Has the age reached the point when men call evil good and good evil; when men cry out, "We have no king but Caesar." It isn't a question of which Caesar but of any Caesar to rule over us in place of God.

# THE CHURCH AND THE STATE

*By*

E. C. KNIGHT-BRUCE

*Of the Industrial Christian Fellowship, England*

THE Church to a great extent Christianized the world, but also became, in doing so, a worldly Church. It was good that the world should become, at least partly, Christian, but it was disastrous that the Church should become partly worldly. It meant two things—it meant that the Church to a large extent accepted the standards of the world,—and it meant that the Church became subservient to the state, and has since been used over and over again in its history to further political ends and national aims.

It is just here that I expect you, and thousands like you, feel that the Church failed to keep the teaching of Christ, but do you see how it came about? In a way it was just because the Church had been so successful in showing men a new way of life, that the world wanted to collar it to do what the state could not do for itself.

In the intellectual life of the Church it is indeed hard not to see some power at work. Ever since the early days heresies have broken themselves in vain against the structure of the Christian Faith about God and man; while the ignorance of man has repeatedly twisted the truths of the Faith into blind superstition. No less than eight false systems of philosophy and theology tried to capture the Church during the first four hundred years of its life—each one seeking to destroy the claims of Jesus as to His true Nature, and therefore to undermine His true authority. The creeds of the Church, which you may think old-fashioned, and perhaps imagine as being written by stuffy old scholars in their studies, are not like this; they are the fierce, and sometimes almost frightened declaiming, in the face of mighty opposition, of what Christ is, and in what manner shall come the saving of the world.

So for over a thousand years the Church resisted false teaching and tried to make of life, and our ideas about it, something orderly, reasonable and acceptable to the intelligence of man. As years passed the thought of the Church became too stereotyped, and that Church, which had been the cradle of modern science, refused to accept more modern knowledge, and from the sixteenth century onwards one activity after another of man, not only left the organization of the Church, but turned upon it in contempt. Finance, politics, science, economics, art—all repudiated its authority and tried to destroy its power, while at the same time using its influence to urge men along paths far from Christian. Today again the Church is re-thinking her theology to meet the needs of modern knowledge; she is no longer afraid of it, no longer subject to its demands, but in her turn is challenging the end, aim and purpose of modern knowledge. "Yes," she says, "I know you can make wheat grow faster, build vast ships, discover and use natural powers, but have you any aim in it all beyond money, power, destruction?"

ALL through history the Church has had to fight for her independence, and especially in the Reformation period, when the Church was no longer able to use the power of the Pope to counter-balance the power of the King; it then came perilously near to becoming a mere instrument of the royal will; but even when it appeared to have surrendered, it retained enough independent spiritual vitality to be able to rebel in the end. Though politicians sometimes talk today as if the state could dictate the position the Church must take, the Church is as far as it has been since Constantine's day from admitting that claim, either in theory or practice.

The thing that is of most hope is all these battles between the Church and state, is that each time the effect they had was to make the Church better. Many of the struggles were partly the result of evil inside the Church, and in the struggle, over and over again, she realized her sin and failure, and set to work to do better. However the Church has sinned, and whatever disaster has befallen her, the effect in the long run has been to call her to repentance and a new and better

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life. That which was evil in her could be destroyed, but the life of Christ in her rose triumphant over the sin within and the attack from without.

The history of the Church is one of a never-ending fight to be true to the Christ. The world has never been able to capture it altogether, however hard it has tried. Sometimes it looked as if it had succeeded, but just when things seemed at their worst, and that the Church had failed Christ altogether, either one man, or a body of men, rose up to call the Church to a purification of her own life and a renewed stand against the forces of the world.

We see this battle between the Church and the world still going on before our eyes today. Russia is trying to kill the Church, but has not yet succeeded entirely —men will still face persecution and death for the Faith of Christ. From the blood of these martyrs there are signs in Russia that a deeper and truer Church may rise again than that which was known before. Germany is trying to do what Constantine did; Hitler is making the Church a power in national life, serving the ends of the state. Here again there have risen up bodies of men and women who refuse to be so used—they are persecuted, but will not give in. Italy is trying to make the Church a department of state, blessing its wars and nationalism.

In England wealth and the love of power have weakened the life of the Church and it has often stood not for the Mind of Christ, but for the upholding of things as they are. But still Christ has not been left without witnesses. More especially in England, far the greater number of those who have fought for social justice have been members of the Church. Think of a few near our own times. Shaftesbury fighting for the children and their liberation from the vile industrial conditions under which they were working; Wilberforce who gave England the leadership of the world in the liberating of slaves; the whole band of men still nearer our own day who rose like the prophets of old, denouncing the social unrighteousness of our whole economic and industrial order—Maurice, Kingsley, Scott Holland, Gore, and a man many of you knew and loved, Studdert Kennedy. These men and hundreds of others have cared nothing for the world's opinion or fame, but have fearlessly proclaimed the truth about God and life and are the true voice of the Church. Following this awakening among Christians to their vocation in the world, have come statements from the governing bodies of the various Churches, which would surprise some of you if you read them. The Archbishops' Fifth Report on Industrial Problems is as fearless a challenge to social and economic injustice as any would desire. This was followed by the Lambeth Reports of 1920 and 1930, signed by all the Bishops of the Anglican Communion of the Churches, going into further details, but losing none of the challenge to men to make our social and economic life conform to the principles of Christ.

NO, WE have not lacked prophets in these last days; what we have lacked are men and women who have the courage to follow their lead. But, thank God, the voices of His prophets have roused many, and today there is an ever-growing number of people who are standing out against this capturing of the Church by the world; demanding that yet again the whole body of Church-people shall defy the world, and refuse to be used for any other ends than those of Christ. These men and women are searching afresh for Christ's solution to the problems of today. We inside the Churches know that we have failed God, but we also know that God risked this failure when He entrusted the saving of the world to the Church He had founded. He risked it, and is asking you to join in the risk and in the final triumph.

You know the problems of the world as well as anyone, I expect. What is your remedy? Have you any that will compare with the conception of the world as one Body obeying one Head, and that Head, Christ? Christ taught the Fatherhood of God, and therefore the brotherhood of all men—not only people of the same race or class. He taught that all men are brothers, whatever they may feel or think, but that they find their fullest brotherhood in the followship of all believers. We shall do our best for the world, not as individuals working on our own, but as members of His Body, working as a body, fighting as a body, and thinking as a body. You can bring to the body something that nobody else can bring, and the body is the poorer for your not being in it. But, also, Christ can give you a power, if you are in the whole life of the body, which you haven't now—this power is there, waiting for all who really want it.

Will you ask yourself honestly, "Did Christ mean there to be a Church, and if so, if He is the finest Man who ever lived, hadn't I better think about joining His Church?" The world needs new hope, new leadership, above all, a new power to lead a new life. Doesn't the story of the Church make you feel that in spite of all the failures, here is something unconquerable? The Church gave hope and power in the past—she can give them again if we Christians are true to the Faith that is in us.

# *Let's Know*

*By*
BISHOP WILSON

## Cremation

AN ARTICLE on "Cremation" in a recent issue of a popular magazine has raised the question as to the attitude of the Church on this question.

The history of cremation goes back into the twilight of antiquity. Primitive people in all parts of the world disposed of their dead by burning on some sort of funeral pyre. Particularly in Asia this method of disposal prevailed and has continued down to our own day. At the opening of the Christian era it was in use among the Greeks and the Romans but never seems to have been adopted by the Jews. It was closely identified with the pagan religions as it still is among the Hindus today.

As the Christian faith spread in the early Christian

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centuries, the disciples of our Lord repudiated paganism and all its works. This was obviously necessary if the purity of the Gospel were to be preserved. To these pagans death was a dreary catastrophe. To the Christians there was something triumphant about it because of our Lord's resurrection. So with the spread of Christianity in Europe cremation went out with its pagan associations.

About sixty years ago a movement was started in France to revive the use of cremation. The old objections against it had vanished. Nevertheless the Roman Church set its face in opposition because the movement was supposed to have some connection with Freemasonry. Gradually, however, the custom has spread both in Europe and in our own country. Practical reasons for it have been advanced—the growth of large centers of population has accentuated the problem of space occupied by cemeteries and the attendant cost of burial by interment. Sanitary reasons have also been advanced. Crematories have increased in number and the technique has been vastly improved. Today it is not a question of burning by fire but of dissolution by desiccation under high temperatures. Really it is only doing quickly what is done over a longer period of time by the process of interment. The Roman Church still opposes cremation as a matter of discipline without any dogmatic implications. The Episcopal Church has never felt impelled to take up the question because it has no real religious bearings. Christian burial is possible and proper under either method. People are left to follow their own inclinations.

Speaking of burial customs, an interesting incident is related by H. V. Morton in his fascinating book "In the Steps of St. Paul." He says he witnessed a funeral in Greece where the casket was carried through the streets entirely uncovered, the body being exposed to public view. He inquired the reason for it and was told it dated back to the days before the revolution which brought Greece independence from Turkish rule over a century ago. The revolutionary spirit was boiling at that time and the Turks discovered that arms were being secretly imported into Greece by packing them into caskets and delivering them at certain points by means of a fictitious funeral procession. Thereupon orders were issued that all caskets must be uncovered in order to guarantee the reality of the funeral. A century has passed since that regulation became ineffective but the custom had been established and still continues though the reason for it has passed.

## *Talking It Over*

*By*
WILLIAM B. SPOFFORD

TODAY is the fiftieth anniversary of the Rev. John W. Chapman's ordination to the priesthood. He went to Alaska in 1887, after serving some time in New York, and became one of our most noted missionaries. He was there, hard at it, until 1930 when he retired, though he is still very much on the job as warden of the training center of the Church Army in New York. He was elected Bishop of Alaska in 1890 but declined. I remember his visit to the Berkeley Divinity School in the spring of 1915. I had a long two years to go before I was to graduate and be ordained—a ridiculously long time to wait it seemed to me in view of the fact that I had met a young lady. Dr. Chapman appealed for missionaries for Alaska. The Rev. Eustace Zeigler, now an artist in Seattle, was then studying at the school, being on furlough after five years of missionary work in the north country and he had pretty well sold me on Alaska. So I went to Dr. Chapman as a volunteer and said that I wanted to go at once. He said, "My boy, finish out your seminary training." I told him that I thought it was entirely unnecessary—that I wanted to go now. With no help from me he then put his finger on the cause of my missionary enthusiasm, "Young man, isn't there a girl back of this?" I allowed that I thought I might locate one that would be willing to go with me. "Well, if she is still willing to go two years from now let me know. Meanwhile keep on with your studies." I did keep on with my studies—I also married the girl without waiting two years, if that is of interest to anyone.

DURING THE PAST TWO WEEKS I have been doing some running around in the middlewest. Among my visits was a few hours with a man who put pockets in coats in a clothing factory where I worked as a labor manager years ago. Today he is one of the leaders of the Amalgamated Clothing Workers, a union of 150,000 members that is affiliated with the CIO. Most of the exciting stories he related were off the record—of how they organized the automobile workers and the men in the great steel industry. He made the prediction that within the next few years there would be ten million workers organized under the banner of the CIO, and that political action would go along with industrial organization so that soon a strong Labor Party would be in the field. He himself hopes to go to Washington one of these days as a Congressman or Senator, and knowing the man I have no doubt that he will. Incidentally in his early days he was devoted to the Church and studied for a time to be a priest of the Anglican Church in Canada. Today he maintains that there is more real religion in the labor movement than there is in the Church.

CHURCH UNITY is not so easy. Consider the difficulty we have in our own Church in bringing about the merger of parishes. Three parishes have just been brought together in Louisville, but it took years to do it and the calamity of a flood. There is a lot involved besides doctrine. Devotion to the parish of our fathers plays a large part. But economics plays a greater part I believe. Mergers mean the loss of jobs and jobs are things to hang onto these days. As a result the men most directly involved lack enthusiasm. There is not a city of any considerable size in the United States where mergers of Episcopal parishes would not

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result in greater efficiency at less expense, but it is seldom that they are perfected. If parishes in one communion, holding the same doctrines, balk at union, then surely it is true that the dream of one flock and one Shepherd is a far off event.

## *Convention Topics*

A GROUP of clergymen of Wilkes-Barre, Pa., recently advocated that the General Convention pass such legislation as is necessary so as to allow the administering of the Holy Communion in one kind (bread only to the laity, the clergyman alone receiving both the bread and the wine). Since this matter is likely to come before General Convention we are glad to present communications on the subject. It is our plan to deal with Convention topics regularly between now and October and welcome the opinions of readers. Because of limited space we urge you to be as brief as possible.

PROFESSOR HOWARD R. PATCH of Smith College, Northampton, Massachusetts, the communication being signed also by Mrs. Patch:

Intinction as a method of administering the Holy Communion is unnecessary, subversive, and thoroughly un-Christian for the following reasons:

(1) It is unnecessary for the reason that Communion in one kind is possible for people who are worried about the common cup. This practise I myself believe to be unfortunate because of its implications, but it is open to those members of the congregation who are afraid of contamination from the chalice. It can be left voluntary with the people, without offending others.

(2) Intinction is subversive of Christian doctrine because if adopted as a regular practise it carries an official implication that there is danger of infection from the chalice. It therefore works in a negative way against the idea of the healing power in the contact of Christ. In contrast the early Christians derived healing from the touch of the garments even of the Apostles. It is, I believe, an outgrowth of a weakening of the belief in the Real Presence in the Sacrament.

(3) It is un-Christian because of its negative effect in the matter of doctrine. But as usually managed it is also blasphemous. The ordinary priest who administers intinction, dips the consecrated wafer in the chalice and then places it on the hands of the recipient. Necessarily some of the consecrated wine is left on the hands. To the increasing number of Christians who believe that our Lord meant what He said when He said "This is my blood . . . " this possibility is gravely offensive. If the Church's witness throughout its history to what happens in the Holy Eucharist may be trusted, this possibility is also blasphemous—as offensive to God as it is to man. One would think that Churchmen of all schools of thought or of any would hesitate before suggesting a practise so deeply repugnant to those of us who are loyal in our ideas about the nature of historic Christianity, at least our ideas deserve respect and consideration with those who claim to be liberals as well as those who cherish a belief in loving their fellowmen. On the other hand communicants who are afraid of the common cup are quite at liberty to receive only in one kind. Surely no one believes that Christ is only partially present in the consecrated bread or the wine. In fact I cannot imagine anyone who really believes in the Presence and who receives Christ in the chalice, will be fearful of germs and disease as he touches the common cup. If such is the case we'd better adopt the whole machinery of relics and reliquaries until our people recapture a little faith and a little understanding of supernaturalism.

THE REV. FRANCIS M. WETHERILL, Philadelphia: Joe was a rag-picker. He came to communion every Sunday. Always filthy, finally the police arrested him as a public nuisance because of his horrible appearance. It was generally known in the congregation he had a tubercular throat. Some wisely refrained from partaking the Sacrament because of Joe.

One of our members had trench mouth. I fell heir to his disease thru the Communion Cup.

My rector washed the chalice off with a purificator drenched in alcohol at Old Christ Church. The odor of the alcohol reminded some of a distillery and on other counts was objectionable. While this was partially sanitary it received adverse comments. It most decidedly took away from the solemnity of the devotions.

The purificator becomes an infectious rag, rather than a cleaner from saliva, from proof by a mycroscopist. This is not guess work nor prejudice but scientific evidence.

In our state the common drinking cup is forbidden. That it should be applied to the Holy Communion is just, hygienic, and would tend toward an increased partaking and participating in the showing forth of the Lord's death until He come.

You may have noticed, as I have, that epidemics of flu break out in a congregation some three days after the first Sunday of the month. We might call that Flu Sunday! Where intinction is practiced Communion Sunday passes off more charitably by keeping our colds to ourselves!

MRS. WILLIAM EDWARD COX, Southern Pines, N. C.: May I ask why the clergymen of Wilkes Barre, Pennsylvania, feel the need of both the bread and wine for themselves when they think only the bread sufficient for the people? I have for five years now been in a parish where intinction is practised and I believe that if the confirmation classes in the future were instructed in that method it would only be a short time before it would become universal and solve all the problems raised by the older method. In my parish the method of intinction is used first and the older method last and there is rarely more than one rail full who wait for the older method at any one service, no matter how large the congregation.

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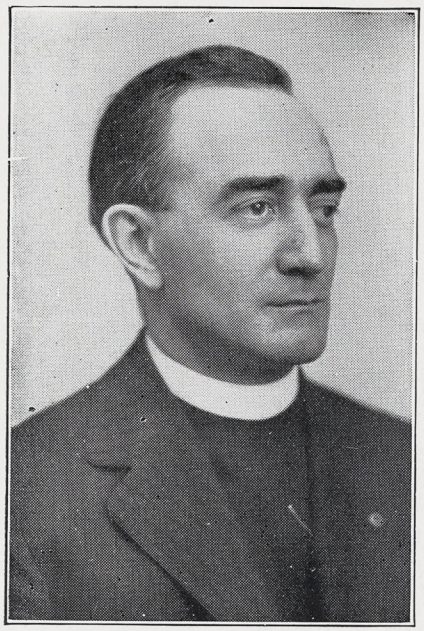
## NEW BOOKS THAT ARE WORTHY OF YOUR ATTENTION

By GARDINER M. DAY

*Getting Help From Religion* is the tenth volume from the pen of the well-known minister of the South Congregational Church, in Springfield, Massachusetts, James Gordon Gilkey, on the relation of religion to life. (Macmillan. $1.75). Out of his long experience, Gilkey knows life intimately. He knows people, and he knows the chief problems faced by the ordinary individual. Some of these problems which he deals with in this volume are "Finding God's Will," "Managing An Overburdened Life" and "Facing Death Unafraid."

Like all his books, this is a very readable volume, putting religion in such a way that no reader can misunderstand the author's meaning. He also presents religion with such reality that many people will recognize life problems that have bothered them from time to time. In this era of speed, when we hear so much about the rush of life, and feel that we are truly overburdened, it is interesting to turn back the pages of history to the eighteenth century and read an account which Gilkey quotes of a typical day in the life of John Wesley, the great founder of Methodism. "Wesley always rose at four o'clock in the morning, preached whenever possible at five, and was often on the road again at eight—sometimes following his morning sermon by five others in the same day. In the fifty years of his itinerant life he preached over 40,000 times—an average of about fifteen sermons per week. It is estimated that he crossed the Irish Channel more than fifty times and that he travelled more than 250,000 miles on land—visiting in the process remote fishing-villages in Cornwall and isolated mining-towns in Yorkshire which the regular travel-routes never reached. Up to 1773 all his journeying was done on horseback. It is doubtful whether the annals of the eighteenth century show another such record of tireless, methodical activity."

*City Man* is, as the title would indicate, a study of the metropolitan man in relation to his community, by Charles Hatch Seers, general secretary of the Baptist Churches of metropolitan New York. ($1.50 Harper & Brothers.) The volume deals with the way in which the city church is endeavoring to meet the problem of the nurture of the soul of the city man. Any minister who is dealing with the "American Melting Pot" will find helpful suggestions for his work in this volume, as well as



BISHOP WILSON
*Writes on Personal Prayer*

an aid for his better understanding of the sociological and religious problems which the city layman faces.

*An Outline of Personal Prayer* is the most recent of the twenty-five cent outlines, published by Morehouse, and written by our own editor, Bishop Wilson. Like all his outlines, it deals with the subject concisely, clearly, and helpfully, and the whole volume issues from the personal experience of the author. It ought to be a real aid in helping many a layman to revitalize his experience of God through personal prayer.

Two interesting pamphlets came from the Abingdon Press recently. The first is entitled *The Evangelistic Spirit and the Layman's Task*, and is an attempt by J. Russell Throckmorton to present a guide for the use of ministers in instructing laymen how to make their evangelistic Christian spirit effective in the modern world. The second pamphlet is entitled *The Unified Sunday Morning Church Service*, and is a study by Robert Grant Anderson of the value and effectiveness of combining the adult and children's congregation on Sunday. Probably more churches are using this method than is generally realized. Anderson made his study on the basis of a survey sent to some 688 Methodist ministers in Kansas and Oklahoma, during January, 1936, inviting them to share their experiences as to whether any type of unified service on Sunday morning had been tried out. The survey and interviews indicated a very marked increase in the attendance at the worship service in every situation examined. The in-

(Continued on page 16.)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

In England there is a League of Clergy for Peace composed of Anglicans who maintain that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." They met recently at Westminster Abbey, about forty of them, at the invitation of Canon Donaldson, and listened to a monk who is connected with a London slum parish, Father Groser, who was introduced as "a communist by conviction upon religious as well as political grounds." He told the brethren that under capitalism, when production and consumption are not equative, it is necessary to find markets abroad with war the inevitable result. He declared that the whole system of government was behind imperialism, with the foreign office seeking markets abroad, the war office preparing for the defense of the markets and the board of education devoting most of its efforts to keeping the people commercially minded. "If you desire peace," declared the monk, "you can have it only by destroying the profit-making system, bringing about a new social order in which we produce what we need, and share what we produce." He also declared that it was not enough for parsons to preach peace or even a new social order. "You must join it up with something. You must tell people to joint the great working class movement." Speaking of the Soviet Union he said that while there was much in Soviet communism that he could criticise, that nevertheless "the sacrifices which the Russian workers have made is the greatest contribution to a new social order ever made by any body of people." He even excused their anti-God attitude. "Considering what the revolutionaries had to go through at the hands of organised religion, this is not surprising," he said.

"Many Communists have the same temper as Christ. . . . I do not believe you will get a godless Communist State. When people build true to human nature, they will find God again."

When asked by one parson whether war was not caused by sin, Father Groser said: "Yes, it is," but explained boldly, "the present order of society is the result of selfishness and human sin. It produces sin and not goodness. That is why I shouldn't have to preach to prisoners in Wormwood Scrubs. What have I to say to them? The system creates them.

"People are not slaves because

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they are poor. They are poor because they are slaves. . . .

"It's the sin of selfishness on which the capitalistic order is built up. Under this, human beings have fallen from what God meant them to be.

"You must build a sort of order under which they can grow spiritually. As I see it, Capitalism has got to go. Anyway, as the Marxians say, it contains the seed which brings about its own destruction.

"I am up against the whole thing spiritually. In the East End, where I live, I get on a public assistance committee and do the things I can, pleading for more allowances for the poor, protesting against the insults which the unemployed receive.

"While we should get for them all we can materially, it is their position as outcasts from society which concerns me. It is all so un-Christian."

* * *

**Bishop Johnson in Eastern Oregon**

Bishop-Editor Johnson is to be the headliner at the convention of Eastern Oregon, meeting at Trinity, Bend, May 2-4. It is to be a conference as well as a convention with such subjects as the home and family life and Christian welfare among the subjects to be considered.

* * *

**Want More Secretaries of Religious Education**

The province of Sewanee wants more diocesan secretaries of religious education, with the department of religious education of the province passing a resolution on the subject at a recent meeting.

* * *

**Mabel Lee Cooper Is Better**

Miss Mabel Lee Cooper, on the staff of the national department of religious education, hopes soon to return to her work after spending the winter at her home in Memphis recovering from an illness.

* * *

**Twenty Years Ago in The Witness**

The war fever was on full blast twenty years ago and was reflected in the pages of The Witness. . . . A great mass meeting was held at Christ Church, Springfield, Mass., at which parishioners took the pledge to drink no liquor until the war ended on the grounds that all grains should be sent to feed the soldiers. . . . The paper featured an article which declared that the Russian Church was "the most democratic Church in the world" and since it had always been the "real friend of the people" it would not suffer because of the revolution. . . . The Rev. John C. Sage, one of the Witness editors, conducted a patriotic service at his parish of St. John's, Keokuk, Iowa. . . . The number announced that twenty-one sons of bishops were in the war.

* * *

**Bishop Mann on Religion and Peace**

Bishop Mann of Pittsburgh recently issued the following statement on the subject of peace, which was printed in all the newspapers of his city: Benjamin Franklin is reported to have said once that "there had never been a good war or a bad peace." I doubt whether many of us would feel like giving an unqualified assent to that statement, but I have no doubt whatever that the vast majority of American citizens are convinced, as never before, of the ruinous waste and futility of war. I never expect to hear again the slogan of a "war to end war." Despite the sneer of the cynic I believe that the American people entered the world war in a spirit of fine idealism, but I believe also that the events which followed, especially the unjust Treaty of Versailles, have sadly disillusioned us, and that the nation today is not only determined to "keep the United States out of war," but also to do what we can to keep the nations of the world from resorting to war for the solution of their international problems.

But of one other thing I am also convinced. Treaties and pacts. however important and necessary, can never of themselves ensure the peace of the world. There must be back of them the massive and outspoken approval of the people. We Americans cannot rely simply upon the action of the President or of Congress. If we want peace at home or peace abroad, we must as individuals, cultivate the temper of peace—the strong sense of equity, the steady self-control, the frowning down of all racial prejudice, the avoidance of all proud boasting, which ignore and weaken the great cause of peace.

* * *

**Little Rock Parish Has Anniversary**

Christ Church, Little Rock, Arkansas, where the Rev. W. P. Witsell is rector, observed its 98th anniversary on April 4th. The service was one event in the five-year centennial program which is to culminate in 1939 when the 100th anniversary is to be celebrated. The service centered around the men who have served as rectors of this church from its beginning to the present. One of the striking features of the service was the participation in it of three men, Messrs. Mitchell, Sterling, and Howard Cockrill, who are great grandsons of the Rev. Andrew Freeman, the fourth rector of Christ Church and the great-great-grandsons of the Rt. Rev. George W. Freeman. second bishop of the diocese. They represent the fifth generation of men and women continuously connected with the parish in life and service. Another outstanding feature of the service was the sermon preached by Bishop Charles Clingman of Kentucky.

* * *

**Brooklyn Rector on Overhead**

The Rev. Thomas Lacey, rector of the Redeemer, Brooklyn, who always writes with a punch in his interesting parish paper, has things to say on the matter of church finance. "Congregations are overwhelmed with financial difficulties," he declares. "The outlook of many churches, if the trustees would be frank, is none too rosy. Too often enthusiastic but impecunious men lead into financial enterprises utterly beyond resources. The remedy is simple. Pay as you go. Keep within income. Be content to do things in a modest way. Spend money wisely and effectively as good stewards. Then will people be ready to give you more money. Keep the overhead down and support freely work among the poor and activities among youth." He then went on to relate a visit to his parish of a national secretary who had asked for an opportunity to meet with the vestry. The secretary made the conventional plea for missions and missionaries but was stopped by a vestryman who suggested that it might be an idea to lop off a secretary or two at headquarters in order that more missionaries might be placed in the field.

* * *

**Young People Meet in Savannah**

Bishop Barnwell of Georgia was the headliner at a meeting of the young people of Savannah, meeting at St. Paul's on April 4th with about a hundred representatives present. There was also a talk by Professor J. P. Dyer of Armstrong College who maintained that too much stress is being placed these days on developing leadership and not enough on educating and training young people for fellowship.

* * *

**Where Is the Highest Church?**

In the issue of April 1st we stated that there was a church in Colorado that was 9,300 feet above sea level. This prompts the Rev. W. B. Turrill of Tacoma, Washington, to inquire where the church is located and whether there are churches at still greater heights in the United States. Unfortunately I am unable to answer

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either of his questions so will be glad to have your help. While you are at it some of you might also let me know where the "lowest" church is located for there are some no doubt below sea level.

* * *

**St. Luke's, Tokyo. Has Good Year**

St. Luke's Hospital, Tokyo, reports that it averaged over 90% occupancy last year. It also had a good year financially.

* * *

**Minneapolis Auxiliary Holds Meeting**

The annual spring meeting of the Auxiliary of Minneapolis was held at St. Paul's on April 16, with Bishop Keeler and the Rev. Donald G. Henning of Christ Church, St. Paul, as the speakers.

* * *

**Preaching Missions in Virginia**

Ministers of cities in Virginia met in Richmond on April 5th and made plans for a state-wide, interdenominational, preaching mission next fall.

* * *

**Co-operative Project in Philadelphia**

There is no church in the country that launches more "cooperative" projects than St. James, Philadelphia, where the Rev. John Mockridge is rector. The latest is a tie-up with the Curtis Institute of Music which provides for the establishment by the parish at the Episcopal Academy of a "St. James's Choir School," in charge of Alexander McCurdy, head of the Curtis school and the organist and choirmaster at a Presbyterian Church in the city.

* * *

**A New Kind of Cathedral**

The convention of the diocese of Southern Ohio, meeting in Columbus on April 6th, heard Bishop Hobson declare that the old cathedral in Cincinnati, unserviceable because of changed conditions, would be torn down. In its place he proposed a Cathedral on Wheels, enabling him to minister directly to people throughout his diocese. This church automobile will contain an altar, a bishop's chair, a library, motion picture camera and projector, firm library and displays of the work of all the departments of the diocese—also, no doubt, a rack for the Forward Movement pamphlets, very dear to the heart of this energetic young bishop. Meanwhile, through the purchase of a large tract of land in downtown Cincinnati, it is planned to make Christ Church a diocesan center, with one or two of the buildings now on the property to be used temporarily for a diocesan house until such time as a new building can be constructed.

Bishop Hobson stated that he was not too keen about cathedrals, though he did praise New York and Washington for their great edifices. "If someone came to me today with the offer, 'Here is a million or five million dollars for your cathedral,' I would have to reply, 'No, thank you. If you are thinking of a building I wouldn't know where to put it, and after I had it I wouldn't know what to do with it.' Perhaps you have a rather strange bishop."

* * *

**New Church in Minneapolis**

At the request of a large number of families living in the new and exclusive Country Club district of Minneapolis, Bishop Keeler has established a new church there. The organization was effected at a dinner held on April 9th attended by 250, many of whom are at present affiliated with no church but have expressed a preference for our own. The parish has been named St. Stephen's, in honor of Bishop Stephen Keeler, and the Rev. Elliott Darr Marston has been placed in charge. Services began on Sunday last in a school building, with plans afoot for a plant as soon as a suitable site is purchased.

* * *

**Getting the Bells From England**

The daily newspaper of Mount Clemens, Michigan, carried the following story the day after Easter:

"I wonder how many of you folks passing or attending Grace Church yesterday were surprised to hear the sound of musical chimes coming from the church tower. Never heard them before, did you? Well, I'll let you in on a little secret. The chimes you heard were the Bells of St. Margaret's of London, England, located across the street from Westminster Abbey, and you heard them because of an idea of A. J. Pickman, well-known Mount Clemens man, who, in his youth, was an amateur bell ringer in Eccles, County of Lancastershire, England; that's near Manchester, I believe. You see, Mr. Pickman likes bells and chimes, and particularly at Easter time, his mind goes back to those years in England—to his youth—to the parochial school he attended—to the church choirs he sang in—to the bells he played. So he devised a plan to bring the Bells of St. Margaret's to Mount Clemens. First he obtained a record of these bells; then with the splendid co-operation of Bernie Vandenbossche, who can do the most remarkable things with loud speakers, and a lot of other electrical gadgets, they rigged up a loud speaker in the church tower, then connected it with Bernie's portable radio recording machine, put the record on the machine, turned on the switch, and, well, maybe you heard the result. If you didn't, you missed something, for it was the first time that the music of the Bells of St. Margaret's ever came from any other church than the one on

**WHY DID**

**JOHN D. ROCKEFELLER, JR.**

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*Dept. G*

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the corner, across the street from Westminister Abbey in London. And what a thrill it must have given Mr. Pickman to be able to attend church in the city of his adoption, yet hear the bells which, in his youth, had left an impression on his mind which time will never erase."

Mr. Pickman is one of the leading members of Grace Church, Mt. Clemens, and has served as a Diocesan Lay Reader for a number of years.

* * *

**Clergy Meet with Syrian Archbishop**

When the Most Rev. Anthony Bashir, archbishop of the Syrian Orthodox Church in the United States, visited Grand Rapids on April 4-6, he was the guest of Bishop McCormick at a luncheon to which came also all the Episcopal parsons of the city and a group of ministers from other Grand Rapids churches. The archbishops explained the position of the Syrian Church relative to other churches and expressed his great interest in Church unity.

* * *

**New Dean for Louisville**

The Rev. Elwood Haines. Glendale, Ohio, rector, has accepted the deanship of the Cathedral in Louisville, without a dean since the spring of 1935 when Dean McCready resigned, though he has been carrying on since that time. It is thought that a senior canon will soon be called to assist Dean Haines.

* * *

**Merger of Parishes in Louisville**

Three parishes in Louisville, Kentucky, have merged: Calvary, St. Paul's and St. Andrew's. The plan has been under consideration for years since everyone recognized that the churches were so close to each other that one could easily minister to all the people, but there were many difficulties to overcome. The flood apparently helped things along, thus again demonstrating that good comes even from calamities. All the churches suffered heavily so that a lot of cash had to be spent to get them back in shape. Anyhow there were many meetings and conferences and finally the plan went over, with but few voting against it. St. Paul's doubtless will be used, being the best located of the three, and the Rev. F. Elliott Baker will be the rector. For the present however the custom established following the flood of holding services on alternate months at Calvary and St. Paul's will be continued. Later on it is thought that some of those making up the merged parish will form a new parish in the east end of the city, care being taken not to get into the territory of the two parishes already there.

* * *

**Special Preachers in Brooklyn**

Distinguished clergymen are doing the preaching mornings at Holy Trinity, Brooklyn, during the absence of the Rev. J. Howard Melish who is on a leave because of illness. Among them are the Rev. W. Russell Bowie of Grace Church, New York; the Rev. Luke M. White of Montclair, N. J.; the Rev. Hughell Fosbroke of the General Seminary. On April 4th the preacher was the Rev. William Melish of Cincinnati, son of the rector.

* * *

**Bishop Wilson Conference Leader**

Bishop Wilson of Eau Claire and the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, Illinois, were the leaders April 12-17 at a conference on "The Mission of the Church," held at the College of Preachers in Washington.

* * *

**News Items from Chicago**

The picturesque acolytes' festival is to be held at the Epiphany, Chicago, on May 11. . . . Youth and Religion was the subject of a radio broadcast by Bishop Stewart on April 19. . . . A China plate depicting the crucifixion has been received by the Rev. Leland Danforth, rector at Kenilworth, and placed in the Eugene Field museum connected with the parish. It is said to be one of two of its kind in existence, the remainder of a set made in 1741 in Leeds, England. . . . St. Luke's,

## THE BOX SCORE

BISHOP BENTLEY of Alaska is the latest Bishop to subscribe for all his clergy, not previously taking THE WITNESS. This brings the total to twenty-three dioceses in which every clergyman now receives the paper regularly. In addition a great many rectors have sent in the names of their vestrymen and parish leaders, to receive the paper from now through the General Convention at the special rate of one dollar. Send in your names. We will start the paper at once, billing you at one dollar each. It is our hope that the effort now being made to increase the circulation of the paper will not be allowed to lag — let's get everyone reading, particularly in this General Convention year when so many important matters are to be decided. In the effort to raise $5,000 in this 20th anniversary year the total amount received or pledged to April 16th was $2,720. If you have not already done so won't you add your bit to this fund?

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Evanston, has received $3,000 under the will of Henry W. Roth, brother-in-law of Mrs. George Craig Stewart. Income will be used for the upkeep of a memorial window. . . . A preaching mission is being conducted April 18-28, at the Ascension, by the Rev. Karl Tiedemann of the Order of the Holy Cross. It is sponsored by the Catholic Club of Chicago.

* * *

**CLID Meeting in Baltimore**

The Rev. John Nevin Sayre, chairman of the Fellowship of Reconciliation, is to be the preacher at the annual service of the Baltimore chapter of the Church League for Industrial Democracy, to be held at the Church of the Redeemer on May 2nd. The national secretary of the League is to be the speaker the day before, with the Rev. A. J. Muste, at an outdoor mass meeting in Baltimore.

* * *

**New Archdeacon in New Jersey**

The Rev. Robert B. Gribbon, canon of Trinity Cathedral, Trenton, N. J., has been elected archdeacon of the diocese of New Jersey, succeeding the Rev. R. Bowden Shepherd, archdeacon for the past twenty-five years.

* * *

**Historic Service at Old Saint Paul's**

The army and navy committee of the Churchwomen's League for Patriotic service is to sponsor a service on April 30 at Old Saint Paul's, Trinity Parish, New York, marking the 148th anniversary of the inauguration service held there when George Washington became president of the United States. The vicar, the Rev. J. P. McComas, will preach, the clergy will wear 18th century vestments (the long surplices and bands of Colonial days) and an oak tree will be planted in the Churchyard in memory of General Washington.

* * *

**New Vicar Is Honored**

A reception in honor of the Rev. S. Tagart Steele Jr.. new vicar of the Intercession, New York, was held on April 14th. There were speeches by Bishop Manning, the Rev. Frederic S. Fleming, rector of Trinity; Bishop Wallace Gardner of New Jersey, former vicar; Dean Gates of the Cathedral of St. John the Divine, also a former vicar and Lawson Purdy, purse-string man of the corporation of Trinity Church.

* * *

**Social Service Conference in Albany**

The Albany department of Social Service, the Rev. Wm. E. Sprenger, chairman, sponsored a one-day institute on the family, April 8. With 160 clergy, social workers and other leaders registered, and an attendance including some forty not registered, the institute was unusually enthusiastic and successful. Bishop Oldham made an address at the opening session and also presided at the luncheon. Speakers at the luncheon were David C. Adie, commissioner of social welfare of New York, and Richard Hutchings, Jr., psychiatrist at the Harlem Valley State Hospital, Wingdale, N. Y., who addressed the group on contemporary and psychological family problems. Eco-


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nomic changes in family life were also presented in an address at the opening session by the Rev. Robert W. Searle, general secretary of Greater New York federation of churches.

Round table discussion took up the rest of the day, with men and women distinguished in various fields as leaders. Among them were the Rev. Niles Carpenter, professor at Buffalo University; the Rev. Gerald V. Barry, an expert on rural life; and the Rev. L. Foster Wood who is the head of the commission on marriage and the home of the Federal Council of Churches.

* * *

**Negro Work in Florida**

"Probably the largest group of colored people confirmed at one time in the South since before the Civil War," writes Bishop Wing of the confirmation class of one hundred and fifteen at St. Agnes' Church, Miami. A few of the big Negro parishes in the north have had such large classes but, as the Bishop says, not in the south.Bishop Wing writes further about the Negro work in his diocese: Christ Church, Miami, has also experienced a remarkable growth. When the Rev. John S. Simmons assumed its charge in 1919, it numbered 40 communicants; today it reports more than 800 baptized persons, nearly 600 of whom are communicants. The three other larger congregations, all with a membership of over 300, are St. Peter's, Key West; St. Patrick's, West Palm Beach; and St. James, Tampa. The smaller churches—a half dozen of them served by one faithful missionary, the Rev. Q. E. Primo—minister to a rural folk, largely engaged in truck farming. It is the common witness of disinterested persons of both races that our congregations exert a wide influence for good in the communities where located and are recognized as leaders in social service advancement among the entire Negro group. Negro baptisms in South Florida last year totaled 135 and confirmations 294; with a Church school enrollment of 1,566. Property values exceed $316,000, and total contributions received for all purposes amounted to about $10,000 — a fair amount when the poverty of the people is taken into consideration.

* * *

**Worry Is a Disease**

Here is a little editorial that appeared in the parish paper of St. Luke's, Minneapolis, that I like. I don't know who wrote it but probably it was the rector, the Rev. Frederick D. Tyner, since he is also the editor of the little parish paper.

From here on it is Rector-Editor Tyner speaking:

It was after a discussion of the Lord's Prayer that a man and his wife made a statement to this effect: "We are badly worried. We just don't know what we shall do." What was the trouble, what was the worry? Believe it or not these two young people were worrying about something that might possibly happen ten years later and which at time of the worrying was most likely not to happen.

Here is another case. A husband was away from home. There was absolutely no reason for his wife to be the slightest bit anxious about him or his welfare. During his absence she felt it was utterly useless to go on doing the normal things around her home. She sat and brooded and conjured up every possible thing imaginable. When one of her friends asked her about her trouble her answer was: "Oh, I am just waiting for something to happen." Something did happen. Her husband came home all safe and sound and found his wife in a very bad state of mind as the


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result of her unfortunate bit of worrying.

Some years ago it was prophesied that the world would come to an end on a certain day for an absolute certainty. There was no question about it. This old world was through and so were all the people on the face of it. Some took the news very philosophically, others became very panicky and had a bad time of it. Some even worried themselves sick over the report. The old world is still here and most of the worriers are still alive. Their worrying hurt nobody but themselves except in so far as it made their relatives and friends very uncomfortable to have worrying of that sort going on.

At the present time everyone admits that the conditions in the world are very bad. Wars and rumors of wars; labor and capital having a bad battle; business men all at sea as to what the future has in store. Reports come in from all over the country of men in the very prime of life dropping dead suddenly and the doctors ascribing many of these deaths to nothing but worry.

Someone has said that sickness and disease have killed thousands but that worry has killed tens of thousands. We know how true that is.

What are we going to do about all these difficult situations? One doesn't know, but one thing we can all be certain: the personal problems and ills of the world will never be cured or helped by worry.

Among other definitions of "worry" in the dictionary are these: "Worry—to choke, strangle, injure." Think it over. That is exactly what worry does. It chokes and strangles every bit of pleasure and happiness that tries to come into one's life—and curiously enough worry in some way seems actually to choke and strangle our digestive organs to such an extent that at times it is almost physically impossible to swallow food. It effects the appearance of the face and takes all the light out of the eyes. It makes a man or woman old before their time, long before their time, and in no way solves the problem either at hand or that may arise in the future. Worry certainly chokes and strangles all the happiness and enjoyment out of our lives and the lives of many who are around us.

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### St. Bartholomew's Church
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11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Communion, Thursdays and Saints' days, 10:30 A.M.

### St. James' Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

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Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Saints' Days: 10:30.

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9:15—Church School.
10:30—Morning Service.

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### Cathedral Church of St. John
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The Very Rev. Hiram R. Bennett, Dean

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Weekdays: 10 A.M. and as announced.

### Trinity Church, New York
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Daily: 8, 12 and 3.

### St. Paul's Cathedral
Buffalo, New York

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Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A. M.

### St. Mark's
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Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

### St. Michael and All Angels
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Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

### Trinity Church
Main and Holman, Houston, Texas
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.

### All Saints Church
26th Street and Dewey Avenue
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Services, Sundays, Holy Communion, 8 A.M. and 11 A.M. First Sunday in month.
Morning Prayer and Church School, 11 A.M.
Holy Communion Wednesday and Holy Days, 10 A.M.

### Gethsemane, Minneapolis
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Wed., Thurs., and Holy Days.

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"Well," someone says, "it is all very well to talk about not worrying. But what are you going to do about things? Just let them ride along and do nothing?" No one says anything like that for a moment. The real attitude is just the opposite. One must do something. And we find that something in the middle petition of the Lord's Prayer: "Give us this day our daily bread." Here we think of "bread" as strength.

What has that to do with worrying or not worrying? Just this, pray that prayer every day, as you pray it believe you have the strength you need and live every day doing the very best you can throughout that one day. The days know nothing of what the years bring forth. You cannot see the child growing day by day. But note his height today and a year from now and you know what happened. That growth went on just one day at a time.

Everyone has troubles and difficulties. But all the worrying in the world won't solve them. Doing our full part; going forward day by day, believing that "God will never leave us nor forsake us," KNOWING that we have the strength for today—that way of life will make life very much worthwhile.

Now, here is a curious thing: Many people will endure a great loss with reasonable equanimity but will worry themselves sick over a trivial thing that makes no difference one way or another. When a worrying fit is on it is great help to sit down and write on paper the things that are causing the trouble. If we found anyone else worrying over the same things we would be very much inclined to laugh at them. We are so close to the little things that they seem so very large. A speck of dust in the eye will obscure the sun. A few inches away on the floor it is so small that it cannot be seen.

Try standing at a distance and looking at the causes of worry from a distance or imagine that it is someone else and their worries you are looking at. They will seem very, very small.

It was a man named Young who made a good suggestion: "If you just must worry, pick out one hour of the day and call it your 'worrying hour,' gather all your worries together at that time; have a good worry, and let it all go until the next day. Don't spoil the time you need for better things by little trickles of worry."

Try Christ's prayer: "Give us this day our daily bread." As you say the prayer, believe you have the strength right now, fill up the day with the work on hand today and then go to bed at night with a little prayer of thankfulness that you did get through the day in a very happy manner. "Give us this day our daily bread."

* * *

**Bishop Moulton Writes From Utah**

Bishop Arthur Moulton writes that the burning of the rectory at Randlett, reported some time ago in these pages, was a more serious loss than most people realize. He writes that this center of Indian work was burned flat to the ground. "You couldn't even find a souvenir. It has completely disappeared leaving only holes in the ground. This Rectory had become quite a remarkable center and I must put something in its place. The Missionary, Rev. William J. Howes, is at present living in an Auto Camp some 35 miles away. That is the best he could do. In Whiterocks, where the Rev. Sterling J. Talbot lives with his family and where the government school is, we lost nothing by fire, but we lost considerable by lack of heat. At one time during the winter there was so much snow that coal could not be brought into the mission house. It was 40 below. Father Talbot's two cows were frozen to death and so the milk supply gave out. The large veranda on the front of the Mission house collapsed under the heavy snows and lies flat on the ground. This has been one of the toughest winters I have known in the 17 years of my residence here. It looks like an early summer but the other day in going over the roads into the Indian country I found much snow upon the summits, where we ran into several snowstorms."

* * *

**Noted Woman at Wellesley Conference**

Announcement is made that Miss Emily Green Balch, at one time a professor at Wellesley College and in recent years an officer of the Women's International League for Peace and Freedom, is to give a course in the School of Christian Social Ethics, which is a part of the Wellesley Conference. The school is sponsored by the Church League for Industrial Democracy. Others on the faculty this year are the Rev. James Myers, industrial secretary of the Federal Council of Churches, the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn, and the Rev. Cuthbert Simpson, professor at the General Seminary.


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## NEW BOOKS THAT ARE WORTHY OF YOUR ATTENTION

(Continued from page 8.)

crease varied from a slight increase to 200%. During the first year that the service was tried, a slight loss in attendance was noted, but after that a steady increase was recorded, in practically every case. He concludes his survey by noting the two significant trends which are beginning to be recognized in Protestant Churches. "The first" he says, "is that the smaller church with less than three hundred members will in the future change in the direction of a worship service of 45 minutes to one hour in length, beginning much earlier in the forenoon than formerly. This will be followed without a benediction by class sessions for all age groups divided into periods for directed study, for useful activity, and for evaluation. The larger church will probably change in the direction of a complete age group departmentalization of its total program on Sunday morning, to begin at an earlier hour than formerly, and continue with separate departments under the leadership of paid, trained workers for a two or three-hour service."

### SECOND THOUGHTS

(Continued from page 2)

the John Markle Eye Clinic was established at the Seamen's Church Institute of New York, to provide examinations, treatment, and glasses for the men of the sea. In conducting this free work, old lenses, frames, and eyeglasses of various types have been found most useful. Practically all of the second hand frames may be used, and lenses also whenever they fit the prescription given after careful examination. Won't readers of this magazine please send old glasses, preferably those with strong lenses, to the Welfare Department of the Seamen's Church Institute of New York, 25 South Street?

MANY MORE LETTERS have been received dealing with the affairs of National headquarters. A midwestern dean writes to assure us that he is "definitely in favor of free and frank discussion of vital Church matters. You are rendering most useful service to the Church and the cause of religion by your frank expression of opinion in regard to important questions."

A BISHOP of the south objects to any criticism of headquarters on the ground that the "overwhelming majority of clerical critics of the methods of 281 are clergymen who have not done much leadership along missionary lines in their own parishes. An attack on the Council or the 'Bureaucrats' merely gives them a peg on which to hang their hat. I know that 281 is far from perfect, but so is everything else in this imperfect world. It seems to me it is our best bet to reform 281 from within rather than to build up hostility against it on the outside."

A RECTOR of an eastern parish says that in his opinion the men who are doing the real work of the Church, and who are expected to raise the cash, are getting rather tired of the huge costs of the "overhead" for the upkeep of "headquarters" both in the dioceses and the General Church. And furthermore it has finally gotten down to the man in the pew, so that missionary giving has decidedly fallen off, and the ordinary giver feels that something is wrong and the only thing he can do about it is to stop giving for the red side of the envelope, with the hope of checking the enormous costs of the "overhead" and of getting back again to a place where the money will go for missions and not for the maintenance of the central office and costs.

I personally think the dioceses have in many cases taken advantage of the general "set up" since the inauguration of the Nation Wide Campaign, with the result that the money is more or less sifted through a ladder and what stays on the rungs goes to the work of missions for which it was given—rather an unfair division. In this diocese we have set up a huge organization, with central headquarters, which costs fully four hundred per cent more than it did ten years ago. The result is that it is drying up giving at its source, except for the needs of the parish, and the only hope is that "headquarters" will wake up to the situation and make wholesale cuts in the present enormous upkeep.

A SOUTHERN RECTOR writes: Things will never be corrected as long as we simply say, "It's too bad but we must not tell the people what is going on." I am sure most of the "small town" clergy are for you even if they don't let you know it. When a diocese has more in its budget for the support of the Episcopate, with one bishop, than for all the missionaries of the diocese something is wrong. Of course we don't want our names used when we make such remarks. We would be buried alive. You are speaking for a lot of us.

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April 29, 1937
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# THE WITNESS



HENRY H. SHIRES
*Dean, Church Divinity School of the Pacific*

## GETTING AT THE FACTS ON MISSIONS

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## CLERGY NOTES

CLOVER, GEORGE F., for forty-five years connected with St. Luke's Hospital, New York, and 37 years as superintendent, has resigned because of illness.

DERN, WILLIAM, Cincinnati, Ohio, has accepted appointment as priest in charge of St. Paul's, Newport, Kentucky.

FERRIS, THEODORE P., assistant at Grace Church, New York, and tutor at the General Seminary, has accepted the rectorship of Emmanuel Church, Baltimore.

GERMAN, FRANK F., for 24 years the rector of Holy Trinity, Middletown, Connecticut, has resigned.

GREENE, ALLEN, formerly of St. John's, Union City, N. J., has assumed his duties as rector of St. Mary's, Warwick Neck, Rhode Island.

LEWIS, R. L., has resigned as rector of St. Luke's, Bladensburg, diocese of Washington, because of ill health.

SPENCER-MOUNSEY, CREIGHTON, rector emeritus of Trinity, Northport, Long Island, died on April 9th.

SWIFT, MILTON J., has been placed in charge of churches at Jacksonville and Henderson, diocese of Texas.

WALKLEY, CHARLES T., has resigned as rector of Grace Church, Orange, New Jersey, after a rectorship of thirty years.

WOOLVERTON, HARVEY L., student at Seabury-Western, recently ordained deacon, has been called as curate of St. Paul's, Des Moines, Iowa.

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# THE WITNESS

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# GETTING FACTS ON MISSIONS

*By*
A. C. ZABRISKIE
*Professor at the Virginia Seminary*

IT IS WIDELY said that today there is less general interest in missions than formerly. Rectors of parishes report increasing difficulty in raising funds for over-seas work. Some workers among young people and college students tell us that whereas their constituents are more ready than ever to give a fair hearing to the Christian message it is practically impossible to get any attention for missions.

A number of people have ventured guesses as to the causes for this state of affairs. They have suggested, for instance, that some of the reasons which led people of earlier generations to support the enterprise have lost their force, especially for the younger Church folk, and that consequently its advocates must appeal to different motives; and that there are a new set of arguments against missions which its proponents do not meet.

Recognizing that there is a serious situation, and also convinced that missions are an essential element in the life of any genuinely Christian Church, the Forward Movement Commission is convening a series of conferences in an effort to get at the true reasons for the difficulties. One has already been held at Chestnut Hill, Pa., and its findings published in the Church press. Others are to be held in the South and West.

In preparation for one of these conferences I tried to learn some *facts*. Recently a committee of the Methodist Episcopal Church, studying the same problem, sent out a questionnaire to a cross section of its membership with interesting results. It sent 300 copies of this questionnaire, slightly modified, to about twenty of our clergy in different parts of the country and in widely differing types of parishes and asked them to distribute them to representatives of the various groups within their cures. I received 108 replies. It is, of course, impossible to draw any accurate generalizations about the mind of the whole Church from such an infinitesimal proportion of its total membership. In deciding how useful an index of the general mind of the Church they present, it is worth noting that 42 of those 108 were men; that 42 of them were under 35 years of age; that they came from city and country parishes, from rich ones and poor ones, and that geographically they were spread from New Hampshire to Georgia, from the Atlantic seaboard to the Mississippi. In addition, I had the questionnaires filled out by 40 seminarians, thinking that the attitude of future clergymen might indicate something about the sort of advocacy missions will receive in the future. These seminarians represented divers types of Churchmanship, and they represented dioceses as far-flung as Massachusetts, Georgia, Texas and California.

On the questionnaire were listed 27 motives for missions, quoted from sermons, addresses, books, pamphlets, brief articles. Some of them overlapped; some were in reality different ways of stating essentially the same idea. Each recipient was asked to indicate, in addition to age and sex, four things. (1) Of the twenty-seven motives listed, the five that seemed most compelling to him or her, in order of cogency. (2) The five upon which he or she would most rely in appealing to other folk to support missions. That is, each one was asked to list not only the five that seemed strongest to him or her, but also the ones that were strongest for his or her friends. (3) In the case of every motive, to indicate whether he or she thought it to be a valid or invalid one. (4) The arguments advanced *against* missions that gave him or her most concern. Space was provided for any comments on missions that the recipient might care to make.

The motives listed were—

1. Belief in missions in general.
2. The words of Christ, "Go preach to every nation," etc.
3. Without the preaching of the Gospel, non-Christian people are lost.
4. The desire to share our spiritual treasure with all people.
5. It is good business to support foreign missions.
6. The desire to relieve human distress and suffering.

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7. It is part of my Church's work: as a loyal member I support it.

8. The desire to uplift the degraded people of the earth.

9. Self-protection: Christianity must convert the world or be destroyed.

10. I don't want my Church to fall below its assigned quota.

11. Through missions world-brotherhood can be achieved.

12. I am made to feel uncomfortable if I do not.

13. To bring American ideals and advantages to other people.

14. To enrich the life of the home Church.

15. To bring education and enlightenment to illiterate people.

16. Contacts with missionaries.

17. One cannot be really Christian and withhold help in making Christ known everywhere.

18. My parson is so enthusiastic about missions.

19. Christianity is a vital part of American civilization, which latter I want to see spread everywhere.

20. Through acquaintance with people from mission lands I have learned that they are so worth trying to help.

21. People of other races can contribute to our understanding of Christianity.

22. The need of building up a world community with a loyalty above nation, race or class.

I tabulated the exact number of first, second, third, fourth and fifth votes cast for each motive under heading 1. (i. e. The motives that most appealed to the individuals answering). It is not worth recording all these details here. Each first choice was scored, 5, each second choice 4, each third choice 3, each fourth choice 2, each fifth choice 1. The totals were then added. The same procedure was followed in computing the values attached to each motive under heading 2. (i. e., the motives upon which the people filling out the questionnaire would most rely in appealing to others for support. The returns from the seminarians were treated similarly. The results were as follows:

| | Returns from Laity | | | | Returns from Seminarians | | | |
|---|---|---|---|---|---|---|---|---|
| Motive | 1 | 2 | Valid | Invalid | 1 | 2 | Valid | Invalid |
| 1 | 86 | 34 | 58 | 34 | 13 | 6 | 8 | 21 |
| 2 | 319 | 300 | 95 | 3 | 116 | 102 | 37 | 1 |
| 3 | 27 | 43 | 21 | 78 | 13 | 8 | 7 | 29 |
| 4 | 189 | 143 | 93 | 7 | 101 | 68 | 39 | 1 |
| 5 | 10 | 48 | 18 | 85 | 0 | 8 | 1 | 38 |
| 6 | 159 | 182 | 98 | 4 | 34 | 39 | 28 | 12 |
| 7 | 45 | 79 | 51 | 48 | 13 | 45 | 20 | 19 |
| 8 | 29 | 40 | 72 | 26 | 8 | 14 | 19 | 19 |
| 9 | 26 | 40 | 37 | 62 | 4 | 5 | 5 | 34 |
| 10 | 6 | 22 | 14 | 87 | 0 | 2 | 3 | 36 |
| 11 | 95 | 89 | 85 | 15 | 37 | 48 | 28 | 11 |
| 12 | 1 | 3 | 8 | 89 | 0 | 0 | 1 | 38 |
| 13 | 4 | 19 | 22 | 79 | 0 | 0 | 0 | 39 |
| 14 | 21 | 39 | 73 | 27 | 16 | 19 | 18 | 21 |
| 15 | 54 | 57 | 73 | 29 | 12 | 22 | 23 | 16 |
| 16 | 4 | 3 | 26 | 64 | 4 | 9 | 7 | 29 |
| 17 | 170 | 139 | 88 | 14 | 97 | 86 | 37 | 1 |
| 18 | 8 | 7 | 13 | 85 | 0 | 2 | 3 | 36 |
| 19 | 29 | 39 | 39 | 60 | 0 | 0 | 3 | 37 |
| 20 | 9 | 14 | 50 | 45 | 9 | 4 | 13 | 25 |
| 21 | 56 | 43 | 85 | 14 | 32 | 19 | 29 | 9 |
| 22 | 159 | 130 | 94 | 7 | 91 | 63 | 33 | 6 |

CERTAIN observations occur to one as one reads these returns. The valid or invalid ratings are of very little significance, because a number of people did not fill in this column at all, whilst others substituted the headings "strong" or "weak." It is interesting, however, that of the 48 who regarded motive 7 ("supporting missions out of loyalty to the Church's program") as a weak or invalid motive, 30 were under 35 years of age; and of the 51 who thought it a strong or valid reason, only 17 were men while 25 men were against it. This motive, apparently, carries most weight with ladies over 35. In several other cases, the votes seemed to divide along the age line.

The motives which appealed most to laity were numbers 2, 4, 17, 6, 22, 11; and those which carried least weight were 12, 13, 16, 10, 18. The seminarians' first five were numbers 2, 4, 17, 22, 11; the ones that carried least weight were 5, 10, 12, 13, 18, 19, none of which they gave any votes at all.

It is interesting that neither laity nor seminarians have been affected appreciably by contacts with missionaries or by the keenness of their rectors for missions. This was the chief surprise to me. It is perhaps the most important revelation of this questionnaire.

The desire to have their Church meet its quota carried no weight at all with seminarians and practically none with the laity. The consideration that missions are part of their Church work to which they should be loyal carried but very little weight with either group; least of all with the younger laity. But both groups lay store by these motives when appealing to others for support. The seminarians, for instance, regard the latter as the sixth strongest for other people. One wonders why.

The desire to carry American civilization, ideals, etc., to other nations carry no weight with seminarians, and practically none with the laity. It is encouraging to find such clear recognition that American civilization is not part of the content of missions.

The general humanitarian appeal is quite strong for the laity and somewhat less for the seminarians; while missions are highly regarded as a basis for a world brotherhood. Among the laity it was the younger people particularly who expressed themselves as strongly moved by the latter consideration.

The motives which carry the strongest appeal to both seminarians and laity of all ages and groups are the command of Christ, the fact that one cannot be a Christion and withhold knowledge of the Christ from those who know Him not, the desire to share their spiritual wealth with all people, the need for building up a world community with a loyalty above race, nation or class.

When we turn to the matters which most deter people from contributing to missions, there are two memtioned far more frequently than any others. One is expressed varyingly as "the needs of the Church at home" and "the home Church is too unChristian to justify us in sending men and money abroad." "It is utterly foolish to try to spread the Gospel abroad while the Church is losing ground so fast at home." The other is the need of suffering humanity at home. While

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we have so many unemployed, so many without hospitalization or proper care or food, so many efforts to secure justice that lag for want of support, they say, we ought to go slow about diverting our funds overseas. And "anyhow, the Red Cross is better qualified as an agency for relieving human misery than the Church." (This paper was signed "a vestryman.")

TWO other reasons are urged frequently. One is that our missionary work is too much involved with Western civilization and economic imperialism. This comment came chiefly from older folk. The other was put by one of its advocates, "The poor quality of our missionaries." Perhaps it would be truer to say, that these writers do not feel much confidence in the adequacy of missionaries who "present their work so unattractively and seem to have so little understanding of the job of Christianity in the modern world." This objection came chiefly from younger people.

"Sectarianism that obscures Christ behind competing denominations" worries some people from each age group and both sexes. One man expressed himself thus: "When the Churches make a determined effort to consolidate their work and take Christ rather than denominationalism to the various fields there will be much less trouble in gaining support." And he adds this note, "When will the home Church really find out what is going on in this field? For instance—we know that many of our best missionaries have serious questions over policies. It is high time that the whole work in every field was vigorously scrutinized, sifted, overhauled, and the matter aired. Too much devoted labor and cash—especially on the part of the ladies—goes into it even now to play with it any longer." (I happen to know the man who wrote this. He is an unusually well informed Churchman and wholeheartedly devoted to the cause of foreign mission.)

A few people mentioned "Missions cause international trouble"; "other people's religion is better for them than something we might foist upon them"; "we ought not to send missionaries to people of other faiths unless we are prepared to receive missionaries from them in return"; "the danger to missionaries' lives" (this from several older people); "race prejudice is back of a lot of the antagonism and apathy." This last remark gave me pause. One wonders how true it is. More so than we like to think perhaps. Quite a number bewail the lack of missionary education and the poor quality of what is given. Others mention the financial troubles of the last few years. "Among my friends there are two main things that deter them: lack of Christianity or lack of funds." Some suggest that the growing question as to whether Christianity is wholly adequate for the need of the modern world is the major cause for the diminishing zeal for missions. Others feel that a prominent cause is a doubt as to whether we really understand Christianity.

"The argument against supporting missions that I hear most often, give most often myself, and have the most trouble getting around is: be sure you have the *real* goods before you try to make delivery—else you do an injustice to others, yourself, and last *but not least* to the goods, i. e., Christianity."

Not over twelve wrote comments to the effect "I am entirely opposed to foreign missions." I should judge from the comment that not far from 50% were unconvinced. This is a guess, for less than half stated categorically whether they were definitely opposed or definitely favorable. It is based on the proportion of those who made specific statements, on the forcefulness with which they urged their personal objections, and on the number who stated that the objections they listed were mentioned by their friends but did not necessarily represent their own view.

## *Convention Topics*

A GROUP OF CLERGYMEN of Wilkes-Barre, Pennsylvania, recently issued a communication proposing that General Convention so change the canons and rubrics as to allow the administration of the Holy Communion in one kind (bread only to the laity, the priest alone receiving the wine). In commenting on the suggestion the managing editor of THE WITNESS asked if intinction might not take care of any objections communicants might have to the common chalice. A number of communications on the subject appeared in this paper last week. Many more have been received, all of which object to the method of intinction. The Rev. John Rathbone Oliver, who is also a physician, writes: "I read something in THE WITNESS the other day that disturbed me a good deal. It was concerning the question of communion under one species and in the article that I refer to, you said if communion under one kind is to be authorized, why not authorize intinction? I am surprised that you do not make any distinction between intinction and communion under one kind. Communion under one kind is perfectly satisfactory, but intinction is very irreverent and completely unnecessary."

John W. Burrows, lawyer, of Reno, Nevada, declares that intinction is unnecessary, and that we should continue to follow the practice of the ancient English Church before the time of Henry VIII and neither Rome nor Protestantism.

The Rev. Harry B. Malcolm, rector at Endicott, New York: "There are many good and valid reasons why the practice of intinction is highly undesirable" and he challenges us to offer one objection, theological or otherwise, "to the unquestionably expedient and catholic practice of communion in one kind."

Alger L. Ward, layman, of Drexel Hill, Pa., states that "intinction would be a procedure scandalous in the extreme. It would be an offense to the sensibilities and religious convictions of those of us who love our Lord and the Church. The practice would be both monstrous and sacrilegious. The case for communion in one kind is an entirely different matter and has many arguments in its favor."

The Rev. Charles W. Coit, rector at Narberth, Pa., believes we should continue the present practice of administration. "I have never heard of injury or disease of any kind conveyed by the common chalice. I

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have been a priest for more than fifty years and have taken the ablutions regularly after many large communions, and after administering to many sick persons, and I have never suffered." He then presents many reasons for maintaining the present practice, or, if a change is desirable, to administration in one kind. One, the use of the one chalice follows our Lord's Institution. Two, it symbolizes the one communion and fellowship of the Lord's people as His one Mystical Body. Three, it cannot convey physical disease for the communicants are under the Lord's special providence. Physicians say there is no danger, that the alcohol in the wine is a protection. (A leading New York physician and Churchman, consulted on the matter, disagrees with this and insists there is grave danger from the common chalice.—Managing editor's note.) Four, no change can be made without the unanimous consent of the entire Anglican Communion. Permission to administer in one kind, Mr. Coit declares, is the only practical solution if any change should be made, since "communion of the sacrament of the Lord's Body only is the communion of the Body and Blood of the Lord." It has practical advantages: carrying the reserved sacrament to the sick; avoidance of much irreverence in the administration of the chalice; saving of time and avoiding of fatigue at large communions; relief to nervous people who are afraid of the chalice.

These are typical of thirty-four letters received on the subject and since no other arguments are presented we will not print the others, but do sincerely thank all who took the trouble to write. There is not one letter of the thirty-four, aside from the one printed last week, that advocates intinction. A few hope that no changes whatever will be made but that the Church will continue to administer the common chalice. The vast majority, however, advocate the change to administration of one kind. Unless a communication of unusual importance is received we will consider the matter closed in order that other General Convention topics may be considered.

# A Seminary in the West

*By*

HENRY H. SHIRES

*Dean, Church Divinity School of the Pacific*

THE Church has long had a seminary in the West. One of her best sons, William Ford Nichols, coming to California as its bishop over forty years ago, possessed the statesmanship to visualize and the determination to realize such a fundamental institution. He saw clearly that in this segment of America, so vast in extent and unique in character, the Church would be poorly implemented in his own day, and even more poorly in the fast developing future, without its own divinity school.

The institution he founded, the Church Divinity School of the Pacific, has been doing its task well for more than two score years. The men who have been trained by it are to be found everywhere throughout the Church, but particularly in the West and in the foreign mission field, serving the Church with sincerity and distinction.

During the past two years, however, the circumstances of a new day have served to focus afresh the thought and attention of the Church in the West upon the only seminary the Church has in this western land. Nearly three years ago the regime of the late dean was ended with his passing from this life. The school shortly before, in becoming the official school of the province, had broadened its horizons. New and larger demands were laid upon it for training men. Out of the wide interest thus centered on the Church Divinity School and the deliberations of the far-sighted leaders of the province there has emerged more and more insistently the conviction that in larger measure than before men must be trained in the west for the ministry in the west. This conclusion has naturally led to the conclusion that there must be in the west the best seminary the Church can build.

In the course of thinking the problem through there are many facts and considerations which stand out insistently and which can well be restated.

In the first place a full and integrated Church life needs the seminary as one of its basic institutions. The remoteness of this section from any other seminary emphasizes the fact that the fulness of the Church's life here would be jeopardized by its lack of such a necessary element in its life. As our cultural life would be impoverished by the absence of the universities, our medical and legal science by the lack of their scientific schools in our midst, so would the richness of the Church's life be imperilled. As a center of stimulus, leadership and research, it alone can fill up the measure of religion's contribution to life. Other communions have been alert to realize this obvious truth. There are at least a dozen such theological schools on the coast alone.

In the next place it is part of the function of the seminary to capture, interpret and reflect in its thought and teaching the spirit and character of the life of which it is a part. Christianity can only be known in its fulness by the reactions of the many cultures upon the gospel message mediated to them. New aspects of interest, new facts of beauty, fresh depths of appeal are revealed in Christ Himself by the varied experience and response of each group in the great human family. To capture in Christian thought, leadership and prac-

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tice the spirit of the west—that spirit which is characterized by its freedom from rigidity of thought and tradition, its simple and natural attitudes, its wholesome friendliness and daring venturesomeness—is no inconsiderable function of the divinity school.

More specifically still the necessity of the seminary is indisputable in that it is a sure source of men, the kind of men the west needs. Bishop Dagwell spoke of it at the last meeting of the synod. "We need more clergy. One man to 1500 square miles is too few. We need western trained men. Our one seminary needs to be strengthened and supported. We are depending too much on eastern trained men. There were only nine ordinations to the priesthood in the province last year." A native ministry regionally trained has always been the policy of the Christian Church. It supplies the kind of men needed in the numbers needed.

AS THE question of the seminary in our American Church life has been frankly faced, it has become evident that one of the weaknesses in the whole system is that when schools are small and weak they will be tempted to take men who are inadequate and to keep those who while not at first suspect later prove their inadequacy. The solution for such a condition, in part, is to strengthen the weak or to eliminate them. That this is the mind of the Church, or at least the more thoughtful, is indicated by the action of the last General Convention in determining to review the problem. The value to the fortunes of the Church of securing, receiving and training only the fit is obvious. The Church must also at all times keep in careful review the channels by which this is accomplished.

Because of geographical isolation the Church in the west, unless it have a representative seminary in its midst, can have no part in that intimate relationship and supervision which keep its school of training responsive to its own point of view and needs. It is not a healthy condition which removes theological training to institutions which are not susceptible to the full current of the life of the Church its graduates aim to serve. In the largest measure the Church in the west can only register its impress on the training of its men by having that close contact which the institution within its borders affords.



CHURCH DIVINITY SCHOOL OF THE PACIFIC

The growth of the Church in the past and its future prospects are another factor in the picture. This region is the fastest growing section in America. California alone has doubled its population in the past few years. When Bishop Nichols came there was one diocese in the state. Today there are four ecclesiastical jurisdictions. There were then but a few score clergy in the western dioceses that now constitute the province. Now there are over 500. From year to year there is a steady growth in the number of communicants. That the means of supplying the spiritual leadership for this great western empire should be not only a concomitant of that growth but also a factor in promoting it seems but basic strategy. What the ultimate development will be when the shifting of the world's center of interest from the Atlantic to the Pacific ocean, already begun, is accomplished, no one knows.

"The cause of theological education is one," said the dean of another seminary recently. What he had in mind was the character of training which should be given the clergy the country over. That his own theological school was doing an excellent piece of work was not enough. The tide of the Church's fortunes rise and fall with the character of the leadership supplied it. When excellence of preparation is universal and qualified leadership diffused widely, east, west, north and south, then only can the Church come into its own. The highest standards of academic study, spiritual culture, practical technique and vocational conviction must be provided and insisted upon in all the institutions to which the Church commits this fundamental task of its corporate life—the training of its clergy.

The Church in the west is alive to this necessity. It feels its oneness with the whole. It must have its divinity school. It must be supplemented for the highest service.

THE MEANING OF THE REAL PRESENCE

*By*

G. A. STUDDERT-KENNEDY

A reprinting of this famous essay is now available, carrying the picture of the author.

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THE WITNESS

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

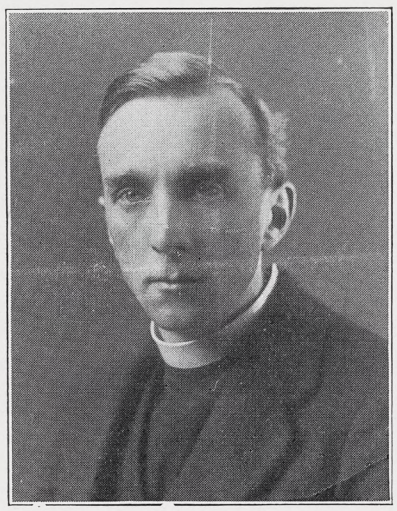
A striking "plea for economic reform in the Church of England," signed by 85 leading clergy and laymen has recently been issued under the title *Men, Money and the Ministry.* The signatories include 13 bishops; other well-known clergy, such as Canon Barry and Canon Raven; and 23 laymen, among whom are Lord Sakey, Ernest Barker, professor of political science at Cambridge University, A. D. Lindsay, vice-chancellor at Oxford University, and J. H. Oldham. The statement finds that while there are many reasons for "the disappointing fruits of the Church's prayerful and strenuous efforts," an important element in the situation is the fact that "much in the institution —*qua* organization—does not command moral assent either within the Church or without. . . . The industrial worker may often honor and even revere the priest of his parish, but he turns away from the institution because, rightly or wrongly, he thinks that it belongs to the other camp and that, in spite of what some of its members may say, it does in fact support the economic and social *status quo.* . . .

"Ninety-nine per cent of miners throughout the country disapprove of mining royalties. Every miner in the northeast of England knows that the largest share of mining royalties in the northeast goes to the Ecclesiastical Commission. The Church cannot hope to evangelize successfully a body of men who are strongly prejudiced against the sources of its supply."

There is "no economic sense . . . . let alone morality" in the inequalities in the salaries paid Church workers. "As things are there is no relation between stipend and service as far as incumbents are concerned. . . . " There is caustic criticism of the housing of "the successors of the apostles . . . like wealthy merchants and rich land-owners," particularly "when the discrepancy between the estates of those who rule in the church and of those who are ruled is so wide.

"Large parsonage houses as well as deaneries and palaces tend to identify those who live in them with the privileged classes." A pastoral office should not be "a piece of property to which the holder has an almost inalienable right." These conditions engender "ecclesiastical worldliness" and "wire-pulling and favoritism."

The statement of principles makes a number of proposals of which the most important is "the principle of a uniform scale for all clerical stipends." The problem is complicated



V. AUGUSTE DEMANT
*A Summer School Lecturer*

"firstly, by the difficulty of deciding in the present state of English society what should be the standard of living of the clergy and their families, and secondly, by the varying size and upkeep costs of parsonage houses." The group affirms that "the body of the clergy should not be so identified with one class as to be alien to others." There is "too wide a gulf between the standard of living—in appearances if not always in reality—of the higher clergy and that of the rank and file." It is "folly" for the Church "so to prejudice its influence with the people in the coming years."

There is need for a drastic reconstruction by the Church itself. "We preach and pray one thing, the institution proclaims another. We advise the industries of the country that they ought to reform themselves and the nations of the world how they ought to conduct themselves; but are loath to set our own house in order. . . . From top to bottom we have neither an undistracted mind nor spiritual energy for the evangelization of the world and the making of a Christian community in England."

* * *

### Another General Convention Topic

A communication on the subject of marriage and divorce has been circulated, with the request for further signatures. The statement is as follows:

"1. We firmly believe that for Christian people marriage after divorce is contrary to the law of Our Lord Jesus Christ, as declared in the Gospel and revealed by guidance of the Holy Ghost during the long life of the Church. We recognize that some scholars think that this prohibition does not apply to the innocent party in a divorce secured on grounds of adultery and, this matter being doubtful, we admit that there may be legitimate question about the right of the Church to bless remarriage in *such cases, but in no others.*

"2. We deny that any authority in the Anglican Communion has power to change, by canon law or otherwise, the teaching on this matter as given by the Lord for the governance of Christians.

"3. We are sure that the passage of canons which in any way modify for Christians the divine law in respect to marriage after divorce will result in the raising of grave doubt, in the minds of many, about the faithfulness of the Anglican Communion to its divine Master, and this to the grave injury of the cause of Christ.

"4. We request that, concerning the solemnization of marriage after divorce, only such action be taken as will insure strict obedience, by all who share communion in our Church, to the standard laid down by Jesus Christ Himself."

It is signed by the following, all clergymen: Don Frank Fenn of Baltimore; William H. Nes of New Orleans; Russell Hubbard and Bernard Iddings Bell of Providence; Stanley C. Hughes of Newport, R. I.; Grieg Taber and Frederick W. Fitts of Boston; Wallace E. Conkling, Frank L. Vernon and John Mockridge of Philadelphia; Roberts Seilhamer of Pawtucket, R. I.; Granville M. Williams and Milo Hudson Gates of New York; Horace M. Ramsay of Portland, Oregon and Edward S. White of Chicago.

It is an appropriate subject for discussion under "Convention Topics" and will be presented there if communications are received.

* * *

### A Minister for Industrial Relations

Calvary Church, New York City, where the Rev. Samuel (Buchmanite) Shoemaker is rector, has added a "minister for industrial relations" to its staff. The job has been assigned to the Rev. G. Paul Musselman, rector at Downingtown, Pa. Frequent meetings are held at Calvary House, center of Mr. Musselman's activities, to which employers and employees, workers and management, financiers and unemployed men come "to get and give God's direction from the problems of daily life."

* * *

### College Pastor's Conference in Wyoming

College pastors of the province of the northwest are to meet at Laramie, Wyoming, May 4-6, under the leadership of the Rev. T. O. Wedel, national college work secretary, to consider "Christianity and the Mod-

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ern World." The leaders are to be Mr. Wedel, the Rev. J. S. Ewing, Brookings, S. D.; the Rev. LeRoy Burroughs of Ames, Iowa; the Rev. L. W. McMillin of Lincoln, Nebr.; and the Rev. Edgar Siegfriedt of Lead, S. D.

* * *

**What Do You Want for Your Child?**

A parent-teachers conference was held recently at Calvary, Pittsburgh, at which Mrs. David Ludwig, parent, told the folks what she expected her children to get from the Church. "I want my child to get an intelligent conception of the teachings of Christ so that she can live her life without bigotry and without intolerance; to have an intelligent knowledge of Bible history and of mythology; to have a workable religion so that he can fit it into life without either becoming a fanatic or irreligious when he grows old; to learn beauty and to be able to combine God and nature so that he may see 'Sermons in stones, and good in everything'; to learn truth and honesty and cleanness, and tolerance for the opinions and the faults of others; to learn peace, and the advantages of peace; to learn the fundamentals of the Christian religion so that when he reaches the age of adult decisions he can choose those things which he can accept with no sense of resentment at having had certain creeds and dogmas forced upon him; to believe and like his religion and to want to talk to God."

* * *

**Conference on Missions in St. Louis**

A large number of leaders of the Church attended a conference on missions held April 20-22 in St. Louis. Among those present were Bishops Cross of Spokane; Quin of Texas; Washburn of Newark; Maxon of Tennessee; Cook of Delaware; Archdeacon Hogkin of California; Rectors Kinsolving of Boston; Peabody of Philadelphia; Tunks of Akron; Sheerin of Chattanooga; and a large number of laymen and lay women. Also the conference was attended by most of the staff of the Forward Movement with Bishop Hobson, chairman, presiding.

* * *

**Builders Day at Ohio Parish**

They had quite a time at Medina, Ohio, when St. Paul's Church celebrated the 120th anniversary of the building of the first church. It was on April 10, 1817 that a small group of Episcopalians got up early and cleared ground for a new church. Trees were felled, logs hewed and by four in the afternoon they had a church. It was only fifteen by twenty and the pews were rough planks secured between the logs of the walls and the chancel furniture was fashioned from logs and limbs of trees. The other day the men of the parish, under the direction of Forest Clark and Elihu Blakeslee, descendants of early settlers, built a replica of that first church on the original site, some three miles out of the village. Standing before this replica Evening Prayer was read by Rector J. P. Brereton, following as nearly as possible the service used 120 years ago by the Rev. Roger Searle. Then Bishop Rogers preached, reviewing the pioneering of Pastor Searle in the Western Reserve. People went to the service in an automobile caravan that formed before the present church and they were met by another caravan of horse drawn rigs and men on horseback. Rector Brereton rode a nice white horse (and was a bit lame the next morning) while Bishop Rogers, accompanied by the rector's wife, arrived at the service in an ancient phaeton.

* * *

**Children Meet in Pittsburgh**

Children of the diocese of Pittsburgh had a great service at Trinity Cathedral on April 11th. There were over 600 there, representing 37 schools. There was a talk by Bishop Mann and also one on the "Story of our mite boxes" by the Rev. Fred Underwood, who is the director of the Church school at Calvary Church and the chairman of the Church School committee of the diocese.

* * *

**Coronation Service in Chicago**

Britishers in Chicago, and Americans too if they wish, have a chance to attend a coronation service on May 16th since one is being arranged by the Rev. Duncan Bowne, to be held in St. James' Church.

* * *

**Farewell Party for Alfred Newbery**

The clergy of the diocese of Chicago gave a farewell party to the Rev. Alfred Newbery on April 26th. He is leaving the Atonement, Chicago, to become the rector of the Advent, Boston. The director of religious education of the Atonement, Miss Evelyn Spikard, is going to the Advent also.

* * *

**Church Union Holds Baltimore Conference**

A regional conference of the American Church Union, newly organized association of Anglo-Catholics, was held at Grace and St. Peter's, Baltimore, on April 20th.

* * *

**Installation of Washington Dean**

The Rev. Noble C. Powell, formerly of Baltimore, is to be installed dean of Washington Cathedral on May 6th. There is also to be a dinner of welcome given by the New York committee of the National Cathedral Association. The Rev. Theodore P. Ferris, assistant at Grace Church, New York, and a tutor at the General has accepted the rectorship of Emmanuel, Baltimore, succeeding Dean Powell.

* * *

**Twenty Years Ago in The Witness**

Old St. Paul's Cathedral, London, was the scene of "America Day" when a service was held giving thanks to God that America was in the war. The preacher was Bishop Brent, and the cathedral was crowded, inside and out, as thousands of people dedicated themselves anew "to the cause of liberty and righteousness." . . . The diocese of North Carolina celebrated its 100th anniversary. . . . At a dinner in Boston honoring Bishop Lawrence it was announced that the subscriptions to the Church Pension Fund exceeded seven and a half million dollars. . . . St. Mark's, Philadelphia, presented an offering of over $2,500 to the Belgium Children's Relief fund. . . . A decree was issued by the new

## THE BOX SCORE

THIS IS the first week for nearly two months that we have not been able to announce at least one Bishop who has subscribed for all his clergy not already a WITNESS subscriber. We can however announce that a number of rectors have sent in gift subscriptions, at one dollar each, for leaders in their parishes, the subscriptions to run through General Convention. This suggestion is passed on to you with the hope that many more will act upon it. During the coming weeks the paper is to continue the discussion of vital General Convention issues, and there will of course be complete reports of General Convention. Get the paper in the hands of your people each week, either by acting on this suggestion or by adopting the Bundle Plan from now through Convention. An Informed Church is a Live Church—Do your share in spreading information about the whole work of the Church and the issues that will be decided in October. A further report, with figures, will be presented next week.

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government of Russia declaring that henceforth "Jews may freely visit Russia without fear of being interfered with by the government or being put to any embarrassment." . . . A committee of 100 at St. Paul's, Paterson, New Jersey, appointed to raise $12,000 to clear the parish of indebtedness, announced that over $15,000 had been raised.

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**Convention in Indianapolis**

The convention of the diocese of Indianapolis was held April 28-29, with Bishop Clingman of Kentucky the speaker at the convention dinner. The 100th anniversary of the diocese was celebrated.

* * *

**Bishop Wilson in San Antonio**

Bishop-Editor Wilson of Eau Claire conducted a six day teaching mission during Passion week at Christ Church, San Antonio. The impetus of the mission was felt in the Easter offering when this parish of about 500 communicants gave $2,600, enabling the parish to pay $2,000 on the indebtedness on the parish house. A confirmation class of 36 persons was presented the Sunday after Easter. The Rev. Samuel Capers is rector.

* *

**Fellowship of St. Luke's Sponsors Seminar**

The Fellowship of St. Luke, with headquarters at San Diego, California, and directed by the Rev. John Gaynor Banks, sponsored a siminar on healing that was held April 4-7 at St. Thomas', Hollywood, California. Among the lecturers were the Rev. A. H. Wurtele, rector of St. Thomas's; Dr. Bernice Harker, Hollywood physician; Mrs. Ethel Tulloch Banks, secretary of the Fellowship; the Rev. Robert A. Russell of Denver; Dr. A. B. Cooke, physician of Los Angeles and Dr. Paul B. Roen, Hollywood physician. The latter declared that faith means aid and without faith all would collapse. He continued, "Faith must not be imposed on. Nervous cases have multiplied so exceedingly because so many people are without a church. We need something beyond the material to hang on to and immunity to disease may be heightened by faith." In concluding he said "Psychoses are more aggravated in self-centered people. Service to others is a real help." Several clergy bore witness to the increasing eagerness, among their people, to seek Divine help for the cure of disease and of the power that might be released for healing through faith and prayer. Healing mission services were held each night of the conference.

* * *

**News Notes From Rhode Island**

Bishop Bennett and the Rev. Anthony R. Parshley, diocesan social service chairman, were the speakers at the convocation of Providence, held at Auburn, R. I., on April 14th. Missions in the diocese was the subject and missionaries told of their varied work. . . . The golden jubilee of the Girls' Friendly Society was celebrated from April 17 through the 25th. Bishop Perry preached at the festival service held at the Cathedral of St. John, Providence, and Miss Helen Brent, national president, was the guest of honor at the banquet. . . . The Churchman's Club of the diocese gave a reception this week to Henry M. Wriston, president of Brown University.

* * *

**Vermont Rector Kills Self**

The Rev. George D. Child, rector at Chester, Vermont, shot himself to death on April 19th. He had been ill.

* * *

**Edwin Markham Is Honored**

Edwin Markham, dean of American poets, was honored on his 85th birthday at a service held on April 25th at St. Mark's in-the-Bouwerie, New York.

* * *

**Bishop Abbott Is Ill**

Bishop Abbott of Lexington has been confined to his home suffering from a throat infection. He is reported improved.

* * *

**Survey Work of New York Parish**

A commission of fifty-six communicants, headed by Lawyer-vestryman Charles G. Burlingham, is undertaking a six months' survey of the work of St. George's parish, New York City. They have divided into six committees to study parish house organizations, social service, education, worship, finance and community work.

* * *

**Church School Institute in Lexington**

A Church School Institute is being held in the diocese of Lexington. The first session was held at Christ Church on April 26 when the Rev. John W. Mulder lectured on the life of Christ and the Rev. C. P. Sparling talked on the Prayer Book. The second session is to be held at the same place on May 17th when the Rev. G. R. Madson of Paris, Kentucky, is to lecture on the program of the National Council.

* * *

**Norman Nash Visiting Professor at Yale**

The Rev. Norman Nash, professor at Cambridge Seminary, has been appointed visiting professor on social ethics at the Yale Divinity School.

* * *

**Bishop Sterrett Pleads For Liberty**

Bishop Sterrett of Bethlehem, addressing the annual conference of trustees of colleges, held at Easton, Pa., April 22nd, pleaded for freedom of speech and assailed loyalty oaths and "the suggested muzzling or censoring of honest teaching by real or implied threats of discipline."

* * *

**Charles P. Taft Hits at D. A. R.**

Churchman Charles P. Taft, son of the late president, told the Daughters of the American Revolution meeting in Washington, D. C. on April 22, that they would get nowhere "by painting red networks of communism across every evening sky." He said that the effort to identify pacifism with socialism was especially futile. "Young people hate war with a deep hatred and they should. They cannot see why 'defense' means protection of foreign trade and foreign investments." Leaders of the American Revolution were "vigorous young men who were not afraid of being called subversive influences. Governor Hutchinson must have felt toward Samuel Adams and John Hancock a good deal as some high automobile officials feel toward sit-down strikes."

* * *

**Course for Vacation Church Schools**

The King's Kingdom is the title of the course to be used in vacation church schools this year in the diocese of Michigan. It dramatizes, through pageantry, New Testament teachings regarding the Kingdom of God. Features are a "theme hymn" to be used every day; a noon-time prayer to be learned and used daily; and much material and many suggestions regarding the building and use of Prayer Corners in the homes of the pupils. It is the hope of the authors of the Manual that a Prayer Corner will be established in the home of every pupil studying "The King's Kingdom." "There is a natural incentive to pray, in home where a special place is reserved for the purpose," states the Committee's preface, "and unless the use of 'The King's Kingdom' leads to more earnest and faithful prayer, it has not fulfilled the ambition of those who

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have 'begun, continued and ended' its making in prayer."

* * *

**Presbyterians Are Silent**

In a letter from Mr. William C. Sturgis, Warden of St. Martin's House for Retreats and Conferences at Bernardsville, N. J., the following interesting report is made:—that on April 10th, the Rev. William C. Kernan of Trinity Church, Bayonne, held a retreat at St. Bernard's Church for a small group of Presbyterian ministers and women workers from Maplewood, N. J. The rule of silence was observed from 10:30 a.m. to 3:30 p.m. (including luncheon with reading allowed). Mr. Sturgis' comment was "The retreat proved most successful and made a real impression. The people maintained silence with perfect unanimity. It serves to indicate that other bodies of Christian people are quite as ready (perhaps more so) to welcome the principle of retreat as our own Church. But leadership in the matter must come from us since we have experts in the technique and they have none."

* * *

**Big Things Planned for Sewanee**

All sorts of Church activities are to be centered this summer at Sewanee, Tennessee. In addition to the usual summer conferences there will be held there a conference on religious education; the Auxiliary will meet for a week-end; a laymen's institute is to be held; a conference is planned for college students and the annual meeting of the Young People's Service League will be held.

* * *

**Michigan Young Men to Meet**

A convention of the young men of the diocese of Michigan is to be held at St. Paul's, Flint, May 7-9, and will include members of the Brotherhood of St. Andrew, the acolytes, the Knights of Sts. John, the Knights of Sir Galahad, members of servers' guilds and other boys' organizations. Bishop Page will be the preacher at the opening service and his son, the Rev. Herman R. Page, rector at Dayton, Ohio, is to be a headliner, speaking on "Religion and Success." The speaker at the banquet is to be Bishop Creighton, new coadjutor.

* * *

**Drama on Missions at Convention**

One thousand persons are to take part in a drama on missions to be presented at the General Convention in Cincinnati. It was written and will be directed by Percy J. Burrell of Boston. Eskimos from Alaska and Indians from the Dakotas will be among the native groups to take part.

* * *

**Convention of Diocese of Ohio**

Bishop Rogers reported at the convention of the diocese of Ohio, held in Cleveland on April 13, that during the past year over 1,400 persons had been confirmed and thirteen men had been ordained. He also stated that the work in the diocese had materially benefited by improved industrial conditions. A resolution was adopted directing the diocese to take out retirement contracts for all lay employes, with the premiums split fifty-fifty between the employe and the diocese. The Rev. President Peirce of Kenyon College reported on the splendid condition of the work there, with a full enrollment of 300 students and with a fully equipped airport now so that the boys can learn how to fly. A resolution was passed praising Dr. Peirce for the fine work done during his presidency of forty years. The following were elected delegates to General Convention; Clergy: W. R. Breed of Cleveland; W. F. Tunks of Akron; H. S. Sidener of Canton and Archdeacon Patterson of Cleveland. Laymen: William G. Mather of Cleveland; C. C. Cowin of Cleveland; J. V. Blake of Akron and Richard Inglis of Cleveland.

* * *

**Charles T. Walkley Resigns Parish**

The Rev. Charles T. Walkley, for more than thirty years the rector of Grace Church, Orange, New Jersey, has resigned, effective in August. After notable service to the parish he announces that he feels the work should now be turned over to a younger man.

* * *

**Layman Honored in Pittsburgh**

H. C. Westervelt, Pittsburgh physician, was honored at a party given at Calvary, Pittsburgh, on April 14th. For thirty years he has been active in religious education, in personal counseling and in Y. M. C. A. work. He has also been the boss of the Sunday schools at St. Andrews and at St. Thomas in Oakmont for a long time and for the past thirteen years the leader of the adult Bible class at Calvary.

* * *

**Bishop Speaks of Divine Coerciveness**

Divine coerciveness will keep destructive elements in modern society in check according to Bishop Stewart of Chicago, addressing the convention of the diocese of Southern Florida. "There is an observable law in history, an antiseptic quality in the very constitution of things, which keeps the destructive, malign elements in check," declared Bishop Stewart. "Pharoahs, Neroes, Napoleons, Mussolinis, Hitlers, Stalins arise putting nations to fear, threat-

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IN CONSIDERING the word SHARE either as individuals or in conference we shall find help in the Forward Movement manual of daily Bible readings and meditations, "Forward—day by day."
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The Fall number—coming out just before General Convention—will deal with the supremacy of the Church's claim to guide us in meeting the challenge of a militant paganism.
Trinity, or Summer number, a double number for four months, June to September inclusive, less than 20 copies—5 cents per copy postpaid in U. S. A. 25 or more copies—$3.50 per 100. Postpaid in U. S. A. if payment accompanies order.
**THE FORWARD MOVEMENT COMMISSION**
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**Cincinnati, Ohio**

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ening civilization itself, yet history shows that there is always a rock on which their armies suffer shipwreck, always some Waterloo, always some Moscow in which their armies perish, always good fruits springing from the dark and dreadful soil.

"On the inch-scale of history we can see an eternal law of divine coerciveness. The flux of history in the large moves within conditions determined by fixed and immutable moral principles, the laws of God's ultimate Kingdom."

* * *

**I Spoke Too Soon Apparently**

A couple of weeks ago I made a crack which I now regret. I said that every time I inserted a paragraph about the Yankees as the top team in baseball I got letters from Detroit, "the city of champions" saying 'taint so. It was just my luck to have the Detroit hockey team knock off the New York team for the championship of the world before the ink was dry. Of course I got letters, including one from Miss Wihla Hutson who said: "What a shame you are not a hockey enthusiast. We might work up a little battle on the Wings' victory. Never mind the baseball season will soon be here and this year the Tigers are going to town." Dear lady I am a hockey enthusiast and I wept bitter tears. But spring is here so I am off to the stadium to see just what town it is that the Tigers are headed for—about the third town from the top is my guess.

* * *

**Memorials for Wichita Church**

Bishop Wise of Kansas dedicated a number of memorials at St. James, Wichita, Kansas, on April 11th, completing the chancel except for the rood beam which probably will be installed this summer. The church, a very beautiful one, was started ten years ago by the rector, the late Otis E. Gray, and a number of the memorials were in his honor. The present rector is the Rev. Samuel E. West who also presented a class of 22 to the Bishop for confirmation.

* * *

**Archdeaconry Meets in Williamsport**

Clergy and laity from eight counties in central Pennsylvania met in Trinity, Williamsport, on April 27th for the spring meeting of the archdeaconry. The top address was delivered by the Rev. Samuel Huntting Sayre, rector of St. Mary's, Williamsport, who spoke on problems of marriage and divorce.

* * *

**A Boost From Williamsport**

The parish of St. Mary's, Harrisburg, Pa., issued a little paper called the "Little Red Chapel Echo" and last week it gave a grand boost to THE WITNESS. "It is small, very concise and to the point and *very* interesting. It appeals mostly to the common man; has something of Church teaching every week, and its news items from all over the United States containing things about the Church that the common man is more interested about and they are written in a style that brings laughter and interest to the reader. We are willing to bet that if you take it for one year you will never drop it. No church officer or organization leader should be without it. If you want to become a well informed Churchman, take THE WITNESS."—Thanks—and here's hoping a lot of folks act on the suggestion.

* * *

**A Bible School in England**

Going to be in England this summer? If so you may want to attend the summer school for Biblical study, held at Cambridge University, July 31 to August 14th. The


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main theme is Christ and Humanism. There are a flock of first rate lecturers including the Rev. V. Auguste Demant on "Christianity and Society" and Canon C. E. Raven whose subject is not given in the document sent to me. They apparently will be glad to have Americans at the party.

* * *

**Seminar for Workers in Religious Education**

Episcopalians who are working in religious education are again to have an opportunity to take part in the seminar held at Columbia University and directed by Dr. Adelaide Case. It is to meet from July 12th through the 30th for "curriculum resources" and from August 2 through the 20th for "adult education in the Church." The seminar, which has been held now for a number of years, offers to religious educational workers an unusual opportunity to combine work in education with intensive study of their own Church principles and procedures.

* * *

**A New Car for Bishop Penick**

Bishop Penick, fifty years old on April 4th (he doesn't look it) was presented with a swell new automobile by the laymen of the diocese. . . . Church schools of North Carolina presented their Lenten offering on April 11th. . . . Woman's Auxiliary held their annual convention at Raleigh on April 6-8, when there were addresses by Mrs. Grafton Burke, Mrs. H. J. MacMillan and Miss Margaret Marston.

* * *

**Newark Parish to Celebrate**

Grace Church, Newark, N. J., the Rev. Charles L. Gomph rector, is to celebrate the 100th anniversary of its founding May 2-16. Among those to take part are Bishop Washburn of Newark, Dean Dumper of Newark, Bishop Matthews of New Jersey and Dean Fosbroke of the General Seminary.

* * *

**Exhibits at General Convention**

The committee in charge of the exhibits for the General Convention, has received, up to the present time, forty-four applications for space. The indications are that there will be a considerable larger number of exhibits at this Convention than at any previous one. The committee has set the date of May 15th, as the deadline for receiving applications from both commercial and noncommercial exhibitors. This is necessary in order that the committee may begin to make definite assignment of space, which cannot be done until it knows the total amount of space desired by the exhibitors and the total number of such exhibitors so as to complete its arrangements for the booth set-up.

* * *

**Gains for Church Life Corporation**

In a statement issued today by William Fellowes Morgan, it is revealed that new ordinary life insurance issued by the Church Life Insurance Corporation in the first quarter of this year exceeded that written in the corresponding period of 1936 by 13½%. New business in March of this year was 50% ahead of March, 1936.

* * *

**Florida Parsons Pass Resolutions**

Over 200 ministers representing 15 denominations in Florida held a school earlier this month . . . an interdenominational affair, with our Church well represented. At the conclusion of the sessions they passed resolutions urging the legislature to ban slot-machines; urged laws to make effective the will of the majority in those counties that have or shall have voted dry; urging the passage of the federal child labor amendment; creation of a child labor bureau to administer the workman's compensation act, the unemployment act, if passed, and to administer the child labor laws. They also urged changes in the laws of the


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state so as to raise the minimum age of marriage; to provide for three days between the issuing of a license and the marriage and providing for physical examinations before marriage. They also went on record as favoring laws regulating the hours of work for women and the establishment of a minimum wage for them.

* * *

**What Makes a Good Teacher?**

William H. Kilpatrick of Teachers' College, Columbia University, is considered tops by most people in the field of education. He was asked a few questions the other day by a reporter which ought to be of interest to parents, teachers and everyone else for that matter.

"What is the secret of the good teacher?"

"His secret lies along three lines", replied Dr. Kilpatrick. "First, he must be sensitive to the way the student feels and thinks. He must understand the difficulties and the embarrassments of each student. Never must he do anything to make the student feel ashamed if he doesn't know the answer or to indicate that he has asked a foolish question.

"The good teacher will look to the practical management of the classroom. He will never make assignments that will swamp the students or for which the books are not available. He will seat students carefully, giving the deaf and the short-sighted, for example, special consideration.

"Finally, the teacher will be sensitive to significant current problems; he will help to clarify today's situation in whatever subject is under consideration. And he will point the way to future developments. In my classes in education, for instance, we are working on schoolroom methods half a generation in advance of those of today. I mean it will take popular practice a half generation to catch up with the best available theory."

To the question of how the teacher should deal with social problems, Dr. Kilpatrick replied:

"Educators should learn to discuss

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Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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Holy Communion Wednesday and Holy Days, 10 A.M.

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Wed., Thurs., and Holy Days.

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dispassionately any and all current questions. In my own classes I lack time to do it adequately, but I try to get students to understand the present economic situation and form some opinion of what the country and the schools should do about it.

"In this I differ from some of my colleagues who hold that students should be guided toward a particular point of view. I believe that schools should make people intelligent about these things and let intelligence tell them what to do."

"But what about teachers?" he was asked. "Should they ally themselves with any particular cause—with labor, for instance?"

"In my opinion, teachers as teachers should not join with labor as labor, or with any other group as such," he said. "They should not commit themselves in advance to any blanket program. They don't know what the future may bring. Teachers, especially in higher institutions, should not be labelled so that people can say in advance that they believe in this or that. It is not the way for them to exert their greatest influence. I would, however, say that there are specific issues where teachers may well join with labor, such as the battles for the child labor amendment and against teachers' oaths. But permanent alliances are cramping. They leave teachers no adequate room to grow."

* * *

**What We Owe Children in Religion**

Bishop Ludlow of Newark was the speaker at the April meeting of the Corner Clinic, an institution of the diocese of Newark at which topics of interest to Churchmen are discussed. His subject was "What we owe our children in religion" and he said he could answer it in one sentence, "a Christian attitude toward the world." He declared, however, that this debt we owe our children was hard to discharge because we were living at a time when all settled things had broken loose and we were in the process of vivid change. He declared that there were four attitudes to take in such a world of transition only one of which was the Christian attitude. "One attitude was to declare that only things of the past were good and only if they were sanctified by age were they to be held on to. Another attitude was that the world was all wrong and we should start all over from scratch and that anything which was new was 'ipso facto' good. A third attitude which is most prevalent among parents today is that they don't decide or make any stand at all but wait to see which way to jump. This leads to spineless opportunism in both parent and child. The fourth and only Christian attitude is to take the sound principles and values out of the past and re-apply them in the face of change to the world around us. This is the hard attitude because it requires thought and effort and spiritual growth on the part of adults."

* * *

**Real Study in Newark**

Fifty parishes in the diocese of Newark are cooperating with the diocesan Auxiliary in their study program, chiefly on the subject of the Negro. There have been results too—not merely talk. One class is trying to enlist the cooperation of all the churches in the city to provide recreation for Negro girls. This came about as a result of an address by a Negro woman who said it was a great need. Another Auxiliary group is asking the board of the local hospital to admit a qualified Negro physician to courtesy staff privileges. The chief of the hospital staff, attending the class, said that they would go just as far as the community wanted them to go and rather suggested that the women stir up a bit of public opinion. Then there have been many contacts developed between white people and Negroes throughout the diocese, with the result, as Mrs. Charles E. Griffith, diocesan vice-president, stated, "We have been thinking as Americans and Christians, not as white people and Colored people.

"The millenium has not arrived in the diocese of Newark yet, and we did run into cases of bitter prejudice and ingrained habits of thought, but we also had the heartening experience of seeing, as one woman wrote in sending in her gift, 'Prejudice gave place to reason,' and this happened in many minds. One of our Negro women in the training class for leaders said 'I never knew before that you white women didn't know all these things. I thought you just didn't care. Now I feel differently.' "

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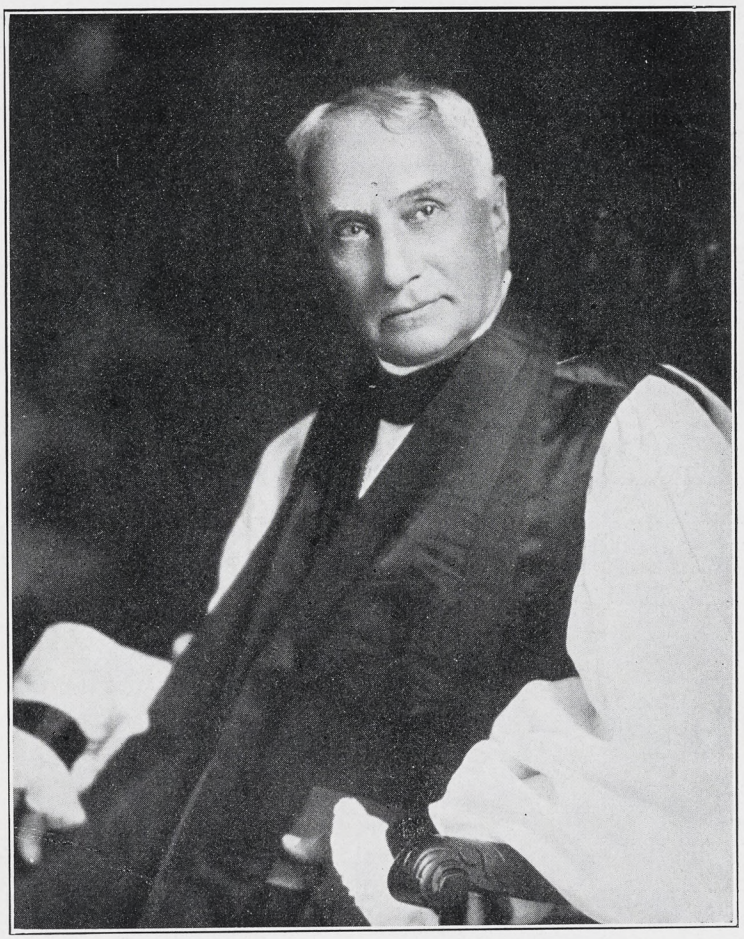
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# THE WITNESS



BISHOP BENJAMIN BREWSTER
*Takes a Hand in Strike in Maine*

## EDITORIAL ON MARRIAGE BY JOHNSON

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## CLERGY NOTES

BATTEN, AUGUSTIS G. H., formerly of New City, New York, has been appointed in charge of St. George's, Williamsbridge, N. Y.

BERNGER. H. A., formerly of St. Ann's, Chicago, has been elected rector of Grace Church, Sterling, Illinois.

CARTMELL, LEON E., formerly of the Good Shepherd, Greenwood Lake, N. Y., has been appointed in charge of St. John's, New York City, All Saints', Valley Cottage and St. Paul's, Spring Valley, New York.

COOK, LEO, formerly of Madera, California, is now the vicar of Trinity, Hayward, California.

COX, RALPH H., has been appointed vicar of Trinity, Madera, California.

CRYDENWISE, H. W., has resigned as rector of the Church of the Holy Innocents, Albany, N. Y., to retire from the active ministry.

ELLIOTT, MORRIS F., was ordained priest on April 16th by Bishop Quin at Trinity Church, Galveston, Texas, where he is assistant.

FUESSLE, RAYMOND E., is locum tenens of the Church of the Resurrection, Greenwood, S. C. He was formerly a missionary in Brazil.

GROTON, JOHN M., former rector of Grace Church, New Bedford, Mass., has accepted an appointment to the faculty of the Philadelphia Divinity School.

GUMM, ROBERT K., was instituted rector of St. Paul's, Malden. Mass., on April 25th by Bishop Sherrill.

HILBISH, H. P., formerly of Sterling, Illinois, is now on the staff of St. Luke's, Evanston, Illinois.

HILL, CHARLES G., Solomons, Maryland, is now in charge of St. Alban's, Glen Burnie, Maryland.

JAMES, EDWARD A., St. Paul, Minnesota, is now the rector of St. Stephen's, Benton Harbor, Michigan.

KELL, ROBERT C., on the staff of St. Michael and All Angels, Baltimore, is now rector of St. John's, Worthington Valley, Maryland.

LARSEN, LAWRENCE B., was instituted rector of the Holy Nativity, New York City, on April 11th by Bishop Manning.

MACON, CLIFTON, has completed his engagement as acting rector of Calvary, Pittsburgh, Pa., and should be addressed at 334 Howard Avenue, Radburn, N. J.

PATTERSON, JOHN O., St. Ansgarius Church, Chicago, has accepted the rectorship of St. Mary's, Mitchell, S. D.

VOSE, SAMUEL W., deacon, has been placed in charge of St. Lawrence's Church, Libertyville, Illinois.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
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## MARRIAGE AND DIVORCE

*An Editorial by*
BISHOP JOHNSON

I FIND myself in entire agreement with the stand taken by fifteen clergymen in their demand that the Church shall set forth in its canon law the indissolubility of Christian marriage. The principle involved seems to be that people marry themselves, that the state legalizes the marriage and that the Church sanctifies the union.

I fully agree that "Christian marriage is the life-long indissoluble union of a baptized man and a baptized woman." It is the business of the Church to bear witness to the law of Christ—no less.

But there are some practical difficulties that confront us in the enforcement of the law. The first arises from the fact that the United States is half Christian and half pagan. Shall we demand of pagans that they conform to the law of Christ before they have any knowledge of Christ and His law? Supposing a couple come to be married and at the same time desire to be baptized and confirmed. One of them has been divorced after a marriage by the justice of the peace or a marrying parson. Shall they be held responsible before they become Christians for obedience to the law of Christ?

If a missionary to a pagan land were confronted with this problem would he refuse to baptize or to marry one who had two or three wives? Of course he would require him as a Christian to have one wife, but would the fact that he had had three wives prevent his receiving the sacraments?

Is a marriage by the justice of the peace a sacramental rite? If so then cohabitation previous to marriage is equally sacramental. Does such a situation constitute an unpardonable sin? Again if adultery be a dissolution of the bond before divorce, does not remarriage after divorce create the same situation?

As far as the canonical scriptures go, they are the scriptures as authorized by the Church and the canonical scriptures would seem to be the basis of canonical law. Isn't there a justification for some action in equity which would modify the enforcement of the canonical law? So far as the faithfulness of the Church to her divine Master is concerned, to what other communion would one turn for greater faithfulness?

But one is conscious also that the divine Master was the bestower of mercy where men did things ignorantly or in unbelief. And while I feel that those are sacramentally united by the Church's service when they vow "until death do us part," we cannot insert "or divorced" in the vow.

The Church should be adamant in its insistence that the vow should not be repeated in such cases. But in the administration of discipline one must remember that there are occasions in which our Lord would say, "Thy sins be forgiven thee; go thou and sin no more." Those occasions were where there was a background of ignorance and of non-belief. As bishops we have just as much obligation to show mercy as to enforce obedience. Even the civil law will modify in equity that which it is supposed to enforce in law.

AFTER all I think it is a fair assumption that those who have petitioned for greater leniency in the laws of marriage and divorce are animated by a desire to do the Master's will but are disturbed by the application of the law to particular cases and are in doubt as to how far mercy should modify law.

One who has been called upon to interpret the law for individual cases must realize the heart rending nature of many of the decisions, where it seems cruel to enforce the letter of the law.

It is not the motive that one objects to in these radicals but the method that they would adopt in changing the law. The Church must witness to her Master's commands even though in such instances as I have mentioned the law yields to the circumstances. It hardly seems fair to demand adherence to a law where one is not a part of the body which enacts it. And it also seems fair, scholars to the contrary notwithstanding, that the canon law should be based on the canonical scriptures.

The suppliant should be given the benefit of the doubt. Logical consistency is often a bar to merciful construction. One realizes how rigidly Rome enforces her laws and how badly it has worked out in countries where Rome reigns supreme. A glance at Mexico is a case in point.

Of course as soon as a man is made a bishop he

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ceases to be trusted to exercise any authority for fear he will be governed by motives that are either too lax or too rigid, but it would seem to be his task to apply canon law to those who are under the law and to apply equity to those who, coming from without, have been ignorant of the law.

It seems to be the only canon that demands obedience from pagans as well as Churchmen, for it refuses Holy Baptism to those who have been remarried after divorce. One wonders how they could have received the sacrament of Holy Matrimony before receiving that of Holy Baptism.

It would seem as though the Church should adhere rigidly to the law within the scope of its jurisdiction and give to the bishops some power to meet the needs of those seeking to be baptized and to contract a sacramental marriage within the scope of justice and mercy.

Let the Church bear its witness by enacting a strict canon, but permit some chance for equity even if some bishops are lax. The sin is on their heads if they fail to obey the law of the Church. A rigid legalism has as many weaknesses as appertains to the possibility of individual laxity.

The Church cannot modify the law, "Thou shalt not steal" but it is obliged to put up with the fact that many of the clergy and laity are guilty of larceny in various ways. It cannot modify the law to cover those who use the red side of the envelope to pay their coal bill. As a matter of fact they pick the pockets of the missionaries to supply their own needs. Of course they too do it ignorantly and in unbelief, but their ignorance is inexcusable and their unbelief is unpardonable. The sin is on their heads.

It is true that the causes for annulment of the marriage is a merciful provision and a reasonable one, but it does not reach the cases to which I have referred.

# A Report from Spain

*By*

HENRI ROSER

*International Secretary of the Fellowship of Reconciliation*

MY INTENTION, in setting off on this tour, was not to make an investigation into the problem as a whole. I went because it seemed to me wrong that journalists and statesmen should be the only ones to visit Spain at this time. I felt that the Christians should also go and prove their affection for their suffering brothers, visibly demonstrate the "communion of saints." At Barcelona, as at Valencia, life continues to be normal except for the fear of air-raids and of bombardments from warships. It is becoming increasingly difficult, however, to feed the population, and prices are rising. At Valencia and in the whole region of Valencia the government appears to have things well under control. I was received, in the absence of del Vayo, by his assistant, the under-secretary of state for foreign affairs, Mr. Casanueva, and had a fairly long conversation with two officials of the same ministry, and another with the general secretary of the ministry of propaganda. The three first-mentioned were socialists, and struck me as being men of balanced judgment. One of them explained that when the war was finished everything would have to be begun again. Spain had been thrown into chaos, he said, by those who pretended to be imposing order. The secretary general of the propaganda ministry did not seem to me to resemble Dr. Goebbels in the least. He is of a Roman Catholic family, and said to me straight away, in a tone which really inspired confidence: "We have nothing to fear from the truth. We are of course not faultless. Hateful and unjustifiable crimes have been committed. But it must not be forgotten that from the beginning we have been deprived of the military and police forces, by their disloyalty, and have therefore had to arm the common people. Now, however, we are getting the situation in hand again, and I can assure you that things will change. We invite foreigners to come and see for themselves." And indeed I was perfectly free to go anywhere I liked without the smallest difficulty.

I saw nothing of that arrogance among the state officials and police that one always finds in the fascist countries. Even the militia showed no sign of that stiffness which goes with the military profession. One has the impression that the combatants remain essentially civilian beneath their varied uniforms. There are probably only a few women soldiers in the government forces. I only saw two or three women in blue overalls. At Valencia some young French communists spoke to me about the International Brigade and of the fine spirit of sacrifice that inspired it. There is no doubt, however, that the thousands of anti-fascist foreigners are charging the atmosphere with many hatreds which are not specifically Spanish and which will increase the difficulty of establishing peace in the future.

I must say a few words about the feelings of the Spanish people, overwhelmed by this rebellion and threatened, if it triumphs, with the re-establishment of the former iniquitous system of privileges. At one time the Church owned one-sixth of the whole territory of Spain. Before the Republic, out of a total agricultural population of five millions, 1% owned 51.5% of the cultivable land; 14%, the big farmers, owned 35.2%; 20%, the small farmers, 11.1%; 25%, the poor peasants, 22%; lastly the agricultural laborers, constituting 40% of the whole, owned nothing save their numerous children and their extreme poverty. The

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Church as such was not very Christian, and if the present struggle is showing up extremes of fanaticisms, it is the Church which bears a large part of the responsibility. The Church was the inventor and perpetrator of the inquisition. The burning of the churches (except for the cathedral and one other Barcelona church classed as a work of art, I saw not a single church intact)—is also a kind of psychological reaction to the centuries of clerical oppression. The discovery that some of the churches were used by the rebels as arms depots and machine-gun nests produced a sudden fury which acted as a spark to this pent-up feeling. Pastor C. of Barcelona showed me, opposite his window at a distance of ten yards or so, a hole made in a church-tower through which he had personally seen a machine gun firing on the crowd below for hours together. In certain cases, it is true, the priests acted in what they supposed to be self-defense on seeing the crowds move near to their buildings. But why had they the arms, and why were they hated by the people which though often anti-clerical are not anti-religious? The gospel is little known in Spain, in spite of the fact that until 1931 the Church had 85% of the state educational system in its hands. It is therefore wrong;—profoundly wrong, I believe—to accuse governmental Spain of being anti-Christian. It is rather one of the forms of fascist tyranny that is the object of its opposition.

IF, HOWEVER, the Church bears a large share of responsibility, one must think with sympathy of the many Catholics who, without understanding the meaning of the present events, are suffering as a result of them. As for the Protestant side, I saw all the pastors of Barcelona (six), one who had escaped from Majorca, the two pastors of Valencia, and the two evangelists of the French mission in Aragon. They are all very firmly on the side of the government. They are convinced that the victory of Franco would mean the end of Spanish Protestantism (with a membership of 22,000) and of all free thought. They are not in the least alarmed about the collectivisations now being carried out. Their attitude with regard to these events is particularly open-minded; they are trying to find the ways of God in and through them. Their position is one of Christian socialism. In the course of a private discussion they told me that they were ready to face the future, but that they would much prefer persecution by the "godless" who "know not what they do" to persecution by the fascists who, while calling themselves Catholics, would actually discredit Christianity and still further paganise their people.

Readers will not be surprised if I say that I can hardly say what chances Christianity will have in Spain when the civil war is over, or what form its action should take. It is, however, certain that the difficulties will be great because of the absence of the knowledge of the gospel as a basis for work. If Franco wins the gospel will be suppressed in favor of militarism; if the government, it will suffer from the growth of religious prejudice and of that belief in force which always results from a victory supposedly due to the use of force. There is no doubt, however, that many Catholics among those who took the side of the people and who will obtain, as a result of this effort of the conscience, a purified and renewed faith, will study afresh the problem of violence. And the Protestants, who have become accustomed, as a result of their position as a minority, to independence of thought and energetic witness, will not have great difficulty, I think, in learning from the present events.

This tragedy is demonstrating visibly to them a lesson which the gospel propounds to their hearts and minds, and they will learn it. The best of the anarchists, in the case of a government victory, will not be slow to realize the dangers that the successful use of violence involves for the cause of liberty, which is their own. Their anti-militarism will be deepened and strengthened. Among Catholics and anarchists alike, however, it is probable that only the minorities will learn these lessons. It is these minorities, I believe, that we ought to try to support and encourage.

In any case there will be many wounds to heal, both of heart and mind; many ideas to bring back "captive to the obedience of Christ"; many bitternesses to conquer by the showing of love. Already, as all the brothers whom I met there repeated to me, there is a ministry of intercession which none of us should neglect.

## *Convention Topics*

REORGANIZATION at the Church Missions House; the proposal to so change the canons and the rubrics as to allow administering the Holy Communion in one kind, and the status of divorced persons in the Church are the subjects most to the front this week. Miss Annie C. Kramph, North Platte, Nebraska, while of the opinion that workers at the Church Missions House are both dogmatic and bureaucratic, nevertheless feels that we compel them to be that way since we ourselves fail to meet our obligations and responsibilities. She also wonders if the desire of some to return to the quota system is not due "to the fact that they know we can do much better, and if they compel us to meet a debt we have incurred we will do it. I was a bit disappointed in Jones and the way he received the representative from '281.' It seems to me if I had been in Jones' shoes I would have said, 'Jane, we are going to have to take a few more reefs in our rather Spartan mode of living because I'm going to General Convention and see where that chap gets his authority. I'm going to help knock his ears down a bit.' I have attended a couple of General Conventions. I've also been in some political conventions and I've wrestled with some state legislatures. They are all very much alike. The General Convention mills around in much the same way that political conventions do until a couple of experienced leaders whip them into line and they do things. It has always seemed to me that

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General Convention could stand a little more practical Christianity and a little less wire-pulling."

The Rev. Samuel H. Sayre, Williamsport, Pa., thinks that secretaries, city rectors and eastern bishops should be required to spend their summers working in the western mission fields. They would go back home with different ideas about the Church and how the Church's money, including salaries, should be distributed."

Dr. R. H. Paxton, vestryman of Westcliffe, Colorado: "Last year articles in THE WITNESS, written by Mr. Spofford, made urgent appeals for funds to meet the deficit for foreign missions. I remember his writing that without more funds promptly many missionaries might be recalled. It was these articles, or others like them, that caused that school teacher to send $500—all her savings. What must have been her feelings when she learned that a portion of her offering, and a portion of all other offerings, went to increase the salaries of employes at New York headquarters."

The Rev. Crompton Sowerbutts of Dunsmuir, California, writes that following service overseas during the war he returned to this country but was unable to find work. He therefore became a telegraph boy for Western Union and received more for delivering messages than he now receives as vicar of a church. He thinks that few people are aware of the low salaries paid in the mission fields, and believes they should have first consideration "even if it becomes necessary to reduce the expensive New York staff and to print less literature that most of us throw in the wastepaper basket."

The Rev. Alan H. Tongue, rector at East Mauch Chunk, Pa., proposes a Church income tax on clerical salaries, the money thus raised to be used to increase inadequate salaries. "I'd be willing to part with some of my salary to prevent the scandal of $900 a year salaries and I believe hundreds of other clergy would be also." (Such a proposal was advanced by the Rev. Oscar Green of Palo Alto, California, in an item that appeared in the April 15th number of THE WITNESS and has been commented upon favorably in a number of letters received.—Managing Editor's Note).

ON THE MATTER of the status of divorced persons, a communication has been received from six students at the General Seminary taking exception to the statement recently circulated by a number of clergymen which appeared in the news pages of this paper last week. They maintain that the statement is doctrinaire, confuses the issue and is an obstacle to the development of modern Christian standards for the family.

IN REGARD to the matter of One Kind, a large number of letters have been received but due to limited space we will present but one, written by Dean James M. Malloch of Fresno, California, and special lecturer at the Church Divinity School of the Pacific. He says: "I agree with the people who advocate Communion in one kind, but I do not think that the common cup is the necessary alternative. Intinction has ample sanction in the theology and in the practice of the Eastern historic churches. The use of the common cup is not a problem, at all. It simply isn't being done today in civilized society. It is obviously wrong from the scientific standpoint, and, being wrong from the scientific standpoint, it is wrong also from the religious standpoint. In the church today, belief in the use of the common cup is nothing less than stupid fetishism or wild-eyed fanaticism, and the practice of the belief is a damnable sin of presumption. Moreover, it is a violation of good taste, a fact that should make Episcopalians tremble. Fundamentalists fight the theory of evolution. Christian Scientists oppose vaccination. Episcopalians defy bacteriology. How magnificent! After listening to the drivel of the devotees of the common cup, I always solace myself with the wise words of Cardinal Gibbons: 'It would be very distasteful, besides, for so many communicants to drink successively out of the same chalice.' "

## *Let's Know*

BISHOP WILSON

### INFANT BAPTISM

EVERY NOW AND THEN a question comes up about infant baptism. Are there good reasons for it? Is there scriptural background?

It is significant to notice that in early Christian days there were discussions regarding incidental questions on this subject but infant baptism was never an issue until the time of the Reformation. There is nothing in the Holy Scriptures which would exclude them and fifteen centuries of steady practice, including them, supplies a solid precedent. To break such a precedent would call for some very sound reason.

Our Lord stated the necessity of being born again of water and the Spirit in order to enter the Kingdom of God. Obviously this would be understood to include all who were capable of entering His Kingdom. When the little children were brought to Him, He welcomed them, blessed them, and said "of such is the Kingdom of Heaven." Certainly He gave no indication that they were to be omitted.

St. Paul teaches that Baptism takes the place in the new Covenant which was occupied in the old Covenant by circumcision—"in whom also ye are circumcised with the circumcision made without hands . . . buried with Him in baptism, wherein also ye are risen with Him." But circumcision was carefully performed among the Jews on the eighth day after an infant's birth. Also, when St. Paul brought the Gospel to Philippi, a woman named Lydia and her family were all baptized together—"she was baptized and her household." It seems gratuitous to assume that there were no children in the household. Later in this same sixteenth chapter of Acts the same thing is recorded of the keeper of the prison and his family—"and was baptized, he and all his, straightway." Again St. Paul reminded the Corinthians that "I baptized also the house of Steph-

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anas." In none of these instances is there any suggestion that infants should be left out. In view, therefore, of the prevailing Jewish custom and of the subsequent habits of the Church in administering Baptism to infants, the absence of any reference to them would seem to indicate that it was our Lord's intention to include them. Some clearly negative precedent is required to offset the positive temper of these records.

Sometimes it is contended that repentance, faith, and obedience are necessary prerequisites for Baptism and that an infant is incapable of complying with any of them. The Church meets this by the appointment of adult sponsors for each child, whose duty it is to see that the child receives the Christian training implied in this sacrament. Spiritual regeneration is the beginning of something—not the end of it. There is no magical efficacy which closes the whole question of the Christion life at the moment one is baptized. It is possible for the baptismal gift, either in a child or an adult, to be blocked by vicious habits until it is impossible for it to function. The spiritual seed is planted and it is the duty of the sponsors to see that it is cultivated. To baptize a child and then leave him to the mercies of a semi-pagan world is a misuse of sacramental privileges. Sponsors need to take their responsibilities somewhat more seriously.

## *Talking It Over*

*By*

WILLIAM B. SPOFFORD

REPRESENTATIVE French Catholics have issued a remarkable appeal for peace in Spain. They do not condemn adherents of either side but do denounce the atrocities which have been committed by both groups and point out the tremendous responsibility of those who started the civil war by their criminal insurrection. Declaring it to be not a holy war but a war of extermination, they declare that "everything must be done to stop this fratricidal war."

Among the signers of this appeal are: Jacques Maritain, Professor of the Catholic University of Paris; Pierre Henri Simon, Professor of the Catholic University of Lille; Paul Gemahling, Professor of the University of Strasbourg; Francisque Gay, editor of the Catholic daily, "L'Aube"; Albert Blanchion, Member of Parliament; Pierre Tricard-Graveron, former cabinet minister; Marc Sangnier, famous peace leader; and the Catholic writers and journalist Jeanne Ancelet-Hustache, Etienne Borne, Georges Hoog, Emmanuel Mounier, Louis Martin-Chauffier, and others.

A FEW NOTES on this badly torn world: Germany is far ahead of all other European nations in steel production and, owing to her gigantic rearmament program, her steel industry is more prosperous than ever. She produced more steel in 1936 than Great Britain and France together, with the present production exceeding the record figures of 1913 when Luxemburg, Alsace-Lorraine and Polish Upper Silesia were included in the German figure. . . . The newspaper of the labor party in Luxemburg suggests that the radio station of that government, one of the most powerful broadcasting stations in Europe, should become a center for courageous peace propaganda. Among the programs suggested are broadcasts by all the winners of the Nobel Prize for Peace still living. . . . The Palais des Nations, where the secretariat of the League of Nations was formerly housed, is being taken over by groups, largely Christian, working for peace and will be used as a center for conferences, congresses and summer schools. It will probably be renamed Palais Wilson in honor of Woodrow Wilson. . . . Pierre Ceresole, known throughout the world as the founder of the volunteer work service, the Service Civile Internationale, by which war resisters could show their willingness to aid their country and humanity instead of going to war, is to visit America this summer. Cerecole began his significant work near Verdun in France in 1920 when he and a group of international volunteers helped to rebuild the war-torn region. Since that time he and his volunteers have worked in many places and have earned the gratitude of many people. From 1920 to 1933 more than 22,000 volunteers have worked with him. At present he is in Bihar in India, aiding the victims of an earthquake. From there he will go to Japan and then to America. . . . An official German Nazi newspaper now declares that the Jews are responsible for the infatuation of ex-King Edward for Mrs. Simpson. The real name of this woman, the paper declares, is "Simson," the German name for that "mass murderer (Samson) who killed thousands of Philistines with the jawbone of an ass for purposes of ritual murder," and the genealogist-editor declares that Mrs. Simpson is a direct descendant of the nemesis of the Philistines and is, of course, a Jewess.

## *Little Expectations*

*By*

H. ROSS GREER

NOT long ago a man said to me, "I like the Episcopal Church because it doesn't expect much of people." I contrasted that with a statement alleged to have been made by a clergyman that only a monk or a nun could be expected to do his bounden duty as a member of the Church.

Neither statement is correct. My bounden duty as a member of the Church is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His kingdom, declares the faithful and loyal communicant who knows his duty as defined by the Offices of Instruction. Surely that is no softy or sissy definition. It is not a small expectation. It is expecting much. However, others besides monks and nuns can do well at fulfilling the expectation. One thing is clear — communicants who do not worship God every Sunday in His Church are committing a sin. Our duty is what we ought to do. In the general confession we confess that "We have left undone those things which we ought to have done." Sins of omission are just as much sins as sins of commission.

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## BETTING PREVENTED A REVOLUTION IN THE BRITISH ISLES

By A. Manby Lloyd

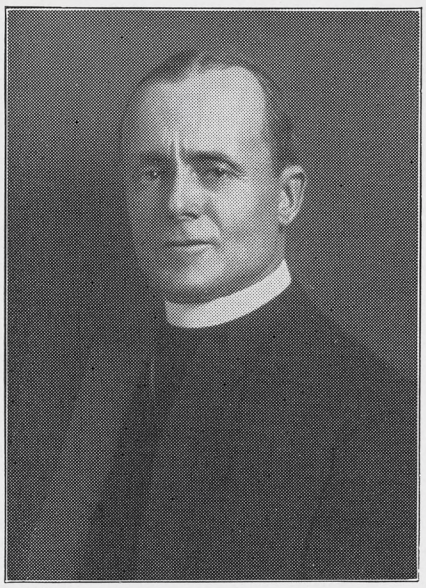
Much water has passed under London Bridge since last my name was connected with The Witness. Forty years ago I was shovelling out golden sovereigns behind the counter of one of the "big five"; today there are no sovereigns and no shovels. I have lived to see the English pound valued at twelve shillings; Regent Street has been razed to the ground and the City of London has become an octopus. Speaking as one who saw the batting of W. G. Grace; the acting of Henry Irving, Ellen Terry, J. L. Toole and Barry Sullivan; who heard Swift McNeill, M. P., describe an Irish eviction and Joseph Chamberlain handle an unfriendly meeting, I should say the English are more prosperous but not so happy. Millions now enjoy a pension of ten shillings weekly or unemployment relief, but the aristocracy is gradually being wiped out by Sir William Harcourt's death duties.

As I came through the Cotswolds last week on my way from Bristol, hundreds, perhaps a couple of thousand, motor-cars were drawn up at the race grounds. Horse racing is still the great national sport. When the middle classes are crying out against heavy rents and ruinous taxation, one wonders where all the money comes from. It is not made in industry. Our extraordinary land system allows many thousands of people to live in idleness. That fine critic of life and of the stage, James Agate, says that three things alone have kept England from revolution—the first, football pools; the second, dog racing, and the third, the moving pictures. Work becomes daily more specialized, boring and monotonous, but the miner, the artisan and the laborer find relief in these recreations.

Meanwhile the highbrows are always with us. One day it is Major Douglas and his social credit scheme; the next it is high tariff or a bigger navy. Now three noble lords with Canon Raven and George Lansbury demand a new orientation of the policy of the League of Nations. They regard with dismay the suggestion that the League should arm and take action against possible aggressors. They urge that the duty of the League is to remove the causes of war by treaty revision, ratification of frontiers, and, if possible, by disarmament and the modification of economic nationalism. Look on Geneva as a foreign office, not a war office, they insist.

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Stanley Baldwin will soon be retiring to the more congenial atmosphere of his pipe and pigs. He has served the country well in critical times and carries with him the admiration and respect of all parties. Mr. Baldwin is a fine scholar and adorns every subject he touches upon. He deplores the modern worship of speed. He sees a danger that the people may become mechanized in mind as well as body. He urges vigilance in the matter of increasing attacks on liberty. As regards fascism or communism he would speak for most Englishmen if he echoed the words of Shakespeare, "to plague on both your houses."



BISHOP MANNING
*Wants Democracy Extended*

* * *

In the last twelve months we have seen a king in exile and welcomed his successor, but in the world of ideas the passing of Gilbert K. Chesterton overshadows all else. A man of Herculean proportions but of unathletic habits, he stands out in our generation as Dr. Johnson did in his. But Johnson was lucky in his biographer. G. K. C. may prove a more elusive man and there may be no Boswell. Time will tell. It was the fashion to ignore Chesterton, and the paper he edited had very little circulation and was laughed out of court. Yet his paradoxes were always being quoted. Even this week's *Church Times* reminds us of his dictum that the refusal to recognize unionism in North Wales was a condemnation of all the ideas of the labor guilds of the Middle Ages and represented the business ideas of the great American capitalists. I hope to refer to the subject in a later letter when I can write more at leisure. This is written under pressure, hoping to catch this weekend's mail.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. Spofford

The commission of the Forward Movement met last week in St. Louis, the last meeting to be held before General Convention. The Rev. Arthur M. Sherman of the F. M. staff reported that conferences on missions were being held in all parts of the country; progress was reported in work among young people and college students and the laity also is being stirred into activity, according to reports.

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### Bishop Manning Wants Democracy Extended

Speaking at a service last Sunday at the Cathedral of St. John the Divine, celebrating the coronation of George VI, Bishop Manning declared that America, England and France must stand together if constitutional democracy is to be preserved. "And if democracy is to survive," he said, "it must be Christianized and must be truer to its own ideals. The democratic ideal does not mean only political democracy, it means also social and economic democracy, but let us never forget that without political democracy there is no freedom and no democracy at all. The whole world situation today shows us that wherever political democracy disappears, wherever the institutions of constitutional democracy are supplanted or weakened, there follows the assumption of autocratic power and the complete regimentation of the individual under the name of communism, or of some form of fascism or dictatorship. The ideal of democracy is that men shall live together in fellowship and brotherhood; that they shall attain more and more fully to social and economic as well as political justice; that the minority shall abide by the judgment of the majority but that the minority shall have full right to express its views and by reason and persuasion to change the opinion of the majority if it can do so; that there shall be freedom of thought, of speech, of action, and of conscience; that there shall be no discrimination of race, of color, or of religion, and let me add with special emphasis that democracy and freedom cannot exist without an independent judiciary, free from political dictation, or control, before which the case of every citizen, and every minority group, may have just and impartial hearing. In view of what is now happening to the world it is the duty of all who love liberty to oppose with their whole strength any measure or proposal which leads away from democracy

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towards personal government and absolute executive power.

"Let us keep always in mind the great fact that belief in human liberty has its root and foundation in religion, and that liberty can find its true expression only when men believe in God. It is not without reason that the despotisms, whether communist or fascist, seek to crush and destroy religion. Religion tells us that there are certain inalienable rights which belong to us as human beings. Our fathers knew, and recognized when they wrote the Declaration of Independence, that there are liberties which belong to us all simply as men and women, liberties which are the gift of no man-made state but are the gift of God our Father and Creator Who has made us in His own image. If man is only a highly organized animal, the result of blind mechanical forces, the state may perhaps claim to take absolute control of him and to mould him to its own ends, but if man is a child of the Living God, if man has a spiritual nature and a spiritual destiny, he has liberties which he must forever claim and of which no state can have the right to deprive him."

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**Boston Clergy Hold Conference**

A conference for the clergy was held April 26-27 in Boston under the auspices of the Boston chapter of the Church League for Industrial Democracy. The leaders were the Rev. Edward R. Hardy of the General Seminary faculty, the Rev. L. Bradford Young of Holy Trinity, Brooklyn, the Rev. Henry Ogilby of Brookline and the national executive secretary. The Rev. Arthur Lichtenberger of Brookline was the chairman. On the evening of the 27th a meeting of the Boston chapter was held at St. Paul's Cathedral, attended by about 100 persons. The principal address was given by Mr. Hardy. Upon nomination of the Rev. A. L. Kinsolving, the Rev. Alfred Newbery, new rector of the Advent, was elected to the local executive committee, succeeding the Rev. Dick Loring who recently moved to Baltimore to be the rector of St. David's.

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**Bishops Lead Conference of Negro Leaders**

A dozen outstanding Negro leaders of the Church met at St. Augustine's College, Raleigh, North Carolina, on April 13-15, with men there representing Southern dioceses from Virginia to Texas. The meeting was under the auspices of the Forward Movement, with Bishop Penick and Bishop Darst the leaders. The findings committee, headed by the Ven. J. H. Brown, presented resolutions at the end of the affair which if carried out would revolutionize Negro work in the Church. They called for the extension of the Negro episcopate, preferably through the creation of Negro missionary dioceses in the South. At present the only two Negro bishops, the Rt. Rev. Edward T. Demby, of Arkansas and the Southwest, and the Rt. Rev. T. Momolu Gardiner, of Liberia, are suffragan bishops, serving under the direction of the diocesan bishops.

Other recommendations, which will be presented to the General Church, called for the creation of a national publicity bureau on Negro work; the restoration of the parochial school system; the use of graduates of the Bishop Tuttle School for parish workers; the development of summer schools, conferences, and camps; the establishment of a national department of Negro Missions, and modern methods in training Negro candidates for the priesthood.

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**Death Takes Bethlehem Clergyman**

The Rev. Frederick Flinchbaugh, for many years the rector of St. Stephen's, Wilkes-Barre, Pa., and one of the national leaders of the Church, died on April 24th. He retired from the parish a year or so ago because of a bad heart condition and has been living in retirement since.

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**Bishop Mosher Wants More Missionaries**

"I seem not to know how to impress upon the National Council the gravity of our situation. I could wish that God had given me the power to do that one thing." So writes Bishop Mosher of the Philippines. He complains about lack of missionaries, additional work done by those in the field, insufficient funds, salary reductions.

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**Kalamazoo Parish Has Anniversary**

St. Luke's, Kalamazoo, Michigan, the Rev. A. Gordon Fowkes, rector, celebrated its 100th anniversary the week of April 11th, with Bishop McCormick and Bishop Whittemore and Bishop Ivins of Milwaukee, former rector, as the guests of honor at the centennial dinner.

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**Bishop Brewster Takes Part in Strike**

Bishop Benjamin Brewster of Maine, vice president of the Church League for Industrial Democracy, is taking an active part in the settlement of a strike under CIO leadership in Lewiston, Maine. He, with a number of other leading citizens, has seen the governor and urged that a poll of the workers be taken at once, under government supervision, to determine whether or not the workers wish to be represented by the CIO union, and if so that the company be urged to negotiate with the strike leaders. His action was commended in a resolution passed at the regional conference of the CLID, meeting last week in Boston.

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**Albany Children Present Pageant**

A pageant, "Adventuring with Christ," written and directed by the Rev. R. W. Woodroofe, executive secretary of the diocese of Albany, was presented by the children at All Saints Cathedral on April 24th. This was one of three services for the presentation of Lenten offerings. Bishop Oldham and the Rev. Nelson Burroughs, head of the department of religious education, were the speakers. The offering was substantially more than in previous years.

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**W. P. Roberts Nominated by Chinese Church**

The foreign missions department has received from the triennial Synod of the Chinese Church the following nominations of men for the office of Bishop in China: The Rev. W. P. Roberts of Nanking to succeed Bishop Graves, and the Rt. Rev. Alfred A. Gilman to succeed Bishop Roots. These are nominations to be presented to the House of Bishops meeting in General Convention next October. The House of Bishops will also act on Bishop Roots' resignation.

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**Auxiliary Meeting in Louisville**

The annual meeting of the Auxiliary of Kentucky was held on April 20th with Bishop Clingman, Mrs. Fred Ramsey of Nashville, Tennessee, and the Rev. Robert C. Fletcher, Birmingham, Alabama, who ministers to the deaf, as the speakers.

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**Young People Meet in Michigan**

Nearly five hundred young people of the diocese of Michigan met at St. Joseph's, Detroit, on April 18th. The Rev. J. F. Sant, vicar of Christ Church, Detroit, and the chairman of the newly-created division for young people's work, was the principal speaker, telling the young folks that they were to be allowed to run their own affairs with the older people merely giving helpful hints.

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**Pacific School to Have Chapel**

Plans have been completed for a new chapel for the Church Divinity School of the Pacific, Berkeley, California, and arrangements for its construction have been made, according to an announcement made by the Very Rev. Henry H. Shires, dean of the institution. The ground break-

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ing ceremonies for the chapel, which will be known as the George Francis Weld Memorial Chapel, were held on the afternoon of May 5, this year's commencement day. The new building will be constructed to harmonize with Gibbs Hall, the main building of the school. It will be built as a collegiate chapel, with the seats running lengthwise with the structure. It will have a normal seating capacity of 60, but will on occasions seat a hundred. When completed in the fall the new place of worship will take the place of the Bishop Nichols Oratory, which was named after the late bishop of California, and founder of the school. Due to the increase in the student body the oratory has become inadequate, and a new chapel increasingly needed. Friends of the divinity school, and of the late Dr. Weld of Montecito, after whom the chapel will be named, have donated the $11,000 required for the basic structure.

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**Negro Parish Calls Rector**

St. Stephen's, parish for Colored people at Benton Harbor, Michigan, is to have a rector for the first time. It is a large parish but the people being poor there never before was the cash for such a luxury. But they are doing better and so have called the Rev. Edward J. James from St. Paul, Minnesota.

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**Regional Conferences in East Carolina**

Twelve one-day regional conferences are being held in East Carolina on the general theme, "Know Your Church." The leaders are Bishop Gribbin, Bishop Darst, the Rev. Lewis N. Taylor of Columbia, S. C., the Rev. Jack Rountree, chairman of the diocesan commission on evangelism, the Rev. Alexander Miller of Wilmington, the Rev. W. R. Noe of Wilmington, the Rev. John R. Tolar of Fayetteville, the Rev. Mortimer Glover of Wilmington and the Rev. and Mrs. E. F. Moseley of Williamston.

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**Social Service Leaders Get Together**

Leaders of social service in the several dioceses in California are meeting together for the first time for the purpose of discussing common problems. The meeting is to be held at San Jose, May 9-13, under the direction of the Rev. Lloyd B. Thomas, chairman of the department in the diocese of California. Miss Anna M. Clark is to report on a survey made in the Salinas Valley as an illustration of what the Church might do in a rural area. Miss Adela Ballard is to present a report on work the Church should do among migratory workers. Eric Thomsen of the federal Resettlement Administration and Mr. Lloyd Lehman, union leader, are to speak on the agricultural worker and his welfare.

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**St. Paul Rector in North Dakota**

The Rev. Conrad Gesner, rector of St. John's, St. Paul, Minnesota, was the leader at a conference of young people of the district of North Dakota, held at St. Paul's, Grand Forks. Bishop Atwill was present for part of the sessions and gave a brief address.

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**Negro Choirs Do the Entertaining**

At St. Anne's, Willow Grove, Pa., where the Rev. Bob Frazier is in charge, they had a mission study class on the Negro. Last Sunday there was a silver tea at the rectory with the cash going to the Okalona School in Mississippi. The offering was a lot more generous because of the fine singing of the junior and senior choir at St. Barnabas' Colored Mission from Germantown.

* * *

**People Are Turning to God**

Bishop Wing of South Florida says there are plenty of evidences that people these days are turning to God. Addressing his diocesan convention, he said that the world today, beset by fightings and fears, by class hatred and international strife, is conscious of needing something for its salvation. He reported 891 persons confirmed last year, a record. Others to address the convention were Bishop Stewart of Chicago, Dr. Benjamin Finney of the University of the South, Captain Conder of Church Army, and the two student leaders in the state, the Rev. Hamilton West and Miss Julia Gehan. Delegated to General Convention: clergy—Edgar E. Pennington, H. Irvine Heller, Henry I. Louttit and William F. Moses. Laymen—W. P. Caldwell, Morton O. Nace, Sidney Gray and W. E. Tylander. A portrait of the late Bishop Cameron Mann was unveiled at the cathedral during the convention, the work of his granddaughter, Miss Stowell LeCain Fisher of New York.

* * *

**Commission to Study Church Unity**

The Federal Council of Churches has set up a new commission to study Church unity. Its objectives include the study of over-churching; inefficient use of resources; the meaning-

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*Dept. G*

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less of our divisions in the foreign fields; the lack of moral authority in a divided Christendom; the securing of a large measure of unified administration.

* * *

**Albany Rector Is Honored**

A tablet recording the 25th anniversary of the rectorship of the Rev. Charles C. Harriman was unveiled on May 2nd at St. Peter's, Albany, N. Y. A reception followed in honor of the rector and Mrs. Harriman.

* * *

**Bishops Lead at Pacific Synod**

Bishop Bartlett, Idaho bishop and secretary of domestic missions of the National Council, and the Rev. T. O. Wedel, secretary of student work of the National Council are to be the principal speakers at a mass meeting to be held in connection with the synod of the Pacific, meeting in Seattle, May 11-14. Other bishops on the program are Bishop-Editor Johnson of Colorado, Bishop Remington of Eastern Oregon, who is to lead on the subject of education; Bishop Stevens on Family Life and Bishop Gooden of Los Angeles on The Church's Social Message. Others to address the synod will be Mrs. Edward M. Cross and the Rev. H. H. Gowen of the University of Washington.

* * *

**Fall River Parish Has Anniversary**

The 100th anniversary of the Church of the Ascension, Fall River, Mass., was celebrated last Sunday. Next Sunday the celebration is to be further celebrated when addresses will be given by Bishop Lawrence and the Rev. Donald Aldrich of New York. The Rev. Edmund J. Cleveland is the rector.

* * *

**Boston Parish Receives Bequest**

Emmanuel Church, Boston, has received $10,000 for its endowment through a bequest from Mrs. Marcella Upham.

* * *

**Rector for Forty-two Years**

The Rev. Elbert Floyd-Jones was honored at St. Mary's, Cold Spring, New York, in April, as well he might be. His seventieth birthday marked the 42nd year of his rectorship in the parish.

* * *

**Bishop Huntington Confirms Lepers**

Bishop Huntington of Anking confirmed 264 persons last year.

Among them were 24 lepers at the leper hospital in Nanchang. This little hospital is a Church and community project, recently enlarged by the Chinese provincial government from a capacity of 60 to 240.

* * *

**News Notes From Diocese of Lexington**

Bishop Abbott has completely recovered from a recent illness. . . . The Auxiliary at the Ascension, Lexington, believes in competition. The various circles compete for a silver trophy that goes to the one with the best attendance record. . . . The annual meeting of the diocesan Auxiliary is to be held at the Good Shepherd, Lexington, May 13th. . . . The Rev. W. G. Pendleton, Trinity Church, Covington, has been giving a course to Church school teachers on "Religion in the Home"

* * *

**The Petition on Marriage**

The Rev. Russell S. Hubbard, Providence, R. I., rector, reported last week that 23 clergymen of Rhode Island and 196 from other dioceses had so far signed the statement on


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marriage and divorce that was printed in these news notes last week. Distant points have not yet been heard from so that the number will be greatly increased, Mr. Hubbard states.

* * *

**Marriage Clinic in Detroit**

A marriage clinic where young people can get instruction and advice before marriage, and married folks can get straightened out afterwards, has been established at St. Thomas', Detroit, by the rector, the Rev. Gilbert Appelhof, Jr. He has secured the cooperation of physicians and psychiatrists. Mr. Appelhof says, "You can't expect people to live up to the Christian ideal of marriage if you don't give them any instruction regarding that ideal and regarding the proper preparation for marriage. So many of them 'rush in where angels fear to tread,' and when trouble comes they don't know what to do, or where to go."

Mr. Appelhof plans to conduct classes on the preparation for marriage and the achievement of a successful marriage. It is his hope that the clinic will lead to the development of courses on marriage in Detroit colleges, and to the establishment there of a large, adequately staffed and completely equipped marriage clinic such as the one conducted by the Family Relations Institute of Los Angeles, Calif., and similar groups in other large cities.

* * *

**Return-to-Religion Link to Address New York Clergy**

Henry C. Link, author of the much quoted "Return to Religion," is to be a headliner at the conference of the clergy of the diocese of New York, meeting this fall as usual at Lake Mahopac. The conference will be held in September because of General Convention in October. Others on the program are Retired-Bishop Fiske and Professor Howard D. Roelofs of the University of Cincinnati.

* * *

**Washington Social Service Group Meets**

The social service committee of the province of Washington, at a meeting held the other day in Baltimore, requested the National Council to appoint a full time secretary for social service. At present the Rev. Almon Pepper is operating on a part time basis. Progress was reported in the efforts being made to get laws in the


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various states in the province to prevent hasty marriages. Other matters considered were social security legislation, the responsibility of the Church for lay employees and the campaign of the federal government for the prevention of venereal diseases. Dr. Thomas B. Turner of Johns Hopkins spoke on the latter subject at a luncheon held in connection with the meeting.

* * *

**Massachusetts to Have New Suffragan**

Bishop Sherrill of Massachusetts announced to the convention of the diocese on April 13th that he would call a special convention at the earliest possible time for the purpose of electing a suffragan bishop to succeed Bishop Babcock, resigned.

* * *

**Founder of Companions of the Holy Cross**

I am very late with this news, but I just learned of it. Emily M. Morgan died in Boston on February 27th. Miss Morgan was the founder of the Society of the Companions of the Holy Cross, that very remarkable organization of Church women that maintains a retreat house at South Byfield, Mass., called the Adelynrood. The society has a membership of 500 women, scattered throughout the world, among them leaders in every field of Church work. Miss Morgan was not only one of the inspirations behind this society but she also maintained a remarkable home for working girls at her family estate in Connecticut.

* * *

**"Happy" Burke in Florida**

Dr. and Mrs. Grafton Burke, missionaries to Alaska, have been stirring Church groups in Florida on missions. Dr. Burke is known as "Happy" to his many intimates. . . . Robert W. Patton, director of the American Church Institute for Negroes, has been lecturing in Florida on the work. . . . Miss Annie Morton Stout, field worker of the department of religious education for the province, has just led institutes on education in the diocese.

* * *

**Twenty Years Ago in The Witness**

Granville H. Sherwood was consecrated Bishop of the diocese of Springfield. . . . The Rev. W. D. Maxon, Christ Church, Detroit, accepted appointment as a chaplain. . . . The congregation of St. Luke's, Evanston, by a rising vote authorized the rector, George Craig Stewart, to express their approval of President Wilson's desire to ban the sale of liquor for the duration of the war. . . . Bishop Lawrence of Massachusetts in addressing the clergy of his diocese declared that total abstinence is essential to military efficiency. . . . The Rev. Arthur Rogers, Evanston rector, announced that his four sons had enlisted to fight in France.

* * *

**Vermont Parish Receives Bequest**

Trinity Church, Shelburne, Vermont, has received a bequest of $50,000 by the will of Mrs. L. O. Vanderbilt Webb, former parishioner. She was the youngest daughter of the late William H. Vanderbilt and died last July.

* * *

**Church Council Condemns Sheppard-Hill Bill**

The Sheppard-Hill war profits bill is "misleading, unnecessary, and dangerous to American liberties," in the opinion of the Council for Social Action of the Congregational and Christian Churches which declared its opposition to this proposed legislation. "The bill does not further the objectives set forth in its preamble," the Council said. "It does not 'prevent profiteering in time of war'; it does not 'equalize the burdens of war' as between capital and man-power; it does not provide for a genuine 'national defense'; and it does not 'promote peace.' We favor legislation to take the profits out of war," the Council stated. "But this particular legislation by taxing war profits 95% permits industrialists a 5% war profit. This is over and above the


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level of peace-time profits, which may themselves be swollen. We think it is utterly misleading to imply that the burdens of war are being equalized. We are also opposed to the conscription feature of the bill, giving the President power to draft into military service all males between the ages of 21 and 31, as soon as war is declared. The War Department's Industrial Mobilization Plan, which this legislation would in part enact into law, provides for a mobilization of industrial resources to equip an army of four million men. The needs of genuine national defense against invasion do not warrant such an extreme militarization of America. The only possible reason for such an extensive draft of man-power is the supposed necessity to fight a war abroad on the scale of the World War. Is that what we are preparing for? If so, that fact should be made known to the American people.

"We are particularly alarmed at the possibilities in this bill for setting up a fascist state. The dictatorship, the regimentation, the stringent controls—they are all here, actually or potentially. No provision in the bill protects us against the conscription of labor and the censorship of the press. What we shall have is a virtual war-time fascist dictatorship. If that ever happens, who knows when—or whether—our democratic liberties would again be restored?"

* * *

### Brotherhood to Have Camp for Boys

The Brotherhood of St. Andrew of the diocese of Pennsylvania has announced that for the eighteenth year they will have a camp for boys. It is located in Chester County, fifty miles from Philadelphia, and will be directed by Irving L. Keener, Churchman, who is the director of physical education in the Pottstown high school. The camp opens on June 26th and runs until August 7th.

* * *

### Summer Conference in Western Michigan

Bishop Whittemore is to be the chaplain of the summer conference of the diocese of Western Michigan, meeting June 20-26 at Rochdale. On the faculty will be Prof. R. J. Colbert of Wisconsin, the Rev. C. G. Story of Chicago, the Rev. Herman Page of Dayton, Ohio; Bishop Sturtevant of Fond du Lac, the Rev. Ralph

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

### Church of St. Mary the Virgin
New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.

Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8 and 9:30.

### 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
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.

### 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 Communion, Thursdays and Saints' days, 10:30 A.M.

### St. James' Church, New York
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish
Detroit and Grosse Point
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Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

### Grace Church
Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector

Sunday Services
8 A.M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

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Rev. Frederic F. Bush, Dean's Assistant

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### Cathedral Church of St. John
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The Very Rev. Hiram R. Bennett, Dean

Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

### Trinity Church, New York
Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A. M.

### St. Mark's
San Antonio, Texas
Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

### St. Michael and All Angels
St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:30 A.M. 8:00 P.M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

### Trinity Church
Main and Holman, Houston, Texas
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.

### All Saints Church
26th Street and Dewey Avenue
Omaha, Nebraska
Rector, The Rev. Frederick W. Clayton

Services, Sundays, Holy Communion, 8 A.M. and 11 A.M. First Sunday in month.
Morning Prayer and Church School, 11 A.M.
Holy Communion Wednesday and Holy Days, 10 A.M.

### Gethsemane, Minneapolis
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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Higgins of Grand Rapids, the Rev. Vernon McMaster of the department of religious education of the National Council, the Rev. Henry P. Krusen of Manistee, and Miss Celeste Higgins of Grand Rapids. The Rev. Harry Nicholson of Niles is the director.

* * *

**Plans Announced for Racine Conference**

The annual summer conference of the middlewest is again to be held at Racine, Wisconsin, with Dean Gerald Moore of St. Luke's, Evanston, as the chairman. On the faculty: Bishop Stewart, the Rev. Alden Kelly, student pastor at Madison, Wisconsin; the Rev. Charles Herbert Young of Davenport, Iowa; the Rev. Walter K. Morley, Chicago's social service secretary; the Rev. Gordon Reese of Houston, Texas; Mrs. Frederick Linley of Milwaukee and John M. Garrison, director of religious education at Christ Church, Winnetka.

* * *

**Conferences in South Florida**

The Rev. Gardiner L. Tucker, head man of education in the providence of Sewanee, and Mr. Leon C. Palmer, Brotherhood of St. Andrew secretary, are the top men at the adult conference to be held in the diocese of South Florida from June 7th to the 12th, with the Rev. William F. Moses as director. A camp for younger girls, 9 to 15, is to be held June 14-25; a camp for boys and girls, 15-21, is to be held after that and there is also to be a camp for younger boys. All the affairs are to be held at Haines City.

* * *

**Summer Conference in Dallas**

Dean George R. Wood of Dallas, the Rev. Norman Alter of Paris, Texas, the Rev. Sherwood Clayton of Fort Worth, and the Rev. Claude A. Beesley of Wichita Falls, Texas, compose the faculty of the summer conference of the diocese of Texas, meeting at Camp Kiwanis, near Dallas, July 29th to August 7th. The Rev. Bertram Leon BeGoyne Smith, Dallas parson, is the headman. Bishop Moore is to give a course in the Woman's Auxiliary division.


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## CLERGY NOTES

ALLEN, WALTER H. B., rector-emeritus of St. Peter's, Narragansett Pier, Rhode Island, is convalescing from a recent illness.

ANNABLE, N. E., has moved from Dayton, Kentucky, to 214 Washington Street, Bellevue, Kentucky. He is priest in charge of St. John's, Bellevue-Dayton.

BANKS, JOHN GAYNOR, has resigned as vicar of St. John's, Chula, Vista, California.

BARRY, FREDERICK L., rector at Hollis, Long Island, has accepted the rectorship of St. John's, Bridgeport, Connecticut.

BUTT, H. F., rector at Kensington, Maryland, has been appointed chaplain at the United States Military Academy, West Point, N. Y.

GARDNER, GERARD C., has resigned at Del Mar and Carstab, California, to return to Canada.

GIFFORD, HENRY H., retired, died in Florida on May 3rd. Rector of several parishes, his last was St. Andrew's, New Berlin, N. Y.

GLAZEBROOK, DONALD, rector of Holy Trinity, Spokane, Washington, has accepted a call to St. James, LaJolla, California.

LEFFLER, JOHN, rector at Ross, California, has been added to the faculty of the Church Divinity School of the Pacific, taking over part of the duties of the Rev. Sturgis Riddle, away for a time to rest.

LYALL, ALEX, has resigned the Good Shepherd, Venice, California, to accept St. John's Mission, West Los Angeles.

MILLER, RANDOLPH, on the faculty of the Church Divinity School of the Pacific, has taken over the work of the student chaplaincy at the University of California.

NOCE, WILLIAM S., Trinity Mission, Conneautville, Pa., has accepted the rectorship of St. Mark's, Erie, Pa.

ROGERS, GLADSTONE, has resigned as rector of St. Luke's Marianna, Florida, to accept the rectorship of the Good Shepherd, Lake Wales, Florida.

SPARKS, W. A., is in charge of Zion Church, Wappingers Falls, N. Y., during the absence of the rector for the summer.

THOMPSON, WALLACE F., has resigned as rector of the Ascension, Mt. Sterling, Kentucky, and has moved to Winchester, Kentucky. He continues to have charge of Emmanuel, Winchester, and Christ Church, Richmond.

TURNER, JOHN C., in charge of All Saints, South Jacksonville, and St. Paul's, South Arlington, Florida, has resigned. In making the announcement he also announced his approaching marriage to Miss Betty Skinner, communicant of St. Paul's.

WALDRON, KENNETH R., rector of Grace Church, North Girard, Pa., has accepted the rectorship of St. James, Painesville, Ohio

WILLIAMS, F. RANDALL, rector at Oradell, New Jersey, has accepted the rectorship of St. Andrew's, South Orange, New Jersey.

WILLIAMSON, HAROLD C., Lexington, Kentucky, has accepted a call to be assistant at Christ Church, Lexington.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# THE RESPONSIBILITY OF THE LAITY

*By*
WILLIAM LAWRENCE
*Retired Bishop of Massachusetts*

WHEN, after the Revolution, the constitution of our Church was adopted, a Church government was created which broke away from tradition and historic precedents. This is a strong statement; but it is a fact worthy of remembrance as a lesson to the Church of all time that traditions and accepted standards may be broken away from when Christian liberty demands it. The Holy Spirit guides the Church in the eighteenth, nineteenth, and twentieth centuries as He did in the first and second centuries.

To make another strong statement: By Catholic tradition, the bishops had been the rulers of the Church. They settled matters of administration and faith, unless, perhaps, some sovereign or parliament had captured the bishop's prerogatives. In our American Church, the laity and clergy have part with the bishops in matters of administration, and even in faith. To give an extreme illustration: assuming that there is a movement in the Church for some change in the Prayer Book or a phrase of the Creed,—the House of Bishops may vote for it unanimously, and all the clergy in the House of Deputies may vote for it, but unless a majority of the lay deputies of all the dioceses vote for it, the change cannot be made. Laymen, as such, therefore, have official power in relation to the standards of the Faith. To the Church of any age before 1779, that condition would have been unthinkable.

The make up and the proceedings of a diocesan convention are an illustration of democracy and representative government in the Church. We do not hear, in our Church, of the Bishop appointing a rector; the bishop has no power to do so. The laymen and women of the parish elect their rector, and the bishop receives him into the diocese, as he must, whether he wants to or not, unless he can show cause against the man's character. The rectors and other clergy of the diocese form the clergy of the convention over which the bishop presides. The laymen of the Convention are elected by the laymen and women of the parishes to represent them in the convention. It is an honorable and responsible office and every layman elected should feel his responsibility and take his place in the convention; upon him, as upon the clergy and bishop, rests the guidance of the administration of the diocese for the coming year. And now, note these figures: in the convention of Massachusetts of last year, some three hundred lay delegates were elected; but some one hundred and thirty did not enter the door of the convention even for an hour. What would we think of citizens elected to the legislature who accepted office and then neglected their duty?

We often hear that democracy is on trial; and we know well that eternal vigilance is the price of liberty. Eternal vigilance is also the price of a living, saving Church.

My desire is to emphasize the dignity and responsibilities of the laymen and women as laid down in the laws and administration of this Church.

It is assumed that as Christians they are, in life and faith, followers of their Lord, Jesus Christ. Think of it! Of course this is all familiar, but think of it afresh! Say to yourself: *I am a follower of my Lord Jesus Christ: a disciple, ever learning: a soldier, ever loyal.* It is a magnificent challenge. Are we able even with God's help to meet it?

Again, we are members of His Church, that great institution which, through the ages, has stood for Christ. We speak familiarly and rightly of the priesthood of the clergy; do we realize with equal force the priesthood of the laity?

We demand, and rightly, of our clergy high character, consistent devotion to the faith, an exemplary life, public spirit, a readiness to serve the people of the community as well as of the parish. Now and again, we hear complaints or criticisms of a rector, that he is not "up to his job," careless about his sermons, lazy, slack in making calls, too easy in conventional morals; sometimes there is the insinuation or frank statement that he ought to resign. Sad as it may be, there are occasionally reasons for such criticism by the men and women of a parish; and it were well if, instead of passing these criticisms around the parish or the town, the critics talk out these things frankly, sympathetically, with charity and open mind with the rector.

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I believe that it is the duty of the wardens to live in such relations with their rector that, in loyalty to their common cause and the welfare of the parish, they can thrash such things out reasonably. I know bishops today who are discouraged because the wardens and vestry, instead of frankly talking with their rector, come and complain to their bishop and expect him to enter some petty parish quarrel which, with ordinary good sense and courage on the part of the wardens and vestry, could be quietly settled. At all events, it is the duty of the parish officers to do everything in their power toward unity and mutual understanding before they burden the bishop.

LAYMEN and women sometimes say that the clergy take too much upon themselves, or that the bishop sometimes assumes too much authority. There is reason sometimes for their saying so. But do we realize that if the parish or the Church is to move forward, action must be taken by someone and if the laity do not move, the rector or the bishop is bound to? I believe that usurpation of authority by rector or bishop is more often than otherwise due to the lethargy, cowardice, or lack of faith of the laity.

Again, I know rectors, hard-working, self-sacrificing, and beloved, who have high ideals of the influence and work of their parish and who are ready to do their part in leading in reforms of the community and bringing in a finer civic life. These men, working, calling and living among the people, see the awful results of gambling and drinking, of night clubs and immoral literature, of loose family life and disregard of the law; and they have in their parishes men and women who, while regretting these things, do nothing to correct them. There are churches and charitable organizations that are partly supported by profits made in gambling or games of chance, and whose members insist that the law should not prohibit them. In so doing, they are undermining the habits and character of youth and undoing the very work for which they received their charters from the state. A few years ago, we were told that what society needed was not prohibition but careful license and an educator of the young in moderate use of liquor. Prohibition has gone; but how many of the laymen and women of the Church, not to speak of the loud talkers *out* of the Church, are at work definitely in making our communities more temperate and self-respecting?—How many are watching the work of the license commission,—how many studying the effects of alcohol on our people's physique?

There are in our parishes some men and women who are splendid in their character and devotion to the Christian life and faith; but if from a vestry of ten there are three or four such men, what shall we say of the other six or seven who, in character, are no better than the average citizen outside the Church? Is it too much to hope that every member of every vestry be recognized as a man not only of good character, but of really high character who gives loyal support, not only in money but in his habit of worship on Sunday and in his life throughout the week? The pagans outside the churches are demanding, and rightly demanding, that the members of churches be distinguished for their character and public service; and, if they are not, the pagans are ready to take their place and they will deserve to.

For some years now, I have been able to look at the Church in an unofficial way; and I am clear that when the laymen and women of the Church as a whole stand forth before their communities as of devoted, humble, true and self-sacrificing spirit and life, loyal to the Faith which they profess, the Church will have the confidence and support of the whole people.

## *Convention Topics*

THE REV. HERBERT W. PRINCE, rector of the Church of the Holy Spirit, Lake Forest, Illinois: My copy of Alexander Zabriskie's analysis of the survey on missions in THE WITNESS of April 29th is scored all along the margin and underscored in the text with shouts of "Hurrah"!, "Fine", "Good Stuff". I made my own notes on the statistical table before I continued reading his remarks following it. Hence I had already observed the facts and made the inferences and shouted my approval as I rode downtown in the train, disturbing my sedate fellow-passengers with my unheard-of religious hilarity.

Why the excitement? Well, it is grand to see different and unrelated groups agree on the best reasons for supporting and continuing missions, and it is grander to see all of these people with one accord demolishing the unworthy motives. My spirit has sunk to a very low level over the missionary enterprise of the Church, and likewise over the future of the Church in our country. But I have had reason lately to brighten up over the latter through the direct and pronounced contacts I have had with younger clergy in the last few weeks, and now these seminarians come along with a unanimous and smashing blow at sectarian and local motives for engaging in missions, upholding the lofty and sane and universal motives. This is worth shouting over.

The quoted statement "sectarianism that obscures Christ behind competing denominations" deserves to "worry some people". It worries me too. It is intolerable that we should continue to engage in the Christianizing of other peoples without regard to the priority, or presence, or spheres of influence of other Christian churches. Even if organic unity is a long-way off nothing should keep us from cooperative arrangements with all other Christian churches in the matter of fields of operation, seminaries and schools for the training of native clergy and workers, hospitalization, and other practical Christian service to our fellow men.

There are other reasons for thankfulness in the comments made by people who answered the questionnaire, but I wanted to express myself on the above. You rendered a good service in having Alexander Zabriskie write the story, and I am grateful to him for laboring over the survey and tabulating its results.

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THE REV. QUINCY EWING, Ocean Springs, Mississippi: I can not but wonder what kind of world the fifteen clergymen are living in who are bent on winning the General Convention to adopt a canon forbidding in all cases marriage after divorce. Have they, I wonder, ever given one moment's serious thought to such cases as these, of which there are many, as one living in the real world, it would seem, must know.

Case 1. A good woman married to a man who by flagrant immoralities and brutalities is making life intolerable for her and her two young children. Before marriage he seemed to be a decent gentleman; since, he has become a blackguard and reprobate. Those who know him best have no doubt that he is crazy, but he is not evitably crazy enough to be asylumed. The wife divorces him for cruel and inhuman treatment, and, several years later, she marries again and finds happiness in a home where love reigns and decency is a matter of course. Would Jesus say that she and her new husband are guilty of adultery? Answer yes, and surely the answer is blasphemy.

Case 2. A good man is forsaken by a fly-up-the-creek woman, and divorced in some place where divorces are granted on whatever ground a lawyer chooses to put into a petition. A half hour later, she marries a man she had been for some time preferring to her ex-husband. She is now living with her new husband in Paris. Her discarded husband, after several years of loneliness, married again. He and his new wife are both faithful communicants of the Church. Would Jesus say that one is an adulterer, the other an adulteress? Answer yes, and again I maintain the answer is blasphemy; and, of course, stupidity, as, indeed, the former always involves the latter.

THE REV. J. L. MARTIN, Waimea, Kauai, Honolulu: You are not alone in your conviction in regard to certain tendencies in the Church to ape "The Washington Merry-go-round"—to lobby, bamboozle and to keep under cover certain aims and practices that smell very much like "rotten politics". I hate that sort of thing with every fiber of my being. And I have seen, heard and smelled so much in the past few years that I had well nigh lost my faith in the grace of orders. Your attack on these hateful tendencies has given me a new hope that the Ship of Zion is not lost yet and that she will be righted when the rank and file of her crew wake up to what is going on among those to whom her course has been intrusted. You are waking them up! My hearty congratulations and best wishes for more power and courage to you.

THE REV. DAVID E. HOLT, rector of St. James' Church, Texarkana, Texas: Regarding the pronouncement of certain clergy on the subject of marriage and divorce, THE WITNESS, page 8, April 29th:—When certain verses, such as those on which these clerics found their contentions, are manifestly contrary to the Spirit of Jesus we must conclude that He has been misquoted. Jesus was no legalist nor legislator. His principles are for individuals to apply to their own lives and for the Church, when circumstances force it into the position of a judge, to apply in the spirit of love to individual cases. The only marriage canon which would be in keeping with the mind of Christ would be one which set forth the principle that marriage is a binding contract, but that should the contract be broken at least the least guilty party should not be penalized for life when no doubt he or she has already suffered. Such a canon would recognize that the minister is to be trusted to decide whether a remarriage seems for the best interests of the individuals, the children, and society. The bishop, not knowing the persons nor all the connotations of the facts is in no position to decide. Ministers would no doubt make some mistakes but not a greater proportion of such than they make in consenting to bless other unions.

MR. CHARLES R. GANTZ, layman of Baltimore: I would like at the same time to put in "a plug" for Baltimore for the convention city in 1940. I have noticed the letters from the ladies of the north and south among the Second Thoughts, both so right and yet so far apart. We do feel here that being neither north nor south and with a tremendous colored population, that on this ticklish point we are peculiarly well equipped tactfully to take care of just this situation. The machinery is all set up and thoroughly understood by all.

## *The Basic Necessity*

*By*

H. ROSS GREER

A MAN who had been in the General Seminary with me was in Gorham's Book Store. He had been very much of a "spike" when at G. T. S. After mutual greetings I said, "Well, are you making good Catholics of all the people up in the country?" "No-o," he replied rather deliberately, "I am trying to make Christians of them first."

Isn't that the heart of the matter? Are we simply making Episcopalians or what we call good Churchmen out of ourselves and the people we minister to? Or are we ourselves Christian and seeking to aid those who have been committed to our care to grow Christianly, to develop Christian attitudes toward God and all our brethren, to show forth His praise not only with our lips but in our lives by giving up ourselves wholly to his service?

The problem is not confined to our Church. All who profess that their religion is centered in God in Christ have the same difficulty. The thing of prime importance is that we shall be Christians. Would it not be marvelous if all Episcopalians, Methodists, Baptists, Presbyterians, Roman Catholics and others were all Christians first? There are real Christians in all church groups but not enough.

An old writer is quoted in Paterson-Smyth's Life of Christ as saying: "If there were only just 100 real Christians this year to start with, and each Christian brought just one friend each year to know his Lord the whole world would be at His feet in 25 years." Incredible? Figure it out for yourself. In 25 years there would be over a billion and a half. Have you started yet? Now is the accepted time.

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# THE GIFT OF GOD

*An Editorial by*
BISHOP JOHNSON

AS WE approach Whitsuntide it is well for us to consider the significance of that season in which the Holy Spirit was given to that little group of ordinary folk to whom our Lord had promised power from on high. Before the Day of Pentecost He had told Nicodemus that in order for men to enter the Kingdom of Heaven, they must be born again of water and of the Spirit. Later on He promised that this gift would more than compensate for His own absence from them. It was to guide them into truth, to teach them His gospel and to endue them with power from on high.

While the initial gift was to be one in which their eyes could testify to the tongues of fire, yet so far as it was to be given thereafter it was not a matter of occular demonstration. "The wind bloweth where it listeth and thou hearest the sound thereof but cans't not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." So far as receiving this gift by any individuals is concerned it is invisible, but so far as the effort is concerned "the sound has gone out into all the world."

It is interesting to trace the work of the Holy Spirit as recorded in Holy Scripture. We say in the Nicene Creed, "I believe in the Holy Ghost, the Lord, and the giver of life" and it is as the giver of life that the Bible regards the Holy Spirit. In the first chapter of Genesis we are told that light and life was the result of the fact that "Spirit of God moved upon the face of the waters." (The Hebrew word for moved has the significance of "brooded.") In the second chapter we read that "the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." (The word for breath in the Hebrew is the word for spirit as well.) Of course this is a poetic description of the creation expressing spiritual realities in the language of men. This does not mean that it is not a true description but that it is a symbolic one, quite different from the rather absurd statement that a brainless neuron was the origin of the human brain, or that something came from nothing to which nothingness it will again return. Scripture at least describes a living process which presumably has an ultimate goal.

In a very real sense at his creation man became a new creature. He had many things in common with the brutes and still has (as the war in Spain demonstrates) but he was given a potentiality which the animal lacked. What was it? The power to observe, to analyze and to combine the results of his observation. The Spirit did not give man an education but merely the capacity to acquire one if he so desired. God hid treasures in the world which man could appreciate and appropriate only as he himself developed the capacity. It was this gift which prevented human life from being bovine. It opened up the vista of scientific knowledge, of which man is so arrogantly proud that he feels it to be the seed of all achievements.

But Christ asserted that there were other gifts in God's treasury; not only the ability to create machines, but the power to acquire love, joy and peace in a new creation. And the process is similar to the previous one. This time, as flames of fire, the Holy Spirit descended upon men and endued them with a new power. Not only was man to become more than a thinking machine, he was to experience the love of God as something which he could appreciate and reciprocate.

The Holy Spirit does not give man righteousness but merely the capacity to acquire it. Again the process is difficult and slow. It took thousands of years before living souls could attain to the intellectual powers that they now possess. It has taken hundreds of years for men to appreciate the value of brotherly love even though they are still incapable of manifesting it.

All we can say of this generation is that it is desirous of international brotherhood as opposed to tribal isolation even though men are incapable of curbing their savage instincts. It is something gained that thousands are clamoring for brotherly love even though men are still wallowing in belligerent hatred. One hundred years ago people were satisfied with selfish nationalism. Today they want to do away with it but are unwilling to make the necessary sacrifices.

THE voice in the wilderness comes before the gift of Pentecost. And it is still a wilderness, full of bewilderment, few listening to the prophet and all aware of the terrors that threaten them. The process of becoming new creatures was very slow in the beginning when man became a living soul but not much of a one; and the savage in man fought many successful battles against learning. Indeed during the dark ages it was almost extinct in Europe, but barbarism lost the war eventually.

Who could have prophesied that there would be unusual education if he had lived in the days of feudalism. Those days have been aptly described as "barbarism protesting against itself" and not knowing the way out. Moreover this semi-barbarism was preceded by the learning of Greece and the civilization of the Roman Empire. Yet learning did not perish from the earth.

Today we are faced with a revision to the tribal state thinly disguised as fascism or communism, but in reality tribal states under a big chief. If their promises had a contagious disease, their performances would make them immune from contagion. When men prom-

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ise the opposite of what they are doing, one cannot be impressed with their sincerity.

But once again the savage will exhaust himself and men will seek a way out and it will be a new and better way. The human race has to hit bottom as it did in Athens and Rome and Jerusalem before it will begin to rise.

The war to outlaw war has merely produced doubt, debt and death. Those who take the sword will perish by the sword. The more militant a nation has been, the more destitution it has produced within. The greed of opulent nations has merely produced the envy of those which have burned up their resources.

We all know that greed, envy and vanity create misery and that love, joy and peace are the basis of contentment. As St. Paul sums it up "The good that I would I do not but the evil which I would not that I do."

So long as we look for the other man to be righteous while we claim the right to indulge in our favorite sin; so long as we substitute academic philosophy for sacrificial service; so long as we expect scientists to create brotherly kindness; just so long will we fail to stir up the gift that is in us and to enter into the glorious liberty of the Sons of God.

Truly "we have turned over our consciences and our finances to diplomats and economists and they have bankrupted us both," said James Truslow Adams.

Until men accept our Lord's ethics and practice them, war will continue to produce the slavery which human arrogance imposes upon a credulous public.

The group of diplomats, educators and financiers have built a tower of Babel without God and are perplexed that the sole result is a confusion of tongues approaching chaos.

As against such a situation the Gospel invites us to seek "the unity of the Spirit in the bonds of peace"—whereas each political cult demands a uniformity of opinions in the bonds of prejudice.

Once more Christ is called upon to weep over Jerusalem because having missed her opportunity, her house is left unto her desolate.

Take not thy Holy Spirit from us for man by his own powers is not able to become a new creature except he is born of Thee.

# *Let's Know*

*By*

BISHOP WILSON

PRAYER BOOK WHY'S

A LETTER from one of our readers comes to my desk asking several questions about phraseology in the Prayer Book. It is not easy to answer all of these points satisfactorily because we are not always thoroughly logical in our use of language and also because the Prayer Book as we have it today is the product of many differences and controversies of four centuries ago. Before the Puritans separated from the Church of England they waged a long warfare to force the Church into their own channel of thinking. Many concessions were made to them which are reflected in the language of the Prayer Book. After people had become accustomed to certain forms of expression, they were reluctant to change them even in the interests of better logic.

For instance, this correspondent asks why we use Holy Table, Lord's Table, Communion Table, and Altar—all to express the same thing. Well, the Puritans objected to an altar and wished to replace it with a plain table set in the body of the Church. After many ins and outs the Church stuck to its altar but conceded the terms Holy Table and Lord's Table to relieve ruffled feelings. In the English Prayer Book the term Communion Table was not used, indicating that the Table belonged to the Lord and not to the communicants. However, in 1799 the service for the Consecration of a Church was added to our American Book and the term Communion Table got into it. Perhaps it was merely a matter of popular parlance. I do not know. It would be better if one of the other terms were used.

"Why is the term Minister used in the general rubrics pp. 84-85, while Priest is used in the office of Holy Communion?" There is a distinction here. Some services and some parts of services may be said by a Deacon. For instance the term Minister is used for the one who reads the Epistle or Gospel in the Communion office because they may be read by either Priest or Deacon. The same rule might apply to the general rubrics.

Our correspondent notes that we say Holy Catholic Church in the Creed but "holy Church universal" in the Prayer of All Sorts and Conditions of Men. The meaning is not different and probably the change represents one of these concessions (for a similar change was made in the Prayer for the Church in the English Book). But the same freedom would not be recognized in modifying the language of the Creed because the Creed is the basic statement of our faith while the prayer is a form of devotion.

In the collect for Easter Day we still say "by Thy special grace preventing us" but in the fourth of the occasional prayers we have changed "Prevent us, O Lord" to read "Direct us, O Lord". The word "prevent" means "going before" and was so used when the Prayer Book was put together. Since those days it has somewhat changed its meaning in common use. This change was recognized in the occasional prayer and "Direct" was substituted for "Prevent". Just why it has not been done in the collect for Easter Day I do not know—unless it is that the flow of language makes for better euphony with the old word—or perhaps there is a force of traditional sentiment about an ancient collect for a great feast day which dislikes to change phrases for which people have some affectionate regard. Not very satisfactory, perhaps, by way of an answer. But the important thing is that the two words mean the same thing.

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## REV. CONRAD NOEL WRITES ON PEARL OF GREAT PRICE

By A. Manby Lloyd

To the distraction of the gentleman who wrote me, anonymously, some years ago, these letters will not deal with what that gentleman calls "religion." They may deal with sport, art, science, politics and pink socks, which he accuses me of wearing, though my shade is a willowy green. But I will begin with what he would call religion. King George VI will make very big promises when he gives himself to God as crowned King of England. After the Archbishop of Canterbury places the crown on his head, he puts a Bible into his hand, telling him that it is "the most valuable thing that the world affords."

* * *

Strange as it may seem very few people in England knew anything about the strange lady from U. S. A. whom Edward VIII wished to acclaim as his bride. My own first knowledge came from an American magazine which a kind friend had been sending me and I had been too busy to read. When one day in December I heard the newsboys shouting about Mrs. Simpson it seemed just another press stunt of which I took no notice. King Edward had just returned from a triumphal tour of Wales and we all looked upon him as a confirmed bachelor. For once the English press had held its tongue. What really upset English society was not the divorce (for half of them are divorced already) but the fact that Eddie had let so many nice young ladies go by the board. And he had not a very good "set" around him. Where did Eton and Harrow come in! The outburst of self-righteousness that followed would have done honor to Uriah Heap.

* * *

Conrad Noel, noted British parson of the left, has been writing in the *Church Militant* on the Pearl of Great Price. He says that he is inclined to think that the results achieved in the Soviet Union are due to that passion for righteousness which characterized Karl Marx and is shared alike by all people of Good will, Christian and non-Christian, and not to that distinctive atheist philosophy which will, as time goes on, become a drag on further social development. Atheistic materialism tends to think in terms of quantity rather than of quality. If the Americans, who like ourselves in England, are professing Christians and practicing materialists, think in terms of size, the Russian atheist materialist will beat them at their own game. If New York erects a statue of Lincoln so many feet high, Moscow will erect a statue to Lenin ten times higher; if New York builds skyscrapers fifty stories high, Moscow will build them a hundred stories high. It is splendid indeed that the dialetical materialists have ceased to worship the God Mammon, but in some quarters they are substituting the worship of the God Size.

The Russians, he goes on, are apt to think that theirs is the only economic system in the world that gives a first-rate education to its children, and treats its civil prisoners with intelligence and clemency. The Russian communist turns a deaf ear to anyone who tells him about musical or artistic education in our London council schools, or the Homer Lane experiments at the "Little Commonwealth" in Hampshire, or the women's prisons in Pennsylvania. He refuses to believe that anything good can flourish in a capitalistic-imperialist soil, but in spite of this ostrich-like attitude, he can indeed point to wonderful achievements in education and penal reform. In fact Conrad Noel says that he has heard of a prison community in Russia, with a splendid orchestra, from which it is difficult to expel the prisoners when their sentences have run their course.

* * *

Conrad then shows how the Russian cathedrals and churches have taken on a new lease of life, but that is why he sees no present hope in the churches. When their religion becomes a public affair and salvation becomes, as in the New Testament, "a common salvation," the Church in Russia will become a creative force. The tragedy of the present system is that we turn from the deadness of atheism to the deadness of pietism. A friend of his, who has no particular sympathy with the Moscow philosophy, attended worship in a Russian cathedral and his impression was that the whole thing was so dark and remote from the life of the people that it gave him the sinister feeling of being in a tomb. He was glad to escape into the sunlight and gaity of the streets. If then the Pearl of Great Price cannot be found in the official philosophy of the Moscow state, much less can it be found in the official religion of the Moscow church.

* * *

What then is the Pearl of Great Price, or to change the metaphor,

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

There are no religious persecutions in Royalist Spain according to a report just issued by a delegation to visit that unhappy country, headed by Dean Johnson of Canterbury Cathedral. Others to visit Spain with the Dean were Professor John Macmurray of the University of London; Kenneth Ingram, editor of the magazine, "Green Quarterly"; the Rev. E. O. Iredell, London vicar; Miss Monica Whately and Mrs. Margaret Beer, both Roman Catholics, and Mr. D. R. Davies, representing the disestablished churches. Declared the Dean: "I came to Spain to verify for myself what is being said in my own country. The most contradictory news circulates. It is said that Loyalist Spain is 'red,' that hordes of communists are invading the country and respect nothing. Faced with the reality I was able to establish the fact that these are lies, that these 'reds' do not exist. I saw, on the contrary, that there are malefactors and murderers who, from the air, are destroying defenseless cities and murdering women and children. At Santander, Bilbao and Barcelona, I observed a clearcut desire to realize the supreme aspiration of Jesus Christ; peace and brotherhood. In Barcelona, as everywhere else, I was able to verify the fact that there was no religious persecution, and there was war only against those who have made religion an article of commerce."

* * *

**Federation for Canadian Churches Proposed**

Plans for a Canadian federation of all Protestant Churches, as drafted recently by the ministerial association of St. Thomas, have been sent to the heads of the Anglican, Baptist, Presbyterian and United Churches, the Salvation Army and the Church of Christ (Disciples). The proposed union would provide for "the setting up of some coordinating council, so that in matters of common interest we may have the means of expressing ourselves through one voice which could speak for the Protestant Church of our country." A united Protestant front would also thus be formed on such questions as war and temperance, and for national evangelical work.

* * *

**News of Presiding Bishop, Wife and Son**

Here is an official release from the publicity department of the National Council, handed on to you as is:

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"The Presiding Bishop, accompanied on both occasions by Mrs. Perry, will play a conspicuous part in two of the most notable civic events arranged in New York City to occur simultaneously with the coronation of King George the Sixth. The fact that Bishop Perry is the head of the Episcopal Church, a daughter Church of the Church of England, which through its highest dignitaries, the Archbishop of Canterbury and York, confer the crown upon the new King naturally suggests participation in these American celebrations. Beyond this, however, Bishop Perry has long maintained distinguished personal relations with the English-Speaking Union and the Pilgrims and other international organizations in all of which he has held high office.

"The Presiding Bishop will speak for the United States at the dinner of the English-Speaking Union to be held at the Waldorf Astoria Hotel, New York, on the evening of May 12, while the Bishop and Mrs. Perry have consented to be Patron and Patroness at the British Empire Coronation Ball which it is expected will throng the great Seventh Regiment Armory, New York City, throughout the same evening.

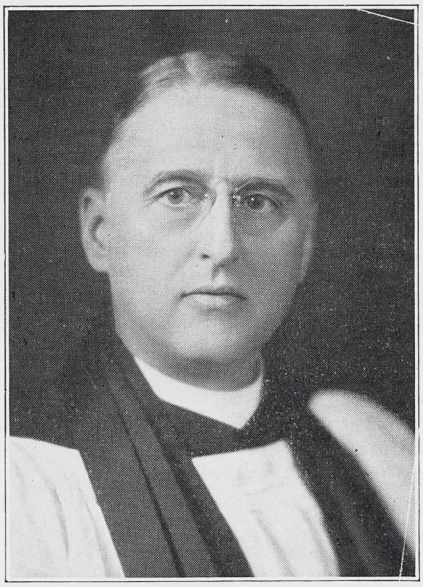
"Bishop and Mrs. Perry visited New York on April 28 to say farewell to their son, the Rev. James DeWolf Perry, Jr., of Christ and St. Luke's Parish, Norfolk, Virginia, who sailed on the SS Europa to have part in the Coronation ceremonies as one of the Chaplains to the Archbishop of York. Young Mr. Perry thus is accorded a most gracious return for the hospitality and official help extended the Archbishop by the Presiding Bishop and Mrs. Perry at Providence. This will be the second occasion on which Mr. Perry has been honored as he acted in a similar capacity last year when the Archbishop attended the Student Conference at Cincinnati."

* * *

**Religious Editor Tells the Preachers**

Rachel McDowell, religious editor of the New York Times, is often asked to speak before clergy groups. She talked recently to a flock of Presbyterians and told them that if she were a parson she wouldn't preach her doubts but her convictions; she wouldn't allow any money raising by suppers or bazaars; and she would eschew "yellow subjects" for "gospel subjects." Further: "If I were a preacher, I would never take a cent for funeral services."

When Miss McDowell peeps outside the pulpit, she also finds plenty of things that distress her: too little personal work among ministers, not



G. PAULL T. SARGENT
*Addresses Meeting on Missions*

enough time for prayers, and a tendency to take too long vacations. "The usual one for not a few New York ministers last three months . . . Jesus Christ never had a three months' vacation. He went into the wilderness for 40 days to pray—not to play golf."

Preachers, Miss McDowell thinks, "should be well groomed, but not too well groomed. Someone once said: 'His hands are beautiful. Why shouldn't they be? He never does any hard work?' Should ministers have their nails manicured? Do you think Jesus Christ ever had His nails manicured? 'No, but I think they were very clean,' Bishop Ernest M. Stires replied when I put the question to him."

In her comparisons, Catholics come off better than Protestants. She commends the way Catholic churches are always open, finds that "Catholic priests' sermons are always better than Protestant ministers' sermons," and wonders "whether anybody was ever converted from hearing our Protestant ministers preach over the radio."

Or, I might add, from reading the reports of their sermons as they appear in the New York Times each Monday morning. It was Heywood Broun, I think, who once said that he was glad that sermons were reported so fully in the Times since it eased his conscience for not having attended church the day before.

* * *

**Is It Fact or Fancy?**

Following the technique used in Spain, the Nazis are expected to strike next in Czechoslovakia. Whether this will happen or not, this is what well-informed circles are discussing. They predict a revolt in Slovakia and among the Hungarian minorities; this will be followed by similar outbreaks among the German groups under Henlein. The German Reich and Hungary would, in that case, declare that they could not remain indifferent to the fate of their nationals fighting for liberty in Czechoslovakia. Mild revolutions simultaneously in Yugoslavia and Rumania would prevent these members of the Little Entente from coming to the rescue of Czechoslovakia. The date of this coup d'etat is the coronation of George VI, so that Great Britain would be too much engrossed in the coronation festivities and France would not dare to act alone.

All of this may sound rather fantastic, but not after a recent publication, "The Nazi Plot in Spain," has been read. It must be remembered also that a number of political novels have appeared in Germany, depicting the victory of fascism over the rest of the world. In each of these, internal revolution by the fascists and their sympathizers makes it simple to take over the government in the Little Entente countries and even in France. Only the future will tell what is fact and what is fancy in these rumors.

* * *

**Bishop Gardner at General Seminary**

Bishop Coadjutor Gardner of New Jersey is to deliver the baccalaureate sermon at the commencement of the General Seminary. The commencement is May 24-26. Professor William A. Orton of Smith College is to be the commencement speaker and the Rev. Oliver J. Hart of Washington is to be the alumni essayist.

* * *

**Bishop Brown Speaks at National Cemetery**

Bishop Brown of Harrisburg, grand prelate of the Pennsylvania Grand Commandery of the Knights Templar, delivered an address on May 2nd at the Soldiers National Cemetery, Gettysburg, where Lincoln delivered his immortal address.

* * *

**Corporate Communion for Young People**

The national commission of the Federation of Young People has issued a call for a nationwide corporate communion for the young people of the Church on Whitsunday.

* * *

**There Are Martyrs to Christianity Today**

Several hundred people gathered in a New York opera house on May 10th and heard a number of Christian German refugees tell about life under Hitler. Erika Mann made it

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clear that it is not pleasant to be a woman or a child, since many of Hitler's victims are these innocent and defenseless ones. Then Henry Smith Leiper, parson, told the story of Christian heroes in modern Germany.

* * *

**Program Material for Young People**

Program material for young people was the chief matter discussed when the national commission of the Federation of Young People met in Memphis in April. Topics recommended were, 1, right attitude toward life and its problems; 2, history and organization of the Church; 3, study of the cooperative movement; 4, how to develop the devotional life. The commission paid tribute to Miss Dorothy May Fischer who recently resigned as secretary of national young people's work in order to become secretary of religious education at St. Paul's, Chestnut Hill, Pa.

* * *

**Catholic Churchmen Meet at Seattle**

Bishop Thomas Jenkins of Nevada is to pontificate at a service of Anglo-Catholics held May 13th in Seattle in connection with the meeting of the synod of the Pacific. Conferences are also being held to discuss "Catholic Churchmen and Missions," "Catholic Organization and Propaganda," "Doctrinal and Liturgical Standards."

* * *

**Baccalaureate a Month in Advance**

At Purdue University, Lafayette, Indiana, they tried out having the baccalaureate sermon preached a month in advance of giving the degrees in order to give commencement religion a fair break. Canon Bernard Iddings Bell was there on May 2nd to address a congregation of 6,500 people, including about 1,000 soon-to-be young engineers. The service was held in the university's drill hall.

* * *

**Lynchburg Parish Has Anniversary**

St. John's, Lynchburg, Va., celebrated its silver anniversary on May 2nd, with the Rev. George Floyd Rogers, rector from 1912 to 1922, as the preacher. He is at present the rector at Asheville, N. C. In the evening the preacher was the Rev. George P. Gunn, rector of the Good Shepherd, Norfolk, who was the first man ordained from the parish. Bishop Jett of Southwestern Virginia confirmed a class. The present rector is the Rev. Robert A. Magill.

* * *

**Plan Memorial to Bishop Lloyd**

A nationwide effort to raise funds as a memorial to the late Bishop Lloyd, missionary leader, is under way. Kuling School, maintained in China for the education of missionaries, is to be the beneficiary since it was always dear to the heart of Bishop Lloyd. A notable committee, headed by Bishop Manning, has been organized to promote the plan.

* * *

**Bishop Scarlett to Visit Southern Ohio**

Bishop Scarlett of Missouri is to be the headliner at the annual meeting of the Auxiliary of Southern Ohio, meeting in Cincinnati on May 18-19. . . . A group of young people of the diocese are planning a pilgrimage to the Delta Cooperative Farm in June. . . . Leaders and officers of young churchmen of the diocese are to meet May 29-30 near Lancaster, to discuss problems of youngsters and the resources which are available to meet them. The leader is to be Miss Hilda Shaul, diocesan adviser in religious education.

* * *

**Twenty Years Ago in The Witness**

Flocks of Bishops and lesser clergy gathered in Chicago to discuss how best to train men for the ministry. . . . Dean Francis S. White of St. Mark's Pro-cathedral, Grand Rapids, conducted a patriotic service which was a reproduction of the service held the week before at St. Paul's Cathedral, London. . . . While officiating at Ferguson, Mo., Bishop Tuttle's surplice caught fire from an altar candle. It was put out before serious damage was done to anything but the surplice. . . . Plans were announced for a new church and parish house for Trinity, Houston, to cost $75,000. . . . A proclamation by King George was read in all the Churches in England asking the people to cut down 25% on food consumption due to the shortage because of the war. . . . Bishop Sumner of Oregon led the clergy of Portland in a patriotic parade, accompanied by Boy Scouts. . . . Bishop Greer announced that close to seven million dollars had been contributed for the erection of the Cathedral of St. John the Divine, New York. He announced that the nave would be completed in March, 1918. The management of THE WITNESS announced that they hoped for a half million circulation by the first of July. Nothing like shooting high—both for cathedrals and papers. We still are happy to pick up a few hundred in circulation. Have you sent in your gift subscription for this Twentieth Anniversary Year? A yearly subscription for a friend, member of the family away from home, vestrymen, the local library at $2. Or for the balance of this year, thus giving all the General Convention information and news for $1. Use the little order blank found on this page.

* * *

**Programs out for Blue Mountain**

The Rev. Howard R. Weir, rector of Holy Trinity, Philadelphia, is the chaplain for the Blue Mountain conference, meeting this year from June 21 to July 2 at Chambersburg, Pa. Among those on the faculty for this general Church conference are the Rev. D. A. McGregor of


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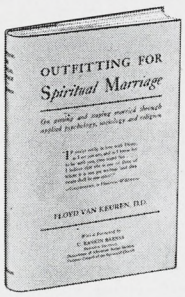
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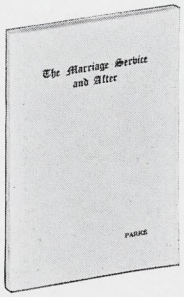



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**MEDIUM SIZE**

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# MOREHOUSE PUBLISHING COMPANY

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"281"; the Rev. Charles Lowry, professor at the Virginia Seminary; the Rev. C. W. Sheerin, rector at Chattanooga; Miss Mary Brisley, lecturer at the General Seminary. There is a children's conference also, as usual—a grand affair where the smaller ones are put in the hands of experts while their parents are carrying on in the adult conference. The leaders of this are Miss Frances Young of Baltimore; Miss Alice Crothers of Philadelphia; Miss Elizabeth Frazier of Philadelphia and Miss Gwendolyn Miles of Philadelphia.

* * *

**Newark Layman Is Killed**

Mr. Dean Emery, Short Hills, N. J., and a leading layman of the diocese of Newark was killed when struck by an automobile at New Canaan, Conn., on April 20th. He was a delegate to the General Conventions in New Orleans, Washington and Atlantic City.

* * *

**Missionaries Visit Grace Church**

The Rev. J. Kenneth Morris, rector of the Church of the Resurrection, Kyoto, Japan, was the speaker on May 9th at the evening service at Grace Church, New York. He had previously addressed the supper club of the parish. Bishop Hulse of Cuba was the speaker at a meeting of the Auxiliary of the parish on May 5th.

* * *

**Children's Services in Chicago**

Three children's services in different parts of the city are being held this month, with Bishop Stewart speaking at each. The first is to be held at Grace Church, Oak Park, on May 15th; the children of the South Side will meet at St. Paul's on the 22nd, and the North Side youngsters will gather at St. Luke's, Evanston, on June 5th.

* * *

**Convention in Pennsylvania**

The convention of the diocese of Pennsylvania was held last week at Holy Trinity Church, Philadelphia. It opened with dinner at which Bishop Taitt entertained the 600 delegates. This was followed by a mass meeting for missions at which the speaker was the Rev. G. Paull T. Sargent, rector of St. Bartholomew's, New York.

* * *

**Anvik Mission Has Anniversary**

It was in 1887, fifty years ago, that Christ Church Mission was founded at Anvik, Alaska, and plans are now being made to celebrate the event this summer. Bishop Rowe and Bishop Bentley will both be on hand.

* * *

**Hang Onto Your Money**

This from Captain B. Frank Mountford, national director of Church Army: "From time to time Church Army learns that Church people have been solocited for funds for Church Army by individuals calling at their homes. Some of the solicitors wear a uniform. Church Army headquarters desires to state most emphatically that no collectors




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are employed, and clergy and others are warned not to respond to door-step appeals."

* * *

**Convention of Diocese of Albany**

The job of keeping things moving in the Church largely rests with the clergy declared Bishop Oldham in addressing the convention of Albany, meeting May 4-5. Bishop Cook of Delaware, National Council president, was the preacher at the convention service. Deputies to General Convention: clergy, Irving G. Rouillard, Nelson Burroughs, Charles E. Kennedy and Archdeacon Purdy. Laymen: J. S. Conover, C. W. Betts, Frank A. McNamee and Col. E. R. Raymond.

* * *

**Things Are Getting Better**

James E. Whitney, assistant treasurer of the National Council, reports that every diocese of the Church has made some payment this year with 59 out of 99 having paid 100 per cent or more of the amount due to May 5th. He says that it looks as though the National Council was "on the way up and out of our emergency."

* * *

**Congressman Speaks At Seminary**

Congressman Jerry Voorhis of California, member of the Church League for Industrial Democracy, addressed the students at the Virginia Seminary on May 5th, speaking under CLID auspices. He declared that he proposed to press in Congress for the adoption of a measure to nationalize the Federal Reserve Banks, and declared that he favored President Roosevelt's plan to enlarge the Supreme Court.

* * *

**Atlanta Rector Dies**

The Rev. Willis W. Memminger, rector of All Saints, Atlanta, Ga., died on May 5th in his 60th year. He was a leader in the diocese and in national Church affairs.

* * *

**Chicago Parish Has Anniversary**

*The Diocese*, official monthly of the diocese of Chicago, is surely one of the most attractive of our Church papers, ably edited by Joe Boyle. It would be nice sometime however to see a number without the photograph of Layman John D. Allen. . . . St. Peter's, Chicago, is celebrating its 50th anniversary this week. It is called the "parish of bishops" since the following have at one time or another been connected with the parish; Bishop Stewart, Bishop Edsall, Bishop DuMoulin and Bishop Budlong. The present rector is the Rev. Ray E. Carr.

* * *

**City and Country Parsons Exchange Pulpits**

Rogation Sunday in the diocese of Albany is observed by having country and city parsons exchange pulpits. The idea is obvious—let folks know what the other fellow is doing—a good idea too. The plan was instituted by Archbishop Purdy.

* * *

**Forty-five Years a Vestryman**

Judge George T. Cann, senior warden of St. John's, Savannah, was honored recently at an informal dinner which marked his 45th year of service as a vestryman.

* * *

**Cooperative Movement Is Praised**

Mrs. R. A. Goslin, on the staff of the Foreign Policy Association, was the speaker at a recent meeting in New York of the board of directors of the Foreign Policy Association. "If we do not use the benefits of large scale machine production to meet human needs," said Mrs. Goslin, "it will be used for other and disastrous purposes. The question of how to meet people's basic needs is uppermost in every country of the world today. Everywhere individual groups and whole nations are becoming restless. Countries such as Japan, Germany, and Italy could perhaps meet the fundamental needs of their people for food, shelter, and clothing—if they would—but they are ambitious to become great industrial nations in competition with the other powerful industrial nations. War will be the inevitable consequence unless a way out is found. Merely taking down tariff barriers is not enough. The only way this problem can be solved is in terms of the needs of the individual people of every country—giving them access to the raw material and the goods they need.

"The Cooperative Movement as it is working out in Denmark and Sweden, I believe, points the way to


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a solution because it provides a new method of distributing goods to people. It points the way to a new order of abundance through collective buying—and in some cases of collective production—based on what people actually need at prices they can pay. Of course it will take more than cooperatives to cure the world's ills; but I am convinced that the Cooperative Movement has a great contribution to make."

Mrs. Goslin went on to show the extent of the need for many of the essentials of life in America in our richest year, 1929, and to discuss the cooperatives now existing in this country.

Adelaide T. Case, professor of religious education, Columbia University, and a member of the G. F. S. board of directors, spoke on new trends in religious education.

* * *

**Acolytes Society Holds Meeting**

The annual meeting of the order of St. Vincent for Acolytes met recently and elected the Rev. Harry S. Ruth of Burlington, N. J. the director - general. The order was founded in 1915 and during that time has been responsible for the formation of hundreds of acolyte guilds.

* * *

**Kansas City Parish Raises Fund**

St. Paul's, Kansas City, Mo., where the Rev. Richard Trelease is rector, has just completed a successful campaign for $55,000. The money is to be used to get rid of a $27,000 debt with the balance going into improving the plant.

* * *

**Announce Plans for Cincinnati Meetings**

When the executive board of the Woman's Auxiliary met in New York April 23-26 most of the time was devoted to a discussion of plans for the triennial meeting in Cincinnati in October. The theme is to be "Fellowship in Faith and Work," and it is announced that three of the leaders will be Bishop Azariah from India, Bishop Salinas y Velas-

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

**Church of St. Mary the Virgin**
New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.

Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8 and 9:30.

**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
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.

**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 Communion, Thursdays and Saints' days, 10:30 A.M.

**St. James' Church, New York**
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
Detroit and Grosse Point
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Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Grace Church**
Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector
Sunday Services

8 A.M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

**Cathedral of the Incarnation**
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

**Cathedral Church of St. John**
Market St. and Concord Ave.
Wilmington, Del.
The Very Rev. Hiram R. Bennett, Dean

Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

**Trinity Church, New York**
Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.
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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A. M.

**St. Mark's**
San Antonio, Texas
Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).
11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

**St. Michael and All Angels**
St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Trinity Church**
Main and Holman, Houston, Texas
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.

**All Saints Church**
26th Street and Dewey Avenue
Omaha, Nebraska
Rector, The Rev. Frederick W. Clayton

Services, Sundays, Holy Communion, 8 A.M. and 11 A.M. First Sunday in month.
Morning Prayer and Church School, 11 A.M.
Holy Communion Wednesday and Holy Days, 10 A.M.

**Gethsemane, Minneapolis**
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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co of Mexico and Dean Paul Roberts of Denver. Others on the program will be Mrs. Henry Hill Pierce of New York; Mrs. Harper Sibley of Rochester and Miss Grace Lindley, national executive secretary. It was announced at the meeting that Miss Avis Harvey, now of St. Margaret's House, Berkeley, Calif., had accepted a position as field secretary of the Auxiliary.

* * *

**Church Mission of Help Moves to Englewood**

The Church Mission of Help of Bergen County, New Jersey, has taken up headquarters at St. Paul's, Englewood, where the Rev. James A. Mitchell is rector.

* * *

**Joe Titus Takes Hand in Strike**

Three ministers of Jamaica, Long Island, did an excellent piece of work as arbitrators in a strike of 60 American Newspaper Guild members against the *Long Island Daily Press*. The local ministers group listened to both sides of the dispute and offered as arbitrators Rev. Joseph Titus of Grace Church, Rev. Andrew Magill of the First Methodist Church and Father William F. Kelly of St. Monica's Catholic Church. Both sides accepted the offer and bound themselves to abide by the award. The findings granted all the guild's demands except wage scales, which were granted in part. The strikers accepted, but the publishers delayed. There followed a clash between police and pickets in which a young fellow was badly hurt. Mayor La Guardia happened to be in Jamaica at the time and sat as magistrate to hear the charges. He sent a telegram to the publisher reminding him sharply of his promise to accept the award, which had now been made by a board of "distinguished citizens in whom the people have utmost confidence."

## LONDON LETTER

(Continued from page 8)

where is the salt full of biting savour which would enrich the socialism of the Soviet Union and give endurance and richness to like experiments throughout the world? We believe, he says, that a conviction of the survival of personality beyond death deepens the reverence for personality on this earth. If you believe that your neighbors have only the momentary existence of a swarm of summer flies, you may, it is true, pity them and feel that the poor devils should have a good time before they are annihilated. You may even be encouraged to work for the good of posterity, but on reflection you will remember that each generation has only this same momentary existence. Of course if you are merely a pietist you may tell them to be patient and contented with their lot, for all will be put right beyond the skies. But that emphatically is not the alternative. We believe that the martyrs and saints are not only still alive in another sphere but much more alive...that there is a purpose and a Purposer whom we call God. "We believe in the worship of God through His Christ in the drama of the Mass."

Conrad Noel remembers a debate between himself and T. A. Jackson in which the latter called worship "grovelling to God." His reply was that if Jackson and himself were climbing in the Pyrenees and did not feel something akin to terror, or at least reverence and awe, we should not be human beings for there would be something essential left out of their make-ups. It is just this something, he says, which for the most part atheist communists lack. They are so damned cocksure, and to be without reverence *is* to be damned.


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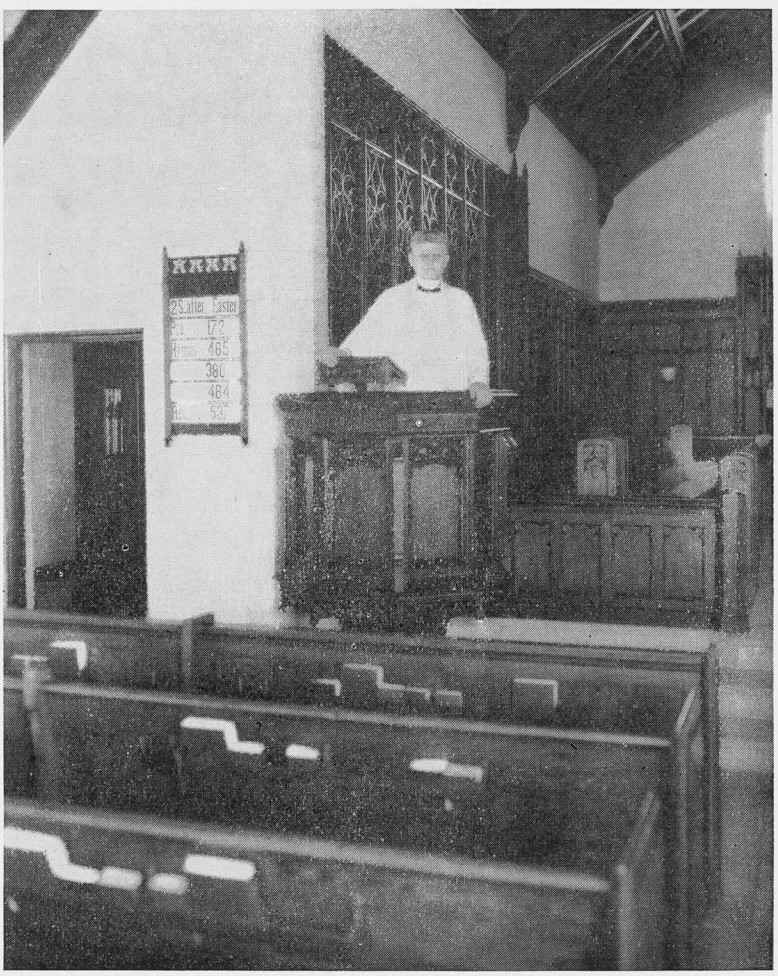
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## CLERGY NOTES

ALBERT, ALLEN D., JR., of the faculty of the Seabury-Western Seminary, a layman, has been appointed layreader in charge of Epiphany, Lombard, Ill.

BALL, IVAN H., has resigned as rector of St. George's, Rochester, N. Y., to be the rector of All Saints, Irondequoit, N. Y.

BURROUGHS, NELSON M., has been elected canon of the cathedral in Albany in recognition of his work in religious education.

CRYDENWISE, H. W., recently retired, has been elected honorary canon of the Cathedral of All Saints, Albany.

ELLWOOD, DONALD, St. James, Cheboygan, Michigan, is now the rector of St. John's, Catherine and St. Paul's, Montour Falls, New York.

HALL, HARRIS T., is to leave St. Philip's, Belmont, N. Y., and associated missions to be the rector of St. Mark's, Mendham, N. J.

HENRY, LELAND, B., rector of St. Luke's, Brockport, N. Y., has accepted appointment as associate rector of St. George's, New York City.

JOHNSON, E. E., missionary for the Crookston field of the diocese of Duluth, has accepted the rectorship of Trinity Church, Litchfield, Minnesota.

SCOTT-SMITH, HERBERT, for fifteen years the rector of St. John's, Bainbridge, Ga., has resigned in order to retire from the active ministry and is to return to England.

SPRENGER, W. E., has been elected canon of the cathedral in Albany in recognition of his work in social service.

TARPLEE, CORNELIUS CALEB, was ordained priest at St. Mary's, Green Cove Springs, Florida, on May 6th by Bishop Juhan. He is in charge of missions at Green Cove Springs, Hibernia and Orange Park.

TAYLOR, WILLIAM P., rector emeritus of St. Paul's, East Orange, N. J., died on May 10th after an illness of over a year. He was in his 72nd year.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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## ONE PLACE TO START

An Editorial by
BISHOP JOHNSON

THERE is a fitness in the prayer which comes to us from China, "Revive thy Church, O Lord, beginning with me." By fitness I mean that it fits you and me. We live in an age when men place the blame for things on the other fellow. This habit of finding fault with others indicates that we are a fault-finding people. Our favorite pastime is that of confessing the other man's sins.

Now there is no question about our having disagreeable neighbors, but so do they. The probability is, if we are given to censorious judgment, that we are fully as disagreeable as the persons we criticize, but we are quite unconscious of our own shortcomings.

Let us begin with the clergy in order to illustrate what I mean. Mr. A. has been called to X parish; he fails to get results. Instead of realizing that the fault probably lies in his own limitations he begins to scold the people who are in church for the failure of their neighbors to attend; he lays the blame on the congregation for his own failure. Mr. B. succeeds him and wins a satisfactory response. Any bishop is familiar with the ups and downs of parishes under successive rectors, over a period of years.

Of course there is no task which requires such varied qualities as that of rector, and the lack of any of them is apt to prove fatal to his ministry. He must preach acceptably, be a good administrator, mix well, adapt himself to children, visit the sick, be tactful with the sensitive, be genial with the critical and above all be meticulous in his personal appearance. In the secular world he would command a large salary if he possessed all these qualities. Instead of blaming someone else if he falls down in his ministry, he should purchase a mirror in order to ascertain what manner of man he is not, in order that he may cultivate the graces that he needs.

Unfortunately that which he does badly he does not want to do at all. If he is a scholar but not a mixer, he proceeds to spend more time in his study when he ought to get out and meet people. If he is a mixer but not a preacher, he neglects his study more and more with the result that his sermons get worse and worse. If he makes no appeal to those without, he devotes himself to meticulous deviations from the established ritual and is content with a little coterie of those within.

It is amazing that His Master should be so concerned with the use of the lavabo or the exact posture of the celebrant. When I was in the seminary it was a mark of catholicity to face the altar at the Gloria; now the ultra ritualists give scant emphasis to its implications. It cannot be vital. At any rate these exercises frequently act as an anaesthetic for the failure to reach souls—a failure which is ascribed to their bad taste in ceremonial. Don't misunderstand me; I love a gorgeous ritual and dislike a barren service, but I prefer a priest who loves all men to one who confines his ministrations to those whose taste in ritual conforms to his own.

The Church exists for those without and if one is really fishing for men he must bait his hook with that which attracts a human interest.

I have known scholars, mixers and ritualists who made an appeal to men because they were more than just specialists. At the bottom of all our attainments, the clergy must be lovers of mankind and if they are not, there is no substitute for the lack.

BUT why pick on the clergy? What about the laity? They are made of the same flesh and blood.

I am reminded of my friend in a service club who excuses himself from worshipping in Church because there are so many hypocrites there, but stands up solemnly in his club and sings lustily about "the pilgrims' pride" which in his case is pure sham because he does not really admire the pilgrims, nor ought he to praise their besetting sin of pride.

Of course a sinner is not guilty of hypocrisy because he worships God. It is only when he thanks God that he is not as other men are, and he can do that in a lodge just as effectively as he can in the Church. It is silly to complain that there are sinners in the Church. As well object to sick people in a hospital. That is why they are there.

Our critic is merely laying his own failure to worship God upon someone else's inconsistency. As well stop going to a grocery store because some grocers are dishonest.

Then there is the layman who puts the blame on the minister for not being more capable. In my judgment the laity are much more responsible for the efficiency of the Church than the clergy. I know of parishes that

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thrive with very ordinary pastors. Such parishes have an atmosphere of worship and service that is due to the spirit which the laity create. Give me a parish with a dozen well informed and active laymen and it will prosper in spite of the rector. Laymen are ordained to a ministry in confirmation which is far more fundamental than any subsequent ordination to the priesthood. The very fact that they do not receive a salary for their service protects them from the danger of becoming hirelings who care more for the mutton and the wool than they do for the sheep.

A faithful layman does what he does because he is the kind of a person who is not seeking for a scapegoat upon whom to lay the responsibility for his failure.

Let us realize that our obligation to God is primarily a personal one. We are baptized one by one, confirmed individually, receive the Lord's supper as personalities, go to the seat of judgment unattended.

The Church has no flare for mass formation. It respects the dignity of each person and we can preserve that dignity only as each one of us confesses his own faults and puts the burden of his sin upon his Saviour and not upon his fellow sinner.

"O Lord revive thy Church, beginning with me," because no one else can assume the responsibility placed upon me by my Master.

## *Talking It Over*

*By*
WILLIAM B. SPOFFORD

A FEW WEEKS AGO I said that the purpose of having 281 staff members go into huddles with General Convention deputies was to line them up for a return to the quota system. Bishop Stewart, National Council member of long standing, came back with "sheer humbug," "absurd," "there isn't a word of truth in it," and he was insistent that my fear that officials were tripping about lobbying for something or other that they hope to put over on General Convention was moonshine. Now however a letter has come from a man who has been on a tour of such conferences, as a 281 representative, in which he states that their purpose has been just that. Moreover he declares that they have been successful in accomplishing their purpose, since of the places he visited "every diocese save one unanimously and without hesitation declared the quota system the only honest method for the National Church to pursue." There is also the news story, elsewhere in this number, in which an official of the diocese of Southwestern Virginia reports a conference led by the Rev. Franklin J. Clark and Mr. William L. Richards, both representing 281, which ended in resolutions favoring a return to the quota system.

NOBODY SHOULD MIND too much if officers of the National Council want to run about the country, and have others run about for them, selling an idea to deputies in advance of General Convention, even if it does involve the spending of a fair amount of sacrificial cash. I like folks with ideas and gumption enough to go out to sell them. But I do think we would all feel better about it if they stated their purpose quite frankly. Sending out a statement that the idea of these huddles is to learn from local leaders "their ideas as to diocesan and parochial plans and needs and to talk over with them the needs of the Church's general work" is a typical headquarters broadside which hides the real facts with pious phrases. What's the matter with saying frankly: "Officers of the National Council believe the time has come to scrap the Pay-as-you-go and return to the quota system and we are going out to convince General Convention delegates that we are right." Such an out-in-the-open declaration, I think, would do a lot to restore that confidence now so lacking in the entire 281 set-up.

MAYBE WE SHOULD return to the quota system and scrap the Pay-as-you-go, but I think it will take a lot of persuading to put it over in spite of the assertion of my letter-writer that the dioceses so far visited are for it. There is no denying that the quota system nearly wrecked us once, putting the national Church in debt to the tune of well over a million prior to the New Orleans Convention of 1925. It was scrapped and the Pay-as-you-go plan instituted for that reason. And it is my hunch that, in spite of this advanced lobbying, you are going to find the next Convention not only unwilling to return to the quota system, but also insistent that the resolution passed at the 1934 Convention be adhered to literally, namely: "that the National Council shall under no circumstances incur debt to meet the shortage but shall make such reductions in appropriations as may be necessary to bring them within expected receipts, reduced by a reasonable factor of safety." Check over the records and you will find that this command from the governing body of the Church has been so generally disliked by officers at the Church Missions House that they have not hesitated on occasions to recommend to the National Council that it be ignored. There will be those in Cincinnati, I think, to insisted that General Convention is to be obeyed by those placed in office to carry out its plans and purposes. They may get licked—I rather have an idea they will be, knowing a bit of how things are managed at Conventions—but if they are it will mean that a headquarters bureau is running General Convention rather than the other way around.

SOMETHING might also be said about the resolution passed the other day in Southwestern Virginia, upon urging by 281 representatives, I presume, declaring in favor of an annual national Church budget of $2,900,000, which is several hundred thousand dollars over the present operating budget. The improved financial condition of the man in the pew, due to business recovery, is given as the justification. That too is old stuff. In Denver in 1931 Spencer Miller, Jr., got a lot of cheers by declaring at a mass meeting that we were witnessing in our generation the crack-up of an outworn economic system. Then, strangely enough, delegates went to the convention hall and passed the largest budget in the history of the Church. A couple of men opposed it—and were denounced as "defeatists" for their trouble. Now comes a letter from a National Council member in which he says that most of the trou-

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bles experienced in recent years in national Church finance can be traced to the ridiculously high budget passed in Denver, upon the insistence of National Council officers. We ought to be smart enough not to make the same mistake again. What Spencer Miller said in Denver is still true—we are witnessing the crack-up of economic life. Bishop Burgmann of Goulburn, in an article I have just been reading, declares that "this age is one of the great watersheds of history. The twentieth century will mark a time when one type of human organization ends and another begins to take shape; but no age ends suddenly, nor does any new age appear in a day or a year." Government has stepped into the picture over here and revived things temporarily with innumerable shots in the form of billion dollar doses. But fundamentally nothing has been changed except the size of the national debt. And to pass an increased budget in Cincinnati, with a hurrah and a whoop-la about returned prosperity, will merely create new problems in the years ahead. That new life you see in Old Man Business has been pumped into him with the largest hypodermic ever invented by man, and the smile on his face is the sickly grin of death. Wise men plan accordingly, and a wise Church will do likewise.

## *Let's Know*

*By*
BISHOP WILSON

KNIGHTS OF STS. JOHN

NOT long ago I sketched the story, in this column, of the Knights Hospitaller of St. John of Jerusalem—a chivalric order of the Middle Ages. Now comes a letter reminding me that there is an order for boys in our own Church today known as the Knights of Sts. John, based on this old order of chivalry. The Rev. F. W. Wetherill, of Philadelphia, is the Grand Commander (we used to call him "Judge" in the seminary). Dr. Wetherill originated this movement and is now giving all his time to directing it.

The Knights of Sts. John is an organization for young men of the Episcopal Church. It is a secret society with badges, signs, and pass-words. Its purpose is to bring older boys into the Church, keep them there and provide the means of expressing their Church loyalty. Four boys can start a chapter and it is intended that they shall carry it on themselves with a minimum of help or supervision.

There are three basic degrees. The first is the degree of Friend, designed to inculcate friendliness among the members and toward others as well. In this degree the members pledge to "be true and just in all their dealings and to act as Friends to you at all times."

The second degree is that of Disciple. Here the emphasis is upon religious education and the exemplification of what is taught in the Church School and in sermons.

The third degree is that of Brother. Stress is laid on mutual helpfulness, the appeal to the holy mysteries of our faith, especially the sacraments.

After this other degrees are attainable up to thirty-three. They have to be earned by qualifying in certain tests and accumulating credits. The tests include such things as the Bible, Church history, social service, debating, games, athletics, etc. Says the prospectus: "The rector does not have to keep running after the Knights to keep them busy. The order is so constructed that the members follow up their rector or curate to see what he wants done."

Those of you who remember the story of the Hospitallers will recall that they stood for some rather fine principles in an age which was characterized chiefly by roughness and brutality. The aim of this modern society is to perpetuate these principles, directing them into the channels of Christian service today. It seeks to preserve the spirit of mystery, romance, and adventure in a modern setting and to cultivate manliness of behavior together with loyal service to our Lord and His Church. One member writes, "Our Chapter decided on two objectives—one, *every* member to serve at the altar; two, to raise money for vestments for the servers and to make improvements in the Church rectory." Another Chapter's objective is to help the Church School Librarian and the Rector—also to help with the gift baskets during holidays.

## *Convention Topics*

ADMINISTRATION of the Holy Communion continues to be a lively topic. H. H. Sturges, social worker connected with All Saints, New York City, contends that intinction is "awkward, unnecessary and irreverent." Administration in one kind however he declares to be "theologically sound, reverent, expeditious and in every way satisfactory." The Rev. Horton I. French, Excelsior Springs, Missouri, on the other hand, finds "it difficult to understand why some of our brethren consider the administering of a mutilated sacrament to the laity fitting and proper, while intinction is 'very irreverent', 'unnecessary' and 'highly undesirable.' The customary method of administering the cup he considers satisfactory, though intinction is also practiced in his parish, and he finds the combination of the two satisfactory. The Rev. Wolcott Cutler, rector of St. John's, Charlestown, Massachusetts, writes: "Your astonishing statement that none of your 34 letterwriters favor administration by intinction leads me to say briefly and without argument that intinction has been the practice or an alternative practice in some New England parishes, including my own, for twenty years. I personally believe in it and deeply prefer it. I should hate to deny the wine to the laity. This is not a subject on which it is profitable to argue. A certain margin of divergence in theology and practice is admittedly salutary in certain matters touching our fundamental emotional responses, e.g., the Incarnation, Invocation of Saints, the Real Presence, etc. I sincerely hope that our hitherto comprehensive and catholic Church will not get all worked up and take drastic steps against reverent experimentation in what today must be non-conformity. I am always willing to place the

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wafer on the lips or tongue of a communicant who prefers it, but in actual practice none of my regular parishioners desire it. May I remind those who are shocked at the thought of a touch of consecrated wine on their outspread palms that reverence for the presence of Christ Himself at such a moment may well banish all such physical details from the most meticulous sensibility. Perhaps I may add without too great offence that germs on the contrary are not affected by spiritual exaltation."

THE REV. RALPH A. WEATHERLY, rector at Kingston Pennsylvania, has definite ideas on what General Convention should do. Here it is:

Revision of the Prayer Book. Place the first 36 pages at the end of the book with other matter for the ministers' use. Do the same with the exhortations. Arrange the occasional prayers in groups for the use of the Church school, Young People, Woman's Auxiliary, etc., according to topics. Permit occasional omission of the Creeds. Permit Communion in one kind if desired. Place family prayer with occasional prayers. Modernize baptism. Shorten the Holy Communion for occasional use by omitting: the prayer for the whole state, the invocation, the thanksgiving following reception. Omit from the book: meaningless phrases and redundances in the litany and penitential offices. Omit pious and cumbersome endings of the collects, such as "who with the Father," and so on. Omit the churching of women, the visitation of the sick, and the communion of the sick. Print the catechism once only, in the office of instruction.

Revise the Hymnal. Omit most of the litanies, hymns to the Trinity, and hymns suitable only for cathedral choirs. Consult the old Moravian hymnal, and the modern hymnals of the Presbyterians, the Methodists, and the Congregationalists. Consult laymen who love to sing but who do not know music. Remember the old-timers. Secure some sensible hymns for children and young people.

Every five years have an inventory of all Church property, and an appraisal of monies spent and results gained. Perhaps a fund raising corporation would be able to relieve our churches from their estimated mortgages amounting to some $30,000,000.

Subsidize a national Church paper, edited in different sections with complete liberty, by Messrs. Spofford, Shipler, Morehouse, Cummins and Sheerin; having news of the Church in a section for that purpose. Enable a family to receive this paper for $1.50 a year. Abolish the present papers.

Create a Book of the Episcopal Church, aiding those who wish to be confirmed, who wish preparation for communion, who wish to know the ideals, the teachings, the history, the ethics, the present work and aims, the raison d'etre, of the Church. The Church needs such an encyclopedia, for about a dollar, for the use of a million families. It should be carefully made by capable, unbiased authors.

Abolish all but three seminaries; modernize what remains, assuring the faculty of freedom, and of a living after retirement. Have a four year course. Maintain all types of Churchmanship, separately if necessary!

Form a national placement bureau for clergymen and layworkers. Propose seriously a workable plan for the union of Protestant Churches, recognizing their excellence and kinship in blood and thought, and keeping up cooperation with them in an effort to reduce the divisions from 200 to about six differing types.

# *Fascism's Masterpiece*

*By*

WILLIAM E. BORAH

*United States Senator*

IN SPAIN Fascism presents to the world its masterpiece. It has hung upon the wall of civilization a painting that will never come down—never fade out of the memories of men. So long as men and women may be interested in searching out from the pages of history outstanding acts of cruelty and instances of needless destruction of human life, they will linger longest and with the greatest horror over the savage story of the Fascist war in Spain.

Modern warfare, with its improved instruments of destruction of both property and life, is revolting at best. But it remained for the Fascist warfare to select out the deadliest weapons which the ingenuity of man has devised and to show to the world how thorough and effective these weapons are when used for the destruction of women and children.

How effective are the airplanes when throwing bombs and hand grenades into homes! How airplanes, swooping low, like winged monsters, can massacre thousands of innocent children without endangering in the slightest the lives of the brave assailants! And how at the same time they can set a non-combatant city on fire and leave the streets covered with the charred bodies of the slain while the intrepid Fascist soldiers escape without a wound.

Fascism boasts of courage, of the bravery of its soldiers, boasts how it makes men of its adherents, and tells other people that Fascism makes heroes of the young. And, as evidence of the fulfillment of its creed, it points to the subjugation of the wholly weak and disarmed Ethiopia, and now doubtless will take pride in the successful slaughter of women and children throughout Spain.

No language can describe the scene at Guernica, and Guernica was not a single instance, it was simply a culmination of a long line of unspeakable atrocities. It was not a military manoeuvre. The city was a long distance from the battle line. The attack had no legitimate military objective. An unarmed, non-combatant city was singled out for the most revolting instance of mass massacre of modern times. It was Fascist strategy.

This is the logic of Fascism. This is the logic of the system which is founded upon force. This is not courage but cowardice, not government but brute savagery, not war but butchery.

We have to go back to the days of Attila to find anything to compare with this ruthless destruction of helpless men, women and children. It is reversion to the savagery of the cave man. It is an attempt to found government upon the primitive passions of the horde.

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A number of beautiful memorials were dedicated recently in St. James Church, Wichita, Kansas, by Bishop Wise. The church, started about ten years ago by the late Rev. Otis Earl Gray, is one of the finest in the middlewest. The memorials dedicated were the wainscoting in the sanctuary, the altar rail, the bishop's chair, the clergy seats, choir stalls and reversible lecturn, all in carved Appalachian oak and the work of the American Seating Company of Grand Rapids, Michigan. The chancel is now complete except for the rood beam which will be installed this summer. A year ago a campaign to pay the indebtedness on the church and rectory was successfully completed, with the amount subscribed over a two year period amounting to nearly $37,000, with $21,500 already paid in. The parish is now looking forward to Easter of 1938 when it is hoped all the payments will have been made and the church consecrated. The present rector, the Rev. Samuel E. West, also presented a class of twenty-two to Bishop Wise for confirmation on the day the memorials were dedicated. The picture on the cover shows the interior, with Mr. West in the pulpit, while on this page is a picture showing the completed chancel.

* * *

### News Notes From Los Angeles

Correspondent Stephen C. Clark is responsible for these bits from the diocese of Los Angeles: Things are still growing out in Los Angeles, as the recent journal of the Diocese shows an increase of 3% in communicants putting the diocese over the 30,000 mark, 30,508 to be exact, and making it the 13th in the entire Church, and the largest west of Chicago. . . . The Church school rally held in St. Paul's Cathedral showed an increase of nearly $1000 in the offering over last year, $6,176. . . . 42 years a member of the auditing committee, and except for one year present at every convention was the record of Henry E. Brett, warden of the Church of the Epiphany, Los Angeles, who died recently. . . . The Los Angeles "Clericaucus" (Clerica and Clericus meeting in joint session) met at St. James Church, South Pasadena, recently. The Rev. John R. MacArthur, deacon in the parish and dean of Freshmen at the California Institute of Technology, addressed them on churches he had visited on a recent trip over Europe. The one which caused the greatest comment was one in England where the vicar placed an hour glass on the pulpit, and as he began his sermon he turned it and the sands ran through as his wisdom ran out. It is rumored that hour glasses are rapidly appearing on certain pulpits hereabouts. . . . Since Spofford keeps talking about baseball, we in the far West would call his attention to the fact that three of our teams in the Pacific Coast AA class have ecclesiastical names, the Los Angeles team being known as the "Angels" and the San Diego as the "Padres." At the present time the "Padres" lead the league, but the "Angels" who won the pennant for two successive years have fallen. Up north one of the San Francisco teams is called the "Missions" but like missions in the Church have fallen low in standing and are poorly supported.

* * *

### The Convention of Newark

Bishop Washburn of Newark took a fling at THE WITNESS in his convention address, delivered on May 11th in Trinity Cathedral, Newark. We have shown "more heat than justice" in writing about the situation at National headquarters, he declared, and went on to say, "to withhold financial support because as individuals we cannot approve their every act is to penalize the wife and children of a missionary in some lonely post, to withhold medicine from a sick child in a mission hospital, perhaps to lock the church door against a congregation hungry for the Bread of Life." I am afraid Bishop Washburn has misunderstood me. I have spoken my pieces because I do NOT want the wife and children of any missionary penalized. I want the sick child in a mission hospital to have all the medicine he needs, and the $16,000 that recently went to comparatively high paid people at headquarters in the form of pay increases would buy a lot of it. I have written on the subject, I am afraid, with heat but I think also with justice, and I think it would be nice for my critics to deal with facts instead of devoting so much time to denunciations of my faulty style.

Deputies to General Convention: clergy: Dean Arthur Dumper, Charles Gomph, Archdeacon Leslie, Robert W. Trenbath. Laymen: Arthur P. Green, Col. Leigh K. Lydecker, Henry J. Russell, Col. Allan B. Wallace.

* * *

### Convention of New York

President Roosevelt's effort to enlarge the Supreme Court took the headlines when the diocese of New York met in convention on May 11-12. Bishop Manning in his address declared that "we must oppose with our whole strength any measure or proposal which leads away from democracy toward personal government and absolute executive power." This was taken to mean his opposition to President Roosevelt's proposals and resolutions were introduced to support Bishop Manning in his opinion. The Bishop also declared himself as being opposed to any departure of the "Pay-as-you-go" plan of raising funds for the National Church. Deputies elected to General Convention: clergy; W. Russell Bowie, Roelif H.



CHANCEL OF ST. JAMES, WICHITA

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Brooks, Frederic S. Fleming and Howard C. Robbins. Laymen: Rear Admiral R. R. Belknap, C. C. Burlingham, R. W. B. Elliott and Samuel Thorne.

* * *

**Service for Nurses in Albany**

A thousand uniformed nurses, representing eighteen hospitals from seven counties, attended a service in the cathedral at Albany, N. Y., on May 9th, commemorating the 117th anniversary of the birth of Florence Nightingale.

* * *

**More Money for National Council**

Trinity Church, Columbia, S. C., has already given the $8,700 pledged this year for the diocese and national Church and is now seeking an additional $1,000 for the national budget.

* * *

**Arizona Cathedral Wipes Out Mortgage**

Trinity Cathedral, Phoenix, Arizona, where Edwin S. Lane is dean, has just completed a successful campaign for $18,000 to remove the last indebtedness on the property. Now the last payment on a $63,000 building project begun in 1930 can be paid.

* * *

**Bernard Iddings Bell Sails For England**

The Rev. Bernard Iddings Bell sailed for England on May 11th, accompanied by the Rev. James Duncan, also of Providence. They are to be gone until August with each doing a lot of preaching.

* * *

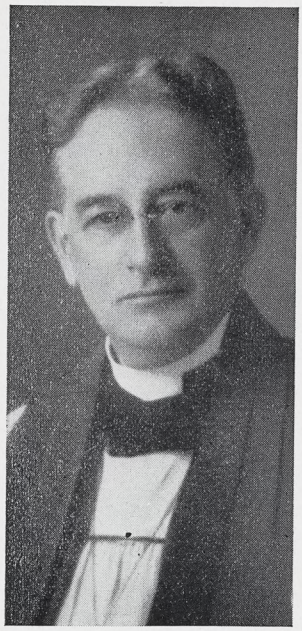
**An Appeal to the Conscience of the World**

A statement denouncing the recent bombing of the Basque holy city of Guernica by rebel aircraft has been issued by 76 leaders of American life. Among the Episcopalians signing the statement were Bishop Freeman of Washington, Bishop Manning of New York, Bishop Parsons of California, Bishop Stewart of Chicago, Bishop Stires of Long Island, Mr. Charles P. Taft of Cincinnati and Dr. Haven Emerson of New York. Mr. Frank P. Walsh, distinguished Roman Catholic layman and attorney for Cardinal Hayes, also signed the denunciation.

* * *

**Bishop Matthews Resigns as Diocesan**

Bishop Matthews resigned as diocesan of New Jersey at the convention held at Trenton on May 11-12. If it is accepted by the House of Bishops in October he will be succeeded by the Bishop Coadjutor, Wallace J. Gardner. Deputies to General Convention: clergy: Walter H. Stowe, Robert Williams, John Crocker, L. E. Hubard. Laymen: Bradford B. Locke, W. S. Stroud, Frederic N. B. Pearse, C. McK. Whittemore.



BISHOP CREIGHTON
*Instituted Bishop in Michigan*

* * *

**A Correction From Last Week**

The first news story last week said "Royalist Spain," in reporting the statement of the Dean of Canterbury, when it should have been "Loyalist Spain." I don't know whether it was bad proofreading in Chicago or my two-fingered typing in New York that was responsible.

* * *

**Goodrich Fenner Elected Bishop Coadjutor**

The Rev. Goodrich Fenner of Kansas City was elected Bishop Coadjutor of the diocese of Kansas on the first ballot, at the convention held at Topeka on May 9th. His salary, if he accepts, will be $4,800 with an expense account of $600. Deputies to General Convention: clergy; Dean J. W. Day, Carleton A. Clark, W. A. Jonnard, James C. Hofmann; laity, Foss Farrar, H. M. Glover, Floyd Tilford, Malcolm McNaughton. Margaret Marston, national secretary of the Auxiliary, was the headliner at their meeting.

* * *

**Diocesan Board Favors Quota System**

The executive board of the diocese of Southwestern Virginia held a conference the other day with the Rev. Franklin Clark, secretary of the National Council, and Mr. William L. Richards, also representing the National Council, at which the missionary and financial problems of the National Church were discussed. At the conclusion of the meeting the executive board went on record as being in favor of returning to the quota system—that is the scrapping of the present pay-as-you-go plan and a return to the plan, discarded in 1925, of allocating to each diocese (with the diocese passing it on to parishes and missions) of a mathematical quota, computed on a sliding scale. They also stated following the meeting that they were of the opinion that the General Convention should adopt a budget of $2,900,000, which is several hundred thousand dollars more than the present budget. They based their opinion on an anticipation that contributions for missions will be greatly increased since Church people are better off because of improved business conditions.

* * *

**The Petition on Marriage and Divorce**

According to the Rev. Russell Hubbard, Providence, R. I., 1100 clergymen have signed the statement to go to General Convention calling for a strict canon on the subject of marriage and divorce. Most of the replies, it is announced, come from eastern clergy and it is expected that more will be received from distant points. In some cases, Mr. Hubbard states, reasons are given for refusing to sign the petition, with "the Church has no right to lay down the law for its people" being the most general objection.

* * *

**Commencement at School of the Pacific**

Bishop Sanford of San Joaquin was the official ground-breaker for the new chapel at the Church Divinity School of the Pacific. The ceremony took place on May 5th as a part of commencement day exercises. The Rev. John F. Scott of Pasadena was the commencement speaker. He urged open-mindedness, liberation of ecclesiastical restrictions and declared that the refusal of the Church to marry divorced persons was frequently unjust.

* * *

**Twenty Years Ago in The Witness**

Bishop William David Walker of the diocese of Western New York died suddenly. . . . Harry T. Moore, dean of the cathedral in Dallas, was elected bishop of Dallas. . . . The Rev. R. S. Coupland of New Orleans declined election to be bishop of Atlanta. . . . Christ Church, Glendale, Ohio, presented an imposing list of parishioners in the service of the country. . . . The Rev. Lyman Powell, president of Hobart College, announced that three-fourths of the men in the college had left for war

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service. . . . Close to $100,000 was pledged to the Church Pension Fund by the diocese of Southern Ohio. . . . The Rev. William P. Remington of Minneapolis was appointed chaplain of a hospital unit and expected soon to sail for France. . . . The diocese of Bethlehem celebrated the thirtieth anniversary of the consecration of Bishop Talbot. . . . The Rev. George Craig Stewart of Evanston delivered a patriotic address at St. Paul's, Duluth.

* * *

**Assistant to the Dean at Berkeley**

The Rev. Harold Belshaw of Munich, Germany, has been appointed assistant professor and assistant to the dean at the Berkeley Divinity School, New Haven. For five years he was canon at the cathedral in Paris and more recently the rector of the American Church in Munich.

* * *

**Bishop Freeman on Church's Task**

The Church must be concerned with every department of life, declared Bishop Freeman in addressing the convention of the diocese of Washington on May 11th. Better houses, better sanitary conditions, more equity in the industrial system, justice in race relations and world peace were some of the problems in which he declared the Church should take a hand. He also asked the diocese to consider what concessions it would be willing to make should General Convention decide to move the national headquarters of the Church to Washington.

* * *

**Bequest for Chicago's Children's Home**

St. Mary's Home for Children, Chicago, will eventually receive $400,000 by the will of Calvin Burr Beach, communicant of the Ascension, Chicago. The parish is to receive $2,000 from the principal of the estate. The bulk of the estate is in trust for members of his family, with St. Mary's to receive it upon the death of the present beneficiaries.

* * *

**President of General Student Body**

David DeLancey Scovil of Binghampton, N. Y., was elected president of the student body at the General for next year and John Meredith Hennessy of Mitchell, S. D., the president of the missionary society.

* * *

**Broadcasts About Oxford Conference**

There are six broadcasts scheduled setting forth the purposes of the Oxford Conference, to meet at Oxford University, July 12-26. Those to be heard over the NBC at 6:20 P.M., Eastern Daylight, are John R. Mott, May 13; Mrs. Harper Sibley, May 20th; John Foster Dulles, May 27; Under-secretary of States Francis B. Sayre, Episcopalian, June 3rd; Professor Arthur Compton, June 10th, and Henry Sloane Coffin June 17th.

* * *

**Native Christians Attend Convocation**

Many native Christians attended the convocation of the Philippines, held this year at Baguio instead of Manila. Also for the first time a young people's conference was held in connection with the convocation. Marriage between pagans and Christians, ceremonies in connection with planting and harvesting and proper burial customs for Christians were among the topics discussed. There was also lively discussion on the subject of military training in Church-supported schools, with the convocation presenting a petition to the government asking that mission schools be exempt from compulsory military training. The Rev. C. E. B. (Clif) Nobes was elected clerical deputy to General Convention and Mr. A. D.


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Cooper the lay delegate. Bishop Mosher was asked by the convocation to present the needs of the district to General Convention and to ask for more clergy in order that the present work may be maintained.

* * *

**Bishop Moulton Observes Anniversary**

Bishop Moulton of Utah, with his clergy and a congregation of lay people, observed the 17th anniversary of his consecration with a service at the cathedral in Salt Lake City on April 28th, with a luncheon and conference in the afternoon.

* * *

**Muste Director of Labor Temple**

The Rev. A. J. Muste, Presbyterian, Congregationalist and I think also a Quaker, has been made the head of the interesting Labor Temple, institution of the Presbyterian Church in New York. It is here that all sorts of meetings are held—labor unions, forums, socialists, Stalinites, Trotskyites, and all the rest of the crowd that good people like to look upon as crack-pots. Muste has had a varied and exciting career. Starting as a pastor in Boston he has been a labor leader, the head of a labor college, the leader of a radical political party, and more recently an uncompromising preacher of pacifism. He is known to many Episcopalians and was, a few years back, a lecturer at the Wellesley Conference. He has returned to the position he originally held, that Christianity alone has the answer for the world's problems.

* * *

**Bishop Quin Addresses Peace Meeting**

There has been a bit of opposition to the Emergency Peace Campaign in the city of Galveston, Texas, but nevertheless a highly successful meeting was held there recently under their auspices with Bishop Clinton S. Quin as the headliner.

* * *

**Army Chaplains Meet in Chicago**

The association of Army chaplains met in Chicago, May 11-13, under the presidency of the Rev. Arlington A. McCallum. Episcopalian, who has been the head of the association for a number of years. The speakers at the banquet, high light of the affair, were Bishop George Craig Stewart and Cardinal Mundelein of the Roman Church.

* * *

**Woman in Cincinnati Summer School**

For the first time in its history the Cincinnati Summer School in Social Work for Seminarians will admit a woman. Meeting for its fifteenth consecutive session June 21, a place will be reserved in its program for Miss Keno Clara Yoshimoto, an Episcopalian of Tokushima, Japan. Miss Yoshimoto, who is in America studying for a year at the Crozier Seminary, Chester, Pa., is the private secretary of Dr. Toyohiko Kagawa, Japan's eminent Christian leader in the cooperative movement. The Summer School has heretofore had only candidates for holy orders. There are at the present time more than 300 alumni, in every diocese in the home Church and in many places abroad. The 1937 session will represent eleven different seminaries and 18 dioceses from Los Angeles to New York. Alfredo Gomez of the Church Divinity School of the Pacific, a candidate of Bishop Salinas' from Guadalajara, Mexico, will also be a student. There will be no candidates this year from the diocese of Southern Ohio. Dr. William S. Keller, director, has announced that 25 students will attend.

* * *

**Bishop Hobson Visits in Minnesota**

Bishop Henry Hobson of Southern Ohio, chairman of the Forward Movement Commission, was the speaker at the annual meeting of Minnesota's Auxiliary, meeting at Faribault on May 12th.

* * *

**Missionary to Igorots Addresses Girls**

Seven hundred persons attended the annual service of the Girls' Friendly Society of the diocese of Michigan, held at St. Paul's Cathedral, Detroit, on April 25th. The address was by Deaconess Shaw, missionary to the Igorots in the Philippines.

* * *

**Chicago Parish Has Anniversary**

The 70th anniversary of the founding of the Church of Our Saviour, Chicago, was observed on May 9th. The rector, the Rev. F. L. Gratiot, delivered an historical sermon at the morning service and the Rev. Duncan H. Browne of St. James Church preached in the evening.

* * *

**Veteran Editor and Churchman Dies**

Detroit has lost a distinguished Churchman in the death on April 30th of Harry M. Nimmo, editor of a Detroit paper and a leader in the newspaper world for thirty years. He was also a vestryman of St. Paul's Cathedral and a leader in Church work.

* * *

**Pleads for Complete Equality**

The five races on earth should have complete equality—ecclesiastical, social and marriage. That was the gist of an address delivered before the Narragansett convocation of the diocese of Rhode Island on May 4th by the Rev. Shelton Hale Bishop, rector of St. Philip's, Harlem, New York City. He told of a white man who, to kill his prejudices against Negroes, had asked to room with a Negro at a Church Conference. The plea for social and marriage equality was opposed by the Rev. Thom Williamson, Southerner, though he did point out that he had colored people in his parish.

* * *

**Long Island Parish Has Anniversary**

Grace Church, Jamaica, Long Island, where the Rev. Joseph Titus is rector, celebrated its 235th anniversary on May 16th, the parish having been established in 1702 by the Society for the Propagation of the Gospel in Foreign Parts of the English Church. Bishop Seabury, first American Bishop, was rector from 1756 to 1766. The first ambassador to England, Rufus King, was also a member of the parish. The Rev. Lawson Willard of Elmhurst, Long Island, was the preacher at the service on the 16th and there was a parish party the following day in the parish house.

* * *

**Choirs Produce Clergy and Generals**

Four clergymen and a brigadier general are numbered among former choristers of St. Mark's, Evanston, Illinois. The clergy are the Rev. W. T. Reeves of Bozeman, Montana; the Rev. Harry Longley of Corning, N. Y., whose father, now bishop of Iowa, was once the rector; the Rev. Marshall Baxter of Austin, Minnesota, and the Rev. Robert Holmes of the diocese of Chicago. Just who the general is Newspaper Man Joe Boyle fails to say. Anyhow they had a celebration of the fiftieth anniversary of the founding of the choir on May 16th, with food and speeches, including talks by Ralph W. Hayden and Robert Fletcher who sang in the first choir fifty years ago.

* * *

**Convention of Rochester**

Bishop Clingman of Kentucky was the preacher at the convention of the diocese of Rochester, held in Rochester, N. Y., on May 11th and 12th. Others on the program were William A. Eddy, president of Hobart; the Rev. Niles Carpenter, professor at Buffalo University, and Deaconess Shaw of the Philippines.

* * *

**Speaks on Social Christianity**

Miss Caroline B. LaMonte, social service chairman of the Auxiliary of the diocese of New Jersey, addressed the annual meeting of the Monmouth County Auxiliary, meeting at Christ

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Church, Middletown, on May 12th. She spoke on the social implications of Christianity.

* * *

**General Seminary Dean Is Ill**

Dean Fosbroke of the General Seminary is ill with whooping cough. It is tough for a person of his age but he can console himself with the thought that Bishop Lawrence had it a few years back when he was past eighty.

* * *

**Clergy Hear About Advertising**

The clergy of Rhode Island met on May 3rd and listened to Mr. Sherman Smith, advertising expert, on the subject of "The Principles of advertising in the work of the Church." He maintained that legitimate methods of bringing the work of the Church before people have been tested by time, and that the Church needs to use modern advertising methods in reaching "the other half of our congregations."

* * *

**Bishop Creighton Is Instituted**

Before a chancel banked with the surplices of men and women choristers, Bishop Creighton was instituted Bishop Coadjutor of Michigan at St. Paul's Cathedral, Detroit, on May 2nd. It was a combination service—the institution and the annual choir festival. There were 75 clergy present, including Bishop Whittemore of Western Michigan. Brief addresses were made by Bishop Page and Bishop Creighton, the latter declaring that if the Church is to get ahead there must be sacrifice of time, energy and means on the part of all. A reception followed that evening for Bishop and Mrs. Creighton in the cathedral parish house. Now they are staging seven regional dinners in order that people throughout the diocese may meet their new bishop and his wife.

* * *

**Bishop Mize Pleads for Missions**

Bishop Mize at the convocation of the district of Salina (Kansas) urged clergy to remain at their mission posts instead of taking the first opportunity to get out. He pointed to the fact that of the twelve men in his district, six were newcomers. "No business could prosper with such frequent changes of management, and the Church cannot do so either." Dean Hewitt Vinnedge of Salina and Mr. Charles Fisher of Bennington were elected deputies to General Convention. Bishop Spencer of West Missouri was the preacher of the convocation sermon.

* * *

**Wanted: Information About Bishop Lloyd**

The Churchman's Association of New York City, clergy group, wants information regarding letters or other documents which might be useful in the preparation of a biography of the late Bishop Lloyd of New York. The person to write is the Rev. John W. Chapman, 44 Gramercy Park, New York.

* * *

**Raise Fund for Long Island Cathedral**

The campaign to raise $310,000 for the cathedral house of the Incarnation Garden City, Long Island, had reached nearly $200,000 on May 10th. The campaign, started on May 2nd, is to be continued until completed.

* * *

**The Spiritual Lives of Children**

The diocese of Long Island has a unique committee the sole purpose of which is to help parents to develop the spiritual lives of their children. They pass on information about religious story books and other literature that may be useful. They have a travelling book shelf which is sent to parishes desiring it.

* * *

**Gambier Conference to Stress Convention**

Issues to come before General Convention will be studied at the Gambier Conference, meeting at Kenyon College, June 21-July 2, with forum meetings held each evening led by the Rev. R. K. Yerkes of Sewanee, the Rev. C. Sturgis Ball of Virginia and the Rev. Fleming James of Berkeley, all seminary professors. Others to give courses are the Rev. Austin Pardue of Minneapolis; the




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Rev. Gilbert W. Laidlaw of Saginaw, Michigan; Mrs. E. V. Hughes of Ohio; the Rev. Arthur C. Lichtenberger of Brookline, Mass.; the Rev. Louis Hirshson of Sewickley, Pa.; Miss Margaret Jefferson of the Girls' Friendly; Miss Hilda Shaul, educational secretary of Southern Ohio and the Rev. Paul R. Savanack of Cleveland.

* * *

**Church Extension in Texas**

A thousand well-prepared confirmation candidates this year, to be recruited by clergy and laity, is one of the objectives of the Forward Movement of the diocese of Texas. Other objectives are: to reach all unbaptized persons; corporate communions once a month for vestrymen; monthly family day in each parish; a laymen's organization in every parish; training classes for Church school teachers and parish visitations by the laity.

* * *

**Newark Laymen Organize for Missions**

The laymen of the diocese of Newark have organized for missions, with district meetings being held at various centers. A man to man visitation has been planned for each parish, with pledges handed out with the signers promising to pray, go to church, inform themselves on the work of the Church and to enlist others in the undertaking. There was a dinner in connection with the effort held on May 11th during the diocesan convention.

* * *

**Encouragement for Preachers**

For discouraged preachers and speakers here is an item just found in the files. Two missionaries addressed a Church gathering in England and went away cast down as the meeting had seemed unresponsive. They learned long afterward that among the people present was a young clergyman who decided that night that he wanted to work in Africa. A few weeks later he was accepted and sent out to Africa; within three years he had been made bishop; and only a year later his name was honored throughout all Christendom as a brave and gallant martyr, put to death by a hostile African king. This was Bishop Hannington of Uganda.

* * *

**Philadelphia CLID to Meet**

The annual meeting of the Philadelphia Chapter of the Church League for Industrial Democracy is to be held on May 24th. There is to be a report of the Delta Cooperative Farm, geneously supported by the CLID, a talk on labor conditions in the city and the election of officers for the year.

* * *

**Noted Britishers Visit America**

Aldous Huxley and Gerald Heard, noted Britishers, have recently been visitors in Philadelphia, telling of the new peace movement in England. Gerald Heard, whose writings have been reinterpreting history in terms of modern psychology and anthropology, urged the peace movement to restate its policy and overhaul its methods and become not a passive or negative but a dynamic pacifism. "We must have a peace movement," he declared, "that is at once a psychiatry, an economy and a policy." He recommended the small group method, of twelve pledged people, meeting for study, mutual encouragement and plans for propaganda. "The average man fatalistically feels that war is inevitable," he said. "This is a psychology that the pacifist must break up."

* * *

**Peace Work Among Youth**

Pax Oeuvre de Jeunesse (Peace Work among Youth) is the name of a foundation administered by the Women's International League for Peace and Freedom, the purpose of which is to contribute to international peace and good will, particularly between France and Germany. Each year it selects an equal number of French and German children for a six weeks' vacation together in Switzerland. They stay at the Maison des Enfants of Marguerite


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Gobat on a high plateau of the Bernese Jura Alps. This work is now in its fourth year. Last year it provided for 14 children between the ages of 9 and 14. The German children came from Leipzig, Frankfurt and Essen, while the French had their homes in or around Paris. Sometimes there are rather difficult problems as that presented by little Willy who had been a member of a Nazi youth organization and who was very hostile to ideas of peace. He sang warlike songs which emphasied the danger from the "hereditary enemy."

* * *

**Clergyman Dedicates Park for Negroes**

Archdeacon J. Henry Brown delivered the address at the dedication of a recreation park for Negroes on May 7th at Waycross, Georgia.

* * *

**Clergyman Leads Social Workers**

The Rev. Gerald V. Barry, rural expert of the diocese of Albany, was the chairman of a conference of New York State Conference on social work, held at Delhi on May 6th. The program was loaded with experts, most of them recruited from state and federal agencies.

* * *

**Reaching People Through Movies**

During the past winter a new type of service has been conducted by the Cinema Christian Council, of which the Archbishop of Canterbury is president. The Rev. T. H. W. Maxfield has described its working in a parish faced with the addition of a population of some 5,000 people in a slum-clearance housing estate, where the normal services had failed to attract more than a very small percentage of the newcomers. A monthly film service, together with evening prayer, followed by a few words on the message of the film, a hymn and the blessing, was therefore decided upon, and held on the first Sunday in each month through the autumn and winter. In this way a normal congregation of from 100 to 120 was increased to over 400, and even on a wet evening it never fell below 300. Silent films, mostly the productions of the missionary film committee and of the Religious Film Society, have been shown so far, including "Palestine." "Livingstone." "On the Bethlehem Road." "Japan" and "Africa." It is hoped that sound films will be included next autumn. Many of those who attended were non-churchgoers, and there is no doubt, Mr. Maxfield declares, that a section of the population as yet almost untouched by the regular services of the Church can be reached in this way.

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

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Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.

**St. Bartholomew's Church**
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11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M.
Holy Communion, Thursdays and Saints' days, 10:30 A.M.

**St. James' Church, New York**
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11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
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Saints' Days: 10:30.

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Weekdays: 10 A.M. and as announced.

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Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's Cathedral**
Buffalo, New York
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Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
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The Very Rev. Walter H. Gray, Dean
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11:00 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Evening Service.
10:00 A.M.—Holy Communion on Fridays.

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Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Trinity Church**
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The Reverend Thomas N. Carruthers, Rector
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9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
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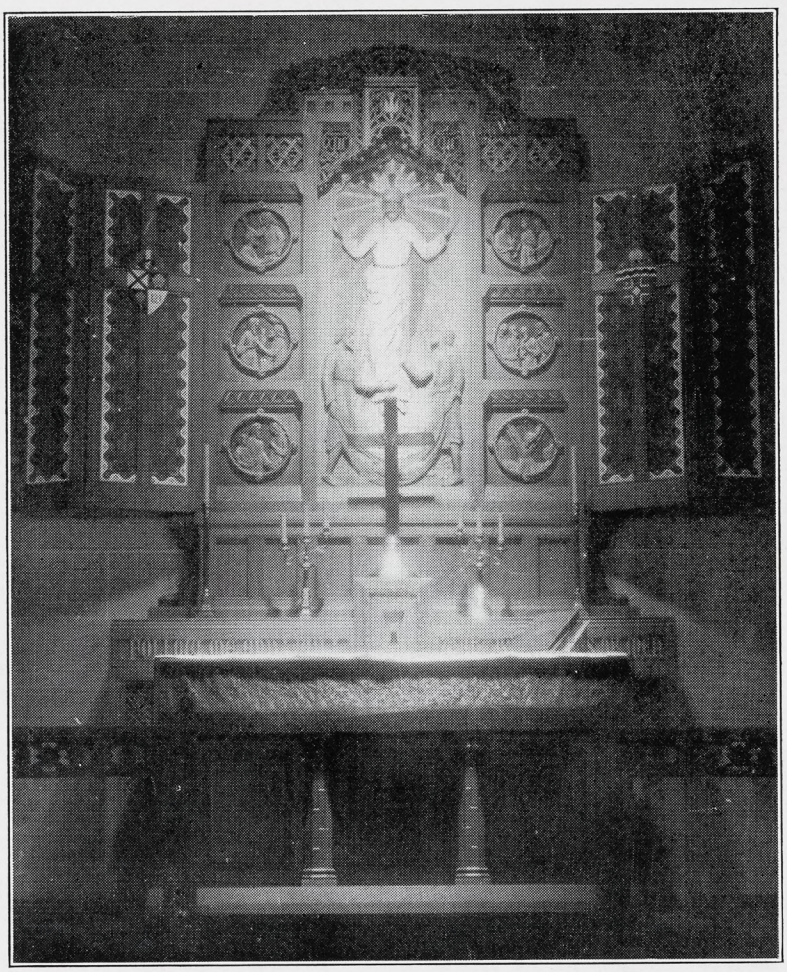
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# THE WITNESS



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## CLERGY NOTES

BARNES, GEORGE W., assistant at Christ Church, Houston, Texas, has been called to be the rector of St. Thomas, Denver, Colorado.

BELL, JOHN A., assistant at Trinity Cathedral, Newark, N. J., has accepted appointment as a tutor at the General Seminary.

BIGHAM, THOMAS J., at present a student at the Graduate School of Applied Religion, Cincinnati, has accepted appointment to the staff of the New York City Mission and is also to be a tutor at the General Seminary.

CRABTREE, ALBERT, rector of St. Andrew's farm school, Barrington, R. I., has resigned.

EUBANKS, HALE, has resigned as rector of St. Paul's, Klamath Falls, Oregon, in order to devote all his time to a camp for boys which he has established.

HORNER, CLARENCE H., rector of St. Clement's, El Paso, Texas, has been called as rector of Grace Church, Providence, R. I.

KENNEDY, HARRY S., rector of St. Thomas, Denver, Colo., has accepted the rectorship of Grace Church, Colorado Springs.

KNICKLE, HARRY J., on the staff of Holy Trinity Church, New York City, has accepted the rectorship of Grace Church, Plainfield, New Jersey.

MADSON, GEORGE RALPH, Paris Kentucky, has resigned as chaplain of Margaret Hall School, Versailles, Kentucky.

MARTIN, LOUIS F., rector of St. Paul s, Kankakee, Illinois, has accepted the rectorship of St. Andrew's, Fort Worth, Texas.

MAY, OSCAR W.; PARSLEY, HENRY N.; TURNER, FREDERIC A.; were ordained deacons on May 14th at St. James', Wilmington, N. C., by Bishop Darst.

MORTIMER-MADDOX, RICHARD, rector of St. John's, Barrington, R. I., has been called to be the rector of Trinity Church, Utica, New York.

PIPER, ERNEST E., rector of Christ Church, Williamsport, Pa., has accepted the rectorship of St. Matthias, Detroit, Michigan.

PIPER, HERBERT J., is to retire as rector of St. Paul's, Wickford, R. I., after a rectorship of seventeen years.

TOWNSEND, CHARLES, rector of St. Stephen's, Providence, R. I., has returned to his parish after an illness of three months.

WHITMARSH, HAROLD C., curate at St. Paul's, Pawtucket, R. I., has been called to be rector of St. Paul's, Wickford, R. I.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# A FRESH VISION OF GOD

*By*
E. H. BURGMANN
*The Bishop of Goulburn, Australia*

TWO forces contend today for the soul of men: capitalism and communism. Both, in their extreme forms, are essentially atheistic and impersonal in their human relations, and neither has yet succeeded in turning the machine into an instrument of human welfare, ministering to both human freedom and human personality. Neither of them, when pressed, respects freedom of personality. The human task of today is to transform both these economies where they exist into a set of higher personal relations.

This age is one of the great watersheds of history; the twentieth century will mark a time when one type of human organization ends and another begins to take shape; but no age ends suddenly, nor does any new age appear in a day or a year. Our task is to see as clearly as we can the shape and make, the nature and spirit, of the new age, and work for its realization as wisely and judiciously as possible.

How to move forward is the difficulty. Our world is fashioned by our inner convictions, and we are then taken prisoner by the work of our hands. The chief characteristic of the new age is the efficiency of the modern machine, and that has brought in its wake the change from personal to the impersonal. With horses and oxen, it was not difficult to remain personal in the commercial and agricultural age from which we were passing; but the industrial revolution is now bearing its fruit, and men are beginning to feel the full effects of a time when machines rather than men are called upon to do the work of the world. Impersonal and inorganic, the machine has no life, no feeling, no emotion. It is simply intellectualism concreted—a form of frozen thought—an idea expressed in steel. That cold, impersonal, unresponsive aspect of machinery, which is now man's most intimate environment, causes man to lose in companionship what the machine tries to make up in power. Some of the most marvellous machines of the day have been especially devised for the express purpose of blowing human bodies into unrecognizable pulp.

No wonder man is terrified at the machine he has made. It has given him power, but has robbed him of his freedom and security. It has given him the means of unlimited production, and he has seen it used as the instrument of unlimited exploitation. The machine thus divides the soul of man against itself. He feels its inhuman power and the impersonal setting it provides for his daily life. He fears that the machine will end in transforming him into its likeness. Men will be made in the image of the machine, and mechanism will drive out all emotion and the aspiration after a personal life. He will be given enough to keep his bodily mechanism fit to serve the machine, but the machine is the god he must serve with all his strength and with all the mind that he is allowed to have. There will be no more soul left in him. Mechanistic material will have rid him of that strange fancy, and his wisdom will be dumb and silent in his servitude—because efficient machines make no noise.

It remains to be seen whether man can come through the fire and be more of a man than before, or whether he will lose his identity and become robotized. As he did with the animals and organic forces of nature, so can he overcome that fear of the machine and exalt to mastery of it—making its force the friend and servant of the race. The fight lies ahead—but there is the possibility of failure. Man can only win by faith in his destiny, by courage and clearheadedness. Unless man believes in freedom and personality, this mechanistic materialism will swallow him up and depersonalize him. His emotional life will be dried up and man will become a kingdom of ants—marvellously efficient and accurately standardized with high-surviving power, but with everything that makes life human and personal rigidly and completely ruled out.

NO HUMAN economy so far devised by man makes proper provision for the principles of freedom and personality. Those that contend for the soul of man are capitalism and communism—both refusing, when pressed, to respect freedom and personality, and both failing to turn the machine to the benefit of humanity. Capitalism must be controlled by the profit motive. That motive has so far made men "hands"

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and not "partners" in the use of machines. On the other hand, communism must plan from a centre and drive the elements as parts of the economic machinery. It can not respect freedom any more than capitalism can respect personality. The human task is to transform both of those economies into a set of higher personal relations. Capitalists could begin to turn impersonal hands into full personal partners.

Financial policy and technique which cannot keep a nation at work are in need of revision. Where there is endless useful work to be done, and the material goods are available with which to do the work, it should not be beyond the wit of financiers to set the work going. They exist for that purpose, and it is their task to facilitate the exchange of goods and services. It is the duty of the state to see that it is done for the whole body of citizens.

Dictatorships thrive on ignorance and passion, and education is vital for democracy. If the people are not enlightened they will drift into chaos. The time has also come for a five-day working week, for present hours cannot be maintained in the face of present-day unemployment. A wise country would work five days a week, play one day, and use the other day for rest and thought. This age needs more quiet than it gets, and it is superficial because it never gets time to think. There would be no reduction in the volume of work done if the five-day week were introduced, and it would benefit the nation exceedingly. It would give the nation a clear day for sport, which I consider is vitally important, and would enable the development of the "quiet Sunday," which could be made a great national asset. That they would never get until Saturday was free for sport.

These suggestions, at best, only lead us towards the real problem. They move in the direction of co-operative effort, and they will reveal the need for more fundamental changes in our economic structure. But we shall never arrive till the object of our worship is worthy of man's best thoughts and highest aspirations. Only a fresh vision of God will enable man to carry through the task before him today. He must see a free and personal God as master of the forces with which he is dealing. When he does that he can become a partner with God in the handling of those forces. The forces will then cease to be impersonal and inhuman. They will be seen to be the activity of a reliable and faithful God Who desires to bring the whole race of men into friendship and co-operation with Him in turning this world into a home for His children, a home endowed with things of use and beauty, and a home wherein are set endless tasks of interest and profit for the race of men. When the personal has triumphed over the impersonal, God will surely set another task for His turbulent children. Life is an endless adventure because God is creative love. God provides the raw materials and calls His children in to help Him finish the world—the end surely is to turn it into a thing of surpassing beauty where man's soul will find peace because it has found an object of contemplation which gives unity, freedom and love.

# *Talking It Over*

*By*
WILLIAM B. SPOFFORD

BISHOP MANNING, in his convention address, came out strongly for the retention of the pay-as-you-go plan for raising funds for missions. He also reviewed a bit of history which should be familiar to every Churchman, and particularly to General Convention deputies. The quota system, to which officers of the National Council wish to return, Bishop Manning describes as "a serious and costly experience." Well he might since it rolled up a debt of a million and a half which he was largely instrumental in lifting though, to quote him, "I found the raising of this sum one of the most difficult pieces of work I have ever undertaken, for many people felt that the debt should not have been incurred." That debt of the national Church was paid twelve years ago but "with the distinct understanding that hereafter no debt should be incurred by the National Council," and the pay-as-you-go was therefore instituted at the 1925 General Convention in order to give this assurance of a balanced budget each year. Says Bishop Manning, "Any departure from it would, I am confident, have most serious consequences."

THERE APPEARS to be a good bit of Christianity in Homer Martin, president of the United Automobile Workers of America, affiliated with the Conference for Industrial Organization. This is from a recent speech at a mass meeting of workers: "I believe in prayer. I've prayed a great deal for this movement, for the men and women it affects. But I've learned too, in my nights of tears, that we must work also—never to ask God to do anything for me that I'm really too lazy to do for myself. Long ago when I was a city mission worker on the west side of Kansas City and I prayed that a precious little kid might have enough to eat, I learned that the quickest and best answer to prayer was to dig down in my jeans and get him some food. Prayer—but work too. We cannot save men spiritually without saving them physically too. The only way to do it is to force a living wage. It can be done without destroying anything of value in America. Buildings and money are not the riches of the nation, but its men and women and children. We must make America safe for human beings to live in. To raise humanity from the scrapheap to the spotlight of American endeavor is our task. The things that count in life are not the things we see. Let us count first things first. For what shall it profit a nation if it gain the whole world and lose its soul. We must be willing, in saving life, to give our lives in the challenge of Jesus. The future of America depends upon it." This from a speech by the man who led the General Motors Strike—a man denounced by the "best" people as an athiest and a red.

IF WAR COMES what will the churches do? It might be smart to face that question now, while there is yet time, as the historic peace churches are doing. The Friends (Quakers), Mennonites, and the

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Brethren held a conference recently in Indiana where they planned realistically for united action in a war crisis. The Brethren have already organized a Peace Action Program, involving peace education which calls for sacrifice for peace. And all the churches represented agreed to make their positions known at once; to demand from governments now that their rights as conscientious objectors be preserved in war-time; and to unite with farm, labor and other church groups in working for the elimination of war and militarism. It is a matter which should be dealt with seriously at the coming General Convention.

# THE PLUS OF CHURCH SCHOOLS

*By*
GEORGE GARDNER MONKS
*The Rector of Lenox School*

WHAT is the "plus" to which Church Schools lay claim? It is no such simple test as the presence of a chapel, for a beautiful chapel might adorn a largely Godless campus. It would not be because there would be an ecclesiastical barrier for admission beyond those hurdles set up for entrance to any school; for such could hardly be reconciled with the mind of Christ. It would not be any series of formal observances, for multiplication of outward observances, unless voluntary, often means division of inward spirit. In any good school there will inevitably be found much of the spirit of Christ, even though the label it bears is not recognizably religious. But in a Church school one should expect to find the origin consciously recognized, and the goal deliberately defined and striven after as a religious goal.

One would surely expect to find a considerable measure of direct teaching dealing with the Church, and with religion more generally. No Church school could be happy if a boy left it ignorant of even those bare facts that we know about Jesus which are contained in the few pages of the Gospels; if he was so far unable to find his way around in the Prayer Book that he could not participate intelligently in our services of worship; if he knew nothing of high spots within the Bible.

Is it now dismissed as merely old-fashioned to be able to repeat by heart verses from the Bible, collects from the Prayer Book, or hymns that echo something of a man's eternal spiritual aspirations? Must not a Church school be one where, whatever the attitude of those who pass through it may be, at least they will know that on such matters as the measure of man's success, the supreme forces in the universe, the quality of life which exhibits humanity at its highest, there is a difference between the standards of Christ, and the standards of this world. Perhaps they may not actively accept the Christian point of view, but at any rate they will know that there is such a thing, they will know roughly what it is. While they may temporarily espouse this ism, or that fad, they will not forget that radically different is the relatively untried way of the Master.

Certainly if a Church School is actually to exert a leavening influence on education generally, one contribution will be that of raising the standards of religious literacy, and maintaining a standard not below what we demand, and demand successfully, in other things we teach.

Secondly, we should expect to find in a Church School among the faculty, and for that matter, the whole staff, a somewhat different emphasis in their attitude toward their work. Every Christian everywhere should of course view his job as a divine vocation, a place where he has been called to serve God. The ministry is in no sense the one peculiar calling in which God can be served. In actual practice, this point of view of one's vocation, this Christian point of view, is not held by all Christians, but we would expect to find a feeling of deep consecration the prevailing attitude of all who serve in whatever capacity in a Church School.

OUR boarding schools especially have been frequently criticized, and I believe in large measure rightly criticized, as supplying an artificial, unreal, hothouse existence, totally disconnected from the world of turmoil around us, and often serving to unprepare those who must later go forth to their labors in this world. The very beauty, the isolation, the almost idyllic separateness from so much of the dirt and pain of the world, that insularity which characterizes St. Andrew's, which characterizes Lenox, which characterizes most of our Church Schools, is at once our opportunity and our danger: our opportunity of gaining and taking with us perspective, breadth, and depth of vision for the world outside, but our peril of satisfied aloofness, and passing need by on the other side.

We all recognize selfishness, self-centeredness,—at least when we see it in another person. But there is a corporate self-centeredness that is all the more insidious because it is less obvious. Astronomers tell us of twin stars each of which revolves around the other. Are there not homes where two or three or four lives similarly revolve around one another so completely that toward anyone outside the immediate circle they are hardly distinguishable from any extremely self-centered individual, bitterly though they would protest against any such comparison. One of the banes of our parishes is parochialism, loyalty that does not extend beyond the immediate neighborhood, comprehends no needs beyond the confines of the community. Are our schools free from this disease? In any good school, the members past and present—perhaps especially past—are knit closely together by a common bond. This is as it should

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be, but the danger of snobbish indifference is never far removed from any group so essentially centripetal in their interests, their loyalties, and their affections. I know of schools whose members admit, but only grudgingly, that there are other institutions in existence, though really by comparison they are hardly worthy of attention. A school cannot commend to individuals virtues which it does not itself corporately exemplify.

Let us have more of school loyalty, more of whatever will draw all tightly into a single intimate fellowship, but if it is at the expense of the larger, wider view, the price is much too high. Such English schools as Eton and Harrow have this sense of solidarity to a degree probably no American school could match. But at the same time it is deeply and steadily self-giving, bound up inseparably with a tradition of service to the nation and the Church, a tradition which with us, while fondly to be desired, is generally conspicuous by its absence. There may even come times when the School must decrease that the Church may increase.

With a Church School, it would seem that this sense of belonging to a larger whole should be less hard to attain. Everything that makes the life of the school brought into intimate contact with the workings of the Church, in the community, the diocese, the nation, the world, is strongly to be recommended. The school, far from being the be-all, and the end-all, is an organic part of a far larger, far more important whole. I cannot but feel that if some of our Church Schools would only be willing to dare mightily for the Church, to risk recklessly their very lives, if need be, for the Master's cause, then only would they really live, and would they radiate that spiritual power for which men rightly, but often disappointedly, look to them.

FINALLY, one would expect to find in a Church School something different in the quality of that indefinable but intensely real spirit that exists within any institution. In such a school would there not be a greater degree of popular indignation against the boy who was mean to a form-mate, than against one who refuses to cheer lustily on sidelines during the big football game of the year? Would there not be prevalent a kindly respect for individuality, and the fellow that others might label "queer," rather than the effort to make all conform to one mold, one type, however good? Would not a selfish, and materialistic attitude be generally rated as a more serious shortcoming than failure to conform to school traditions and customs?

You can tell much of the quality of any school by noting both those things which are especially disapproved of and those things which are esteemed within its walls. For a Church School, especially, must they not be things of which Jesus, if he walked in our midst, would disapprove or esteem? I hope that He would widely find something to commend, but I fear most of us would require his reproof for our neglect of the weightier matters of the law: justice, mercy, truth. These we ought to have done, and not to have left the others undone.

A chapel does not make a Church School, but a chapel is the ever present symbol of all those emphases which we look to find: Religious information, consecrated singleness of purpose, a sense of corporate oneness with the whole state of Christ's Church, and a prevailing set of standards that would be in conformity with the mind of Christ.

From an address delivered by Mr. Monks at the dedication of the chapel and addition to the main building at St. Andrew's School.

# *Just Ritualists*

*By*
H. ROSS GREER

"YOU are nothing but ritualists," is a jibe often hurled at us who are members of the historic Christian bodies who emphasize worship. "What can I say to them when they talk like that?" asked a boy of his Church school teacher. He replied, "Well, you can tell them that God is a ritualist. The universe is an orderly universe. Every year we have spring and summer and autumn and winter. The Christian or Church Year is a similar cycle. There are certain fixed things and certain variables. Have you ever been to a planetarium? Go some time. There are marvellously intricate machines which can show us just what the sky was like 2,000 years ago or what it will be like 2,000 years from now. The universe is so orderly that a comet can be predicted accurately to the minute. So can eclipses."

St. Paul protested against chaos in religious congregations when he urged upon the Christians at Corinth decorum in the exercise of spiritual gifts and said, "Let all things be done decently and in order." Ritual is simply order in public worship. It is impossible to get away from order. Even the Friends are ritualistic in their simplicity.

No one whose opinion is worth bothering about has any objection to good manners. And ritual is simply good manners in the house of God.

Ceremonial is a different matter. The gestures and other bodily expressions which accompany the ritual constitute ceremony. Ceremony may be elaborate or simple but the important thing is that it shall be sincere. The right kind of ceremony should be of a sacramental nature—an outward and visible sign of that which is inward and spiritual.

# *The Spiritual Nolan*

NOTHING to tie to, nothing to call his own. The throngs flocking to the churches on Christmas and Easter are deluded and the faithful few who seek the pews throughout the year are fanatics. Love and hope are childish dreams and self sacrifice is foolish, for the world is ruled by might and steered by the wisdom of the crafty. So he takes his pleasure where he finds it and yet he is not happy, for life, to him, is but a sorry journey, a battle every foot, while at the end is—nothing. Poor man, he is in the world and not of it, a wanderer with no place to lay his head. Still, he is honest, for the thing he calls his intellect tells him he is right, but the thing he cannot name, his soul, his heart, his feeling tells him that he is wrong. He is the spiritual "Nolan," the man without a Church.

THE CHURCHMOUSE.

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

St. Andrew's School, Middletown, Delaware, recently entertained 300 guests at the dedication of a new chapel and an addition to the main building. The exercises opened in the new chapel, designed by Mr. Arthur Brockie, built by the Turner Construction Company and furnished by DeLong Furniture Company. The service of consecration was read by Bishop Cook, the holy communion was celebrated by the headmaster, the Rev. Walden Pell 2nd, and the address was delivered by the Rev. G. Gardner Monks, headmaster of Lenox School, an abstract of which appears elsewhere in this paper. Following this service a procession of clergy, officers and boys was formed and the classrooms and corridors of the new building were blessed.

One of the unique features of the occasion was a dinner in the evening when the faculty and sixth form boys sat down with about a hundred of the workmen who had worked on the construction of the buildings. The school orchestra played during the meal and there was then a play, presented by the dramatic club of the school. The climax of the evening was a skit, given by two former students, taking off the various people involved in the construction, from trustees and headmaster to workmen.

The chapel and addition cost over $250,000 and were the gift of the school's founder, Mr. A. Felix du Pont. The chapel is Gothic in design and has a carved polychrome altar, pictured on the cover. The motif of the carving is of ships and fishing. The choir stalls are carved with ships and water scenes taken from the Bible and from American Church history.

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**Manila Cathedral Goes Rotary**

On three successive weeks the Cathedral at Manila, Philippine Islands, furnished speakers for the local Rotary. First Vestryman P. D. (Ned) Hall cheered the boys with a talk on the high cost of dying. The next week the rector, the Rev. J. C. W. (Lin) Linsley talked on the low cost of getting married, and finally Colonel Kelley, layman brother of the head of the Seamen's Church Institute in New York, looked at the map of Europe and declared that outside Spain things were not as bad as people generally supposed.

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**Social Service Leaders Meet in Indianapolis**

Social service leaders of the Church are meeting in conference this week under the auspices of the national social service department. The sessions were opened on Monday with an address by the Rev. Walter K. Morley, director of social service in Chicago, who called upon the churches to work for the elimination of "narrow-minded, costly, unsocial political control" of penal institutions and to foster specific training for prisoners. The Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati, spoke on Tuesday on "What the Clergy Want to Know About the Community"; the Rev. Frederick C. Grant, dean of Seabury-Western, addresses the conference today, Thursday, on "Spiritualizing the Secular" and this evening Bishop Davis of Western New York is to speak on "The Relationship Between Organized Religion and Social Agencies." The Rev. Almon Pepper, part-time national social service secretary, is the chairman of the conference.

* * *

**New Kind of Election in Long Island**

They had a different sort of an election in Long Island when they elected deputies to convention. It is called the proportional, preferential ballot, and is used officially in electing delegates to the National Assembly of the Church of England, which I presume will overcome the objections of a good many people. Anyhow those voting indicate their choices in order of preference and the result is said to be completely fair to everyone. In Long Island, for instance, they voted, the tellers counted the vote at their leisure, and mailed the result to the delegates after adjournment. If you want to know how it is all done you can get a leaflet about it by writing the Rev. L. Bradford Young, 157 Montague Street, Brooklyn. He thinks it is quite an idea and I have no doubt it is. Those elected to General Conventon were: clergy—Dean Kinsoiving, Arthur Cummngs, Howard Melish and Howard Olafson. Laymen—Raymond Barnes, W. S. Leggo, Col. Robert Orr and Frank (Mustard) Gulden.

* * *

**Reunion Service in Philadelphia**

A service of Christian Unity on the basis of the Lambeth Quadrilaterals was held last Sunday at Calvary, Philadelphia, representatives of various Orthodox National Churches participating along with our clergy. The sermon was preached by Rector John Quincy Martin who said that if the



WALDEN PELL 2nd
*The Headmaster of St. Andrew's School*

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world is to be saved the Church must do the job, and a reunited Christendom is required for the task. He decried tendencies among some Anglicans to look toward Rome as the center of unity, declaring that the patriarchate of Jerusalem has prior and greater claims.

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**Prize Fighter Jack Dempsey to Speak on Peace**

Former heavyweight champion Jack Dempsey is to be the headliner at a Peace Festival to be held at Randall's Island, New York, on May 30th, sponsored by various peace societies. Thousands of young people are expected to attend; sing, run races, play baseball and have a lot of fun generally—all on behalf of peace, which is a swell idea.

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**Chapel for Children in Cincinnati Church**

A chapel for children was dedicated at Calvary, Cincinnati, recently by Bishop Hobson.

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**It Only Goes to Prove**

Bachelor-mayor Dan Butler of Omaha thought some of the lines in "Idiot's Delight," one of the swellest anti-war plays I ever saw, were a bit rough. So he set himself up as a one-man censor. Dean Stephen McGinley of our cathedral and Methodist Bishop G. Bromley Oxnam said he had no right to do it—civil liberties. Lots of headlines in the newspapers. The show went on, uncensored, with 2,800 in the audience and several hundred turned away. Alfred Lunt, star, said, "It was the most enthusiastic reception in 500 performances."

* * *

**Discuss Missions in Chicago**

"Why the loss of interest in missions?" was the question raised at a three-day conference held in Chicago May 11-13 under Forward Movement auspices. The need for a revaluation of the missionary work, at home and abroad, was much in evidence throughout. Several present expressed the opinion that this conference, and others similar to it, would result in a far-reaching new approach to the whole problem of missions. Among those attending: Bishop Hobson of Southern Ohio; the Rev. Arthur Sherman of the Forward Movement staff; the Rev. Anson Stokes of Columbus; the Rev. Malcolm Peabody of Philadelphia; the Rev. Holmes Whitmore of Milwaukee; the Rev. Charles Deems of Minneapolis; the Rev. F. J. Bloodgood of Madison; the Rev. Charles Sheerin of Chattanooga; the Rev. Hulbert A. Woolfall of St. Louis; Mr. Wirt Wright of Chicago; the Rev. F. B. Atkinson of Sharon, Pa.; the Rev. Lane Barton of Flint, Michigan; the Rev. Marshall Day of Milwaukee; the Rev. Charles Hull of Chicago; Dean Frederick C. Grant of Chicago; the Rev. E. J. Randall of Chicago; Dean Paul Roberts of Denver; the Rev. Charles Street of Chicago; Mr. Clifford Morehouse of Milwaukee; Mr. Austin Lindstrom of Chicago. A southern conference was held in Birmingham, May 18-20, and two conferences are to be held on the Pacific Coast next month, one at Berkeley, California, and the other at Portland, Oregon.

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**Convocation in Southwestern Virginia**

The Rev. S. T. Sparkman of Baltimore was the leader at a convocation held at Dante, Virginia, in the heart of the mission field in the southwestern part of the state. Dean Wallace E. Rollins of the Virginia Seminary was the leader at another convocation held near Natural Bridge.

* * *

**Trinity Choir Has a Party**

More than a hundred "old" boys, ranging from eight to eighty, who are or have been members of the choir of Trinity Church, New York, had a dinner last week. The rector, the Rev. Frederic S. Fleming, was the speaker.

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**Canon Sheppard Preaches in New York**

The Rev. H. R. L. Sheppard, canon of St. Paul's Cathedral, London, was the preacher last Sunday at the Cathedral of St. John the Divine, New York, declaring that "modern civilization is sick even unto death." The increase of greed and selfishness in the past two decades, he said, make it evident that men are not to be trusted with their own knowledge. "An outpouring of the spirit of God is the only instrument left today that could save the soul and the fabric of the world."

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**Presiding Bishop for Rotating Vestries**

Addressing the convention of the diocese of Rhode Island, Bishop Perry, Presiding Bishop, came out for rotating vestries. "Wherever this rule is in force it has had a wholesome effect upon parochial administration. An increasing number of laity are brought into active service of the Church, the vested rights of a small group are prevented, and congregations are given the confidence which results always from flexible representation."

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**Bishop Stires Wants a Coadjutor**

Bishop Stires of Long Island, in his convention address on May 18th, declared that his diocese was the fastest growing one of the Church and indicated that a Coadjutor should be elected to aid in the administration. It was indicated that a special convention would be called for an election.

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**Convention of East Carolina**

Bishop Darst of East Carolina, in his convention address, declared that the time had arrived for the Church to move forward and said that he planned "to insist upon doing away with the emergency program of the National Council and presenting a program of needs and opportunities." The convention voted to allow one woman from each parish to represent



DEDICATING MAIN BUILDING ADDITION AT ST. ANDREW'S

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them in diocesan convention. Deputies to General Convention: clergy—Alexander Miller, Walter R. Noe, Stephen Gardner, George S. Gresham. Laymen—George C. Royall, John G. Bragaw, William B. Campbell, H. E. Rodgers.

* * *

**New York Negro Leader Dies**

The Rev. Hutchens C. Bishop, for forty-seven years the rector of St. Philip's, New York City, said to be the largest Negro parish in the country, died on May 17th in Savannah, Georgia, in his 78th year. He was the first Negro to enter the General Seminary from which he graduated in 1881. He retired as rector of St. Philip's in 1933 and was succeeded by his son, the Rev. Shelton Hale Bishop.

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**Service of Negro Spirituals**

A service of Negro Spirituals was held at St. George's, New York, on May 23, with several new arrangements by Harry T. Burleigh, Negro baritone, presented. Mr. Burleigh has been a soloist at St. George's for forty years.

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**Southern Virginia Meets in Convention**

Bishop Thomson in addressing the convention of the diocese of Southern Virginia, meeting May 11-12 at St. John's, Hampton, urged Christian people to seek to understand more clearly the politico-economic changes taking place in society today and to bring to bear upon these questions more definitely the gospel of Christ. The Rev. Alexander C. Zabriskie, professor at the Virginia Seminary, who was the convention preacher, also stressed the part the Church should play in a changing social order. Deputies to General Convention: clergy—W. A. Brown, W. A. R. Goodwin, E. R. Carter and Theodore S. Will; laymen—C. W. Grandy, James Mann, F. W. Darling and George B. Townsend.

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**Summer Conference at Alexandria**

A summer school and conference is to be held at the Virginia Seminary, Alexandria, June 7-11, for the clergy. Among the lecturers are Francis P. Miller, chairman of the World's Christian Student Federation; the Rev. A. C. Zabriskie; the Rev. A. T. Mollegen; the Rev. Charles W. Lowry; the Rev. Stanley Brown-Seaman, and the Rev. C. Sturges Ball. All are on the seminary faculty except Mr. Miller.

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**Movies of the Delta Farm**

The Rev. Edward Tate, assistant at St. Stephen's, Wilkes-Barre, Pa., and Mr. John Laning, parishioner, are now at the Delta Cooperative Farm taking moving pictures. Mr. Laning is an expert in photography and it is expected that an unusually interesting film showing the details of this experiment in Christian democracy will be the result. It is hoped that several films may be developed so that the pictures may be widely shown. More as to this later.

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**Convention of North Carolina**

A memorial to the late Bishop Cheshire, probably in the form of a library for St. Mary's School, Raleigh, was planned at the convention of the diocese of North Carolina, meeting May 11-12 at Winston-Salem. Considerable time was devoted to a survey of the rural field and an item of $5,000 was placed in the budget for expansion of this work. The diocese also voted to coordinate under the trustees of the diocese all insurance on mission property and a committee was formed to study the Negro episcopate. Deputies to General Convention: clergy—M. A. Barber, J. L. Jackson, R. B. Owens and D. T. Eaton. Laymen—A. B. Andrews, K. D. Battle, J. J. Parker and S. E. Burroughs.

* * *

**New Rector of Grace Church, Providence**

The Rev. Clarence H. Horner, rector of St. Clement's, El Paso, Texas, has been called to be the rector of Grace Church, Providence, left vacant by the consecration of William Appleton Lawrence as Bishop of Western Massachusetts.

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**Convention of Alabama**

The need of refinancing the work of the diocese of Alabama and the readjustment of assessments and quotas was the keynote struck by Bishop McDowell at the convention of Alabama, meeting May 12-13 at Trinity, Mobile. A special convention was called for next January to deal exclusively with financial problems. The question of support for a bishop coadjutor will then be consid-

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**RETRETAT AND CONFERENCE**

For clergy in college towns and school masters, a Retreat will be conducted at Marlboro, New Hampshire, to be followed by a one-day conference. The meeting will open with supper on September 8 and adjourn with breakfast September 11. Retreat leader, The Rev. John C. Crocker, of Princeton. Address all inquiries to The Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass.

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ered. Bishop McDowell urged that parishes make every effort to restore the salaries of the clergy, repair church properties, see that they are properly covered by insurance and that they free themselves of debt. Deputies to General Convention: clergy—C. C. J. Carpenter, R. A. Kirchhoffer, R. Bland Mitchell, J. M. Stoney. Laymen—M. M. Baldwin, Algernon Blair, Crawford Johnson Jr., Thomas E. Kilby.

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**Missionaries Address Rhode Island Auxiliary**

Miss Charlotte L. Brown, formerly in the Nevada field, and Mrs. Grafton Burke of Alaska were the speakers at the annual meeting of the Rhode Island Auxiliary, meeting May 13 at St. Paul's, Pawtucket. The semi-annual United Thank Offering, amounting to about $1,800, was presented.

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**Publicity Secretary a Commencement Speaker**

The Rev. G. Warfield Hobbs, executive secretary of the publicity department of the National Council, is to deliver the commencement address at St. Augustine's College, Raleigh, N. C., on May 26th. The Rev. F. Ricksford Myers of St. Luke's Chapel, New York City, preached the baccalaureate sermon on May 23rd. He is a graduate of St. Augustine's.

* * *

**Preparing to Move to Washington**

"It is an open secret that our own bishop may possibly be our next Presiding Bishop," said A. S. Brown, chancellor emeritus of the diocese of Washington, in favoring a resolution introduced in the diocesan convention for a committee to confer with any General Convention committee that might be appointed. looking toward a transfer of national Church headquarters to Washington. The convention voted unanimously for the appointment of a committee of nine persons. A resolution was also passed declaring that the diocese "is entirely sympathetic with the resolution of the General Convention in 1934 looking to the residence of the Presiding Bishop in Washington."

* * *

**Philadelphia Divinity School Appoints Faculty**

Dean Allen Evans of the Philadelphia Divinity School announced last week the appointment of a new faculty. Under a new plan to go in effect this fall students will be required to take the usual canonical studies over an eight months period and in addition will be required to take an equivalent of three months of clinical training each year. This clinical training will mean work in the churches and institutions of Philadelphia, such as hospitals, psychiatric wards, jails, courts, domestic relations courts, social case work and juvenile delinquency work. Those to make up the new faculty, in addition to Dean Evans, are the Rev. William H. Dunphy, formerly on the faculty of Nashotah; the Rev. John M. Groton, for twelve years the rector of Grace Church, New Bedford, Mass.; Bishop Charles Fiske, retired bishop of Central New York; the Rev. Leicester Lewis, rector of St. Martin-in-the-Fields, Chestnut Hill, Pa., and the Rev. John W. Norris, in charge of St. Andrew's, Somerton, Pa.

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**Commencement at Philadelphia School**

Bishop Taitt officiated and the Rev. Frederick E. Seymour preached at the commencement of the Church Training School, Philadelphia, held on May 26th at St. Peter's. Four women were in the graduating class.

* * *

**Women Turned Down in New Hampshire**

Twenty years ago I was canonically a resident of New Hampshire and I recall the effort made then to allow women to represent parishes in the diocesan convention. The matter came up the other day at the convention meeting in Concord, but again the matter was lost. Rural work was stressed at the convention, with a view to engaging a trained worker supported by the diocese for this field. Deputies to General Convention: clergy—Samuel S. Drury, William Porter Niles, Arthur M. Dunstan and John A. Chapin. Laymen—Edgar F. Woodman, John R. Spring, Eliot A. Carter and Lewis E. Davison. The delegates to the triennial meeting of the Auxiliary: Mrs. Winthrop E. Fiske, Mrs. Elizabeth J. Varney, Mrs. John U. Harris, Mrs. Arthur Olson and Mrs. Laurence F. Piper. Miss Eva Corey, National Council member, addressed a meeting the evening before the convention on "Youth and the Church."

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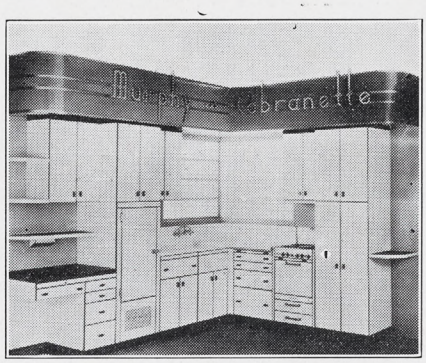
**There Are Sound Reasons to Fight**

An unjustifiable wrong done to others may reasonably cause a Christian to take up arms, Bishop Stewart of Chicago told the chaplains association, meeting in Chicago. War, he declared, is incompatible with the teaching of Christ, but the Christian at times is forced to choose between two evils and in this event he may be justified in going to war.

* * *

**Bethlehem to Seek Endowment**

Bishop Sterrett of Bethlehem, in addressing his diocesan convention on May 11th, recommended that steps be taken to increase the endowment of the diocese, and a committee of laymen was appointed to further the matter. Deputies to General Convention: clergy—How-


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ard W. Diller, Robert F. Kline, Robert P. Kreitler and Rodney Brace. Laymen—R. P. Hutchinson, Stanley V. Wood, P. Anthony Sweet and Edward W. Warren.

* * *

**The Reason for Success**

Religion and Success was the theme of a conference for boys and young men, held in the diocese of Michigan at St. Paul's, Flint, May 7-9. Bishop Page was the keynoter, declaring that a man should make a success of his own life so that he might assist others to succeed. Bishop Creighton was the speaker at the banquet and the Rev. Herman Page of Dayton, Ohio, was the leader at the conference.

* * *

**Convention of Rochester**

The Rev. Niles Carpenter, professor at Buffalo University, led a conference on social security in connection with the convention of the diocese of Rochester. Deputies to General Convention: clergy—C. C. W. Carver, Howard H. Hassinger, F. Crosby Lee and George E. Norton. Laymen—S. King Brown, Paul E. Emerson, William A. Eddy and Raymond E. Westbury. The following were elected delegates to the Auxiliary triennial meeting: Mrs. Samuel Edsall, Mrs. Herbert Hollands, Mrs. Walter B. Slifer, Mrs. Edwin A. Stebbins and Mrs. Harper Sibley.

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**Tribute to Tucson Clergyman**

A resolution highly praising the Rev. Ernest Tuthill of Tucson, Arizona, and regretting his resignation as rector and president of the minister's association, was passed the other day by the association.

* * *

**Commencement at Berkeley**

The Rev. Nelson Burroughs of Troy, N. Y., is to be the preacher at the commencement at the Berkeley Divinity School, June 9-10 and Bishop Lawrence of Western Massachusetts is to give the address to the graduating class.

* * *

**Nurse Is Honored at Trinity, Athens**

Trinity Church, Athens, New York, honored the memory of Elizabeth S. Johnson recently when a memorial was dedicated. She was a trained nurse of great ability and was widely beloved. She was the cousin of Bishop Johnson of Colorado, her father and Bishop Johnson's father, brothers, being rectors on opposite banks of the Hudson, one at Athens and the other at Hudson.

* * *

**Church Society for College Work**

Three things are needed to strengthen work in colleges, according to an announcement issued by the Church Society for College Work: more effective cooperation between school masters and college clergy; strengthening the fellowship and clarifying the common purpose of those concerned with this part of the Church's work; recruiting more and abler men for the ministry. A conference for masters and college clergy is announced for September to be held in New Hampshire and another for college students interested in the ministry to be held at St. Paul's School, Concord, next January.

* * *

**Bishop Cook Addresses Convention**

Five objectives to make "definite advance" were set forth by Bishop Cook in his address before the convention of Delaware; conferences in parishes on missions; increase in the number of baptisms and confirmations; daily family prayer; a study of social conditions looking toward the elimination of poverty, bad housing, crime and immorality; seek to bring back the lapsed and the indifferent. Deputies elected to General Convention: clergy—Charles W. Clash,




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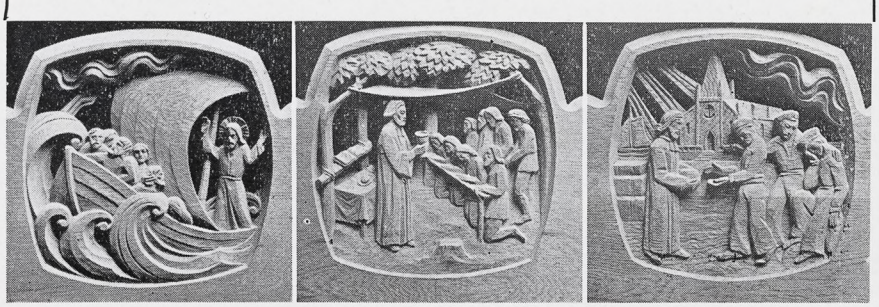
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Percy L. Donaghay, Charles A. Rantz, Joseph C. Wood. Laymen—Col. George A. Elliott, Dr. Walter Hullihen, A. H. Lord and Howard L. Seaman. Dean Bennett of the Cathedral was commissioned by the convention to carry an official invitation to the Archbishop of Upsala to visit Delaware next year in connection with the state-wide celebration of the 300th anniversary of the landing of the Swedes in Wilmington.

* * *

**News From North Texas**

Extension of the work in rural areas and work among college students is being stressed in North Texas. A step forward was marked this month by the dedication of Trinity Chapel at Spur, a rural community where for a quarter of a century services have been held monthly in either the Methodist or the Presbyterian churches. Bishop Seaman was the preacher and consecrator, and there were addresses on rural evangelism by representatives of the other churches. . . . Bishop Seaman observed the 30th anniversary of his ordination to the priesthood the other day. All but four of these years he has spent in his native Texas.

* * *

**Twenty Years Ago in The Witness**

Bishop Brent, just returned from England, talked before a mass meeting in New York and advocated that large fortunes be taken over by the government as a war measure. . . . Dean Francis White of Grand Rapids was elected bishop coadjutor of the diocese of Marquette. . . . The Rev. Harry S. Longley was elected coadjutor of Iowa. . . . The Rev. E. W. Saphore was elected suffragan bishop of Arkansas. . . . The cornerstone for a $3,000,000 church was laid by St. Bartholomew's, New York City.

* * *

**Visit Diocesan Institutions**

Here's an idea—as a part of their own education a group of women from Christ Church, Waukegan, Illinois, the other day made a tour of the diocesan social service institutions.

* * *

**A Record of Eighteen Years**

The Rev. Walter B. Capers is celebrating the 18th year of his rectorship at St. Andrew's, Jackson, Mississippi. During that time he has presented 700 for confirmation and baptized 450. A $70,000 parish house has been built; the church rebuilt after a fire; a $13,000 organ installed and now they have put in a $10,000 set of chimes; dedicated by Bishop Green.

* * *

**Elections in West Missouri**

The following were elected deputies to General Convention at the diocesan convention of West Missouri: clergy—C. W. Sprouse, R. M. Trelease, C. R. Tyner and E. W. Merrill. Laymen—W. G. Holt, Henry T. Ashley, B. C. Howard and Henry Burr. Women elected to the Triennial of the Auxiliary—Mrs. Henry Burr, Mrs. A. S. Deacon, Miss M. Louise Howard, Mrs. David Winton and Mrs. S. R. Iams.

* * *

**Pray Before Entering a Bank**

At the First National Bank of Pikeville, Ky., the staff gather for a few minutes before the doors are open every morning for a religious service. There are a hymn, Bible reading, and prayers. Bishop Abbott writes: "I have never met a more charming set of officers and clerks;


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the atmosphere prevailing in the building is essentially Christian."

* * *

**Jews and Christians Unite for Funeral**

Jews and Christians united for the funeral of George K. Van Deusen, for 35 years the organist of St. Paul's, Syracuse, N. Y., and for 15 years the organist also for a Jewish synagogue. Rector F. P. Bennett read the service of our Church after which the Jewish burial prayer was offered by Rabbi Benjamn Friedman.

* * *

**Ten Commandments for Preachers**

Normal V. Peale, in the Christian Advocate, official organ of the Methodist Church, suggests the following ten commandments for preachers:

Thou shalt make thy sermon interesting. This is the first and greatest commandment.

Thou shalt be simple so that people will know what thou art talking about.

Thou shalt use language that is up-to-date, understandable by the man in the street.

Thou shalt be brief, remembering it is real art to say a great thing in few words.

Thou shalt not air thy doubts in the pulpit, but fearlessly thunder forth honest convictions, prayerfully felt to be the will of God.

Thou shalt preach to the needs of the individual man—remembering life is hard for him.

Thou shalt seek to apply Christianity to the needs of society, but remember thou art a preacher before thou art an economist.

Thou shalt preach individual and social salvation from sin through Christ.

Thou shalt love people with all thy heart.

Thou shalt be a surrendered man on fire with the power of God—then thou wilt thyself be a sermon.

* * *

**Taking a Poke at Episcopalians**

Down in Alabama there is a little monthly paper edited by Gordon Hurlbutt, Th.M., B.D., Th D. (ordinarily we do not give degrees but we cannot ignore such an imposing array). The sheet is called the "Christian Thinker" and the issue for April takes a bit of a slam at Episcopalians in the form of a few definitions. Thus:

**Anglican: Angli, non angeli.**

**Anglo-Catholic:** More Anglo than catholic.

**Apostolic Succession:** Ecclesiastical tag.

**Bishop:** Spiritual father of the diocese; financial administrator; scholar (in English sense); confirming-machine.

**Broad Church:** "Fatherhood of God, brotherhood of man, neighborhood of Boston."

**Catholic:** 1. We are it; 2. We and Constantinople and Rome; 3. Universal church.

**Church, THE:** Us.

**Clergy:** The priestly caste.

**Creed:** To be said (believe it or not).

**Common Prayer:** Treasury of devotion of all centuries; straitjacket


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for those who know no better.

**Evangelical:** There are errors in the Bible but none in the Prayer Book.

**Father:** Man who hates to be called "brother."

**Greek Orthodox:** They who recognize our ordination in appreciation of the British navy's assistance in Greece.

**Henry VIII:** Handle with care; explosive.

**High Church:** One with high concern for ritual and ecclesiastical paraphernalia.

**Historic Episcopate:** Bishops unless they are Methodists.

**History:** Fiction, fable, and folktales proving us always right.

**Laity:** People who pay, or **don't.**

**Low Church:** The one with such low taste as to prefer Christianity to Churchianity.

**Mass:** English with a Latin accent.

**Mother Church:** The religious department of the English Government.

**Oxford Movement:** Restoration of magic and mummery of the English Church.

**Pope:** Amiable old gentleman unfortunately not born under the Union Jack.

**Presbyter:** Synonym for **Priest,** used only in Canons of the Church, never in public.

**Presiding Bishop:** One who has responsibility without authority.

**Roman Catholic:** Pertaining to the church that seceded from us.

**Rubric:** Red, but not read.

**Sacraments:** Certain effectual witnesses to the grace of God; magic administered by only an authorized medicine-man.

**Sects:** Other churches.

**Suffragan Bishop:** George in "Let George do it."

**Taste:** "By taste are ye saved."

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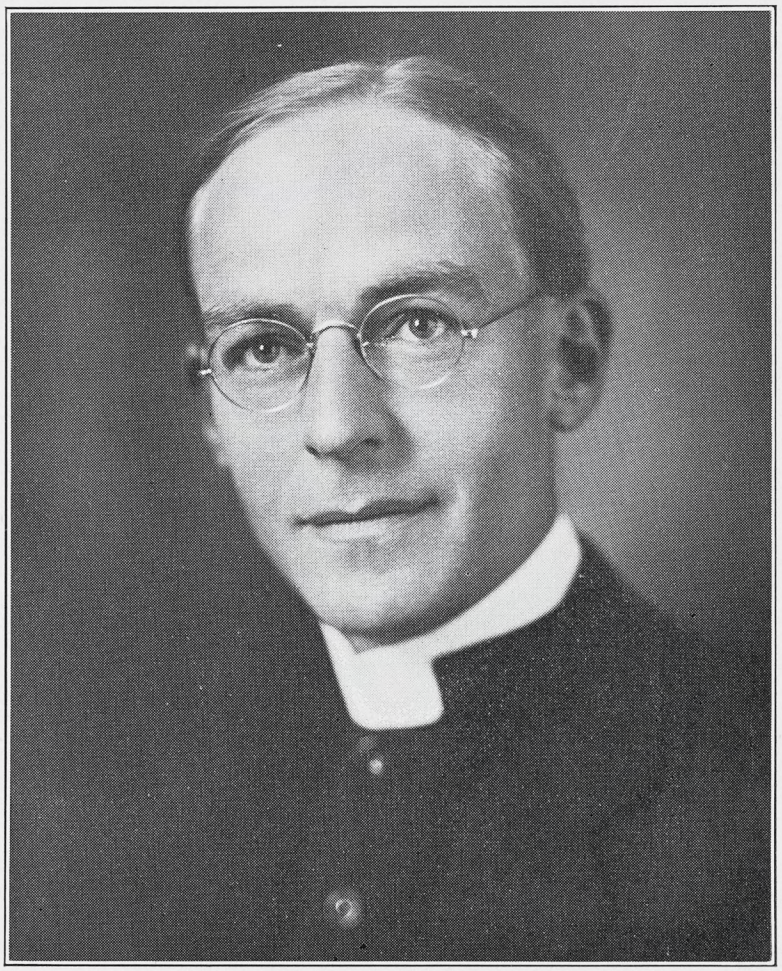
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# THE WITNESS



WOLCOTT CUTLER
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## CLERGY NOTES

ARGYLE, G. H., assistant at St. Mark's, Frankford; BRUN, M. J., assistant at San Sauveur, Philadelphia; DAVIS, M. W., St. Mary's, Chester; FISCHER, A. B., JR., in charge of Grace Church, Hulmeville; MECKLING, G. C., in charge of Transfiguration, South Philadelphia; all in Pennsylvania, were ordained priests by Bishop Taitt on May 24, at the Church of the Epiphany, Philadelphia.

BOGGESS, ELWOOD C., to be rector of All Saints', Orange, N. J., effective June 15.

BOSS, A. I. ERNEST, rector of St. James', Columbus, Ohio, died May 16, 63 years old.

BRIDGMAN, ORLANDO H., has resigned as vicar of Mount Calvary Church, Camp Hill, Penn., after 24 years, and will retire from the active ministry.

BUCK, CALVERT E., superintendent of the Episcopal Eye, Ear and Throat Hospital, Washington, D. C., has accepted a call to the rectorship of the Church of the Atonement, Chicago.

CLARKE, ROBERT J., now in charge of Transfiguration, Woodcliff, N. J., has accepted a call to the rectorship of Good Shepherd, Fort Lee, and St. Stephen's, Coytesville, N. J., effective June 15.

CONNOP, HERBERT, rector of All Saints Church, Williamsport, Pa., has retired from the active ministry.

DAMROSCH, LEOPOLD, was ordained deacon on May 25 by Bishop Campbell, acting for Bishop Washburn, at St. Paul's, Doylestown, Pa., and will go to the Philippines as missionary.

DAWSON, JOHN, has retired from the active ministry, after 47 years in mission fields in Idaho, Nevada and Oregon. Address: 4821 N. E. Rodney Ave., Portland, Ore.

DeMILLE, GEORGE E., was ordained priest by Bishop Oldham May 22 at the Cathedral of All Saints, Albany, N. Y.

DONAGHY, WILLIAM R.; MANDERBACH, AARON; STETLER, ROBERT HAROLD; and WILCOX, ALBERT E., were ordained deacons by Bishop Taitt on May 24, at the Church of the Epiphany, Philadelphia, Pa.

DUNHAM, CLARENCE M., will retire as rector of All Saints', Orange, N. J., where he has served since 1912.

EASTMAN, FREDERIC JOHN, curate at St. Paul's, Jackson, Mich., will become assistant at St. Peter's, Akron, Ohio, and continue as assistant secretary of St. Philip's Society.

HOOFNAGLE, OTTO S.; NORTHRUP, ISAAC, and ROELL, RUDOLPH, were ordained deacons by Bishop Washburn May 30th at Christ Church, Ridgewood, N. J.

LEWIS-JONES, HERBERT, rector at Calvary, Bayonne, N. J., has accepted a call to the rectorship of St. John's, Boonton, N. J.

MELLING, G. CLAYTON, curate at St. John's, Jersey City, to be assistant at Pro-cathedral of the Nativity, Bethlehem, Pa.

WOOD, ROBERT S. W., rector of St. Mary's, Tuxedo, N. Y., died May 24, 69 years of age.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
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A. MANBY LLOYD

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# MAINTAINING A POOR MAN'S PARISH

*By*
WOLCOTT CUTLER
*Rector of St. John's, Charlestown, Massachusetts*

EVERY EPISCOPAL CHURCH should be a poor man's parish in the sense that no man should be too poor to find a welcome there, and inspiration and cordial Christian fellowship. Whenever a "Fifth Avenue" fane opens its doors to the well-dressed only and directs all others to an East Side chapel, there is good evidence that that parish has no right to call itself a holy or a Catholic or an Apostolic church.

By poor man's parish I mean much more than a parish where a poor man may receive kindly sympathy. A real parish for the poor man is a church where men, women, boys and girls of meager means provide the funds, perform the work, and supply the local government of their church. The parish that I have in mind cannot be found in prosperous suburbs, because there the real leadership gravitates into the hands of people of ample means. Nor is a poor man's parish likely to exist in country districts, because the rural areas are too thinly settled to provide the necessary financial support apart from the help (and control) of mission boards or a few wealthy families of generous disposition.

The poor man's parish of my dreams is an association of self-respecting, devoted, and independent Christians in modest circumstances, led by a rector of their own selection, governed by a vestry of their own choice, assisted by such volunteers as can lead or teach without patronizing, and proud of their responsible part in the programs of diocese, province and general Church. Such a parish as I envisage would be an ideal laboratory for Christian education just because of its fully independent, completely self-governing, and therefore responsible parochial existence.

Such parishes as these, I need hardly say, are decidedly rare and likely to become even rarer. In the first place, there is always a tendency for the people of largest income in a given community to dominate the religious and educational as well as the political and economic scene. In fact, they probably feel more or less obliged to determine much that goes on in their neighborhood, lest others gain sufficient ascendance to threaten their economic and social superiority.

In the second place, the human beings who actually run particular parishes are all too often such narrow-minded egotists that nearly every diocesan leader is naturally tempted to hold the whip hand over as many of them as possible. Wealthy parishes probably sin against the larger vision fully as often as poor parishes; but the diocesan leaders know that they can never entirely check the idiosyncrasies of the well-to-do; so try all the harder to prevent as many other potential trouble-makers as they can by controlling every parish that looks to them for financial aid. For this reason many hundreds of what might be supposed to be poor men's parishes are in reality only poor men's missions—a very different thing from the point of view of Christian education and experience.

IN THE THIRD PLACE, it takes a surprising amount of money today to maintain an attractive place of worship and carry on a center for even the minimum of religious activities, especially if the full-time services of a clergyman are needed and a rectory must be paid for at the present high rates of insurance and upkeep and taxes. In the case of my own modest though well-equipped parish in a crowded down-town residential section of Boston, we owe nothing today for loans or mortgages; yet our average parish expenses for the seven good years preceding the recent depression (since when we have had to close our two buildings part of every week, give up our sexton and our paid organist, etc., etc.), amounted to over $6,000 a year. In addition to these regular expenses of parish maintenance, we were obliged to raise $6,748 for a new organ in 1930, $1,750 for the renovation of our Church in 1933, and $2,149 for a new boiler in 1935. Such are the demands upon even a poor man's parish in the twentieth century. And in addition there is always the duty laid upon us by our Lord of sharing some of our good things personal and parochial with persons poorer than ourselves. In the case of my parish this has meant an average contribution of $713 a year for the above-mentioned period to the program of our diocese and the general Church.

In the fourth place, it is increasingly difficult for a

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poor man's parish to maintain itself independently, because of the shifting character of urban populations. No longer do the young people in a given Church school grow up to be the pillars of that particular parish. We are fortunate if we can keep them long enough to present them for confirmation. I recently made a count of the family cards removed from our active rolls by reason of death or departure from this community and found that we had in my thirteen years as rector here, lost two and one-half times as many families as belonged to the parish when I came. Even our vestry has lost eighteen members by removal or death in those few years. Our Church school faculty of fourteen teachers and four officers has lost fifty-four of its members in the same period, not counting those who have ceased teaching but still live within the bounds of the parish.

Under such circumstances, it is hardly to be expected that systematic offerings and other regular giving in a poor man's parish will produce anything like $6,000 a year. We no sooner educate our new families to the joy of sharing in our support than they depart from the community, and our task is begun all over again with their successors. Of 105 persons in this parish who actually completed their systematic offering payment last year only eight were contributors in the year 1923. Eighteen others had been contributors for only one or two years. Take this record in conjunction with the fact that only three of our 199 pledges for 1937 are for $1 or more a week, and you will readily see how little is to be expected from the regular offerings in a poor man's parish.

One of the chief sources of our parish support is the series of suppers, whist parties, sales, etc. (we never allow any form of gambling) that over a period of thirty-six years has added $1,060 a year to our church treasury directly and something more indirectly. Yet even with this help our total receipts from pew rents (now discontinued), systematic offerings, Easter and loose plate offerings, Church School and organizations has from 1901 to 1936 inclusive averaged only $3,745 a year. Where is a poor man's parish to secure the needed additional twenty-three hundred dollars?

THEORETICALLY a rich patron or two might be enlisted who would be content to subsidize the work without dominating the parish life—in fact in certain rare cases this seems to have been done—but in practice this provides not only an unlikely but also a merely temporary and uncertain solution and it often pauperizes the parishioners. The problem seems rather to boil down to one of two alternatives: either regular and presumably permanent status as a mission parish governed from without, or temporary diocesan aid in small amounts with a severely curtailed budget, while there is built up an endowment sufficient ultimately to supply the needed twenty-three hundred dollars a year. Many poor parishes have adopted what they hoped would prove to be a third way out—namely, the "borrowing" from the principal sums of an occasional bequest or gift to endowment, but at the end of a few years this usually proves to have made the surrender to mission status only that much more absolute and final.

The poor man's parish that would maintain its independent existence would better face the financial situation squarely before its capital funds (if any) are dissipated beyond recall and potential donors to its endowment are discouraged from remembering its needs in their wills. Many a man has stricken from his will an intended bequest to a church by reason of the discovery that the vestry of that particular parish was not safeguarding the principal sums of such legacies, but has drawn liberally upon them to meet current needs. Unfortunately dioceses have at times sanctioned or even required this use of what should properly be permanent funds. Recently I heard of one diocese where a rector was struggling to wean his vestry before it was too late from the debilitating habit of spending the principal sum of every undesignated bequest. The rector had started a parochial Book of Remembrance in which the vestry were encouraged to record as permanent gifts every legacy or memorial contribution to parish endowment. At the same time the parish was receiving occasional diocesan aid, and when the newspapers announced that $100 had been left to the church by the will of a certain very poor parishioner, the diocese at once forbade the listing of this small legacy in the new Book of Remembrance.

A more usual temptation to invalidate the idea of a parish endowment fund occurred recently in my own parish. We had successfully raised the money for a new organ and for renovating the church without touching a cent of the principal of any undesignated bequest; but when, right after those two arduous campaigns, our old boiler was condemned by the state inspectors, we were advised by highly respected friends not to solicit anything further from our public but to draw what was necessary out of our endowment principal. Instead we closed the church and parish house, postponed our autumn fair indefinitely, and laid our needs squarely before the diocese and our parishioners and friends. The result was that within seven weeks we were back in church with the cost of our new boiler fully pledged and ultimately we found ourselves needing to draw upon only two hundred dollars of the considerably larger sum that the diocese had offered us if necessary. Thus we proved for the third successive time in a few crowded years that many people will give and give gladly and generously to what is often called a "capital" expenditure, although the very same persons take little or no active part in defraying the running expenses or paying off the back bills of their parish. In fact, it is for that very reason that the poor as well as the rich parish absolutely requires the regular aid of some dependable annual income from endowment to meet its current expenses.

Of course, endowments are ordinarily best handled by incorporated trustees, and in the instrument of permanent trust there should be careful provision made that if ever the parish closes its doors or is deemed unnecessary in that community by the diocesan authority or the courts, the income from the trust funds shall be made available for other religious work. The dead hand

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of an outmoded deed of trust can be a very dreadful thing, where no discretion was allowed to the trustees of future years. In the case of my own parish we have provided that if and when the work here shall be no longer required, "it shall be proper for the trustee to pay the said net income to such self-supporting church or aided parish in the diocese of Massachusetts and chiefly dependent for its financial support upon people of small means, as may be designated by the ecclesiastical authority of the diocese and approved by the trustee."

I WOULD therefore commend to the Church at large the idea that wherever we desire to maintain a poor man's parish, we must be willing to work for the building up of at least a small permanent parish endowment. As Bishop Lawrence declared in his convention address in 1911 in answer to those persons who always object that when the people of a given generation cannot support their own parish it is time for the Church to close its doors: "It is singular how it seems to be assumed by our communities that every form of charitable, higher intellectual, and spiritual life should be endowed except the churches. Of course church endowments have been abused, but when one comes to think of it, have not endowments of universities, of charities, and of art been abused? All such institutions pass through periods of lethargy; but it is only a question of time when popular sentiment is aroused, and those who have failed in their duty drop out and others take their place. . . . We believe in endowments and we depend upon them."

What I am contending for is the basic right of the poor man to have his own place of worship and his own corporate religious experience, free from patronizing or dictatorship. What I am contending against is the prevalent notion that if people are poor they ought not to expect to make their own decisions or to pay an honored part in the larger life of the Church.

In my parish a few years ago there was a poor mother of a large family to whom the Church Home Society had been very kind. This grateful mother of her own initiative ran some whist parties to raise $25 for the Society during the early days of the depression. But the public relief agencies did not like the idea at all and even tried to stop the devoted woman from paying the small weekly dues expected in my mothers' club—her only rest or diversion from one week's end to the next, and her last remaining symbol of religious loyalty and social self-respect.

## *Talking It Over*

*By*
WILLIAM B. SPOFFORD

TO SAVE SPACE I am merging Convention Topics and my own column this week. First off news has come from St. Paul's, Flint, Michigan, where my friend the rector, the Rev. Lane Barton, handed his congregation a questionnaire a couple of Sundays ago with interesting results. It dealt with missions. There were 198 answers, which is itself an interesting fact since there were more than twice that number at the service. Why the others failed to answer is a matter of guess work but it is possible that they just didn't know the answers. I am sure that this congregation is as well instructed as any, yet but ten persons were willing to say that they knew enough about the Church's missionary program to entitle them to an opinion. Only eleven read a Church paper regularly. Only 48 were able to name six fields outside the country where our Church is carrying on work, and but seven were able to name six missionaries out of the hundreds we have in the field. Nevertheless those answering the questionnaire were almost unanimously for missions. Eight only said that no good results had been obtained; all but three were for medical missions; 170 declared that missions are still necessary and 173 said that "missionaries should go into all the world and carry the Christian religion wherever it is needed." There were but 18 willing to maintain that "the work of the Church should be confined to the local parish," while 185 voted that "'a Churchman should be interested in the work of the diocese," and all but one declared that "a Churchman should be interested in the work of the Church in our own country."

ON THE QUESTION of administration only 112 voted and they split exactly 50-50 on the question, "Do you think too much of the money for missions goes for administration and too little to the actual work in the field?" On the question, "Do you believe that one religion is as good as another?" the vote was 100 yes to 82 no; and 119 declared that "the churches should unite in their missionary programs," with 50 saying no —which brings up shades of the Laymen's Inquiry of a few years ago which perhaps has not been adequately faced. There were 92 who said that "the method of presenting our missionary program is responsible for our lack of enthusiasm," with 131 believing that more should be done on missionary education and particularly in bringing missionaries to parishes to present the needs of the fields.

AGAIN ON THE MATTER OF MISSIONS, I call your attention to a recent article in *The Missionary Review* by the Rev. Robert E. Speer, a life-long leader in missionary work. The present lack of interest he attributes, among other things, to "a regimentation of benevolences which substitutes mathematical ratios for vital education and living motives; which subordinates causes in common treasury pools; which increases overhead charges; which removes the donor to a fatal distance from the cause which he is asked to support, and which weakens and threatens to destroy the power and persuasion of the appeal of the living work." He believes that the evangelistic aim of the foreign mission enterprise must be kept clear and made even more dominant, rather than shifting the appeal to missions making for world peace and international, inter-racial and inter-religious goodwill. Also rather than deserting the Churches in foreign fields and letting them shift for themselves, new missionaries should be called for and sent out, he declares.

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BISHOP DAVIS of Western New York, in his convention address, declared that while business conditions give us reason to hope for a gradual increase in parochial incomes, "it is absurd to try to turn this whole increase into the rehabilitation of our missionary work. It cannot be done and it ought not to be done in the face of parochial needs. But it is equally absurd to say that we must first restore the parish to normal conditions and then begin to restore our missionary endeavor. We must advance together. There remains therefore the middle course...increases in parochial incomes should be shared proportionately with the diocese and the general Church; there should be a proportionate and simultaneous restoration of cuts, payments of debts, and renewals through a partial one, while advance work is financed through special designated gifts. While such progress is slow it is, nevertheless, sure."

On the matter of the reorganization of the National Council Bishop Davis said that as it is organized at present it is "naturally an impersonal organization with distinctly bureaucratic tendencies, some overlapping, and indifferent cooperation between departments. Whatever responsibility the Presiding Bishop had, he had not sufficient authority to unify the work. It would seem, therefore, that the work of the National Council should be personalized, and unified, giving responsibility and authority to one man instead of to a Council and a congeries of bureaus. The Presiding Bishop should then by canon be given a nominal jurisdiction or See; he should be given the responsibility of prosecuting the Church's work in missions, religious education and social service, and the authority to create his own organization in whatever departments he might choose, and direct it to this end. The canon which orders the creation of specific departments should be repealed, and the National Council be made an advisory body with authority only to confirm or veto the actions of the Presiding Bishop. It is unfortunate that the issue should be complicated in popular discussion by talk of Archbishops, Primates, the location of the See and so on. These matters can easily be adjusted if we are agreed as to the form of organization."

The diocese of Southwestern Virginia, on the other hand, meeting in convention on May 17-19, adopted the following resolution: "Whereas it appears likely that there will be proposed at the coming General Convention certain legislation tending to alter the present status of the Presiding Bishop, therefore be it resolved that it is the opinion of the diocese of Southwestern Virginia in Council assembled that no such change should be approved either as regards title, length of office or method of election."

# *A Dilemma*

*An Editorial by*
BISHOP JOHNSON

IN A recent address the editor of The Christian Century made certain statements about the Church. We regret that lack of space prevents us from quoting it more at length but we will try to give the gist of it in a few paragraphs.

"Christianity is not just another religion; it is God's purpose for His human world. It accepts for itself the obligation and the hope of bringing the whole life of man into conformity with the divine will."

After stating that the tendency of certain types of action tend to secularize religion he states as his first affirmation that "we must find the resources of the social gospel not in society, but in the gospel; not in any secular pattern but in the sacred pattern of which the Church is itself the carrier and the custodian."

"I hope," he says, "that the Christian Church is a unique emergent in history; that it is not a humanly devised institution; that it is not in the world by virtue of man's making it, or imagining it, or even feeling the need of it, but that it is here by the grace and will of God."

"We moderns have made a great mistake in our ethical interpretation of Christianity. We have tended to take the Church as a human devise based upon this ethical idealism."

"To conceive the Christian Church as resting upon an ethical basis is to sacrifice the substance of the Christian faith and to do violence to the plain facts of history."

"The ethical character of Christianity is content, not basis nor ground."

"We are never going to get ourselves straight either with history or with the Christian gospel until we have settled for ourselves the locus of Christian origins. The locus is not in human purpose but in historical, superhuman (I do not say supernatural) creativity."

"It is only a Church which is a sacramental institution that can be entrusted with the Christian gospel. I therefore say that the social gospel requires a high conception of the Church. We Protestants in general do not have a high conception of the Church. The reforming activity eclipses our Christian witness."

Then mentioning the existing denominations (other than Lutheran and Episcopalians) he states; "The social gospel presupposes something which these Churches have not got, namely a conception of the Church as the living Body of Christ, a sacramental institution carrying and cultivating a Christian culture within its own body, a culture kept alive and enriched by sacramental means, and kept pure and vital by living prophets, whose values and the historic facts within which these values emerged are so genuinely and deeply cherished that the Church desires to transmit them to its children."

"Protestantism has no adequate medium for imparting to its own children its concepts and convictions about God, its sense of spiritual values, its outlook upon both time and eternity, its sacred lore, its reverence for and understanding of the meaning of Christian institutions and liturgies, and its appreciation of the poetry, the hymnody and the art of Christian faith."

He refers to a "Protestant generation which may be Christian in its affinities but is pagan in the furniture of its mind."

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"With respect to the social gospel I am bound to repeat the maxim: first things first. First a Church which is itself a living body of culture formed within the matrix of the historical Christian tradition, purified by a perpetual criticism of the forms in which this historical tradition is received, and implemented both with the sacramental modes of expression and also with a God-centered education for its children—first, I say, that kind of a Church—then it will be safe to talk about the social gospel."

After these statements the speaker refers to the fact that he had not thus far mentioned the Lutheran and Episcopal Churches which he says, "do profess a high conception of the Church," but asserts that these Churches which "ought to be in the front line of Christian social action are less concerned even than the rest of us. Indeed it is a striking fact that their sacramental doctrine is actually used as an alibi for non-participation in Christian social action and among all the groups the view generally prevails that the degree of interest in social Christianity is in inverse ratio to 'the height' of the doctrine of the Church. The sacramental Church is not Christian, it is pagan, unless it is social in itself and social in its world-wide reference and responsibility."

He demands that "the sacramental Church shall bear whatever cost is necessary to establish the Christian tradition in the soul of every individual member of the community. In a word the business of the Church is to announce and to build the Kingdom of God, beginning with the Christian community itself and taking in the whole range and sweep of the secular order."

IN THIS remarkable speech Dr. Morrison has first approved the Anglican position and then condemned the performance of her agents. He differs from Isaiah as a prophet in that Isaiah spoke as a member of the institution which he believed to be of divine origin, while Dr. Morrison has confessed his neighbor's sins, which is a purely academic performance.

It is difficult to discover where this sacramental institution which he so eloquently describes can be found. It is not in Protestantism and it is perverted in Anglicanism. One might assert that it exists solely in the mind of the speaker. He should define his terms and tell us where this continuous body of Christ exists.

Granted that the Episcopal Church fails to measure up to the opportunity but possesses the values which are essential to its fulfilling the will of the Master, then it would seem to require that it be revived from within instead of being reviled from without.

St. John certainly would not have deserted the Body of Christ because Judas misapplied the funds. If the United States falls into the hands of greedy politicians I am not going to renounce my citizenship because of the iniquity in order that I may criticize it. Rather as a good citizen I must do my best to reform it.

There may be certain reasons why the Episcopal Church fails to measure up to its opportunities. First because it is easier for a musician to learn jazz than to produce one of Beethoven's symphonies in an adequate way.

Then again the Episcopal Church is not a person but a collection of individuals drawn from society. Such a body cannot perform in Jericho as effectively as it can in Jerusalem, because there is a remnant in the one place and no material in the other. In its performance if all the prophets desert there ought to be no complaint if the priests who remain do the carrying on. One of the reasons why the sacramental body is so inert is because the zealous have rejected her and substituted social service agencies for the Church.

If the Church emerged from the divine will and is not in the world by virtue of man's making it, then it must be somewhere in all its potentialities, even if it is nowhere in any adequate sense. Surely if man cannot replace it he ought to endeavor to revive it.

I think that Dr. Morrison is too severe in his indictment of the Episcopal Church as a social force. In proportion to its size it furnishes I believe more social workers, supports more charities, contributes more to social agencies and furnishes leadership in more benevolent enterprises than any other group. The Church operates through its individual members as well as through organized agencies. Like a university it exists to produce persons who carry on, rather than machinery. I wonder if the Episcopal Church stopped giving her workers and her money to charitable purposes whether the deficiency would be felt throughout the country?

In my experience our people give so largely to public charities that they fail adequately to support our own agencies. After all giving and doing are from their nature secret and are spoiled by being advertised.

The work of the Church is that of leavening the lump and from the nature of things it is difficult to publicize such process.

On the whole I feel like thanking Dr. Morrison for his conception of the Church as a divine and objective reality; and like forgiving him for his rather severe indictment of our performances and wish that he might tell us where to find that historic institution which he so eloquently describes.

If Rome is pagan and the Anglican Church half pagan and Protestantism rather pagan—where is the witnessing body that preserves the realities. His speech left me with the feeling that we cannot have a creedless creed or a churchless Church, even if our creed and our Church fail to perform in any given time and place.

Where is the engine that applies the power which the Holy Spirit generates?

We seem to be impaled on the horns of a dilemma. Protestantism cannot and Anglicanism does not fill the bill. What does?

As for me and my house we will continue to serve the Lord in a Church that claims all that Dr. Morrison affirms even if its performances fail to come up to expectations. Otherwise I have no faith in the past and no hope for the future and no adequate fellowship in the present.

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## SOCIAL SERVICE WORKERS MEET IN INDIANAPOLIS

By EDWARD J. MOHR

Dealing specifically with the relation of the Church to social work, the annual Episcopal Social Work Conference was held in Indianapolis May 24 to 27, in conjunction with the National Conference of Social Work. The program consisted of various addresses and papers read to the conference, and was started off by a discussion by the Rev. Almon R. Pepper, executive secretary of the national department, of the work and aims of that department. Interest in social service has been constantly increasing, Mr. Pepper said, as a result of the work of Dean Lathrop and the Rev. C. Rankin Barnes, his predecessors. As a result the diocesan and provincial departments are more active than ever. Mr. Pepper bespoke cooperation on the part of diocesan departments in the application of the social securities act, in view of the wide effect it will have on children's institutions and homes for the aged. He said that the department had appointed a committee to consider the exclusion of lay workers of the churches from the operation of the security act, and while it reached no decision, it did approve the proposed annuity policy prepared by the Church Life Insurance Corporation.

The Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion, spoke on May 25 on the relation of the clergy to social work in the community. He pointed out that in the last ten years the point of view in regard to social work had changed greatly by including the larger aspect of society, so that the scope of the work, inside the Church and out, has been widened to include the question of social justice as well as social adjustment. "We are beginning to confront social causes as well as to devise private cures," he said. "As in social work, so in the pastoral ministry the clergy are waking to the primary truth that case work—whether it be with a "client" or a "parishioner"—can never truly become *social* work until it is approached and interpreted in terms of social structure. This means that Christian leadership is at least evolving a realistic and mature criticism of the world and of the conditions under which the Church pursues the task of redemption." Religious literature, Mr. Fletcher held, reveals a "growing recognition that the time is past when the clergy could maintain their role in human relations by preaching and liturgical ministrations alone." Since the bulk of social work is in the hands of social agencies and



ALMON PEPPER
*Leader at Indianapolis Conference*

trained workers, the clergyman must cooperate with such agencies to do effective work, and such cooperation requires a knowledge of the community and of its resources for the building of human security and character.

On the afternoon of May 27 Dean Frederick C. Grant of Seabury-Western Theological Seminary gave an address on "Spiritualizing the Secular," in which he discussed particularly the root motives in modern life endangering the religious outlook. He declared that he did not count himself among those who decry the profit motive in modern industrial society, which he felt has been responsible for present-day progress. The curse of industrial society is rather the unlimited profit motive, "in accordance with which scheme of things a man is entitled to make all the profit he can regardless of his employees, his customers, and the community," Dean Grant said. He went so far as to say that it seemed to him "that in a Christian system an industrialist ought to be prepared to give his level best of service to the community, and in return expect no greater compensation than the doctor or the teacher. When you come right down to it, which man is more valuable in the community, the man who runs a factory employing a thousand men or the doctor who treats a thousand cases?" Thus Dean Grant called for a remotivation of human life through emphasis on a motive of service. The Christian ethic, he pointed out, has been stated fundamentally in terms of love, but the trouble has been that it has too often been stated in contrast to the motive of justice. Justice is to be viewed, Dean Grant held, as harmony in life, communal and indi-

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

St. Mary's Hall, Burlington, N. J., one of the most historic of the early schools founded for the higher education of girls, brought its centennial year to a close with a celebration at the Hall from May 27 through 30. Mary E. Woolley, president of Mount Holyoke College, William Alfred Eddy, president of Hobart College and Presiding Bishop Perry were speakers at the centennial celebration. Miss Woolley's presence at the centennial was in recognition of the friendship and the educational ideals shared by Bishop Doane, founder of St. Mary's, and Mary Lyons, founder of Mount Holyoke College. The four day program opened with the observance May 27, of Founder's Day, in accordance with a tradition of many years. Bishop John C. Ward of Erie, whose mother was a graduate of the Hall, preached that morning in Holy Innocents, the school chapel. The annual ceremony of crowning the portrait of Bishop Doane took place immediately after the chapel service. Centennial Day concluded with a pageant, depicting some of the historical romance of Burlington and St. Mary's Hall. This was written by the girls, and every student had a part in its performance. The pageant was repeated the following afternoon as part of the educational program of St. Mary's Hall Day. It is in six episodes, beginning with the Indians before the arrival of the white man, tracing the history of the Hall and town to the present day. Bishop Paul Matthews and Bishop Wallace J. Gardner both appeared in the pageant.

On Memorial Day, after a service in St. Mary's Church, at which Bishop Cook, president of the National Council, preached, the congregation and students proceeded to the churchyard. Here lie buried many men famous in the early days of the nation and Church, among them Bishop Doane. A memorial service was conducted there by Bishop Matthews, who during his episcopate has splendidly continued the Christian educational work begun by Bishop Doane one hundred years ago.

The celebration also marked the completion of a successful campaign for $100,000, in which parishes throughout the diocese cooperated and which was managed by the firm of Ward, Wells and Dreshman.

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**Conference on Missions in Birmingham**

Advance was the keynote of the missionary conference held in Bir-

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mingham, Alabama, May 18-20, with methods of advance rather than causes of the present lack of interest emphasized. Steps forward, they concluded, must include the overcoming of a self-centered spirit in the Church, more convincing preaching and an adequate program of missionary education. The conference was under the auspices of the Forward Movement.

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**Maine Elects Convention Deputies**

The following men were elected deputies to General Convention at the convention of Maine, meeting May 19 at Portland: clergy: Dean H. D. Perkins, William E. Patterson, Tom G. Akeley, William E. Berger. Laymen: Robert H. Gardiner, Kenneth C. M. Sills, Dr. Clarence C. Little, Charles B. Clarke. The Rev. William E. Patterson was the preacher at the convention service and Miss Eva D. Corey of Boston conducted a forum at the meeeting of the Auxiliary.

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**Convention of Diocese of Eau Claire**

Bishop Wilson of Eau Claire, in his convention address, declared that the Presiding Bishop should be elected for life, declared that a primatial see should be established and said that Washington should be the place. Deputies: clergy: R. D. Vinter, F. Victor Hoag, Guy L. Hill, John G. Hilton. Laymen: O. W. Moshle, Jonothan Boothby, G. Van Steenwyk, G. W. Spratt.

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**Convention of Western Massachusetts**

Extension of rural work and social security for lay workers of the Church was stressed in the convention address of Bishop Appleton Lawrence of Western Massachusetts. The resignation of Marshall E. Mott, Archdeacon since 1920, was accepted with regret. Deputies: clergy: A. Vincent Bennett, Ralph Hayden, Richard Preston, Leigh Urban. Laymen: W. Elmer Ekblaw, William C. Hart, Howard C. Rudderham, Matthew P. Whittall.

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**Oliver Hart Elected to Tennessee**

The Rev. Oliver Hart, rector of St. John's, Washington, has been elected Bishop Coadjutor of Tennessee. He was formerly the rector of St. Paul's, Chattanooga.

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**Paddock Hall in Eastern Oregon**

A refrectory in honor of Bishop Robert L. Paddock, first bishop of Eastern Oregon, is to be built at the Ascension summer school at Cove, Oregon, and named Paddock Hall. The action was voted at the convocation held at Bent. Deputies to Convention, the Rev. Clarence A. Kopp and Mr. Arthur Hay.

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**Goodrich Fenner Accepts Kansas**

The Rev. Goodrich Fenner of Kansas City, Mo., recently elected Bishop Coadjutor of Kansas, has accepted.

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**Correction in Convention Deputies**

Apparently it was our mistake and not Correspondent John Day's. Anyhow we ran the alternates instead of the first choices in listing General Convention deputies from Kansas. Here is the correct list: clergy: Samuel E. West, John W. Day, Carl W. Nau, William P. Barnds. Laymen: Dr. Harry W. Horn, Frank C. Gibbs, Heber Mize, Guy T. Berry. Sorry gentlemen.

* * *

**Convention of Western North Carolina**

Bishop Bratton presented the needs and opportunities of the University of the South to the convention of Western North Carolina, meeting at Morgantown. A committee was also appointed to study the possibilities of utilizing the Lake Kanuga property for a junior college. General Convention deputies: clergy: W. S. Stoney, G. Floyd Rogers, W. C. Cravner, B. M. Lackey. Laymen: William M. Redwood, W. L. Balthis, S. E. Elmore, Harold V. Smedburg.

* * *

**Twenty Years Ago in The Witness**

Bishop F. A. McElwain, suffragan of Minnesota, was elected bishop of that diocese. . . . The Rev. James E. Freeman was elected to the standing committee of Minnesota. . . . Bishop Burgess of Long Island urged clergymen to become chaplains in the army, but deprecated their taking up arms. . . . The convention of the diocese of Ohio adopted a resolution deploring the phrase "dragged into war," and declared that the United States went into the war voluntarily. . . . Samuel Mather of Cleveland gave $100,000 for a trust fund to pay the pension premiums of clergy in missions.

* * *

**Parish Gives to Delta Farm**

St. Stephen's, Wilkes-Barre, Pa., has donated a $100 memorial house to the Delta Cooperative Farm and Mr. Laning, a parishioner, has presented a motion picture projector. In addition $50 was donated by the Church school together with dresses, magazines and other articles. Mr. Laning and the Rev. Edward Tate, assistant to Rector Gardiner Day, are now at the farm taking motion pictures.

* * *

**Social Service Meeting in California**

Through the efforts of the department of social service of the diocese of California, the Episcopal Church conducted their own conference at the annual meeting of the California state conference of social work, held recently at San Jose. The social service departments of Los Angeles and San Joaquin cooperated. As arranged by the Rev. Lloyd B. Thomas, chairman of the California department, the program was designed to present what the Church is doing in the rural field, as well as the opportunities before it. Anna M. Clark, director of Trinity House, Oakland, presented a survey of a rural field as representative of the type of work needing to be done. The Rev. C. Rankin Barnes, of San Diego, gave a discussion on spiritual values in social work. The program succeeded in demonstrating to social workers the interest of the Church in social work, and in taking a step toward cooperative action in the social work of the California dioceses.

* * *

**Choral Festival in Albany**

The annual choral festival sponsored by the Albany Diocesan Choirmasters' Association was held May 22 in the Cathedral of All Saints. The chorus represented the choirs of 20 churches and numbered some 300 voices.

* * *

**Convention Held in Erie**

A suggestion that arrangements be made for broadcasts from points in the mission field to the General Convention was recommended by the diocesan convention of Erie, held May 18 and 19 in Sharon, Pa. At the annual dinner Bishop Ward was presented with an automobile. Bishop Hulse spoke of the work in Cuba. Opposition was manifested to the provincial synod's proposal that lay-readers be empowered to administer the chalice. At the meeting of the diocesan Woman's Auxiliary, May 11 and 12, Mrs. Roger L. Kingsland, president of the auxiliary in the third province was guest speaker, and the Rev. Philip C. Pearson of Trinity Church, New Castle, special preacher.

* * *

**Noted Layman Given Degree**

Raymond Flatt Barnes of New York was awarded the honorary degree of doctor of laws by Hobart College on May 24 in recognition of his work for the Church. Mr. Barnes has served as treasurer of General

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Convention and of the diocese of Long Island, and is distinguished as a financier and expert on church polity.

* * *

**Bishop Matthews Entertains**

Bishop Paul Matthews of New Jersey and Mrs. Matthews entertained on May 20 at their annual garden party for the clergy of the diocese and their wives, at "Merwick," their home in Princeton, N. J. For many years Bishop Matthews has given these parties; this one will be the last of the kind to be given by him as Bishop of New Jersey, since he will present his resignation to the House of Bishops in October.

* * *

**Widow of Bishop Nichols Killed**

Mrs. Clara Quintard Nichols, 80 years of age, widow of Bishop William Ford Nichols of California, and mother of Bishop John Nichols of Shanghai, was fatally injured when a train struck her at the railroad station at Burlingame, Calif., where she had been visiting. She had been residing in San Francisco since Bishop Nichols died in 1934.

* * *

**General Seminary Benefits by Will of Mrs. Stetson**

Papers filed in the New York Surrogate's Court show the net value of the estate of Mrs. Helen Richards Stetson, widow of the late rector of Trinity Church, New York, to be $517,816. A life interest in 40 per cent goes to a sister, after whose death it will pass to the General Theological Seminary, New York. Two cousins each receive the income for life of 20 per cent, their interest passing after their death to the University of the South for the Caleb R. Stetson Memorial.

* * *

**Bishop Jett to Resign**

Bishop Robert Carter Jett will offer his resignation to the House of Bishops in October, he announced at the annual meeting of the council of Southwestern Virginia, held May 17 to 19. He became the first bishop of the diocese in December, 1919. Giving age as the reason for the resignation, he desires it to be effective in May, 1938. Delegates to General Convention elected at the council follow: Clerical—Rev. Messrs. Carleton Barnwell, Alfred R. Berkeley, John J. Gravatt, John A. Winslow; Lay—Messrs. Herbert McK. Smith, Charles P. Macgill, Robert L. Peirce, Chas. Francis Cocke.

* * *

**Commencement at General Seminary**

Delivering the baccalaureate sermon on May 24 at the 117th annual commencement at General Theological Seminary, New York, Bishop Wallace J. Gardner, coadjutor of New Jersey, urged that the Church go back to the early days of its existence when the Holy Spirit was its dynamic. The commencement exercises were held on May 26, Professor William A. Orton of Smith College delivering the address. The salvation of the individual apart from the salvation of his group is not an entirely practicable enterprise, Prof. Orton declared. The degree of bachelor of sacred theology was presented to 16 men by the Rev. Charles N. Shepard, the sub-dean, in the absence of the dean, the Very Rev. H. E. W. Fosbroke, who is ill. Diplomas were presented to the 24 members of the graduating class by Presiding Bishop Perry. The honorary degree of doctor of sacred theology was conferred upon Bishop Gardner and the Rev. Robert E. Wood, of Wuchang, China, both alumni of the school. On alumni day, May 25, the Rev. Oliver J. Hart, rector of St. John's Church, Washington, D. C., presented the annual alumni essay, his subject being "What Do We Want Our Seminaries To Do?" He presented a plea for the clergymen in the parochial ministry to take a greater interest in the preparation given candidates in the seminaries.

* * *

**Girls' Friendly Society Founding Celebrated**

The founding of the Girls' Friendly Society in this country 60 years ago was marked by a meeting and service in the Cathedral Church of St. Paul, Boston, on May 14. An exhibit was arranged showing the progress the society has made. Bishop Sherrill preached at the service in the evening, at which 300 members of the Massachusetts branches marched in the procession, and presented the missionary offering, which is to go toward the work of Bishop Denby for Negro work.

* * *

**Seabury-Western Has Commencement**

The seventy-seventh commencement of the Seabury-Western Theological Seminary, Evanston, Ill., is being held on June 3 and 4. The honorary degree of doctor of divinity is being awarded to the Rev. Charles Hoskins Evans, in recognition of 20 years of missionary work in Japan.


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**A WEEK AT THE SEASIDE**
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This School, managed by the Dioceses of Delaware and Easton, offers a training for youth and other Church workers, with a well-seasoned faculty and other attractions. Board and Registration for the week, $16.50 to $22.50. The Reverend C. L. Atwater, Chestertown, Md., Business Manager.

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Realizing as I do the many difficulties you have had to face, I am grateful for the splendid way in which you have helped us to meet them and the great measure of success which I find this campaign really affords us.

I was very happy to be associated with you for I can hope that again our paths may cross and that I may have again the pleasure as well as the profit arising out of our association. While this is my own personal appreciation I am sure I reflect the mind of the other leaders.

Faithfully yours

Wallace J. Gardner



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Bishop Johnson of Colorado is the commencement speaker. Speakers at the annual alumni meeting include the Rev. Sydney Waddington of Zamboanga, P. I., an alumnus; Dean Frederick C. Grant; Bishop Frank E. McElwain of Minnesota, and Bishop Johnson. The Rev. Frederic A. Croft, student chaplain at Northwestern University, and the Rev. Nelson E. P. Liu of China, are receiving master's degrees, while the degree of bachelor of divinity is being given to the Rev. Justin S. Edwards, the Rev. Richard R. Emery, Percy D. Gough, William O. Homer, the Rev. Leslie Skerry-Olsen, Robert N. Stretch, and the Rev. Harvey L. Woolverton.

* * *

**Bishop Oldham at Rollins College**

Bishop Oldham of Albany preached the baccalaureate sermon at Rollins College, Winter Park, Florida, May 30. His oldest daughter is a member of this year's graduating class.

* * *

**Convention in Rhode Island**

Extensive debate on the marriage canon marked the convention of the diocese of Rhode Island, held May 18, but no action was taken. The following were elected delegates to General Convention: Rev. Messrs. Stanley C. Hughes, Irving Andrew Evans, Robert R. Carmichael, Anthony R. Parshley. Lay: John N. Brown, Benjamin M. MacDougall, Albert E. Thornley, Lewis D. Learned.

* * *

**Standards Set for Marriage Instructions**

The convention of Western New York on May 18th adopted a report on minimum standards of instruction by the clergy on Marriage. The report was prepared by the family relations committee of the department of social service. It recommends an extended conference between the clergyman and the interested parties to deal with all phases of marriage and life after marriage. It makes recommendations of books on the subject and also suggests follow-up conferences between the clergyman and the couple. Among subjects recommended for conferences are: reasons for divorce and broken homes, such as economic problems regarding ordinary expenses, luxuries, the cost of children, etc.; social problems rising out of the choice of friends by both parties; conflicts of interests and hobbies; physical difficulties arising from lack of proper knowledge; problems arising from difficulties with relatives, particularly parents; the value of financial safeguards agreed to by both parties, such as definite budgets, definite savings, and life insurance; the value of


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a physical examination for both parties before the marriage; recommending a talk with a competent physician about the physical aspect of their marriage.

* * *

**Berkeley Fellows Studying Abroad**

Two graduates of the Berkeley Divinity School, New Haven, are currently studying abroad as fellows of the school on the John Henry Watson Fellowship. Winfred B. Langhorst, of the class of 1936, has been spending the past year at the University of London, doing research in early American Church history. He has found some valuable material in the house of the Society for the Propagation of the Gospel, the public record office, and the library at Fulham Palace. He has concentrated on the southern colonies, and expects to publish his findings when he returns to this country this month. John W. Haynes, also of the class of 1936, is doing research work in psychology of religion at the University of Vienna and at Dr. Freud's clinic. The fellows are appointed at the close of each academic year by the faculty on the basis of past work and ability to pursue a course of study abroad with profit.

* * *

**Bishop Maxon Speaks to Lexington Auxiliary**

Bishop Maxon of Tennessee spoke to the Woman's Auxiliary of Lexington, meeting in the Church of the Good Shepherd, Lexington, Kentucky, on May 13, concerning plans for General Convention. Mrs. R. L. Phillips, of Fort Thomas, Kentucky, was elected president of the organization, succeeding Mrs. Almon Abbott.

* * *

**Memorials Dedicated in Chicago**

A memorial reredos and altar were dedicated at the Church of the Advent, Chicago, on Whitsunday by the Rev. John S. Higgins, the rector. The reredos is the gift of Agnes Clothier, a member of the parish, and is of handcarved oak. The altar, of buff limestone with handcarving, is the gift of 64 parishioners.

* * *

**R. A. Heron Begins New Work**

The new superintendent of the Episcopal City Mission at Boston, the Rev. Raymond A. Heron, began his new work by participating in the recent service of the city mission churches, held annually in the Cathedral Church of St. Paul.

* * *

**Commencement Held at Graduate School**

Graduation exercises for the first year's session of the Graduate School of Applied Religion were held last Saturday, May 29, at Gates House, the school's building in Cincinnati. The principal address was delivered by Dean Herman Schneider of the University of Cincinnati. Dean Schneider, whose pioneering efforts in "learning by doing" led to the field-work curricula at the university, at Antioch College, and at other institutions, described the philosophy and value of religious education through "doing the Word as well as hearing it." He praised the Graduate School's program and urged it for larger numbers of seminary graduates. Dr. William S. Keller, speaking for the trustees, presented Dean Schneider with an honorary certificate from the Graduate School. After making a congratulatory address Bishop Henry W. Hobson of Southern Ohio gave the certificate of the school to the Rev. Thomas J. Bigham, Jr., of Pittsburgh, Pa., the Rev. Perry M. Gilgillan, St. Paul,


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Minn., the Rev. Shirley B. Goodwin, Boston, Mass., and the Rev. Robert B. Mason, York, Neb., all of whom were in this year's class.

* * *

**Mission Education Program in Chicago**

In preparation for the every member canvass next fall the diocese of Chicago has arranged for a series of missionary sermons by leading preachers. The Rev. William Simpson of Milwaukee and the Rev. Harry S. Longley, Jr., of Corning, N. Y., have already visited the diocese. In June the following preachers will be at various churches: Dean Rowland F. Philbrook of Davenport, Iowa; Rev. Francis B. Creamer of Detroit; Rev. Don H. Copeland, Lima, Ohio; Rev. Don Frank Fenn, Baltimore, Md.; Rev. A. E. Knickerbocker, Minneapolis; and Dean John Warren Day, Topeka.

* * *

**Bishops at Harrisburg Dinner**

Bishop Frank W. Sterrett of Bethlehem, Bishop Robert E. Campbell, and Bishop Brown of Harrisburg were the speakers at the banquet of the 33rd annual convention of the diocese of Harrisburg, Penn., on May 25.

* * *

**British Delegation Supports Loyalists**

The delegation of women members of the British parliament, which recently conducted an investigation in Spain, declared its sympathy for the government cause in a statement to the Spanish press. The delegation was composed of the Duchess of Atholl, Eleanor Rathbone, Ellen Wilkinson, and others. It deplored the shelling by the fas-




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

**Church of St. Mary the Virgin**
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46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.

Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.

Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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

Sundays: 8 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
Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M.,

Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.

**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 Communion, Thursdays and Saints' days, 10:30 A.M.

**St. James' Church, New York**
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.

11 A.M.—Morning Prayer and Sermon.

8 P.M.—Evening Prayer and Sermon.

Holy Communion, Wednesdays, 8 A.M., Thursdays and Holy Days, 12 Noon.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:00 A. M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard

Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

**Grace Church**
Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector

Sunday Services

8 A.M.—Holy Communion.

9:15—Church School.

10:30—Morning Service.

**Cathedral of the Incarnation**
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.

Daily services in the Chapel.

**Cathedral Church of St. John**
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The Very Rev. Hiram R. Bennett, Dean

Sundays: 7:30, 9:30, 11:00 A. M., 7:45 P.M.

Weekdays: 10 A.M. and as announced.

**Trinity Church, New York**
Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

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.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.

Daily: 12:30 and 5:00 P.M.

Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A. M.

**St. Mark's**
San Antonio, Texas
Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).

11:00 A.M.—Morning Prayer and Sermon.

7:30 P.M.—Evening Service.

10:00 A.M.—Holy Communion on Fridays.

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Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.

Morning Prayer: 9:00 A.M. Daily.

Evening Prayer: 5:15 P.M. Daily.

**Trinity Church**
Main and Holman, Houston, Texas
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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4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.

Wed., Thurs., and Holy Days.

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cists of communities of non-combatants, and said: "We want to say how much moved we have been by the faith and courage of the Spanish people, and by its conviction—which we share—that it is fighting for freedom."

* * *

**Nebraska Summer Conference Planned**

The annual summer conference of the diocese of Nebraska will again be held at Doane College, Crete, Neb., June 7 to 13. Courses will be given by Bishop Shayler, the Rev. Garth Sibbald, the Rev. E. J. Secker, the Rev. Harold B. Hoag, and the Rev. Richard Harbour of Warrensburg, Missouri, will preach at the daily sunset service.

* * *

**Massachusetts U. T. O. Service Held**

The United Thank Offering of the women of the diocese of Massachusetts, amounting to $11,860, was presented at the annual service, held at the cathedral in Boston on May 19. This represents only part of their offering for the triennium to be presented at Cincinnati in October. The Rev. J. Thayer Addison of Cambridge Seminary, preached the sermon.

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## SOCIAL SERVICE WORKERS MEET IN INDIANAPOLIS

(Continued from page 8)

vidual, and love as its culmination, so that love is seen to be the highest justice, and justice the highest love. It is when men see that love involves justice, he said, that progress in the Christian order, or in spiritualizing the secular, is going to be made, and peace in the social order will be brought about.

Bishop Cameron J. Davis of western New York, in his address later the same day, dealt more fully with the relation between organized religion and social agencies. Like Mr. Fletcher, Bishop Davis pointed out the trend away from over-specialization, and made a plea for the sharing of the fields. Religion, he maintained, is essential to the normal personality, if it is to be adjusted to life; and if it is to have its part in the development or rehabilitation of personality, which is the ultimate objective of social work, it must be mediated through the Church, Protestant, Catholic, and Jewish. The bishop took issue with those social workers who question the value of organized religion and maintained that religion needs to be organized just as much as charity, so that the individual may become an active participant in the life of the organized religious group. Many years ago, he said, he had held that the Church must be the one great administrator of philanthropy. "I confess I was wrong," he went on. "Not only must there be secular agencies to care for the unchurched; not only is Protestantism, at least, too divided to do the work even amongst Protestants effectively, but also the strides that have been made during the years toward making social work an art, the development of a fine technique based on an understanding of human needs, could not, I am convinced, have been made if the Church had had full control." He deplored, however, the separation that now exists, and urged strongly real and organized cooperation, in which the need for the work of each group is recognized, and in which the social workers will work on the conviction that the cooperation of the Church is necessary to the attainment of their objective. In order that the social workers may turn to the Church for aid with confidence there must be "an awakening of the ministry to the validity of the social gospel, to their responsibility in its expression and to an enlightenment of their minds as to social work and what it is all about."


# Insurance on Church Property

At the end of last year

**The Church Properties Fire Insurance Corporation**

had insured the property of 2,845 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

| | |
|---|---|
| 1929 | 330 |
| 1930 | 803 |
| 1931 | 1,224 |
| 1932 | 1,600 |
| 1933 | 2,035 |
| 1934 | 2,365 |
| 1935 | 2,640 |
| 1936 | 2,845 |

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

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# THE WITNESS



TRINITY CHURCH, NEW YORK

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
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# OLD TRINITY IN NEW YORK

*By*
WILLIAM B. SPOFFORD

IT WAS IN 1697 that the charter was signed by Benjamin Fletcher, Captaine Generall and Governour in Chief of the Province of New Yorke, that brought into legal existence The Parish of Trinity Church. The charter named the Lord Bishop of London, Dr. Henry Compton, the rector, and by his permission the vestry chose William Vesey to be the first incumbent. Many years afterwards a story was invented that Dr. Vesey was a dissenting minister and a friend of Cotton Mather's when called to Trinity, a fable that was invented by his enemies and enemies of the English Church. The Veseys were a Church family and Jacobites. William was born in Massachusetts, educated at Harvard, and served for some time as a lay reader. At the time of his election as Minister of the City of New York he was connected with King's Chapel in Boston, on the books of which church his name appears. He was ordained in England by the Bishop of London, to the diaconate on July 25, 1697 and to the priesthood on August 2nd. Returning to New York he commenced his ministry in the Dutch Church as the guest of the Domines and their people, awaiting the erection of the English Church, opened for the first time on March 13, 1698 on a site where the present Trinity now stands. New York was then a small town and the church stood at the very northern limit, on the line of the city wall.

Among the more important incidents of Mr. Vesey's rectorship was the endowment of the parish by a gift of land from the crown, known as the Queen's farm. This property, greatly impaired by large gifts to churches and educational institutions, has been in the possession of the parish to the present day.

The Rev. Samuel Auchmuty was the rector of the parish during the Revolutionary period and had a rather hard time of it since both he and his assistant, the Rev. Charles Inglis, in common with many other clergymen, considered their promise of allegiance to the British Constitution, taken at ordination, as binding on their consciences. When the American army occupied the city Dr. Auchmuty fled to New Jersey, though he returned, broken in health, when the town was reoccupied by the British troops. He died in 1777 and was succeeded by his assistant, Mr. Inglis, who had even a harder time, fleeing to Halifax upon the acknowledgment of the independence of the colonies, where he became Bishop of Nova Scotia, the first of the illustrious line of English Missionary Bishops.

Samuel Provoost, formerly an assistant at the parish and identified with the cause of the Revolution, was instituted rector soon after the War for Independence, subsequently going to England where he was consecrated the first Bishop of the state of New York, retaining his rectorship. During his administration the church, destroyed in the great fire of 1776, was rebuilt on a larger scale.

Upon Bishop Provoost's retirement in 1800, Benjamin Moore succeeded him both as rector and bishop, and in 1812 Dr. John Henry Hobart was elected to both offices, a man described as having been "raised up by God to awaken sleepers, inspire faith, take an aggressive position, and lead up out of the darkness and weakness into light, power and a new life."

Morgan Dix became the ninth rector in 1862, having already served for five years as assistant, and under his leadership there was a wide expansion of the work of the parish throughout the city, begun years before. St. George's Chapel, later to become an independent parish, had been established by Trinity as early as 1752. St. Paul's, where George Washington attended service following his inauguration as the first President of the United States, was opened first in 1766 and was used as the parish church until 1788, following the destruction of Trinity by fire in 1776. St. John's, the third chapel, was completed in 1807 while Trinity Chapel was commenced in 1851. Today, in addition to the mother church on Broadway at the head of Wall Street, the parish maintains St. Paul's, Trinity Chapel, St. Agnes's, St. Luke's, the Intercession, St. Augustine's, St. Cornelius the Centurion, and gives substantial assistance to scores of independent parishes and missions in New York in addition to its widespread institutional work and support of missions.

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William T. Manning, present Bishop of New York, became the rector of Trinity in 1908, following the death of Dr. Dix. He was succeeded upon his consecration in 1921 by the Rev. Caleb R. Stetson. He in turn was followed by the present rector, the Rev. Frederic S. Fleming, who was appointed rector in 1932 following a fruitful ministry at the largest of the Trinity Chapels, the Intercession.

The present church, the third to be built on the same site, was commenced in 1839 by Richard Upjohn, the architect, and completed and consecrated in 1846 and is a copy, almost stone for stone of St. James Church, Louth, Lincolnshire, England. The first steam hoisting engine ever to be used in the country was used in the construction. The parish church is surrounded by a graveyard of great historic interest. Here is the gravestone of William Bradford, vestryman, whose print shop, "The Sign of the Bible," was the first in New York. He was the first in many things; first to print a book in the Colonies; first to print an English edition of the Bible in the Middle Colonies; first to print the English Prayer Book; printer of the first map of the city; the printer of the first New York newspaper and the founder of one of the first paper mills in the country.

James ("Don't give up the ship") Lawrence is buried in the Church yard, his grave today marked with a monument erected in 1847 to replace the original which was crumbling to pieces. Alexander Hamilton, first secretary of the treasury, mortally wounded in 1804 in a duel fought with Aaron Burr at Weehawken, New Jersey, was buried there with impressive ceremonies and a monument marks his grave. In front of it is a flat stone which marks the grave of Eliza, daughter of Philip Schuyler, Hamilton's relict. On the same side of the churchyard is the vault of Matthew L. Davis, friend and biographer of Aaron Burr. Also in Trinity churchyard lies the remains of Robert Fulton whose "Clermont" was the first boat to be powered with steam.

The oldest gravestone is a small one which carries the following inscription:

HEAR . LYES . THE . BODY
OF . RICHARD . CHURCH
ER . THE . SON . OF . WILLIA
M . CHURCHER . WHO .
DEIED . THE . 5 OF . AGUS
1681 . OF . AGE 5 YEARS
AND . 5 . MONTHES

ONE of the most interesting of Trinity's showplaces is the present vestry-room, located on the top-floor of a skyscraper, 74 Trinity Place. There you find stalls on which legends are painted connecting them with the correspondingly numbered pews in the first Trinity Church. One of them, interestingly enough, in those early days was occupied jointly by the famous Captain Kidd and James Emott, vestryman, high sheriff and attorney for the city of New York. The seat is at present occupied by Dr. Stephen Bayne. Other present day vestrymen are John Erskine, American novelist; Harry Woodburn Chase, chancellor of New York University; Carl W. Ackerman, head of Columbia's School of Journalism; Admiral Reginald R. Belknap, retired, who is the treasurer of the General Seminary and Judge Philip J. McCook.

Another interesting part of present-day Trinity is the parish hall, located in the same building, one story below street level, which was dedicated by Rector Fleming in 1935. Here one finds a spacious lounging room, air-conditioned, and supplying those that drop in with all the best of current magazines and books which the many who have discovered the place can read in their leisure as they relax in the comfortable morris chairs and davenports. In 1935 there were 18,000 people who were checked in by the hostess, always on the job; in 1936 the number of visitors jumped to over 58,000 persons and from present indications there will be upward of 80,000 users this year—a growth which is a confirmation of the need for such a place for the thousands of workers in downtown New York.

Another interesting recent development is the distribution to the thousands of visitors of tracts dealing with various phases of the Christian religion. There are approximately 2,500 of each issue of the Forward Movement pamphlets distributed at Trinity and many thousands of cards and tracts.

Downtown New York seems deserted on Sundays in these days and yet surprisingly good congregations assemble at Trinity each Sabbath, made up of members of families long connected with this historic parish and the many visitors to the city who are anxious to see this famous church, to worship there and to hear the excellent choir, trained by the distinguished Channing Lefebvre, whose organ recitals each Wednesday and Friday from 12:30 to 1 are so well attended and so highly appreciated. There is also the work done at Trinity Mission House where two clergymen and three sisters of St. Margaret are constantly on the job ministering to thousands, and where a dispensary, with a physician and visiting nurse, is maintained.

Midweek services are also an important part of the work, with at least four services each day, with the mid-day devotional service attracting large congregations. Yet perhaps the most important ministry of present-day Trinity is to those who drop in at the never-closed church for prayer and meditation, often seeking the guidance and direction of a priest, continually in evidence. All sorts of questions and problems are brought to Old Trinity by people unknown, all of whom go away helped and strengthened.

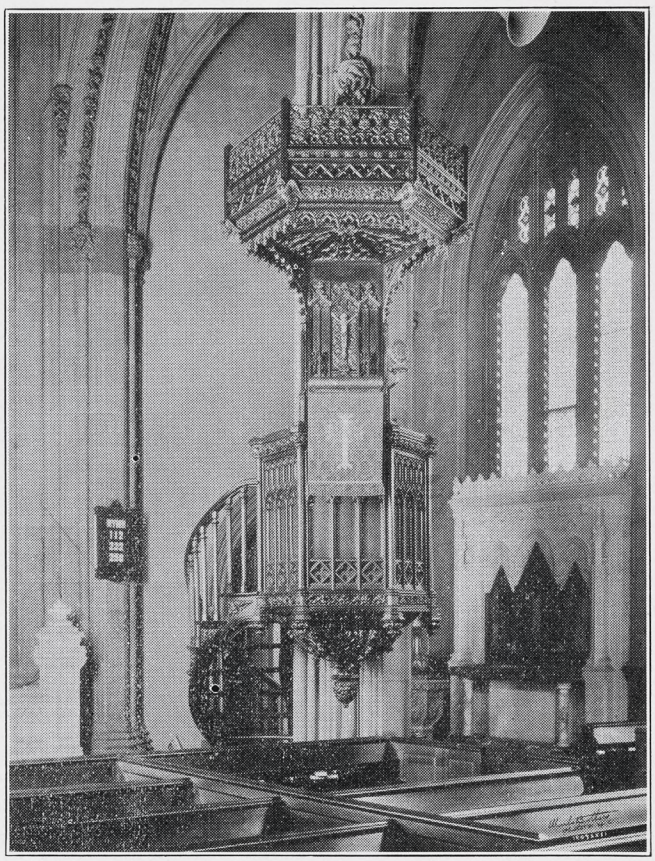
Another interesting feature of Trinity today is the mid-day services in Advent at which Dr. Fleming, gifted as a preacher, gives instruction on the teachings of the Church. The mid-day services during Lent, with special preachers, are always well attended, and from Easter until Trinity Sunday the mid-day service is formed around the devotions and litanies to be found in "The Kingdom, the Power and the Glory," which is an American edition of the "Grey Book" of the English Church.

As for organizations, Trinity has the usual run of them in spite of the fact that it is located in what is today a non-residential part of Manhattan Island. There is a Church School of 200; a choir that is famous

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THE INTERIOR OF TRINITY CHURCH



TRINITY'S FAMOUS PULPIT



TRINITY'S CHURCHYARD CROSS



A VIEW OF THE CHANCEL

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and which attracts men and boys from New Jersey and Long Island; a choir alumni association, with its annual banquet; a men's club; an altar guild; a chapter of the Woman's Auxiliary that meets regularly and gives generously to missions; a branch of the Church Mission of help; Trinity Church Association that sponsors the important work at the Mission House and also maintains a seaside home for children on Long Island.

The net income of the parish for the year of 1935 was $673,821. In addition to maintaining the work at Trinity and its many chapels in various parts of the city, the auditors report substantial grants to thirty-four extra-parochial Church enterprises, including over $100,000 to the National Council—all of which resulted in a net excess of expenditures over income of over $145,000—ample proof that Old Trinity is witnessing to God in this generation as she has so faithfully done since 1697 when her charter was granted in the reign of King William III.

## *The Lighting Plant*

*An Editorial by*
BISHOP JOHNSON

IF YOU wish to introduce electric lights into your house there are certain essential elements in the process. There must be a dynamo somewhere that is adequate; wires that are properly insulated; a transformer to break the force of the current and bulbs to radiate light. If any of these instruments are improperly constructed the result is apt to be a conflagration instead of illumination. In other words, the method of installation is as important as the electric current.

Religion is like that. Bad religion is even worse than no religion for it was bad religion that crucified Christ, burned Thomas Cranmer and beheaded Archbishop Laud, just as it is bad religion which has produced the war in Spain and the brutalities of Russia. But you don't condemn electric light because bad wiring has killed people and burned up their houses. Yet people are quick to denounce all religion because some religion is destructive of morals and justice.

Let us look at the lighting plant which Christ established. It is a curious fallacy that Christ wrote the New Testament and St. Paul founded the Church, whereas the apostles wrote the New Testament and Christ established the Church. He set up the plant and the evangelists tell us about it. He had the wisdom never to write anything but to give the Holy Spirit to men by which they could be inspired to let their light shine. Christ promised to build a Church and to give to it the power to send out light which could guide us to all truth. He did the construction, but he didn't write about it. He left others to do that.

The Church has been the wire that has brought light and life through all the ages. It has been faithful in passing on the creed, the sacraments and the scriptures. Men in every age have been able to connect with the dynamo. That is the reason for a continuous ministry which witnesses to truth that it is unable to originate. The wire has been intact.

By a stretch of the imagination we may regard the parish church as the transformer which is composed of little gadgets that sometimes are dead. It may be the minister, the warden, an influential layman or a temperamental official of the guild. These gadgets ought to be replaced when they are burned out.

Then come the little bulbs, the members of the congregation. Two things are necessary to make them give light. They must be intact and they must be connected with the dynamo. If one of the bulbs in your house goes out, you do not denounce electricity. You merely say that the bulb is no good. Yet there are hundreds of people who have given up religion because some bulb was not good.

The Holy Catholic Church is no different from a public service company, except that in one case you have materials that are hard to rely on whereas in the electric plant the materials are dependable. The human element is often unreliable.

BUT no one can persuade me that the dynamo is dead. It has too much power, even separated by all the centuries, in lives that have been lived. The wire is intact and brings to your temple all that is necessary. The transformer and the bulbs are the uncertain factors. People tell me that the Church is dead, and some particular parish may be, but curiously enough it can be raised from the dead, sometimes by a change of ministers and sometimes by the funeral of a lay pope. It is curious how the dead can come to life by replacing the bad plug. Bulbs are often being disconnected, broken or burned out. They do not particularly affect the lighting system.

There is another thing that can darken the light and that is the atmosphere. A bulb shines dimly in a room full of smoke. And smoke arises when people clash on politics or religion. And the room is dense when greed and lust are rampant.

The light of the Gospel is so simple that even a little child can turn it on without the least knowledge of the process, and there is nothing more lovable than a spiritually minded child. A selfish adult is a goat beside him.

If Christ had done nothing else than produce some Christian families I have known He would have justified His ministry. The fact that He stands beside the graves of its members and bids them hope, only enhances the brilliancy of His radiance.

It is true that Christ failed in Capernaum, but that was due to the kind of people who lived there and who loved darkness better than light.

I hold no brief for bad religion. Nothing could be worse. I merely assert that where you find a faithful minister, and a devout congregation, you have evidence that the light is there if men know how to use it. People live too much in the little horizon of their own observation and do not distinguish between the potency of the dynamo and the deadness of the bulbs.

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The truth of the matter is that when you have a prejudiced or closed mind the light that is in you is darkness because your eyes are blurred, and when that is the case you need to use the eyes of a real good man or woman who can see that which to you is invisible.

The important thing is to keep the lighting plant going unless we are prepared to go back to candles.

When people hate one another and kill one another I am very sure that the truth is not in them and that they love darkness rather than light.

It is that kind of people who want to destroy the plant because it reveals that their deeds are evil.

# *Let's Know*

*By*

BISHOP WILSON

## Peculiar People

WHEN people can fit neatly into a groove and travel evenly along the beaten path, it is no trick at all to get along with them. But let someone show some peculiar characteristics and right away they become objects of suspicion. Yet some of the greatest men in Christian history have been so irregular that many of their contemporaries have shunned them like poison. Frequently a man has a genius along a certain line but for that very reason he may be unpredictable in other ways. It is not always easy to place such a person and he is often madly irritating but one of the duties of the Church is to capture the genius for Christ and bear with the eccentricities.

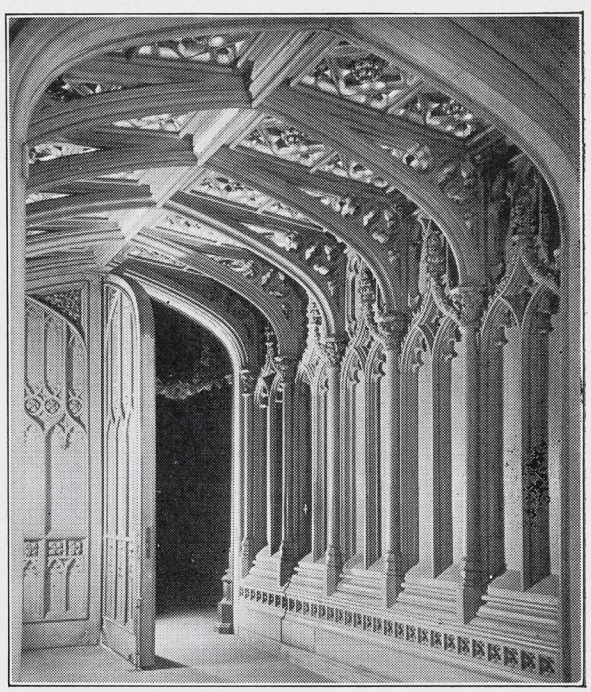
If Christianity had been committed only to regular, smoothly balanced leadership which never stepped on any ecclesiastical toes, there would not have been any St. Augustine for us to remember today. What a trial St. Francis must have been to the well-oiled Church machinery of his day—always doing peculiar things that hadn't been done before. A little better appreciation of spiritual peculiarities touched with genius would have made a great difference with the Church's dealing with John Wesley and would have saved the loss of Cardinal Newman. We did better with such a turbulent character as Philander Chase though we nearly lost his pioneering leadership when he carried his peculiarities for a time into retirement in Michigan after leaving Ohio.

To my mind that is one of the chief lessons to be learned from St. Barnabas. He plays a secondary part himself in the apostolic Church but he had the vision to weigh values and the courage to go to the front on issues which found his companions timid and reluctant. The history of the Church might have been very different without him because, so far as we can tell, there would have been no St. Paul without St. Barnabas. Here was a man named Saul of Tarsus who had exceeded all others in his persistent persecution of the Christians. All at once he turned up in Jerusalem converted to the cause of Christ. It was a large dose for the Apostles to swallow. Such a thing was highly irregular and they were reluctant to receive him. St. Barnabas spoke up for him, sponsored him, and secured him a place in the Christian community. Still doubtful, they sent Saul home to Tarsus where he remained in obscurity for several years. There he might have lived out his life without ever being heard of, if St. Barnabas, recognizing his extraordinary ability, had not called him to help handle a problematical situation in Antioch.

So St. Paul got into action and encouraged Greeks to come into the Church without first becoming Jews. To the Christians in Jerusalem this was also highly irregular and again it was St. Barnabas who came forward in support of St. Paul and in favor of the Greeks who, he thought, might be perfectly good Christians even if they were different. Who can tell—without St. Barnabas' help, St. Paul's great battle for gentile Christianity might have been nipped in the bud.

Later, for some unnamed reason St. Mark dropped out of the first missionary tour of St. Paul. He evidently did not fit where he was expected to fit. Then St. Barnabas took him on for a missionary tour of their own and in the end St. Mark became one of the shining lights of the apostolic age and a welcome companion of St. Paul.

St. Barnabas, whose day comes on June 11, deserves a great deal more credit than he commonly receives.



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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By Edward J. Mohr

The deputies from the first province, comprising the dioceses in New England, will recommend to General Convention that no change be made in the action on apportionments taken in 1934, in other words, that no quota or mathematical system of apportionments to dioceses and parishes be made. This was the content of a resolution adopted, without dissenting vote, at a meeting of clerical and lay deputies to General Convention from the New England dioceses, held in St. Paul's Cathedral, Boston, May 25. All dioceses except Connecticut were represented, and Bishop William Appleton Lawrence of Western Massachusetts presided. Two secretaries of the National Council were present to supply information and figures for a discussion of the missionary situation and problem, this issue being dealt with to the practical exclusion of all others facing the General Convention, including the offer of the diocese of Washington to surrender part of its territory as a see for the Presiding Bishop, which was ignored altogether. Much attention was given to the decay of religion in rural New England, where churches are now closed in towns once noted for their religious zeal. It was felt that the need here was equal to that of any foreign field. Since the provincial organization is not now able to deal with the problem, the group suggested that the commission on provinces consider asking General Convention to assign to the various provinces opportunity and responsibility for missionary work in their dioceses. It was felt that the National Council, as such, meeting briefly three or four times a year, could not be alive to the special needs in special regions. On the other hand, the problem was seen to be too great to be dealt with by dioceses with limited funds at their disposal. The provinces might however, it was held, be revived if they were given real work to do, and the funds with which to do them. The question of provincial autonomy in the consecration of bishops was also raised, it being considered desirable to use provincial machinery in this respect also.

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**Institute on Labor Held**

A joint institute on "The public looks at labor" was held in Cincinnati on May 22 and 23, under the auspices of the Cincinnati chapter of the Church League for Industrial Democracy and five other organizations. Labor, cooperatives, and other subjects were considered on the two day program, after which a summary was given by the Rev. Joseph F. Fletcher, director of the Graduate School of Applied Religion.

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**Retreat Association Meets in Berkeley**

A West Coast conference of the National Retreat Association was held recently at the Church Divinity School of the Pacific, Berkeley, California. Diocesan secretaries of the retreat association from several of the western dioceses were in attendance. The leader of the discussions, the Rev. Henry B. Thomas, is the national secretary of the association. Plans were made to extend the opportunities for retreats over a wide area and to enlarge the number of retreat conductors available for the purpose.

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**Church Organization Chapter Organized**

A Connecticut chapter of the Church League for Industrial Democracy was organized at a meeting of over 100 clergymen and lay people at the Berkeley Divinity School, New Haven, on May 29. The Rev. Fleming James and the Rev. Robert Claude Dentan were appointed to the organizing committee. Speakers on the program included Mrs. Stanley Pargellis, Mrs. William P. Ladd, and the executive secretary of the League, who made a plea for fair dealing in industry.

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**The Influence of the Church in Russia**

In the Moscow daily paper *Isvestia*, it was recently stated that the influence of religion and of the churches on the Russian masses is stronger than ever. The latest census showed that the people, especially women, hesitate when asked whether or not they believe in God. Many of those who no longer follow church practices nevertheless called themselves "believers" rather than "unbelievers." The widow of Lenin, Krupskaja, writes in the same paper that "the children who go to the churches behave better than their older associates who do not go to church." This "disturbs the parents, who do not know how they ought to bring their children up." The certainty that the natural sciences would make for the undermin-



FREDERIC S. FLEMING
*Rector of the Parish of Trinity Church*

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ing of religious convictions has not been confirmed. Natural sciences or astronomy may in earlier times have contributed to this purpose, but today it is no longer so. On the contrary, workers coming out of a lecture in the planetarium have been heard to remark that "one may still reflect how wisely God has 'arranged' the world." In the view of Krupskaja, the primitive form of the anti-religious propaganda is to blame. The person who attends services has been referred to in the Godless propaganda as an "imposter." "We forget that the Church has also organized social work, such as the public ministering to the sick, care for children, etc., while we have not always realized the necessity of including all grades of the people." "The church is strong because it is rooted in the people and in the history of the people. The way in which the Church is bound up with the history of our country has not always been recognized by the party leaders, because the teaching of history in Soviet Russia has fallen into the background in a way which must have a negative effect on anti-religious propaganda." The Church, it is further stated, attracts the masses, moreover, through the artistic manner in which its services are presented, resembling theatrical performances. The remark is often heard. "We like going to church, because theatre tickets are too hard to secure." Krupskaja closes with an appeal to fight the influence of the churches and begs the Soviet schools to give the young not only educational training but a practical ideology as well.

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**College Student Work Urged**

The Rev. Henry Lewis, rector of St. Andrew's Church, Ann Arbor, Mich., was the main speaker at the meeting of the diocesan Woman's Auxiliary of Michigan at St. Paul's Church, Lansing, Mich., on May 24. Mr. Lewis urged support for Church work with college students, for whom he bespoke tolerance. The sessions were held under the leadership of Mrs. Donald C. Stevenson of Grosse Pointe, the president. Mrs. William T. Barbour of Detroit, member of the Woman's Auxiliary's National Council, presented the program for the coming triennnial meeting.

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**Church Problems in the Philippines**

The Tydings-McDuffie law which created the commonwealth government of the Philippines, provides for the complete separation of church and state, and for the inclusion of this policy in the commonwealth constitution. Liberals and non-Catholics are aroused over the special privileges granted to the Catholic Church by the Quezon government. On the occasion of the Eucharistic Congress recently held in Manila, the bureau of posts printed special stamps to give publicity to this religious meeting. A suit was thereupon instituted by a bishop of the Filipino Independent Church to test the constitutionality of the official issuance of a religious stamp. The lower court and the court of appeals upheld the action of the directors of posts, but the case has been taken to the supreme court of the Philippines, and may reach the Supreme Court of the United States.

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**Oliver Hart Declines Election**

The Rev. Oliver J. Hart, rector of St. John's Church, Washington, D. C., announced to his congregation on May 30 that he had declined his recent election to be bishop coadjutor of Tennessee, and would remain in Washington.

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**Religious Leaders Issue Loyalty Day Call**

A call to all religious persons in the United States to observe Loyalty Days, October 2 and 3, was issued last week by more than a hundred religious and welfare leaders. The call declared that the forces of religion must stem the tide of secularism, which it said is sweeping the world. It deplored the great expenditures on armaments while millions of men and women suffer for the lack of necessities, and urged greater giving for religious work. Among those signing were: Bishops Babcock, Finley, Freeman, Gardner, Goodwin, Hobson, Longley, Ludlow, Oldham, Rogers, Spencer, Washburn, Wilson, and Wing, and the Rev. Howard Chandler Robbins.

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**Vacation School Demonstration Given**

A demonstration institute for work in daily vacation church schools was held May 25 in St. John's Church, Royal Oak, Mich., under the direction of Archdeacon Leonard P. Hagger, chairman of the committee on daily vacation church schools. The textbook prepared by the committee for 1937, "The King's Kingdom," was used by Archdeacon Hagger, who was assisted by Elizabeth S. Thomas, diocesan director of religious education; the Rev. C. C. Jatho; and the Rev. L. E. Midworth, rector of St. Thomas', Trenton, Michigan.

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**Convention in Minnesota Diocese**

After listening to Bishop Frank A. McElwain denounce capitalism and other "isms" of the day, the diocesan convention of Minnesota adopted a budget of $60,000, the largest since 1929; instructed the General Convention delegates to vote for continuance of the Forward Movement; and heard an address on missions by Bishop Frank W. Creighton. It passed a resolution requiring that nominees for General Convention deputies be introduced and their qualifications stated, and on the fourth ballot elected the following: Clerical—A. E. Knickerbocker; Guy C. Menefee; E. Croft Gear; Conrad



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* * *

**Priests' Institute at Kent School**

The American Church Union, through its committee on Priests' Institutes, announces a school for clergy, to be held at Kent School, Kent, Connecticut, from Labor Day, Monday, September 6, to Friday, September 10. The topic for study will be liturgical prayer. The courses of instruction will be by the Rev. William P. McCune, the Rev. William D. F. Hughes, and the Rev. Edwin S. Ford.

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**Conference on Preaching in Georgia**

Led by Prof. C. Sturges Ball of Virginia Seminary, a conference on preaching was held recently in the diocese of Georgia, at St. Simon' Island. Those attending, at the invitation of Bishop Barnwell, were the Rev. Messrs. Ernest Risley, S. E. Barnwell, T. G. Mundy, R. K. Tucker, Howard Harper, and Lawrence Fenwick.

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**Chicago Church Celebrates Anniversary**

Trinity, second oldest Episcopal Church in Chicago, celebrated its 95th anniversary on May 23. Dean Frederick C. Grant of Seabury-Western, a former rector, was the special preacher, while the Rev. John R. Pickells, the present rector, officiated at the service.

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**Oakland Church Makes Survey**

St. Paul's Church, Oakland, Calif., observes this year the 66th anniversary of the founding of the parish, and the 25th of the present building. In connection with the anniversary the rector, the Rev. A. Ronald Merrix, has arranged a survey of the church's membership, services of worship, program of activity, and the state of its property and equipment. St. Paul's now has 1,032 communicants, and 2,808 members, 69 families having been added since January 1. In the fall the full time staff will include a director of religious education, parish visitor and secretary.

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**Gifts Received for Lloyd Memorial**

The Bishop Lloyd Memorial Committee, the organization of which was previously reported here, meeting in New York May 25, reported that several gifts have been received from various parts of the country and from China.

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**Church Congress Plans Next Syllabus**

The Church Congress has announced its syllabus for the year 1937-38, its general topic being "The Content of and Authority for Christian Evangelism." This will be worked out under four divisions: 1. The history of the motivation of evangelism and the content of the evangel; — the Rev. Edward R. Hardy, Jr. 2. The Constant Element in Evangelism. Is there a Constant? What is it?—A. E. Taylor. 3. Criticism of the validity of this constant in the light of modern thought. 4. Christian evangelism in the light of modern criticism and its relevance;—Bishop P. M. Rhinelander. A. E. Taylor is the English authority on Plato. Bishop Rhinelander's acceptance is tentative. The Church Congress, by meeting in small local groups, rather than in one annual gathering, has been able to discover the tendency of thought in the Church. Since its earliest days the congress has concerned itself with social and political problems as well as specifically religious ones. In 1890 it dealt with "Trusts"; in 1919 with the need for a labor party; in 1924 with industrial problems; and in 1933 a sharp conflict developed between Charles P. Taft and the Rev. John Nevin Sayre over the question: "Is the conduct of business for private profit consistent with Christian principles?" The local groups will contribute their findings to the triennial meetings of the congress, now being planned.

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**Harrisburg Plans for Increased Endowment**

The diocesan convention of Harrisburg, meeting May 25 and 26, authorized the appointment of a committee to raise an additional endowment of $134,000, to enable the diocese to have a coadjutor, a suffragan bishop, or an archdeacon. The convention opposed the proposal to permit lay readers to administer the

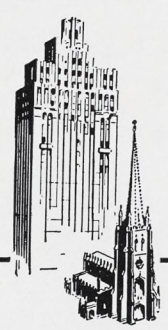

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chalice, and changed the constitution to provide that no clergyman or layman whose parish or mission is in default on diocesan assessment or pension fund premium shall be eligible for appointment or election to any office or committee.

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**Bishops Receive Columbia Degrees**

Bishop Winfred H. Ziegler of Wyoming and Bishop William L. Essex of Quincy, both graduates of Columbia University, received the honorary degree of sacred theology at the 183rd commencement, held in New York June 1.

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**Seminary Gets Old Bible**

Seabury-Western Theological Seminary, Evanston, Illinois, has added a copy of the King James Version of the Bible, dated 1615, to its collection of rare Bibles. It contains some of the printers' errors of the two editions of 1611, and, since none of the characteristic errors of the 1613 edition occur in it, seems to be a partly corrected edition of both of the 1611 editions. Like all genuine King James Bibles, it contains the Apocrypha and has no dates in the margins. In addition to the Bible, the volume contains a prayer book of 1614 with prayers for King James, a concordance and a metrical version of the psalms.

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**Presbyterians Act at Meeting**

The Presbyterian Church, meeting last week in General Assembly at Columbus, Ohio, endorsed the federal child labor amendment, which now needs the approval of eight more states. It also restated its approval of the principle of collective bargaining. The Rev. John A. MacCallum, of Philadelphia, made an overture expressing sympathy for the loyalist government in Spain and called upon the church to "render to the stricken people moral support and clothing and medicine." He said further that "no more painful spectacle has been offered to history in our time than that of an enlightened democratic government, supported by the immense majority of the Spanish people and the entire group of Spanish Protestants, being virtually abandoned to their fate by the other democratic countries of the world and ravaged with unheard of atrocities by alien powers who are the sworn enemies of everything that democracy and Christianity have stood for."

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**Rhode Island Priest Consecrated Forty Years**

The Rev. Charles A. Meader, rector of St. Luke's Church, East Greenwich, R. I., recently celebrated the fortieth anniversary of his consecration, at a service attended by Bishop Perry and the Rev. George S. Pine. Among the flowers was a basket from the East Greenwich Baptist Church.

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**Courses for Churchmen at Columbia**

Teachers College, Columbia University, New York, is again offering two summer courses for Episcopal Church leaders, each conducted by Adelaide Case, professor of education. The first, from July 12 to 30, will deal with problems of curriculum, especially the teaching of the traditions of the Episcopal Church. The second seminar, August 2 to 20, will take up adult education in the Episcopal Church. These groups will meet daily except Saturday and Sunday from five to six-thirty. Windham House, the Episcopal student residence in New York, will be open for residence during the summer session.

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**Church Workers Meet at St. Augustine's**

St. Augustine's Conference for Church Workers was held at St. Augustine's College, Raleigh, N. C., May 31 to June 4. Among the special features was a dramatic presentation, 'Death Takes a Bribe"; an address on the "Church's Responsibility to the Negro Worker," by Lawrence A. Oxley, chief, division of Negro labor, U. S. department of labor, and another on the "Parish Budget," by Stephen E. Burroughs, chairman, finance committee, diocese of North Carolina. The conference faculty consisted of Bishop Penick, the Rev. Alfred S. Lawrence, Chapel Hill, N. C.; the Rev. J. K. Satterwhite, La Grange, Ga; the Rev. Jean A Vache, Greensboro, N C.; Esther V. Brown, national field secretary, Woman's




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**Sewanee Summer Training School**

Sewanee, the official training school of the fourth province, will be conducted at the University of the South, Sewanee, Tenn., July 27 to August 21. The adult division will meet July 27 to August 10, under the direction of the Rev. Moultrie Guerry, chaplain of the university. The clergy school, under the direction of Bishop James Craik Morris, will meet August 2 to 12, while the young people's division, in charge of Rev. Alfred Loaring-Clark, rector of St. John's, Memphis, Tenn., will meet August 10 to 24. Various special conferences will be held during the session of the school. Ellen Correll, of St. Mary's Cathedral, Memphis, Tenn., is executive secretary.

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**Bethlehem Conference for Young People**

The Bethlehem Summer Conference for young people will be held June 27 to July 2 at Hawthorne Inn, Mt. Pocono, Pa. in the heart of the Pocono Mountains. Bishop Frank W. Sterrett of Bethlehem is chaplain of the conference, and the Rev. George McKinley, Palmerton, Pa., the chairman. Courses will be given by the Rev. Gardiner M. Day, Jane Welte, the Rev. Robert P. Frazier, Marian Brown, the Rev. Ralph A Weatherly, Letty Parry and the Rev. A. M. Halloway.

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**Rural Work Conference in Wisconsin**

The Episcopal Church's conference on rural work, in Madison, Wis., June 28 to July 9, has a program projected jointly by the national departments of social service and domestic missions. The conference will run concurrently with the rural leadership school of the University of Wisconsin, and will be directed by the Rev.




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Almon R. Pepper, executive secretary of the social service department. Bishop Frederick B. Bartlett will also be present, and will lead discussions on the nature of preaching. Other subjects and leaders will be: The Church and Present Day Social Movements, Prof. Roy J. Colbert, of the university; The Forward Movement, the Rev. Conrad H. Gesner, St. Paul, Minn.; Mountain Mission by Mail, Mrs. E. M. Little, Concord, N. H.; The Church and the College Student, the Rev. L. E. Nelson, Madison, Wis; The Nature of the Ministry Today, Bishop Benjamin T. Kemerer of Duluth.

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**Order Observes Years of Service**

The Order of St. Vincent, a national guild for servers and acolytes, is celebrating its 22nd year of active service this spring. A feature is the fact that no one connected with it, from the director-general down, has ever received a salary or other remuneration. It was founded in 1915 by the late Robert T. Walker, a veteran middle-aged server at the Church of the Advent, Boston, who became its first secretary-general and saw the order grow to a membership of 6,000 acolytes. Members of the order are pledged to a simple rule in their spiritual lives, including daily prayer and weekly attendance at church. Parish chapters use a common Office at their devotional meetings and a uniform form of admission of members. An official medal of the order is available for those who wish it. The present director-general is the Rev. Harry S. Ruth, Burington, New Jersey, and the secretary-general is Henry S. Beck, Haddonfield, New Jersey.

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**Gambier Conference in Ohio**

The Gambier Summer Conference, a joint enterprise of the departments of religious education of the dioceses of Ohio and Southern Ohio, will be held for its seventeenth year at Kenyon College, Gambier, Ohio, June 21st to July 2nd. Courses will be given by the Rev. Royden K. Yerkes, University of the South; the Rev. Austin Pardue, Gethsemane Church, Minneapolis; the Rev. Sturgis Ball, Virginia Theological Seminary; the Rev. Fleming James, Berkeley Divinity School; the Rev. Gilbert Laidlaw, St. Paul's, Saginaw, Mich; Mrs. Celia A. Hughes, St. Timothy's, Massillon, Ohio; Margaret Jefferson, field secretary, Girls' Friendly; the Rev. Arthur C. Lichtenberger, St. Paul's, Brookline, Mass.; the Rev. Louis M. Hirshson, St. Stephen's, Sewickley, Pa.; Wilfred Layton, St. Paul's, Flint, Mich.; Hilda M. Shaul, advisor in religious education, Southern Ohio; and the Rev. Paul R. Savanack, secretary for religious education, Ohio. The Rev. R. Malcolm Ward, Maumee, Ohio, is dean of faculty.

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**Cranbrook Conference in Michigan**

Another summer conference will be that of the diocese of Michigan, to be held at Cranbrook School, Bloomfield Hills, June 27 to July 3. Leaders in courses and conferences will be Bishops Page and Creighton; the Rev. Grafton Burke of Alaska; the Rev. R. E. Charles, of St. John's, Ithaca, N. Y.; the Rev B. S. Levering, of All Saints' Chapel, Detroit; the Rev. Charles C. Jatho, of St. John's, Royal Oak, Mich., the Rev. Henry Lewis, of St. Andrew's, Ann Arbor, Mich.; the Rev. J. G. Widdifield, of St. Paul's, Memorial Church, Detroit; Mrs. Helen G. Hogue, mental hygiene counsellor, Highland Park Public Schools; the Rev Herman


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R. Page, of Dayton, Ohio; the Rev. Van F. Garrett, of St. Paul's, Flint, Mich.; and Mary Latham, director of religious education, St. Joseph's, Detroit.

* * *

**Deposition Announced**

The Rev. Eustace P. Ziegler was deposed from the ministry on May 22, 1937, at Ketchikan, Alaska, by Bishop Rowe. He resigned to devote himself entirely to art. He is a brother of Bishop Zeigler of Wyoming.

* * *

**Summer Camps in Olympia**

A camp for boys and another for girls, conducted annually in the diocese of Olympia at Goldbar, Washington, are to be held this year July 11 to 21 and July 21 to 31, respectively. The chaplains are the Rev. E. C. Schmeiser and the Rev. Lewis J. Bailey; the directors are the Rev. E. B. and Mrs. Christie; and the counsellors are the Rev E. M. and Mrs. Rogers, the Rev. S. P Robertson, the Rev. Clifford Samuelson, the Rev. Frederick McDonald, the Rev. A. Val-Spinosa, the Rev. John Pennell, Charles Meyers, Mrs. E. C. Schmeiser, Mrs. R. D. Simpson, Mrs. Olive White, and Mrs. Leonard E. Top.

* * *

**Guide to New Jersey Summer Churches**

A guide to summer churches has been published by the department of missions of New Jersey, and distributed as a supplement to its diocesan paper. This list gives the location, times of service and clergy in charge of all churches on the New Jersey coast from Sandy Hook to Cape May. Copies will be sent free on receipt of request, with a stamp, by the Ven. Robert B. Gribbon, 307 Hamilton Ave., Trenton, N. J. Those contemplating a vacation on the New Jersey shore may wish to avail themselves of this information.

* * *

**Note of Triumph in Cathedral Closing**

The final service in St. Paul's Cathedral, Cincinnati, on the evening of May 16th was marked by a note of triumph, for it marked the beginning of a new cathedral. Bishop Hobson spoke of his new cathedral on wheels, St. Paul's Wayside Cathedral, which will begin its work this summer. He said that there is no requirement for a cathedral structure to be in any one place. A cathedral which reaches out into every parish and mission, into isolated areas, where the need is greatest, is the answer to the problem, the bishop said. "I had been thinking," he said, "in terms of brick and mortar, rather than in terms of souls. I realized that the Church of God would go on even if earthquakes destroyed every building in existence."

* * *

**Annual British Service Held in Detroit**

The annual service for British and Canadians was held May 23rd in St. Paul's Cathedral, Detroit. The preacher was the Rev. R. B. McElheran, principal of Wycliffe College, Toronto, Ontario. Dean Kirk B. O'Ferrall conducted the service, which was attended by the Essex Scottish Regiment and a delegation from the British Consulate.

* * *

**Japanese Church Has Anniversary**

The 50th anniversary of the Nippon Seikokwai, the Japanese branch of the Anglican communion, was marked by a series of commemoration services and meetings on April 28, 29 and 30, at Tokyo. More than 5,000 clergy and laity from all parts of the empire and other countries attended the celebration, which is reported to have reached its climax in the solemn eucharist on the second day.


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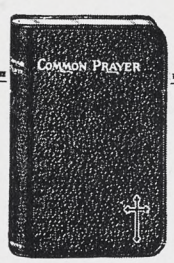
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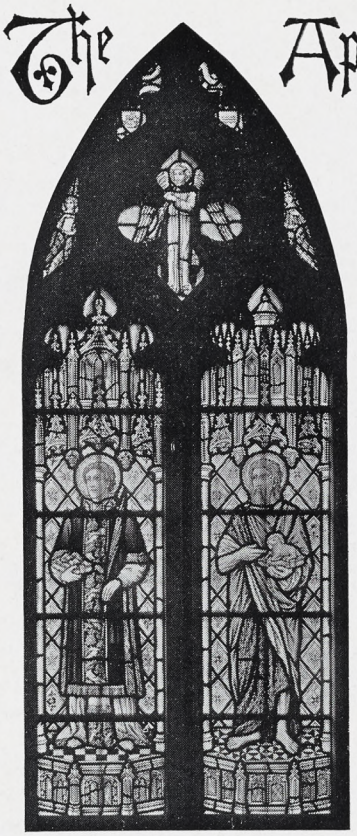
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June 17, 1937
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# THE WITNESS



A MEMORIAL WINDOW
In St. Paul's Overbrook, Philadelphia

## EDITORIAL ON UNITY CONFERENCES

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## CLERGY NOTES

ABBOTT, PAUL R., has resigned as curate at Trinity Church, Tulsa, Oklahoma, to become vicar of Christ Church, El Reno, and St. James' Church, Oklahoma City, Okla.

ALEXANDER, LLOYD M., ordained priest May 21, in St. James', Portsmouth, Va., by Bishop Thomson of Southern Virginia, has become chaplain at Ft. Valley School, Ft. Valley, Ga.

ALLEN, FRANK J., ordained deacon by Bishop Finlay of Upper South Carolina, on May 29, in St. Paul's Church, Graniteville, S. C.; to be in charge of that church.

ATWILL, JOHN R., rector of the Church of our Saviour, San Gabriel, Calif., has received the honorary degree of doctor in divinity from Occidental College, Los Angeles.

BODE, ARNOLD G. H., has resigned, effective July 1, as rector of the Church of the Ascension, Sierra Madre, Calif., to retire.

CLAPP, LORENZO R., ordained priest by Bishop Taitt, in St. Luke's, Germantown, Pa., May 31, has been appointed curate at the Church of St. John Baptist, Germantown, Pa.

COCHRAN, NOWELL H., ordained priest June 8, by Bishop Strider, coadjutor of West Virginia, in St. Matthew's Church, Wheeling, W. Va.; to be priest-in-charge of Holy Trinity Mission, Logan, W. Va.

DAVIS, SAMUEL, ordained deacon by Bishop Stires on May 24, in the cathedral at Garden City, N. Y., will be assistant at St. Luke's, Forest Hills, N. Y., during the summer, and after September assistant at St. Paul's Church, Syracuse, N. Y.

ESQUIROL, JOHN H., assistant at the Cathedral of the Incarnation, Garden City, N. Y., was ordained priest by Bishop Stires in the cathedral on May 24.

GILFILLAN, PERRY M., now at 905 Fourth Ave., S., Minneapolis, Minn.

GOODWIN, SHIRLEY B., now at 26 Temple Place, Boston, Mass.

HALL, CHARLES F., ordained priest by Bishop Lawrence of Western Massachusetts, in All Saints' Church, Worcester, Mass., May 21.

HEAGERTY, WILLIAM B., assistant at St. Mark's, Pasadena, Calif., has accepted call to Ascension, Sierra Madre, effective Sept. 1. Address: 45 E. Lurel St., Sierra Madre.

HIGGINS, CHARLES A., ordained deacon by Bishop Gravatt of West Virginia at St. Stephen's Church, Beckley, W. Va., June 9; to be missionary in China.

JONES, FREDERICK W., died June 4 at his home in Clinton, Mississippi. Before going to Mississippi because of illness he served the Church for many years in Rhode Island.

JONES, HARRY H., ordained deacon by Bishop Stires on May 24, in the cathedral at Garden City, N. Y., to be in charge of St. Paul's, Windsor, Vt.

LAGER, OLIN B. G., ordained priest in St. Luke's, Germantown, Pa., May 31, by Bishop Taitt, is in charge of Trinity, West Berlin, N. J.

LEAKE, ROBERT E., in charge of Grace Church, Pomeroy, and St. Peter's, Gallipolis, Ohio, was ordained to the priesthood by Bishop Hobson, May 25, in Grace Church.

LLOYD, DONALD W., ordained deacon May 24, in the cathedral at Garden City, N. Y., by Bishop Stires, for the Bishop of Lexington, is in charge of St. James', Ozone Park, N. Y., and also serves with the New York City Mission Society.

ROMMEL, JOHN G., ordained deacon by Bishop Taitt, May 31, in St. Luke's, Germantown, Pa., will join the staff of the New York City Mission Society.

SCOTT, JOHN FRANK, rector of All Saints Church, Pasadena, Calif., has received the honorary degree of doctor in divinity from Occidental College, Los Angeles, Calif.

SHIRES, HENRY M., ordained deacon by Bishop Parsons, in Grace Cathedral, San Francisco, June 2.

STAINES, RUSSELL B., ordained deacon by Bishop Parsons, in Grace Cathedral, June 2, will be assistant at the Church of St. Matthew, San Mateo, Calif.

SYDNOR, CHARLES W., JR., ordained priest by Bishop Strider, coadjutor of West Virginia, June 9, at St. Stephen's, Beckley, W. Va.; rector of that church.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# THE HOUSEHOLD OF FAITH

*An Editorial by*
BISHOP JOHNSON

THIS is what the apostle calls the Church, and in doing so applies the two great commandments, "Thou shalt love God" and "Thou shalt love thy neighbor," to the fundamental mission of the Church. Back of all our faith and order, our theology and our ecclesiastical systems lies the basic truth that by virtue of our baptism we are every one members one of another, held together by our reverence for our Heavenly Father and our love for His dear Son. Church unity must begin here rather than in theological agreement or ecclesiastical uniformity.

This does not mean that faith and order are unimportant, but that they form the superstructure rather than the foundation. Rome makes ecclesiastical structure, and Protestantism makes biblical theology, the essential elements in determining Church unity, whereas there is a deeper, if more intangible, reality, that must lie at the foundation of the household of faith.

Family life is a home into which we are born by the grace of God, and having become (without being consulted) a member of the family, we find that the sense of fellowship rather than intellectual agreement is the source of unity. We share a common table and accept a mutual responsibility for the good name of the family. If one member suffers, we all share that suffering; if one member is honored, we all rejoice in that honor. This involves a degree of selflessness of which the ordinary mortal is incapable.

The fact that we all, Roman, Protestant and Anglican, revere the same scriptures, recite the same creeds, proclaim the same ethical standards, accept the same sacraments, indicates that there is a bond of unity which is shared by all who have not secularized their religion until it has no claim to be called Christian. Why then is the family (of those who accept the claims of Jesus to be the Son of God) so broken up and scattered? It certainly is due to the sin of man and not to the will of the Father. Christ's prayer that all might be one and that there should be but one fold and one shepherd indicates that the broken family is contrary to His plan and purpose. St. Paul corroborates this when he says, "Whereas there is among you envying and strife and division are you not carnal?" St. John stated that Diotrephes was one "who loved the preeminence and refused to receive the brethren but cast them out of the Church."

I think that the great bar to Church unity is what St. Paul declares to be envy, and also what St. Paul asserts to be making merchandize of human souls, and what St. John calls loving the preeminence. In other words, the divisions of Christendom are due to man's envy, greed and vanity. These sins precipitated the discord and also perpetuate it. It may be that through our prejudices we cannot regain the fellowship which has been lost, but it is only through a kindly attitude toward those who differ from us, and an earnest prayer that His family may be one, that unity may some day be attained.

There is a striking difference between Rome's attitude toward those whom she regards as schismatics and Christ's attitude toward the heretical Samaritans; and there is a close resemblance between the self-assurance of Protestantism and that of the Scribes and Pharisees. Church unity will never come until men learn to love those who differ from them.

There is a wide difference between men who have definite convictions, with consideration for the views of others, and those who are merely opinionated and flout the beliefs of others. The Master frankly told the woman of Samaria that she "worshipped she knew not what," but He was not blind to the virtues of Samaritans because of their distorted faith. If one reads the Gospels carefully one can discover that it is better to think wrong and to do right than it is to think right and to do badly. The Pharisees were orthodox and hard, whereas some Samaritans were heretical and kindly.

THE world conferences that are to meet this summer are to deal first with life and practice at Oxford and then with faith and order at Edinburgh. Certainly unity of spirit must precede intellectual agreement. The two are important, but until men are rooted and grounded in love Christ cannot dwell in their hearts by faith. Until men realize this, they will be unable to comprehend the dimensions of the family life.

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The Anglican Church has its place in this conference just because it has no intent to impose itself upon the Body of Christ. Its mission seems to be that of a witness to primitive faith and order, whatever that may prove to have been, and to share whatever of value it may have preserved in such a manner as may be accepted. It offers no infallible man nor boob nor reformer nor prophetess for universal acceptance but rather that which Philip gave to Samaria as the basis of Church unity rather than of rigid uniformity.

Perhaps it was fortunate that our separation from the papacy had no John Knox or Martin Luther to stamp his personal views upon the brotherhood. Of course Elizabeth, and not Henry, divorced the English Church from Roman domination, after Mary restored the papal rule; but she had no other intention than to return the English Church to its primitive status. She tried her best to include papist and Protestant in one family. She failed; but her failure was due to the refusal of both groups to be included. She imposed no other standards than the creed, sacraments, discipline and continuous ministry.

More than three centuries have elapsed since these divisions of English speaking Christians. The papacy has not justified its pretensions in those countries where it has had entire control. Protestantism has abandoned the objections which caused them to repudiate the English Church and no longer attaches importance to the confessions of faith which it put forth. No one expects Protestants to return to the English Church, but they might accept such principles as lie at the foundation of the household. Of course, they balk at the historic episcopate, because its acceptance would seem to imply that their previous ministry had been invalid, whereas it need not involve that issue at all. There can be no brotherhood of any kind without some method of transmitting official authority and of establishing family unity.

The theory of the episcopate is one thing; the fact of it is another. We have bishops who attach little or no value to any theory of grace as confined to the episcopate, but see in it an essential basis of unity. We cannot all become Wesleyans or Lutherans or Calvinists, but we could all accept a basis of unity which would include all and yet not impose any theory of the episcopate upon those accepting it. It seems to be the only seal of unity that presents itself as universal instead of local; as continuous instead of intermittent; as reasonable instead of arbitrary.

There are many millions of Christians who regard the episcopate as so essential that there could be no unity without it and it would seem to be so convenient to the others as a basis of unity that they ought not to reject it. As a matter of procedure it would be most difficult, but if the existing denominations were to accept it without at the outset changing their polity it would become a basis of intercommunion which might result in ultimate fusion. After all the basis of family life is love and not theory. But there can be no family life without a structure in which it can operate. I fully realize that such a procedure would be shocking to many churchmen who are sacramentarians, and would regard such a procedure as impossible. It would probably drive some to Rome; but so long as the Church leaves me free to follow my own convictions I am not going to repudiate her because she errs on the side of mercy or strives at great cost to secure the unity which I believe Rome has destroyed.

I do not yearn for the obedience of a penitentiary but for the freedom of a home in which all baptized persons have a place and such welcome as we can give, for we are baptized into one brotherhood in which we are all members one of another.

## *Let's Know*

*By*
BISHOP WILSON

### Sphinx

GREEK mythology is responsible for the name. The Greeks had a quaint old story about a living monster with the head of a woman, the body of a lion, the tail of a serpent, and the wings of a bird. According to the legend this complicated creature used to propound questions to the Thebans and destroyed those who were unable to answer. Finally came one named Oedipus who was successful in solving her riddle, whereupon, like a good sport, she hurled herself over a cliff and perished.

Some time or other Greek travellers in the valley of the Nile discovered composite animals carved in stone similar to their mythical monster and named them sphinxes accordingly. So the imported name was fastened on Egypt.

The Egyptian sphinx is supposed to be the abiding place of the god Ra and is erected at or near the burial spot of important persons as a guardian against evil spirits. Large numbers of them are to be found in Egypt. Some are made with the body of an animal and the head of a man. Sometimes the head is that of another animal, depending on what particular local god is being invoked for the protection of the tomb. Great numbers of them are found in rows along the approaches to some of the temples. There are 122 of them decorating the avenue leading to the temple of Karnak. When a human head appears on the animal body it is a representation of the king for whose posthumous protection it was erected.

The best known of all these effigies is the famous Sphinx of Gizeh which stands guard over the equally famous Egyptian pyramids. It is a huge figure of an animal with a human head and the paws of a lion. It stands nearly seventy feet in height and something more than 170 feet in length. The head is thirty feet long and fourteen feet wide while the forelegs stretch out over a distance of fifty feet. Originally the face was colored red but that has practically all disappeared. It was carved out of solid rock except in spots where patches were added to fill out the form.

Nothing much is known about this curious creature. Possibly it was built at the time the pyramids were erected which would date it back to the Fourth Dynasty, about three thousand years before Christ. But it may

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have been done later. In 1816 an archeologist dug out the sand around the breast of the animal and found an inscription on a tablet made by Thothmes IV telling how when hunting in the desert he had fallen asleep under the shadow of the sphinx. In a dream the god Ra told him that if he would clear away the accumulated sand from about the figure he would receive the divine favor of the god. This Thothmes died in 1414 B.C. and the sphinx must have been there a long time before that.

The origin of the sphinx idea is obscure. Some archeologists have tried to trace it back to the winged bulls of Assyria and Babylonia but it is more likely that it was indigenous to Egypt and just happens to fit in with the old Greek myth. When we speak about the enigmatical sphinx, we are thinking of the Egyptian creature but we are really talking about the old Greek mythology.

It makes us wonder what a visitor might think if he were to see some of the monstrosities which are erected in our modern American cemeteries.

# ALASKA AND 281

*By*

JOHN B. BENTLEY

*The Suffragan Bishop of Alaska*

WE HAVE just been reading in *The Spirit of Missions* the report of the annual meeting of the National Council held in New York in February. One of the first things to be noticed in reading this report is that:

"For 1936, the fine payments from dioceses and missionary districts, together with economy of management and the fact that several important positions provided for remained vacant, made it possible to close the year with an operating balance."

This balance was declared to be about $11,750.00. Please keep this in mind.

From other Church papers we learn that because of this balance, and because of the spirit of optimism that seems to have prevailed, the National Council felt justified in appropriating salary increases of staff and officers at the Church Missions House totaling approximately $15,000.00.

To many people all this will sound like the return of prosperity, and it would seem that no man could fairly find fault with either the balance that was left from 1936, or the increase of salaries for 1937. Surely, even in this our day a balance might be considered as a thing having some small virtue, and an increase in salaries a legitimate source of pride. But wait.

The same mail that brought us the good news above brought this word from the Church Missions House:

"It is practically certain that the appropriation for furlough travel in 1937 cannot be increased beyond the 1936 amount. I am therefore sending this preliminary word to let you know the situation and the probable necessity for deferring not less than 25% of the furloughs due in 1937."

There's the rub. Alaska has six workers who are due to go out on furlough in 1937.

The Ven. Frederic W. Goodman, Archdeacon of Arctic Alaska, has been at his post at High Hope for seven years. His furlough has been due since 1934. He has voluntarily postponed it until now. To ask him to postpone it longer is out of the question. Seven years alone at the most isolated post in this field is enough.

The Rev. Mervin L. Wanner of Ketchikan was due to go out on furlough in 1935. It was postponed until 1936. In 1936 it was postponed again until 1937. Are we to ask him now to postpone it again?

Miss Amelia H. Hill, our nurse at Allakaket on the upper reaches of the Koyukuk River, has been at her post for five years. Her furlough was due in 1935. She volunteered to delay it until 1936. Last year she postponed it again so that her co-worker might go home for a short vacation. For four months she was alone at her post, her nearest white woman neighbor being 150 miles up river, while the nearest one down stream was 450 miles away. Now, after five years of service at such a post she is being asked to postpone her furlough another year.

Miss Alice L. Hanson, our senior nurse at Fort Yukon, expected to go out on furlough last year. It was due at that time, but she volunteered to stay on another year so that the hospital organization would not be crippled. Now, after four years of faithful and strenuous service under trying conditions she is asked to wait another year.

The Rev. Arthur G. Fullerton of Eagle was due to take his furlough last year, but because of building operations at his post he delayed his going until this year. He is not well. Mrs. Fullerton is not well. They need medical attention, and they have to have a rest and a change. He, too, is being asked to postpone his departure until 1938.

The Rev. Henry H. Chapman of Anvik is due to go out this year. He ought to go. He is in need of medical attention. Mrs. Chapman should see a doctor. Their small daughter needs medical care and a change of climate for a season. They have obligations in the States that cannot be overlooked. They are now asked to wait another year.

WITH one exception the furloughs of all these workers are over-due, some a year, some two years, one three years. In our opinion, not one of them should be asked to postpone his furlough. Yet, they are being asked to postpone it another year, and with ab-

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solutely no assurance that when another year comes the furloughs will be granted.

When these workers came to this field they came as appointees of the National Council. They came under contract to serve their full term. They came with the clear understanding that when their term of service had been completed they would be furnished transportation back to their homes. Had any one of them left the field before his term of service had been completed the National Council would have considered such departure a breach of contract. On its part the National Council was under definite obligation to furnish transportation home to the worker upon completion of his term of service. We believe that to compel a worker to postpone his furlough for a year, or longer, is a violation of the contract on the part of the National Council.

Now, we can appreciate the fact that an emergency might arise when it would seem perfectly proper to ask a worker to postpone his furlough for a year. And knowing the workers in this field we are confident that they would accept such an arrangement cheerfully, if there seemed to be a real need of it. And they would give the National Council the benefit of the doubt as to the real need. But when an "emergency" is declared to exist, and when that "emergency" continues to exist for another year, and when for six, seven, or eight years we are asked to consider ourselves as living in an "emergency" period we are apt to grow a bit careless of its urgencies and its dangers.

And so we get back to where we began. If the National Council was under obligation to furnish furlough transportation to five workers in this field in 1936, but did not furnish such transportation because of the "emergency," how can the National Council declare an "operating balance" at the end of the year? If I owed my servant for services rendered last year, but failed to pay him because of my financial embarrassment, how can I say that I had a balance in the bank at the year's end? My so-called balance does not belong to me, but to my servant. And we venture the opinion that at least a part of the so-called "operating balance" of the National Council, to be appropriated for other things, should have gone to those workers whose furloughs were postponed in 1936 because of the "emergency."

Again, we would be delighted if, because of an increased income, the National Council could increase the salaries of staff and officers at the Church and Missions House. But at the risk of being accused of a lack of manners we frankly state that we cannot be delighted when we know that at the same time the salary increases are being made workers in this field are being asked to postpone their furloughs. And what is true of Alaska will be true of the missions of the Church throughout the world.

The information concerning the probable necessity of deferring furloughs has been sent to us

> "so that (we) may be considering how best to reduce the number of persons coming out on furlough in 1937 by at least 25%."

What course other missionary Bishops may take we cannot tell. We can only say that we do not expect to ask any worker whose furlough is due to postpone his furlough. Such request, if it is made, will have to come from the National Council.

An Editorial from the May number of The Alaskan Churchman.

# *Talking It Over*

*By*
WILLIAM B. SPOFFORD

WHAT Christians should do in the event of war is a lively topic, strongly debated these days. The other evening it was my good fortune to join a flock of parsons who were the guests of the Rev. John Nevin Sayre, director of the Felowship of Reconciliation, at a dinner party at which the Rev. Dick Sheppard, canon of St. Paul's Cathedral, London, was the honored guest. It was an interesting group, with our Church represented by W. Russell Bowie, the rector of Grace Church; Elmore McKee, the rector of St. George's; Donald Aldrich, rector of the Ascension; John Gass, rector of the Incarnation and Guy Emery Shipler, the editor of *The Churchman*. Other churches were well represented, with Sherwood Eddy, noted lecturer; Samuel Cavert, executive director of the Federal Council of Churches and Roswell Barnes, head of the Federal Council's peace work among those present. Sheppard, in that straightforward and simple way which has made him one of the outstanding leaders of the English Church, told us a thrilling story. He began to wonder if there were not men in his country prepared to say definitely that they would have nothing whatever to do with any future war. He therefore sent a short letter to the newspapers asking any prepared to take such a pledge to write to him. But three papers in all England were willing to print his message. Being an optimistic man he expected a few hundred replies—he received fifty thousand. Today there are in England over 200,000 men who have signed this Dick Sheppard pledge. The next move was to call them together—as he put it, "just so we could have a look at each other." The meeting was purposely made difficult. They picked the worst hour of the day, the worst day of the week, the worst month of the year—a Sunday afternoon in July. No headline speakers were announced—merely a postal card announcement, which cost $1,500 to send out because of the size of the organization. Again he expected a few hundred. Actually the Albert Hall in London, seating 12,000, was jammed. Hundreds of new members are being enrolled in this 100% peace society each day; they have started their own paper, already with a circulation running into the thousands, and the movement is a real power in English society and politics.

I RATHER GATHERED from the discussion that followed and lasted well into the night that everyone of the seventeen men present were quite prepared to take a similar pledge—indeed a number of them had already done so. I was a dissenter, not that I am a belligerent individual, but simply because I believe there is a more effective way to work for a warless world than by taking a pledge that one will never fight. The

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causes of war must be removed. One of these causes may be the pugnaciousness of God's children but I doubt it. People abhor war. Rather, modern wars grow out of the fact that the great nations of the world operate under an economic system that denies the right of their people to consume what they are able to produce. Foreign markets are therefore essential to dispose of this so-called surplus if the system is to be kept going, and this drive for markets results in wars. The system has to be changed if wars are to end, and in my judgment one is serving the cause of peace more effectively by challenging the system than by taking a solemn pledge never to fight. Of course one may do both and I know some who do.

THE ISSUE is made fairly clear in Spain. Here there is a government elected to power by the people. Contrary to an idea that is widespread in this country, the government is in no sense communist. The key position in the cabinet is held by a right-winger, Prieto, who is a wealthy tobacco grower and publisher. The premier, Negrin, also belongs to the right-wing, and Republicans, the Catholic Basques and the Catalan bourgeois parties figure prominently in the government. The minister of Justice, Manuel Irujo, is a Catholic who is well known for his books and lectures on Catholic Christianity. Opposed to this elected government are the Carlists who wish to return to a monarchy; conservative Catholics who want special privileges returned to the Church; large landlords who want to restore semi-feudal conditions; industrialists who desire to cut wages and block social-security measures; army officers out to preserve their positions; foreign legionnaires, ready to fight for anybody; Moors, out for plunder, and finally the Fascists, closely allied with Hitler and Mussolini, who wish to establish in Spain a government similar to the governments of Germany and Italy—a totalitarian state which will suppress all liberty and reform. And there is no doubt that the fascists at present have the upper hand with Franco, who has already proclaimed a totalitarian state. The issue is rather removed from Americans possibly, though I am inclined to believe it foreshadows coming events, and it may be smart to give some thought to the issues while there is yet time. But if you were a Spanish citizen today what would you do? Would you defend, with arms if necessary, the government which the votes of the people put into power? Would you rebel and join the army of Franco in order to aid in crushing democracy? Or would you say, "I am a Christian, I can have no part in the struggle" and thereby take your place on the side-lines? It is not an easy decision to make. I have no answer, even for myself, but I can say that I am sufficiently devoted to democracy to want to do all I can to aid the loyalist cause in Spain. Also I am afraid I can no longer call myself a pacifist, though I went through the last war as one, as long as there are in the world mad men who can wipe out whole populations of non-belligerents with bombs dropped from the sky.

# *What's There In It?*

*By*
H. ROSS GREER

"WHAT'S in it for me?" "What do I get out of it?" Those are questions one often hears. The other day I was asked, "Do you get much for writing for THE WITNESS?" The answer is no, I don't get anything. A great many people seem not to understand how anyone can do anything without the prospect of getting something for it. Many people don't go to church because they say they don't get anything out of it. Once I was instrumental in helping an old man get an old-age pension. When he got his first check he asked me, "What do you expect to get out of this?" The answer was, of course, "Nothing." I was sorry that the old man felt that the clergy were just as badly infected with the "getting" virus as some others. In the Moffatt version the words St. Paul attributes to our Lord are translated, "To give is happier than to get."

Religious papers are run on that basis. Surely everyone knows that THE WITNESS, in common with all our Church papers, has to have help and is seeking $5,000 this anniversary year to extend its usefulness. If you haven't already done so, give yourself the happiness of either giving to this fund or sending in a few gift subscriptions.

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Preliminary announcements have been made about General Convention to meet in Cincinnati in October. Several conferences and conventions are to be held prior to the official opening of the Convention. A conference of Negro clergy and workers will be held September 28-29. On October first there is to be a meeting of the department of foreign missions and also a dinner of the Daughters of the King. On the following day the department of domestic missions meets, the executive board of the Auxiliary is to hold a retreat at the Convent of the Transfiguration at Glendale, and the Brotherhood of St. Andrew and the Daughters of the King hold conferences, each lasting several days. The National Council is to meet October 4 and 5, with a dinner for Bishops and their wives and members of the National Council the evening of October 5th. The convention proper opens on Wednesday, the 6th, with a service at 11 o'clock at which Bishop Parsons of California is to be the preacher. The opening sessions of the House of Bishops, the House of Deputies and the Woman's Auxiliary will be held that afternoon. On the 7th at noon the first of a series of open forum meetings will be held in the Mayfair Theatre, in the convention hall, sponsored by the Church League for Industrial Democracy. There is to be a mass meeting that evening for the announcement of the United Thank Offering. Other events so far announced:

October 8: Church Army; Church Mission of Help; Joint session of the three Houses; mass meeting on foreign missions.

October 9: Church Periodical Club; Deaconesses; Luncheon for overseas missionaries; Young people's meeting and mass meeting.

October 10: Bishop Quin at Convention service; Bishop Azariah of Dornakal preacher at Christ Church; Pageant.

October 11: Luncheon of Liberal Evangelicals; Reception of Woman's Auxiliary; Dinner for Seminaries; Mass meeting on Religious Education; Church Periodical Club meeting.

October 12: Diocesan Altar Guilds; Training Institute; Dinner of Liberal Evangelicals; Church Institute for Negroes mass meeting.

October 13: College Alumni dinners; Symphony Concert and Bishop Vincent Memorial.

October 14: College Workers; Provincial Dinners; Forward Movement mass meeting.

October 15: Social Service Mass meeting.

October 16: Morning sessions of three houses.

October 17: Bishop Stewart at Convention service; Bishop Scarlett at Christ Church for service of Liberal Evangelicals; Presentation of Birthday thank offering; domestic missions mass meeting.

The last event so far announced is the commission service of the Woman's Auxiliary on Wednesday, October 20th, but this is a tentative program to which there will undoubtedly be additions. The Convention will last about three weeks.

* * *

### Triennial Synod of Church in China

Churchmen from the four corners of China assembled in the mountain rimmed coast city of Foochow this spring to attend the triennial general synod of the Chung Hwa Sheng Kung Hwei (Holy Catholic Church in China). The truly catholic comprehensiveness of the Episcopal Church was strikingly dramatized in the opening service when over a thousand Christians gathered.

That Chinese leadership is making steady progress was evident when the two houses organized for business. In the House of Bishops, presided over by Bishop Frank L. Norris, were five Chinese Bishops and ten Bishops from England and America. In the House of Deputies the native Chinese outnumbered the Westerners by three to one. There were both men and women among the deputies. Resolutions of profound appreciation and regret were passed over the resignations of Bishop Graves of Shanghai and Bishop Roots of Hankow. The Bishops not only had to face the loss of these two men, but their problem was further complicated by the fact that Bishop John L. Nichols, assistant bishop of Shanghai, has had to return to America on an indefinite leave of absence because of illness. In view of this situation the Rev. William P. Roberts, for twenty-three years missionary in the district of Shanghai and in recent years the rector at Nanking, was nominated to the American House of Bishops as Bishop of Shanghai. Bishop Gilman, for twelve years the assistant Bishop of Hankow, was nominated to succeed Bishop Roots as diocesan.

Board of Missions day was one of the high-spots of the synod, with Bishop Sen as the first missionary bishop of the Church in China telling of the difficulties and dangers in the district of Shensi—famine, upheavals, and in the midst of it all the steady building of the Church. Mr. Archie T. L. Tsen, leading layman and chairman of the board of missions, to visit our General Convention in the fall, was asked to convey to America a message of greetings. Another significant gesture, in view of the political situation in the Far East, was the sending of Bishop Tsen of Honan to attend the jubilee celebration of the Church in Japan, meeting at the same time. He flew to Shanghai where he took an express boat and arrived in Japan with the greetings of the Church in China just before the jubilee celebration closed.

The report on the state of the Church was distinctly encouraging. The greater degree of peace and political stability in China during the past triennium has removed many of the obstacles under which the Church was laboring in the past decade. Moreover the friendly official attitude and the spread of the New Life Movement have created a more favorable public opinion towards the Church's work and message. Numerical statistics indicated progress:

| | Chinese Clergy | Total Constituency | Offerings |
|---|---|---|---|
| 1915 | 108 | 46,283 | C.C. $ 54,336.00 |
| 1936 | 279 | 78,616 | 170,999.00 |

The Women's Service League, composed of six western and thirty-one Chinese delegates, met concurrently with synod. Unhampered by the routine of legislative business, they were able to do much in furthering the church's work among women by the discussion of common problems and the exchange of experience.

* * *

### The Program of General Convention

We are asked by the Rev. David R. Covell, 223 West 7th Street, Cincinnati, Ohio, to inform people that all who desire space in the official program of General Convention forward a complete statement of what they wish printed not later than July first. The first program is to be sent out soon after that date.

* * *

### Priest Observes Fifty Years in Orders

The Rev. Loring W. Batton, now residing at Bend-o-Brook, Cresco, Pa., observed the fiftieth anniversary of his ordination to the priesthood on June 11.

* * *

### Bishop Rowe Begins Visitation

Bishop Rowe left Seattle in May for his usual summer visitation of missions in Alaska. The Seattle office writes, "He was feeling fine," and plans to be at Anvik early in July to celebrate the fiftieth anniversary of Christ Church Mission. The Rev. John W. Chapman started the mission in 1887 and directed it until his retirement in 1930. His son, the Rev.

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Henry H. Chapman, is now in charge. Bishop Rowe has been traveling through Alaska since 1895 and has his eighty-first birthday in November.

* * *

**Anniversaries in Philadelphia**

Having been raised from a church about to close to one of 1000 communicants under the leadership of the Rev. H. Cresson McHenry, the Church of St. John the Evangelist, South Philadelphia, last week celebrated the 25th anniversary of his rectorship. The church was founded in 1854, but due to changes in population had declined to the point where dissolution threatened when Mr. McHenry became the rector. In the last 25 years 2685 persons have been confirmed, and many activities and improvements carried out, including the building of a parish house. Another anniversary in Philadelphia was the 30th of the rectorship of the Rev. E. Sydnor Thomas at St. Barnabas' Church, Germantown.

* * *

**Overbrook Church Dedicates Window**

Pictured on the cover is the Sanson Memorial window, recently dedicated by Rev. C. E. Snowden at St. Paul's, Overbrook, Philadelphia, depicting the divinity of our Lord declared by John Baptist. The window is a memorial to Linda Ann Sanson, and was designed and executed by the D'Ascenzo Studios.

* * *

**Church Conference in Minnesota**

Three Bishops, two deans, a domestic missionary and a score of other leaders are taking part in the summer conference now in session at Carleton College, Northfield, Minnesota (June 12-24). The bishops are Bishop McElwain, Bishop Keeler and Bishop Wilson; the deans are Dean Ward of Faribault and Dean Hoag of Eau Claire and the missionary is Sister Annie Horner of the Rosebud Mission of South Dakota. Others on the faculty are Mrs. Charles P. Deems of Minneapolis, Professor Warmingham of Boston University, the Rev. Linn W. McMillin of Lincoln, Nebraska, the Rev. Donald Henning of St. Paul, the Rev. E. Croft Gear of Minneapolis, Professor Gillette of Carleton and the Rev. George C. Weiser of St. Paul.

* * *

**Clergy Conference in New Jersey**

Approximately 40 member clergymen of the diocese of New Jersey are attending the annual school being held June 14 to 18 at the Girls' Friendly House, Island Heights, N. J. Bishop Wallace J. Gardner, coadjutor of New Jersey, is the chaplain, and the following are giving courses: The Rev. Charles R. Feilding, rector of St. Mary's, West New Brighton, New York City; the Rev. Spence Burton, superior of the Cowley Fathers; and Ray Brown, instructor in music at the General Seminary, New York.



BISHOP KEELER
*Director of Wellesley Conference*

* * *

**Business Manager Appointed**

W. B. Dalton of Topeka was elected business manager of *The Kansas Churchman,* at the recent diocesan convention in Kansas. The position was created at the request of the managing editor, Harriet L. Day.

* * *

**Mrs. Simkhovitch Is Honored**

Mrs. Mary Simkhovitch, founder and director of Greenwich House, New York, and a well-known churchwoman, was honored at a recent observance of the 35th anniversary of the social settlement. Mrs. Simkhovitch is a member of the national department of social service, of the executive committee of the Church League for Industrial Democracy, and of the New York Housing Authority.

* * *

**Girls' Friendly Conferences Arranged**

Numerous diocesan conferences of the Girls' Friendly Society are to be held this summer, with the Albany group starting off over Memorial Day with a conference at Wiawaka, Lake George, New York. Frances P. Arnold, national program adviser, led three sessions on "Jobs and Marriage".

* * *

**Commencement at the Bennett School**

The Rev. Arthur L. Kinsolving, rector of Trinity Church, Boston, was the speaker at the commencement of the Bennett School, Millbrook, N. Y. This school is noted for its work in the dramatic arts and is directed by Charles Rann Kennedy, Edith Wynne Matthison (Mrs. Kennedy), and Miss Margaret Gage, Episcopalians all.

* * *

**Prichard Wants More Maturity**

The Rev. H. Adye Prichard, rector of St. Mark's, Mt. Kisco, N. Y., told his congregation last Sunday that the Rev. R. A. Jardine, Britisher who married the Duke and Duchess of Windsor, was like "a little boy who does not realize that there are rules that must govern conduct" He also complained because "Positions of responsibility and trust are increasingly being placed in the hands of those who are much too young, both in years and in mental and spiritual growth, to handle them with any degree of success.

"We are too much inclined to sacrifice the wisdom and experience that years bring for the sake of unproved and untried immaturity. In doing this we are more than likely to place our destiny in the hands of those who never will grow up; and their follies and eccentricities make most of the news which from day to day fills our imagination in current events."

* * *

**Bishop Stewart Defends Religious Liberty**

Writing on "Religious Liberty" in *The Diocese,* magazine of Chicago, Bishop Stewart deals with the recent attack upon the German fascists by the Roman Catholic Archbishop of Chicago, Mundelein. Bishop Stewart declared that he gladly took his stand with Mundelein, "as we do with the Evangelical confessional bodies which are putting up such a heroic fight against the infringement of their religious liberty".

* * *

**How to Be Happy Though Married**

How to be happy though married is always good for one sermon a year. The Rev. Norman Peale in preaching his last Sunday at the Marble Collegiate Church in New York gave seven rules which he maintained would make for a successful marriage.

1. Love one another with all your heart. Around real love as a center any and all adjustments can be made.

2. If you are in love get married whether you can afford it or not. Youth passes all too quickly and the joy of struggling upward together should not be missed.

3. A woman should make a home a place of peace for her husband, a retreat from the world. God never intended any man to live with a nagging wife.

4. A woman should be a man's

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ideal, when a husband can look up to his wife love will never fail.

5. A woman should be a woman and not try to act like a man. The feminine woman wins in marriage.

6. A man should remember a wife is not a servant but a partner and that the full development of her personality should be guaranteed.

7. The most important rule of all is a quotation from the Bible, "Except the Lord build the house they labor in vain who build it."

* * *

**Summer Services at New York Cathedral**

Bishop Johnson of Colorado will again be the preacher this summer at the Cathedral of St. John the Divine, New York. He will preach both at the 11 o'clock and 4 o'clock services on the Sundays from July 11 to August 15, inclusive. During the summer the cathedral has a choir of men, singing the finest in Church music. Every Saturday afternoon there is an organ recital at 4:30. The cathedral is open daily from 7 to 6. Visitors are cordially welcome, and will be guided about the cathedral if they so desire.

* * *

**Erie Church Left Trust Fund**

Under the will of the late Julia L. Hale, of Center County, Penna., the Church of the Good Shepherd, at Hawk Run, in the diocese of Erie, is left a trust fund of $2000, the income from which is to be used toward the salary of the missionary priest in charge of the church. The church was built largely through the efforts of the Hale family.

* * *

**Parish Has 245 Years' Record**

For 245 years St. Stephen's Church, of North Sassafras parish, Earleville and Cecilton, Maryland, has served its community. On June 13 a memorial service was held, with the Rev. Joseph R. Baird as guest preacher. The Rev. J. Randolph Field is the present rector.

* * *

**Bishops in Houston**

Bishop Quin of Texas confirmed and Bishop Hobson of Southern Ohio preached at the service on the morning of June 6, at Trinity Church, Houston, Texas, the Rev. Thomas N. Carruthers, rector. Bishop Hobson was in Houston to deliver the baccalaureate sermon at Rice Institute.

* * *

**Fascist Trends and Organized Religion**

Recently a questionnaire was circulated among religious leaders in 23 states by the Chicago Religious Commission of the American League Against War and Fascism. According to 55.7 per cent of those who answered there is a marked tendency to limit the right of ministers, teachers, and professors to express freely their political views in classroom and pulpit. Of the 99 who replied, 59.8 per cent declared that they have "observed red-baiting groups, patriotic organizations, army officers with strong anti-communist and anti-socialist views, etc., carrying on an active campaign against pacifists and 'reds' within the churches." That there is "a tendency among churchmen to confuse fascism with communism," was the opinion of 78.4 per cent of those answering. Confusion was evident in the replies to various questions on current problems.

* * *

**Prepare to Make Oklahoma Diocese**

Final preparations for petitioning General Convention to admit Oklahoma as a diocese were completed by the clergy and lay delegates to a special convocation of the district held in St. Paul's Cathedral, Oklahoma City, on June 3. Methods of financing the proposed diocese were adopted, and other canonical provi-


# Insurance on Church Property

At the end of last year

**The Church Properties Fire Insurance Corporation**

had insured the property of 2,845 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

| | |
|---|---|
| 1929 | 330 |
| 1930 | 803 |
| 1931 | 1,224 |
| 1932 | 1,600 |
| 1933 | 2,035 |
| 1934 | 2,365 |
| 1935 | 2,640 |
| 1936 | 2,845 |

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

**The Church Properties Fire Insurance Corp.**
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# *A GUIDE —*

## THAT WILL HELP YOU SELECT THE BEST LESSONS FOR YOUR CHURCH SCHOOL




The Prospectus of the Episcopal Church Series of Lessons is prepared to help you select the lessons for your Church School with a complete understanding of what is to be studied for the entire year. At the same time it will acquaint you with the Joint Diocesan Lesson Board which is responsible for the schedules and you will also learn of the various editors.

The Beginners and Primary Leaflets are for the younger pupils while for the Juniors there is both the graded and uniform material. Then comes the Senior Quarterly for high school students followed by the Bible Class and Home Department Quarterly. We can supply either graded or uniform lessons for the Junior and Senior groups.

For each department from the Beginners to the Bible Class inclusive helps for the teacher can be found in THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE.

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sions complied with. This step in the Church's progress coincides with the tenth anniversary of Bishop Thomas Casady's episcopate. Within his jurisdiction there are 6,882 communicants, served by 27 clergymen in eight parishes, 35 missions, and 15 unorganized missions.

* * *

**Bishop Jones Receives Degree**

Bishop Paul Jones of Antioch College received the honorary degree of doctor of divinity from Meadville Theological School, Chicago, June 8. On June 6 he preached the school's baccalaureate sermon.

* * *

**Church School Awarded Banner**

The church school of Atonement Parish, Chicago, was awarded first honors in the diocese at the annual children's service in St. Luke's procathedral, Evanston, on June 5.

* * *

**Bishop Keeler Directs Wellesley Conference**

Bishop Keeler of Minnesota is again the director of the Wellesley Conference which opens at Wellesley, Massachusetts, on June 28th and runs through July 9th. Indications are for a large attendance this year. Others however can be admitted and those interested are asked to communicate at once with Miss Marian DeC. Ward, 180 Commonwealth Avenue, Boston.

* * *

**Popular Services at New York Church**

Informal services, with much singing, will again be held through the summer at the Church of the Ascension, New York, on Sunday evenings. The rector, the Rev. Donald Aldrich, will give a series of talks on topics of personal interest, under the general title, "This is God's World!" The services will run from July 11 to August 29.

* * *

**Deaf Mutes Confirmed**

A class of 8 deaf mutes was confirmed recently by Bishop Wing of South Florida at St. Paul's Church, Winter Haven. The class was prepared by the Rev. Franklin C. Smielau, who has been ministering to the deaf mutes in Florida and South Florida, being himself a deaf mute.

* * *

**News Notes from Western Nebraska**

Numbers of boys and girls from the Normal School at Kearney are being brought into touch with St. Luke's Church there, through the Rev. J. L. Fritsche. . . Bishop Beecher has been contrasting his recent ride of 131 miles in 110 minutes on a streamlined train with his olden days of pony team and buggy. . . . At Valentine a former Methodist minister who is a candidate for holy orders has presented six people for confirmation. . . . At Bassett a retired clergyman and his wife keep their house full of country boys or girls who have come into town to school. . . . At St. Mark's Pro-Cathedral, Hastings, Dean Lee has presented two people to be received from the Roman communion and twenty others for confirmation, twelve of whom he had also recently baptized; they all came from other Communions, seven from the Presbyterian, four Methodist, two Lutheran,


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three Disciple, two Baptist, two Congregational. Nearly every one had come to the dean and asked for instruction and the definite teaching of the Episcopal Church. . . . Plans and programs are going on at St. Timothy's, Gering, and St. Margaret's Bayard, with a view to increasing self-support for missions in the North Platte Valley. The Rev. G. C. Smith is at Gering. It seems possible, after a thorough canvass of the situation, that these two may become a self-supporting parish of two units.

* * *

**Commencement at St. Faith's School**

Bishop Oldham of Albany was the commencement speaker at St. Faith's School, Saratoga Springs, N. Y., on June 12. Ten students graduated from the school, which is making much progress. The baccalaureate sermon was delivered by the Rev. David C. Huntington, of Mechanicville, N. Y., father of one of the graduates.

* * *

**The Low Church Is a High Church**

Recently I had a bit in here about the "highest" church in the country, located in the mountains of Colorado. I asked "where is the lowest" and it has brought forth this information from the Rev. Stephen C. Clark of California: "In answer to the editor's query about the lowest church (in elevation) the diocese of Los Angeles offers All Saints Church, Brawley, at 117 feet below sea level. This northermost mission in the Imperial Valley is ecclesiastically quite High Church. The diocese of Los Angeles has five missions in this vicinity below sea level, from St. Mark's, Holtville, minus six feet, to this mission at Brawley. The Salton Sea, the bottom of the valley, is 224 feet below sea level. The lowest place in the United States is just over the diocesan line, Death Valley, with an elevation (or lack of it) of 310 feet below sea level. Of interest is the fact that the highest place in the United States proper, Mt. Whitney, is also in the district of San Joaquin, elevation 14,496, but the highest Church in this area is at Bishop, only a mere 4147 feet high, which is nothing in comparison to Colorado.


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So it seems that the district of San Joaquin has both the highest and lowest spots in the United States, the diocese of Los Angeles the lowest mission in the United States, and the diocese of Colorado the highest mission, all geographically speaking, of course."

* * *

**Course on Christianity at Harvard**

Weekly lectures on the "Outlines of Christianity" are to be given next year at Harvard University, aiming to present the salient facts of Christianity in their bearing on contemporary life. Among the lecturers the first term are the Rev. Norman Nash and the Rev. Angus Dun, professors at the Episcopal Theological School.

* * *

**Olympia Runs Camp for Boys and Girls**

The diocese of Olympia is to run camps this summer at Goldbar, Washington, for the boys and girls of the Church. The boys are to gather on July 11th and stay until the 21st when the girls take over affairs and remain until the end of the month. The director of the boys' camp is the Rev. Elmer B. Christie, rector of St. John's, Olympia, and Mrs. Christie is the director of the girls' camp. Everything has been well organized with a full staff and the cost has been kept at a low figure to bring it within the reach of all.

* * *

**Girls' Friendly Honors Mrs. Roosevelt**

The Girls' Friendly Society in the diocese of Washington gave a tea for Mrs. Franklin D. Roosevelt, honorary national president of the society, on May 29, at the Washington National Center, Washington, D. C. Helen C. C. Brent, national president, was also a guest of honor at the tea, which was attended by over two hundred people.

* * *

**Death Takes Pension Fund Actuary**

Mr. Henry Moir, consulting actuary of the Church Pension Fund since 1922, died on June 8th after a brief illness. A former president of The Actuarial Society of America and the Insurance Institute of America, an actuary of national and international reputation, for many years the president of the United States Life Insurance Company of New York and more recently the chairman of its board of directors, Mr. Moir's services to the Church, as consulting actuary of The Church Pension Fund and the Church Life Insurance Corporation, have been invaluable, not


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only because of his high ability as an actuary but also because of his wise counsel and friendly interest at all times. He has served many times on committees of experts in public affairs, including appointment by the federal government on the advisory committee in connection with civil service, the committee appointed in 1912 to revamp the pension system for all employees of the City of New York, and the small committee which advised the United States government on the war risk insurance plans in 1917.

* * *

**New Head for Negro Divinity School**

The Rev. Odell G. Harris, in charge of All Saints, Warrenton, N. C., has been elected warden of the Bishop Payne Divinity School, Petersburg, Virginia. The trustees of the school also announce a gift of $1,200 from the alumni association.

* * *

**Memorial to Bishop Wells**

A bronze tablet to the memory of Bishop Lamuel Wells was unveiled on June 2nd at the commencement of St. Paul's School, Walla Walla, Washington, which he founded. There were addresses by two bishops during commencement, Bishop Cross of Spokane and Bishop Fox of Montana.

* * *

**Dayton Parish Wipes Out Mortgage**

Before a large congregation the mortgage on St. Paul's, Dayton, Ohio, where the Rev. Herman R. Page is rector, was burned on June 13th. It amounted to about $10,000, this sum being raised through an intensive campaign

* * *

**More Dioceses up on Payments**

At the beginning of June 72 out of 99 dioceses and districts had paid 100% or more of the amount due on "expectations". This compares favorably with last year, when 63 made this record.

* * *

**Providence Cathedral Marks Anniversary**

The Cathedral of St. John in Providence, R. I., known in colonial times as "King's Church," is celebrating its 215th anniversary this year. It is the third oldest church in Rhode Island, Trinity Church, Newport, dating from 1698, being the oldest, and St. Paul's, Wickford, dating from 1700, second.

* * *

**Laymen Meet in Los Angeles**

A laymen's conference was held in St. Mark's Church, Glendale, Calif., May 19, with a service of evening prayer conducted by lay-readers, under the auspices of the Brotherhood of St. Andrew. Dinner followed, with addresses by Bishop Gooden and Bishop Burd of Saskatchewan.


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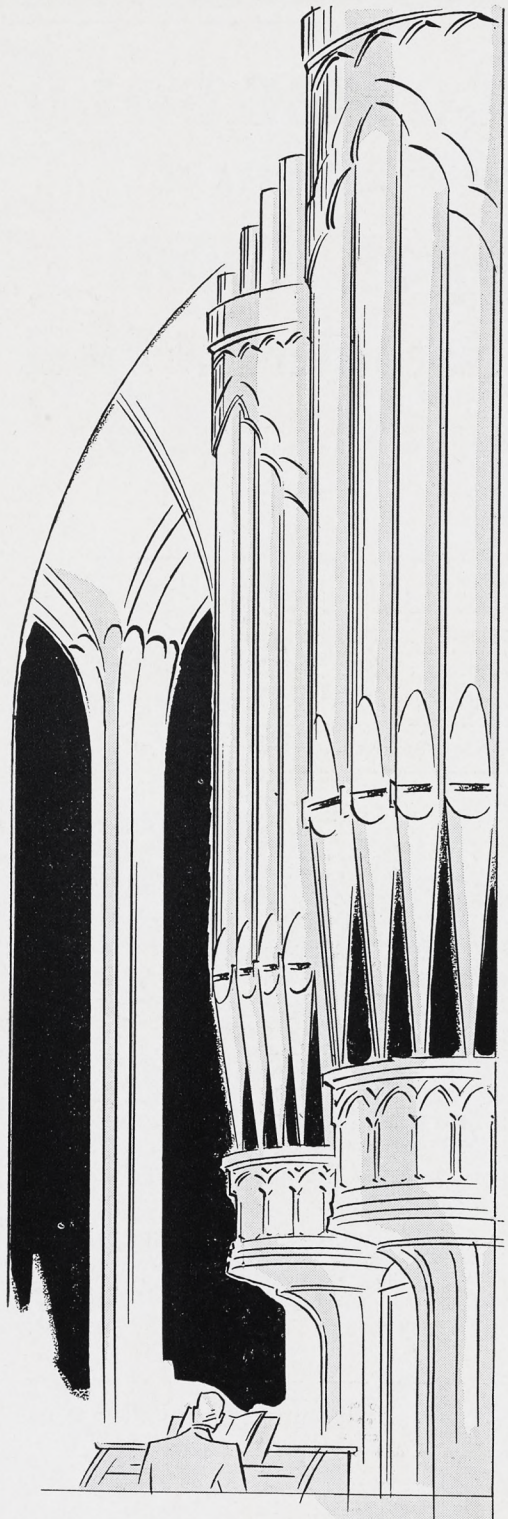
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## CLERGY NOTES

ARNOLD, WILLIAM E., assistant at St. Paul's, Brookline, Mass., SHATTUCK, GARDINER H., assistant at Trinity Church, Boston, VAN WINKLE, E. KINGSLAND, assistant at Grace Church, Providence, and WADDICOR, JOHN, in charge of Christ Church, Providence, were ordained to the priesthood on June 11, by Bishop Perry of Rhode Island, in the Cathedral of St. John, Providence.

BEAN, SEWARD H., rector of St. Philip's and St. Stephen's Church, Detroit, has resigned to become rector of St. Andrew's, Detroit, August 1.

BEESLER, CLAUDE A., rector of the Church of the Good Shepherd, Wichita Falls, Texas, was awarded the degree of doctor of divinity of the University of Western Ontario, London, Canada, at its annual convocation, June 2.

DRAKE, FRANCIS LeB., was ordained deacon by Bishop Page of Michigan on June 6, in All Saints', Pontias, Mich. He is in charge of St. James', Cheboygan, Mich.

GOODRICH, HERBERT J., rector of Christ Church, Walton, N. R., is to become chaplain at Salisbury School, Salisbury, Conn.

HILL, LESLIE C. B., vicar of St. Andrew's, Fullerton, Calif., has resigned to become vicar of St. John's, Chula Vista, Calif.

HUTTON, S. JANNEY, chaplain of Salisbury School, Salisbury, Conn., has resigned to become rector of Christ Church, Big Stone Gap, Va.

JONES, STRATFORD C., is to be in charge of St. Mary's, West New Brighton, New York City, during the summer.

LEDGER, JOHN T., rector of Grace Church, Ellensburg, Washington, has accepted a call to become rector of St. Paul's, Jersey City, N. J., effective September 1.

LODTER, CAMILLE I., was ordained deacon by Bishop Perry of Rhode Island on June 11, in the Cathedral of St. John, Providence.

PFEIFFER, ROBERT A., assistant minister at All Saints Church, Pasadena, Calif., was ordained priest in that church by Bishop Stevens of Los Angeles on June 8.

SCAIFE, LAURISTON L., was ordained deacon at St. Michael's, Milton, Mass., June 9.

SMITH, RUSSELL K., for 28 years rector of the Epiphany, Atlanta, Georgia, died May 12.

WHITE, HOWARD D., rector of St. Mark's, Tarrytown, N. Y., has resigned to enter business.

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*Associate Editors*
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*By*
HENRY K. SHERRILL
*The Bishop of Massachusetts*

THE Church in every generation is always face to face with the temptation to stand for things as they are. This is entirely understandable. The great majority of worshippers are numbered among the more prosperous and comfortable, considering the population of the country as a whole. For support the Church is dependent upon the economic prosperity of the Church membership. The clergy in general of our Church have come from the older racial stocks, and as a result are inclined to view change with natural conservatism. I am implying no ulterior motive in any sense whatsoever. I do not believe that it is there. I am only explaining why we must be on guard against satisfaction with things as they are or have been. There can be no question, apart from all consideration of political partisanship or personalities, that there is a new spirit in the land which demands a higher standard of living for the average man. The individual, or the industrial or political group, or the Church which ignores that simple fact is foreordained to failure. We shall hear more, rather than less, of a living wage, of better housing conditions, of unemployment insurance, and of social security. If anything can be predicted, it is that we have come into an era which will stress by necessity the welfare of the many rather than the privileges of the few. This seems to me to be wholly desirable from every point of view, especially because it is the practical carrying out of the Golden Rule laid down by the Master of Life.

Let any one of us go through the crowded districts of our great cities. Would any of us like to live among such surroundings with our children on the streets? Such home conditions do not make for a fair opportunity. To the contrary, they result in the filling of our asylums, penitentiaries. *Forasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.* There are foul spots in our industrial and civic life. We should welcome as Christians any movement which means the lifting of barriers and burdens which result in the degradation of those who are the children of God. The Church, if she be true to her Master, can never be content with slavery in any form. She must be an inspirational force to see that every child of God has an opportunity for those things which make life worth while. It is not an aid to spirituality to be desperately hungry, or cold, or overburdened. Through such experiences there come desperation and bitterness. I fear that it is true that many people outside of the Church have been more awake to these vital human needs than have many within the Church.

I am far from asking that the Church should support any one group or class. Selfishness and unselfishness are to be found in every class and group. This is one of the inherent difficulties we confront. Nothing is either totally white or black. There are presidents of companies with the stupidity of selfishness, and there are labor leaders who exploit the workers for their own prestige and power. The blind reactionary as well as the heedless inciter to riot are equal menaces to our peace and progress. Somewhere in between them must be a path of common sense, of wisdom, of Christian brotherhood.

I should like to restate, in order that there may be no misunderstanding, that this is an argument for or against no specific individual or legislation. Men may be wise or foolish. Proposed legislative measures may be sound or the opposite. The fundamental principle remains the same, that the supreme goal is the physical, mental, spiritual welfare of all. The outlook of our Church must be infinitely wider than the necessary routine of maintaining the ecclesiastical machinery. Our understanding, sympathy and effort must embrace the underprivileged, the unemployed,—yes, even the unemployable. Brotherhood means so much more than those we like or those who agree with us. In fact it includes the whole human family.

What I am pleading for is not so much a program as it is an attitude of mind. There is an increasing spirit of bitterness in society. You can move in one circle and meet no realistic comprehension of the struggle of the laboring man. Change your group, and you will

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hear only denunciation of the employer, without any attempt to appreciate his problems. The Church's chief concern has not to do with numbers, with popularity, with the increase of property. The main interest must have to do with the coming of the Kingdom. We must have continually ringing in our ears these words, read by the Master in the synagogue at Nazareth, *The Spirit of the Lord is upon men, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, and to set at liberty them that are bruised.* How those words stand out,—the *poor,* the *broken-hearted,* the *captives,* the *bruised!* Can any of us in the light of that proclamation feel content either with what we are or what we are doing? Do we not feel the sweep and scope of the Church's mission? Because of her task, she is to oppose special, selfish privilege in any form whatsoever, wherever such may be found. It is a task which, if even seriously attempted, will demand all our spirit of adventure, of courage, and of wisdom.

HOW is this task to be approached? There are many opinions. I make certain suggestions which seem to me sound. The Church as a Church cannot and should not engage in the details of a partisan struggle, however tempting to some this may be. The chief reason is that no issue is absolutely clear-cut, with good and evil all on one side or the other. We are compelled to live in a twilight zone of morals. Individuals within the Church must, as citizens, take definite stands in regard to definite detailed issues, perhaps necessarily choosing the better rather than the best. The Church must always uphold only the ideal. Her objective has to do with eternal truth and righteousness. To try to commit the Church to definite programs, or to issues which by the nature of the case are transitory and not crystal-clear, is to weaken her testimony to supreme truth. The Church must take the infinitely long-range goal. No alluring temporary advantage should distract her from that purpose.

As a matter of fact, we have more than enough to occupy all our abilities and energies.

The Church must be the Teacher. One great difficulty is that today the simplest moral issues appear in the minds of many as blurred. The most fundamental morality is questioned by untold millions of people. The old terms of right and wrong have lost significance. There can be no result in appealing to such people in terms of sacrifice and brotherhood. We must go over the ground of the moral life, teaching men, women, boys and girls the fundamentals, line upon line, precept upon precept, with infinite patience and determination. So often we shoot over their heads in discussing so-called large and world matters, when they have no knowledge of the everyday duties right at hand. Yet it is only through the moral and spiritual understanding of the great majority of the people that the greater issues can possibly be solved. We must be clearer, more definite, and personal in our teaching.

The Gospel must be stated positively rather than in terms of negation. There have been periods of history when it has been necessary to clear the ground by stating what not to believe. This is not the time for that. The ground has been devastated. People are longing for affirmations, for something to believe upon which they can place their feet as upon solid ground. The Gospel, as Dean Inge stated, is not good advice, but good news. Our opportunity as members of the Church is to be proclaimers by word and deed of the Good News of God's love in Christ, His holiness, His gift of eternal life, His way,—spiritual conviction based upon both history and experience alone can meet the spiritual needs of today. The Church is the only institution capable of such a contribution.

Thus it is that as we meet together, clergy and laity, we realize something of our privilege and of our responsibility as the disciples of Jesus Christ to Whom we have been called to be witnesses. Even the smallest mission becomes a frontier of the Kingdom: the humblest of us is a soldier of the Cross. May God grant to us Faith, Determination, and Victory.

*From Bishop Sherrill's Diocesan Convention Address.*

# *Talking it Over*

*By*

WILLIAM B. SPOFFORD

WHEN I READ for fun I read biographies. I have plowed through many but never have I received quite the thrill that I got out of reading *On Journey,* the autobiography of Vida Dutton Scudder. To begin with it is the first biography that I can recall having read about a person I know well. It was twenty years ago that I first met her. She came to St. Paul's School, where I was a teacher, and I recall how she sat in a big arm chair in the apartment of the Rev. and Mrs. Godfrey M. Brinley and told us what simply had to be done to make the Church, which she dearly loves, the power that it should be in this scarred and battered world. What's more, it was not mere talk for the year had not run its course before a group of us met in the board room at the Church Missions House, appropriately enough I think, and brought into being the Church League for Industrial Democracy. There were but a handful of us but it was a fairly notable group of Church people, with Vida Scudder in the very center telling us in her characteristically nervous-enthusiastic way the great things that could be accomplished by a Church group dedicated to the task of bringing Christ to industrial society. She has been identified with the organization ever since as an officer so that it has been one of the great privileges of my life to see her often, and to receive her stimulating letters between my visits.

IT WAS *The Survey,* I believe, that said in a review of *On Journey* that it was the story of a woman who had run away from reality into religion. Humbug —it is the story of a woman whose religion makes her the most realistic person I know, and I'll wager two to one that Vida Scudder, in spite of her advancing

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years, could run ragged anyone on the staff of that estimable magazine, either in the field of social action or social thought. And she is the marvel that she is simply because she is consumed with a passion for the Christian religion. That *Survey* reviewer understands neither religion nor reality and if he gets in the neighborhood of Boston I would advise him to take a run out to Wellesley so that Vida Scudder could tell him a bit about both. It is one and the same thing, as she would promptly make abundantly clear. A letter from her is before me—typical of the letters I receive from her two or three times a month. In it she writes of the cooperative movement, of Spain, of the conflict between the A. F. of L. and the C. I. O., ending with a paragraph about her beloved Franciscans and the part the Church must play in the world today.

ACTION there has been, and is, in her life, and aplenty. The organization of the College Settlements Association; her days at Denison House in Boston where she was associated with that practical saint, Helena S. Dudley, with their contacts with the leaders and the rank and file of labor and with various foreign groups; the strikes in the Massachusetts textile centers and her work for Tom Mooney, Niccola Sacco and Bartolomeo Vanzetti, which enabled her to say, "We know the hot dangerous passions, the bitter recriminations, the police brutality, the calling out of the militia, the outrages on both sides." And with it all we have a scholar, one of the world's leading authorities on St. Francis and the Franciscan Order, and a teacher who has so left her mark upon her pupils that there is hardly a week that we do not receive a note from some Wellesley graduate saying simply, "I want to join the C.L.I.D. I took courses at Wellesley under Vida Scudder", as though that was explanation enough, as indeed it is.

VIDA SCUDDER is more than a revolutionist. She is proud to call herself that, and each day, and several times a day, she kneels before the little altar in her cozy study in her Wellesley home, to ask that God's will may be done on earth. And that she understands what is involved is witnessed by the fact that the altar is adorned with a crucifix and a little red flag. More, largely through her efforts, several hundred other women, members of the Companions of the Holy Cross, are offering similar intercessions daily. A saint as well as a revolutionist—a saint because she is a revolutionist—a revolutionist because she is a saint—it is all of one piece as anyone certainly can understand who reads the delightful *On Journey.* (Duttons: $4).

# AFTER FOURTEEN MONTHS

*By*

ALICE REX

*C.L.I.D. Workers at the Delta Cooperative Farm*

THE Delta Cooperative Farm is in the second month of its second year. Visitors who come to learn more about us are amazed at the work that has already been accomplished, but there is still so much to be done that we have not yet stopped to catch our breath. I wish that the people who wonder whether sharecroppers would work under a system other than sharecropping could see how our men have labored this spring.

To work out an adequate income through cooperative farming, for families which have previously been destitute, is a very difficult and challenging task. The work must be so organized that no time will be lost during the frequent periods of heavy rain, with their resultant sticky soil. The plowing of the land, and the planting of the cotton, was delayed because of the rains. Then there came the dry days and dry nights, when men who had been working hard all day continued to stay in the field until past midnight, or even until the morning shift was ready to come out. The tractor plowed by moonlight, and later was equipped with powerful head and rear lights. Just ahead, in the path of its lights, the John Deere plowed along. That was in the early spring, when it was still cold at night.

The cooperative garden is still not large enough. Shortage of man-power on the farm made it impractical, this year, to attempt a larger garden. Each family is therefore urged to have a garden of its own, and behind many of our little houses rows of cabbage, lettuce, tomatoes, and beans, are lifting their green heads. To folk who have so long known what hunger is the slogan of the cooperative garden sounds unbelievable: "The more you eat the greater your income!" The vegetable cart, as it makes its rounds each morning, cannot satisfy the orders which are given for garden



AGAIN HAPPILY AT WORK

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stuffs. We are working hard to build a farm, and we are building strong bodies to do the job.

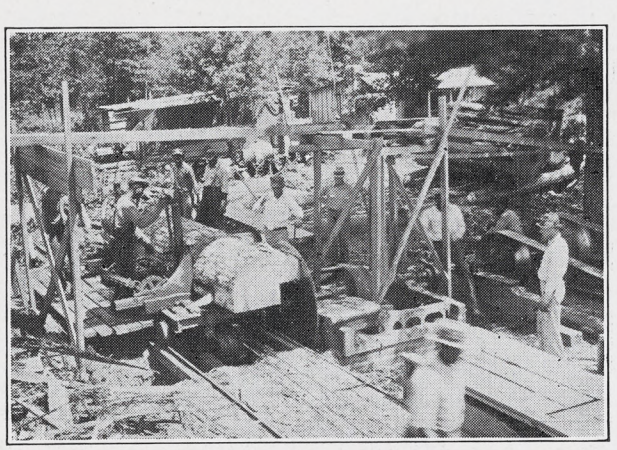
The dairy now has seven cows, and it is a joy to see the dairyman make his rounds each morning and to see the children walk away from the store loaded down with bottles of milk. All the products of the producers' cooperative are handled through the consumers' cooperative store, so those who purchase the commodities are the largest sharers in the dividends. Economic laws are rigid and impersonal, therefore four beautiful calves are found to be more expensive than they are worth. They will soon be made into canned beef, and offered for sale across the counter of the store.

Large scale collective farming means greater use of machinery, and the Delta Cooperative Farm is certainly demonstrating that principle. Only the other day the farm purchased an Allis Chalmers Combine. This machine will thresh and sack twenty-two different kinds of grain. We wish we had that many different kinds, but the combine will be in great demand to take care of our six varieties of small grain. Labor displacing machinery is a blessing under the system of cooperative farming; it means less labor, work accomplished in a shorter space of time, and still a sharing in the profit made from the machine. The machine is not a curse, and does not present the problem of technological unemployment; it brings the result it should bring, greater leisure and greater living.

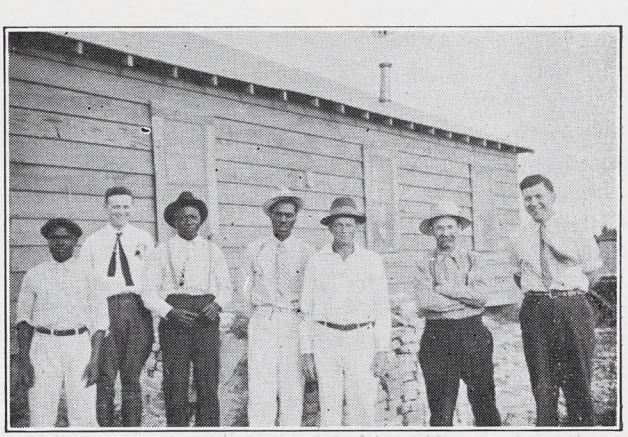
OUR Church and our Sunday Schools are trying to develop a religion which will be as adequate and as far-reaching as our new economic set-up. To minister to those who have been most neglected, and often most seriously exploited by those who call themselves Christians, is a task which requires a good deal of grace and perseverance. Their religion has largely been an otherworldly agent for their release from the hard realities of life, and a reminder of pious rules which were supposed to govern the personal habits of a religious person. "Religious" people are those who do not work on Sunday, who do not dance, or play cards at any time, who do not watch ball games on Sunday, or worship the Lord in the same building where a square dance or a social may have been held earlier in the week. Both the colored and white members share in these sentiments, and the "city" religion of some of the rest of us tends to confuse them.

I have been supervising the two Sunday Schools, colored and white, since I have been here, and some of the talks with the children have been illuminating. During the high water there was the desire expressed that we should ask God to hold the water back from our land—not to let the levee break near us. When I asked the colored children about Jesus I discovered some amazing opinions. One of the little girls very quickly made her contribution by setting me straight about the racial background of Jesus. "Jesus was a white man," she said. Another little girl thought that Jesus was an American, but still another remembered that Jesus was sometimes called a Galilean, and didn't think there was any such place in America. In answer to the question, "What is a Christian?" a girl said, "Somebody who don' dance." And her friend added, "Somebody who don' dip snuff."

Mr. Franklin is organizing a Community Church on the farm. Probably only a small percentage of the members will take on the responsibilities of formal membership in the Community Church, but we will be witnesses to the obligations which church membership should involve. Some of the members of the farm feel very strongly that everything about the farm—just the routine business of chopping cotton, or working in the garden or at the sawmill—should have its motivation in religion. "Make everything connected with the farm a Christian act," was the way one of the women expressed it to me. It will be our job to preserve and cultivate this religious spirit, and to help it to grow so that it may be a source of strength as they take upon themselves more and more of the responsibility of making the farm a success. True religion needs to be cultivated in the hearts of those of this economic class just as surely as it needs to be cultivated among those of greater material blessings. To guide it so that it may stay true, and serve as a dynamic for their struggle for social justice, is a task which requires a great deal of energy and devotion. Mr. Franklin is peculiarly able to combine these two objectives of the farm, and these people already have a splendid advantage in his leadership.



WE HAVE OUR OWN SAW MILL



THE EXECUTIVE BOARD OF THE FARM

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THE health of our people has generally improved. We have fewer serious infections, and so far no active cases of malaria. Our nurse, and a visiting doctor, who came from San Diego to help us, have had a remarkable record of success with their patients. We managed to live through a good deal of influenza this winter, and pneumonia cases were carefully nursed through the crisis. One little five year old boy was cared for during two anxious weeks at the clinic. His general health was poor, due to malnutrition, and he had a serious heart and kidney complication. This family is the one most recently taken on to the farm and when Mr. Franklin found them in Arkansas they had not had anything to eat, except beans, for four days. The mother of this family was in a terrible condition when she came. Thin, and emaciated, she presented the typical picture of the most destitute of sharecroppers. Due to an enforced rest of three weeks in bed, and good care and food, she already shows the effects of her treatment.

Four morning a week I have kindergarten; only two mornings for white and two for colored, since I am the only one on the staff who is able to give time to this work, and even my time is limited by the pressure of other duties. In kindergarten we learn a little bit about how to get along with other people, how to respect common property, build houses and towns, learn songs, games and simple marching exercises.

Our student workers this summer are all to be organized under the leadership of an American Friends Service Commission camp. The Student Y.W. and Y.M.C.A.'s are also cooperating with this group. There will be about fifteen young college men, and six young women. They will help us with the actual work of the farm, it being their intention to build a road and construct a workshop. The girls will do all of the work necessary for their group, and will help us with our vacation school and other recreational activities.

Not the least among the many friends who come to visit the farm are our Episcopalian brothers. I never knew there were so many socially-minded Episcopalians before I came to the farm. Recently the Rev. Alfred Loaring-Clarke of Memphis, the Rev. Theodore Wedel of 281, and Dorothy Fischer, visited us. The Rev. and Mrs. James Hubbard of Saranac Lake stopped to pitch their tent one rainy night, and the Rev. George S. Paine of Boston was a welcome visitor. The Rev. and Mrs. Charles Miller, the Rev. and Mrs. William Kirk, and the Rev. Kenneth Heim, all of St. Louis, spent four days with us during April. Recently the Rev. Edward Tate and Mr. Laning of Wilkes-Barre, and Ellen Gammack of Berkeley, Calif., came for a visit. An impressive list. We only wish we could keep them all for a longer period.

With the good wishes of many friends we feel that we can continue to go forward. Already land has been investigated, and definite plans are being made, for the "Second Farm," announced on this page in this paper. When the first farm is only in the second month of the second year it is thrilling business to be already planning for the second farm. The many friends throughout this country, and the consciousness that they are behind us, is what makes such a courageous spirit possible.

## *Fear*

WHENEVER there is a thunderstorm, Nicholas, the Churchmouse's dog, is terrified. He moans pitifully, sits up and begs for the Churchmouse to stop it and tries to climb into his lap. As he is a big brindle collie, weighing about a hundred pounds and as the Churchmouse has reached the stage where he has very little lap, this is, of course, impossible. It makes the Churchmouse feel very helpless to think that he cannot make his four-footed friend understand that there is nothing to be afraid of in a thunderstorm and that it just has to be endured, but all he can do is to alternately pet and scold Nicholas until the storm is over.

Our greatest human terror is the fear of death. Perhaps God is seeking to explain our fear away and we do not have the intelligence to understand Him.

THE CHURCHMOUSE.



## Delta Cooperative Farm

The article in this number of THE WITNESS by Alice Rex, C.L.I.D. representative at the farm, tells the story of this experiment after fourteen months. Expansion is now in order and a committee headed by Sam Franklin, the director, is now investigating properties for the second unit in the chain of farms.

Episcopalians, through the C.L.I.D., helped generously in opening the first farm and aiding in maintaining it. Aid is now needed for the second

**WILL YOU BE ONE OF THE FIRST TO HELP?**

**THE EMERGENCY COMMITTEE**
OF THE
**CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY**
**155 Washington St. New York City**

Bishop Edward L. Parsons, Chairman
Mr. William F. Cochran, Treasurer

**MAKE CHECKS OUT TO "C.L.I.D."**

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## CHURCH LEAGUE CONTINUES ITS MANY ACTIVITIES

By Edward J. Mohr

The Wellesley Conference gets under way this coming week, opening June 28th and running to July 9th. There will be the usual schools, including the School of Christian Social Action, sponsored by the Church League for Industrial Democracy. On the faculty this year are the Rev. James Myers, industrial secretary of the Federal Council of Churches; Miss Emily Green Balch, a life-long peace worker and for many years associated with the League of Nations; the Rev. Bradford Young of Brooklyn and the Rev. Cuthbert Simpson, professor at the General Seminary. The C.L.I.D. is also supplying lecturers for courses at various other summer conferences, including the Gambier Conference, the Blue Mountain Conference, Lake Kanuga, Sewanee—all national conferences—as well as many of the diocesan summer schools.

The C.L.I.D. joined with similar groups of other churches for a meeting of the United Christian Council for Democracy, held recently at the Broadway Tabernacle, New York. There were addresses by Professor Harry F. Ward, Professor Reinhold Neibuhr, the Rev. Richard Morford and Mr. Richard Fagley, on the staff of the Social Action group of the Congregational Church. A metropolitan New York chapter of the organization was organized with Mr. Fagley as chairman. Mr. William F. Cochran of Baltimore, officer of the C.L.I.D., is the national president.

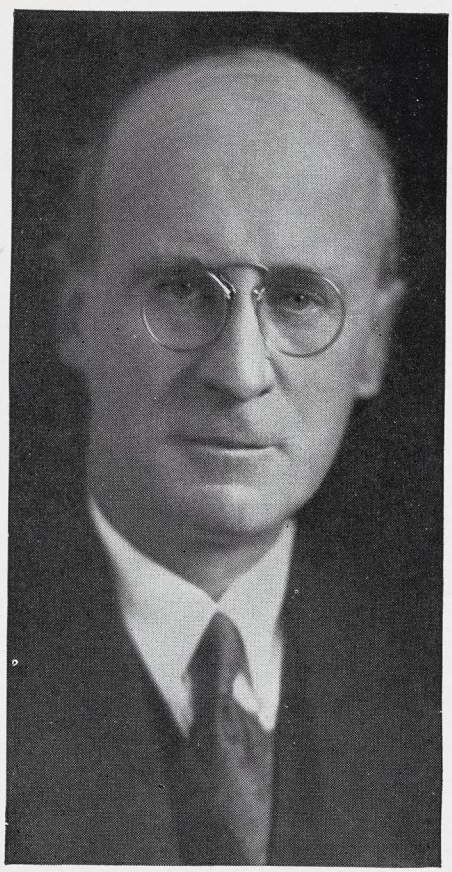
The C.L.I.D. has had a hand in the strike situation in Lewistown, Maine, with Bishop Brewster, vice-president of the organization, doing everything in his power to secure the release of Powers Hapgood and others who are now serving a jail sentence charged with having violated an injunction. The New York office of the League has also been active on behalf of the men.

A number of leading Churchmen gathered in New York recently to discuss what action might be taken to protect conscientious objectors in case of war, and to determine ways and means of stimulating sentiment among Church people for international peace. The C.L.I.D. was represented at the conference by the Rev. Guy Emery Shipler of the national executive committee.

The St. Louis chapter of the Church League for Industrial Democracy recently passed a resolution urging the state legislature to ratify the child labor amendment. A resolution was also passed expressing the support of the chapter for the workers of the garment industry now on strike in St. Louis. . . . The Rev. J. Nevin Sayre, director of the Fellowship of Reconciliation, was the preacher at the annual service of the Baltimore chapter of the Church League for Industrial Democracy, held at the Church of the Redeemer. . . . In Connecticut there is an Industrial Relations Club which was organized by members of the Church League for Industrial Democracy in the state, led by Mrs. William P. Ladd and Mrs. Fleming James, wives of professors at the Berkeley Divinity School. Each month they issue an industrial news letter which presents authentic information on social legislation before the legislature, news of the labor unions, items about the cooperative movement in the state and other pertinent information.

Over 100 Church people of Connecticut met in the Deanery of the Berkeley Divinity School, New Haven, recently, under the chairmanship of the Rev. Fleming James, and organized a Connecticut chapter of the C.L.I.D. . . . Members of the Boston Chaper are giving aid to the C.I.O. in their efforts to organize the workers in the industrial centers of Massachusetts. . . . The Rev.

(Continued on page 15)



JAMES MYERS
*On Wellesley Conference Faculty*

## ENGLISH PRIEST AND J. STRACHEY DEBATE ECONOMICS

By A. Manby Lloyd

Recently Father Vincent McNabb, O.P., debated with a well known communist. And the funny thing was that they were both communists in a sense. The Reverend Father is now the best known orator in Hyde Park and on various platforms. In reply to John Strachey, who has been discussing the only kind of property, private property, to which the communist objects, that is, in the means of production, Fr. McNabb referred to the motor car in which his opponent had driven up. That was the clue to their differences. He was an old professional communist, his opponent was only an amateur.

"We old friars are the only real communistic cells in existence. I often tell my communist friends, who are dreaming of Utopia, that when they wanted to set it up we were most interested in the way they went to work: they went off to the capitalists. If you wanted to put up a cotton factory, then you went to the cotton experts; if you wanted to get agricultural machinery to ruin the land, it was the same; if you would set up a milk factory to supply milk that was three weeks old, you went off to some of the innumerable capitalist milk concerns to know how to do it."

Of course Fr. McNabb had to bring in the Pope; not his old parishioner, Dr. Karl Marx. 'The mischief has been increased by rapacious usury, which though condemned by the Church is still practiced by covetous and grasping men. To this must be added the custom of working by contract, and the concentration . . . so that a small number of rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than that of slavery itself."

Mr. Strachey replied with the folk story from Russia, pre-Soviet. There is a cat, and a cook who has cooked a chicken. The cook goes into the kitchen and finds the cat eating the chicken. The cook began an eloquent exhortation to the cat, reproving him. "The cat listened, but went on eating." He was afraid the moral exhortations of the Church to the rulers of society have been very much the same.

There were 600 at the debate and 500 others had to be satisfied with their money back. It was arranged by the Distributist League, of which the late G. K. Chesterton was, and Hilaire Belloc now is, president.

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# NATIONAL COUNCIL MEETS IN NEW YORK TO PLAN BUDGET

Edited by EDWARD J. MOHR

The National Council, meeting in New York June 14 to 16, took action on the budget for the next three years, made recommendations for reorganization of the national administrative set-up, and dealt with various routine matters. The budgets for the next triennium were fixed at $2,400,000 for 1938, $2,500,000 for 1939, and $2,600,000 for 1940. At present the Council is operating on a budget of $2,313,000. The officers were instructed to prepare a detailed budget for the $2,400,000 for 1938. Since the proposed increase is small the Council instructed its officers to prepare a schedule of necessary restoration of work in various fields totalling approximately $200,000. This schedule will be recommended to become effective if and when the income shows that the minimum budget has been raised.

On the matter of reorganization the Council based its action on the report of a committee previously appointed, headed by Bishop Stewart. The action of the Council provides for recommendations to be made to the General Convention. The Presiding Bishop is to be re-established as president of the Council, with the provision that he surrender diocesan jurisdiction. Further, under these recommendations, two vice-presidencies are to be created, the first to have executive charge of all administration, under the Presiding Bishop, the second to have charge of promotion and education, domestic and foreign missions, religious education and social service. Both these recommendations are designed to overcome the present arrangement, generally considered unworkable, whereby two bishops give part of their time to the work at headquarters. It was pointed out that the new vice-presidencies are not intended to be additional positions, since they are to undertake the work now being done by other departments or formerly by the field department.

On the matter of quotas, the Council recommended that they be redesignated as shared objectives, to be determined as follows: Mathematically based on current expenses of the preceding six year period, modified by communicant members and strength, giving during the past six years, and local problems. The officers were instructed to proceed along this plan and present to the National Council at its meeting in October a list of quotas or objectives for each diocese and missionary district.

THE CONFERENCES

IN THE NEWS items this week there is an announcement of articles dealing with General Convention Topics that are to appear between now and the time the convention meets in October. We are also happy to announce that the Rev. Norman Nash, professor at the Episcopal Theological Seminary, is to report the Conference on Life and Work at Oxford for THE WITNESS, writing two articles; and that the Rev. Edward Roche Hardy Jr. of the General Seminary is to report the Conference on Faith and Order, also writing two articles. These will appear in our summer numbers which will be issued every other week during July and August. We will return to the weekly numbers the first of September.

The partnership principle was reaffirmed, funds to be divided according to the relation between the diocesan missionary budget and the quota for the general work of the Church. It was also suggested that the election of Council members be democratized, and that consideration be given to the discontinuance of missionary districts in continental United States, to make possible more equitable distribution. The committee headed by Bishop Stewart was continued, and requested to prepare the necessary canonical changes to be recommended to General Convention to make the Council's recommendations effective. The whole action of the National Council is to be presented to the Convention by Bishop Cook, the president.

By the provisions of a resolution presented by the Rev. Karl M. Block the Council set up a committee on strategy and policy, composed of its members, which is to make possible more consideration of policy by the Council, more of the details of the present work being delegated to the officers. The resolution furthermore


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**CHURCH LEAGUE for INDUSTRIAL DEMOCRACY**

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recommends the establishment of a representative General Convention committee to assist the Council in formulating policy on the Church's program, and to meet with the Council's committee on strategy and policy.

Bishop Cook, in his address to the Council, spoke of the conferences which officers of the Council have held with the deputies of the several dioceses, and indicated that they had been very helpful. He pointed out that the Council had strictly adhered to the pay-as-you-go policy in the past triennium. He expressed doubt as to whether the quota system may again be successfully instituted. It was pointed out, however, that the pay-as-you-go plan and the quota system do not conflict.

The Council approved a constitution for St. John's University, Shanghai, establishing it as an independent and registered institution. Numerous appointments to vacancies in the missionary field were made, among them: The Rev. Charles A. Higgins, to Hankow; Leah M. Waldman, to be assistant house mother at the Children's Home, Ancon, Canal Zone; Elizabeth Rogers, to teach in St. Margaret's School, Tokyo; the Rev. Henri B. Pickens, to Anking; Elda J. Smith, for evangelistic work in Anking; and Mable M. Houle, to be nurse at St. Barnabas Hospital, Osaka; on the United Thank Offering: Mary L. Hohn, to be student worker in Oregon; Alberta Booth for work at Callaway, Va.; Alice E. Sweet, to the Mission of the Good Shepherd, Splashdam, Va.; and Caroline L. Gillespie, to be general missionary near Edgemont, N. C.

* * *

**Washington Cathedral Elects Honorary Canons**

The chapter of Washington Cathedral, meeting June 18, created three new honorary canonries, and elected to them three leaders in the cause of Christian unity. They are: The Rev. William Adams Brown, a Presbyterian, of New York; the Rev. John R. Mott, a Methodist, of New York; and the Rev. Douglas Freeman, a Baptist, of Richmond, Va. The statute for these positions provides that the persons chosen shall be "active in the cause of advancing Christian unity and sympathetic with the cathedral's ideals, whose principle and duty, as in the case of the honorary canons already provided in this section, shall be as occasional preachers at the cathedral." The honorary canons are to be distinct from residentiary canons, who conduct the cathedral's work and public worship, under the bishop and the dean.

* * *

**Outdoor Summer Services Proposed**

A proposal that local churches unite their summer evening services in an outdoor service has been made by the Sabbath committee of the Federal Council of Churches. It is suggested that the services be preceded by music by a band or orchestra, and accompanied by community singing and a brief address on a spiritual

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theme or current issues from the point of view of Christian ideals.

* * *

**Spencer Miller Given Honorary Degree**

Spencer Miller, Jr., secretary of the Workers Education Bureau, and consultant on industrial relations to the national Council's social service department, was awarded the honorary degree of doctor of laws by Kenyon College, on June 14. He has recently returned from Europe, where he made a study of youth organizations.

* * *

**Young People Represented on Church Vestry**

At St. Mark's Church, Brunswick, Georgia, two young men of the young people's division of the parish are chosen by the vestry for three months to sit with the vestry. There they present the problems of the young people and in turn carry the actions of the vestry to their division. The Rev. Royal K. Tucker is the rector.

* * *

**Bishop Oldham Goes to World Conferences**

Bishop G. Ashton Oldham, and his wife, will sail from New York June 25 to attend the conferences on life and work and faith and order being held this summer in Great Britain, and several other conferences. The bishop will also fill a number of preaching engagements in Europe.

* * *

**Priest Heads Ministers' Association**

The Rev. Paul F. Williams, rector of St. Barnabas Church, Stottville, and All Saints', Hudson, N. Y., has been elected president of the Columbia County Ministers' Association. The association, which is interdenominational, is planning a country-wide preaching mission during the coming year.

* * *

**Large Bequests to the Church**

Mrs. Elbridge C. Cook, for fifty years a communicant of St. Mark's, Minneapolis, Minnesota, in her will filed in probate on June 4th, left large bequests to the Church. St. Mark's receives $50,000 toward its endowment, with an additional $20,000 to be used at the discretion of the rector and vestry and $50,000 as an endowment for Wells Memorial which is the settlement house of the parish. $30,000 is left for the residence and offices of Bishop Keeler, and $35,000 is left to Bishop Keeler to use at his discretion for the missionary work of the diocese. Another $35,000 is to be used as a capital revolving fund from which the missions of the diocese can make loans at a low interest rate. In addition to the above bequests, the residue of the estate is divided into three parts as follows: one-third to be added to the $35,000 trust fund for missionary work in the diocese; one-third to the Church Home for the Aged; and one-third to St. Mary's Hall for girls, Faribault, Minnesota. St. Barnabas', the Church hospital of the diocese, will receive one-fourth of the annual income from a trust fund of $250,000, and the National Cathedral, Washington, D. C., received $10,000. In 1935, Mrs. Cook gave the Church Home for the Aged $50,000 with


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which was erected "The Isabella T. Cook" hall, modern addition to the home.

* * *

**Forward Movement Noted in Pacific Province**

Extensive progress as a result of the Forward Movement was reported at the recent synod of the province of the Pacific. Each of the component dioceses and missionary districts reported on the work that had been done in conjunction with the Forward Movement in the past year and the plans to follow it up. Bishop Remington of Eastern Oregon, chairman of the provincial committee, summarized the reports for the synod. Other members of the committee are Ellen Gammack, Mrs. Wilson Johnston, Bishop Porter, the Rev. William Cowans, Bishop Mitchell, Ruth Jenkins, the Rev. E. C. Schmeiser, and the Rev. J. P. Moulton.

* * *

**W. A. Lawrence at Berkeley Commencement**

Bishop W. Appleton Lawrence of Western Massachusetts delivered the address at the 81st annual commencement of the Berkeley Divinity School at New Haven, Conn., June 10. Bishop Budlong of Connecticut presented the diplomas, and Bishop Chauncey B. Brewster, retired, of Connecticut, gave the benediction. "To life overgrown with materialism," said Bishop Lawrence, "the devout priest will emphasize the life of the spirit of God; in a world gripped by mass movements and commonplace conformity he will offer Christ's emphasis upon the individual and his infinite value; to a civilization characterized by complexity and confusedly interacting currents, he will offer the simplicity of Christ; to mankind heavy laden and uncertain he will give the certainty of conviction about Christ as the way, the truth and the life; to a universe saturated with selfishness and self-conceit, he will furnish a living example of utter self-forgetfulness and self-sacrifice." The degree of bachelor of divinity in course was awarded to Gordon B. Galaty, Philip P. Kierstead, Rev. Aaron Manderbach, and Richard I. S. Parker; the diploma to Camille I. Lodter. Dean William P. Ladd announced that Philip Kierstead would study in the University of London next year on the John Henry Watson Fellowship, and that Canon Cyril E. Hudson, of St. Alban's, England, will lecture during the fall term.

* * *

**Commencement Held at St. Mary's Hall**

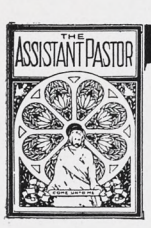
Bishop Frank A. McElwain of Minnesota presented the diploma of St. Mary's Hall, Faribault, Minn., to its 21 graduates, on June 8. The commencement address was delivered by the Rev. Donald G. L. Henning, rector of Christ Church, St. Paul. Bishop Stephen E. Keeler, coadjutor of Minnesota, gave the invocation. On the preceding day the commencement play, "Glee Plays the Game," was given by students of the school.

The afternoon of June 8 was observed as the day of the Daughters of St. Mary's, and was closed by a picnic supper on the institution grounds.

* * *

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Due to the reduced fares in operation all over the country, the railroads have discontinued the usual convention rate of a fare and a third, which has previously been in effect. The new rates are about the same as


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a fare and a third, and in some cases somewhat lower. The usual certificate requiring validation, both by the railroad agent and the secretary of the General Convention, is now invalidated.

* * *

**Missionary Conference to Be Held**

A missionary conference is to be held at Adelynrood, South Byfield, Massachusetts, July 16 to 18, under the auspices of the Society of the Companions of the Holy Cross. It is one of three special conferences held annually by the society, the other two being on social justice and church unity. Bishop Mosher of the Philippines and Bishop Remington of Eastern Oregon will lead in the discussions, and Charlotte L. Brown of Boston is chairman. Others taking part will be Marion Humphreys, Mary Batchelder, Kate L. Cotharin, and Mrs. Amy Van Doorn.

* * *

**Long Island Woman's Auxiliary Meets**

Bishop Stires, Grace Lindley, and the Rev. J. K. Morris of Japan were speakers at the recent spring meeting of the Woman's Auxiliary of Long Island, presided over by Mrs. John B. Pitman, the president. Miss Lindley stressed the responsibility of women at the General Convention and the importance of the United Thank Offering, while Mr. Morris told of the work of the Church in Japan.

* * *

**Bishop Manning Upholds Use of Force**

For the Christian, there are things worth fighting and dying for, Bishop Manning declared in a sermon in the Chapel of St. Cornelius the Centurion, on Governor's Island, New York, June 13. Bishop Manning spoke in observance of the tercentenary celebration of the historic island in New York harbor, which is used as a military post. The chapel is a part of Trinity Parish. Paying tribute to the officers and men of the United States army, the bishop said: "Sound religion and sound sense always go together. As Christians we are, and must be, utterly opposed to war. As strongly as the most extreme pacifist, we declare that war is incompatible with the teaching of Christ. We must do everything in our power to prevent and eliminate war and to remove its causes. But we cannot eliminate war simply by passing resolutions against it and by pledges that we will take no part in it any more than we can eliminate crime and disease by such action. And we cannot as Christians accept the principle that nothing in this life is worth fighting for and dying for. In such a world as that in which we are living we cannot take the position that the use of force is never justifiable. As Christians we must face the actual facts of life." Bishop Manning commended the work of the island, and "the service rendered to our great city and our country by the maintenance and the continuance here of this important and historic military post."

* * *

**Convention in Sacramento**

At the recent convention of the diocese of Sacramento, held at Santa Rosa, the following were elected deputies to General Convention: clerical —A. W. Farlander, Mortimer Chester, E. L. Freeland, E. P. Runnells; lay — Frank H. Denman, Casebolt Dakin, W. E. Finch, Roe M. Barrett. Bishop Porter recently observed the fourth anniversary of his consecration. Much progress has been made in the diocese during the last four years in number of communicants, clergy, and material fabric.

* * *

**Large Annual Detroit Dinner Held**

Over 400 people attended the annual dinner of the men's club of St. Matthew's Parish, Detroit, held on June 5. The parish is doing an important work with Negroes, under the leadership of the Rev. E. W. Daniel. The dinner was attended by various clergymen of the diocese, Bishop Page, and John C. Spaulding, the chancellor. Speakers included Robert R. Monton, former president of Tuskegee Institute; Bishop Robert E. Jones of the Methodists, and Mr. Daniel.

* * *

**W. N. Guthrie to Retire**

The Rev. William Norman Guthrie, rector of St. Mark's-in-the Bouwerie, New York, is planning to retire before September, he has announced. He and the vestry are now considering possible successors to Mr. Guth-


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rie in the rectorship of the historic church. Mr. Guthrie will leave when one is decided upon. The present church was incorporated in 1799, and the ground on which it stands has been used for religious purposes since before 1660, when Petrus Stuyvesant, last of the Dutch colonial governors, built a chapel there on part of his farm. Mr. Guthrie has been rector of St. Mark's since 1911, having previously served churches in California and Ohio. He is 69 years old, and was born in Scotland of American parents.

* * *

**Bequests Made to New York Institutions**

By the will of R. Bleecker Rathbone, of Harrison, N. Y., bequests were made to numerous Church and charitable institutions in and about New York. St. Luke's Hospital, New York, receives $50,000. Each of the following receives $15,000: Christ Church, Rye; St. Mary's Free Hospital for Children, New York; Home for Incurables, New York; St. Luke's Hospital Social Service, New York; St. Luke's Home for Aged Women, New York; Seamen's Church Institute, New York.

* * *

**Commencement Held at Hoosac School**

The Rev. Alan R. Whittemore, O.H.C., made the address at the 48th annual commencement of Hoosac School, Hoosick, N. Y., on June 12, and the Rev. Robert E. Wood of China gave an address on June 11. Ten boys were presented for graduation by the Rev. J. L. Whitcomb, head of the school.

* * *

**Philadelphia Holds Choir Contest**

The second annual contest for volunteer choirs of churches in the diocese of Pennsylvania was held June 12 at St. James' Church, Philadelphia. The winning choir was given the bishop's award for the year. Judges were H. Alexander Matthews, organist of the Church of St. Luke and The Epiphany, Philadelphia, Ray Brown, instructor in music at the General Seminary, New York, and W. Richter, choral director of Reading.

* * *

**Conference for Clergy at Orkney Springs**

A seminar for clergy is to be held at Shrine Mont, Orkney Springs, Virginia, from July 5th through the 16th. On the faculty are Bishop Wilson of Eau Claire, Bishop Tucker of Virginia, the Rev. Nat Groton who has headed the Blue Mountain conference for many years, Dr. W. H. Jefferys of Philadelphia, the Rev. Edmund J. Lee of Chatham, Va., and Professor L. M. Hammond of the University of Virginia. Other conferences are being held at Shrine Mont, running through July.

* * *

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Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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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.

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Madison Avenue and 35th Street
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Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.

**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.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James' Church, New York**
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The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
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Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A. M.

**St. Michael and All Angels**
St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Trinity Church**
Main and Holman, Houston, Texas
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.

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

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countries, the Rev. A. J. Muste, recently appointed director of the Labor Temple, New York, writes in an article in *The American Scholar*. The result of such an effort would be both war and fascism. He deplores the idea "that just one more war 'to stop the mad fascist dogs' " is necessary, and advocates a policy of thorough-going resistance to war and war preparations as the best means of stemming the trend to war and fascism.

* * *

**Articles On Convention Topics**

Shall we have an Archbishop?

Shall we return to the Quota System?

The Re-organization of 281.

What shall we do with our Seminaries?

Face the Challenge of the Laymen's Inquiry.

The Convention and Unity.

The Convention and the Provinces.

The Convention and the Threat of War.

The Convention and Organized Labor.

These are the subjects of articles to appear in THE WITNESS between now and the meeting of General Convention in October. Among the contributors are Bishop Parsons of California; the Rev. Bradford Young of Brooklyn; the Rev. Stanley C. Hughes of Newport, R. I.; the Rev. Malcolm Taylor of Boston; the Rev. Lindsay Patton of Berkeley, California; the Rev. Richard McEvoy of Iowa City; the Rev. John Gass of New York and the dean of the Seabury-Western Seminary, Frederick Grant. THE WITNESS is also able to announce at this time that the Convention will be reported by a staff consisting of Bishop Johnson, Bishop Wilson, the Rev. William B. Spofford and Dean John Day. A fifth person, a woman, is to be added to the staff to cover the meeting of the Auxiliary. The Convention numbers will be well illustrated with pictures of Convention events and personalities.

## CHURCH LEAGUE CONTINUES ITS MANY ACTIVITIES

(Continued from page 8)

Charles H. Collett was elected chairman of the Philadelphia Chapter of the C.L.I.D. at a recent meeting, with Miss Elizabeth Frazier as secretary-treasurer. An educational program was outlined for the year which will include contact with various labor groups. . . . The Rev. Lawson Willard, member of the national executive committee of the C.L.I.D., is to be the leader at a conference of the social service department of the diocese of Connecticut, meeting this week. . . . An institute on labor was sponsored recently by the Cincinnati chapter of the C.L.I.D., Mr. Stanley Matthews, chairman. . . . Recent engagements of the executive secretary of the C.L.I.D.: New Hope, Pa., Berkeley Divinity School, Yale Divinity School, meeting of the Y.P.F. of Westchester County, five meetings on Spain speaking on behalf of the North American Committee to Aid Spanish Democracy of which he is chairman and three meetings which he addressed as a member of the national bureau of the American League Against War and Fascism. . . . Announcement is also made by the national office of the League that the program for the General Convention has been completed, with meetings each day at noon from October 7th through the 16th in the Mayfair Theatre in the hall of General Convention. The speakers and chairmen will be announced presently. . . . The executive secretary sailed from New York on June 18 with Sherwood Eddy to visit Germany, Poland, Russia, Sweden, Denmark, England and France with a possible visit to Spain. The purpose of the trip is to study conditions in these countries. Also in the party, which returns to New York the middle of August, are two other members of the C.L.I.D., the Rev. James A. Mitchell, rector at Englewood, N. J., and the Rev. Lester Leake Riley of Douglaston, Long Island.

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By Ruth Irwin Rex

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For the Primary department the services are: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, A Service for Missions; No. 4, A Service of Thanksgiving for the Church; No. 5, A Service of Thanksgiving for God's World. For the Junior and Senior departments: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, Thy Kingdom Come; No. 4, A Service of Praise.

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# The National Conference of Jews and Christians

Newton D. Baker of Cleveland, General Chairman
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August 29-September 3, 1937

Theme:

**"PUBLIC OPINION IN A DEMOCRACY"**

Morning Forums on *The Agencies of Public Opinion.*

*MOTION PICTURES*: Ralph Rolan of *The March of Time,* Edgar Dabe of Ohio State University, and others.

*RADIO*: Father Gillis, Alexander Woollcott, Franklin Dunham of N.B.C., and others.

*PRESS*: Oswald Garrison Villard, Norman Thomas, George Fort Milton of *The Chattanooga News,* Leland Stowe of *The New York Herald-Tribune,* and others.

*Round Table* section meetings relating the theme of the Institute to (1) the College Campus; (2) Adult Education; (3) The Religious Press; (4) Women's Organizations; (5) Religious Education.

*Evening Lectures,* Harry A. Garfield, chairman.

George B. Gallup of the National Poll of Public Opinion; Carlton J. H. Hayes of Columbia University; Henry R. Luce of *Time* and *Fortune;* Governor Herbert H. Lehman, Bishop Francis J. McConnell, Roger W. Straus, Industrialist; Ambassador W. E. Dodd of Berlin, and others.

*Daily Symposium*: "Unifying Influences in a Democracy"

Arthur Krock, Washington correspondent, *New York Times,* chairman; Sir Wilmot Lewis, Washington correspondent, *The London Times;* Frank Kent, *The Baltimore Sun,* and others.

*For Registration Blank, detailed program and other information, address*

Everett R. Clinchy, Director

289 Fourth Avenue New York City

*Note*: A local church can appoint a liaison committee to serve with *The National Conference of Jews and Christians.* Your church might then (1) allocate a modest contribution to this work from your benevolent funds; (2) receive materials for your church library and religious education program; (3) cooperate with the work of *The National Conference* in your parish, through your liaison committee.

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July 8, 1937
5c a copy

# THE WITNESS



**BISHOP PHILIP COOK**
To Be Leader at General Convention

## ARTICLE ON THEOLOGICAL EDUCATION

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## CLERGY NOTES

ANDREWS, HALSEY I., who has been minister in charge of St. Anne's, North Billerica, and St. Alban's, North Chelmsford, Massachusetts, on July 1 became rector of St. George's, Maynard, and minister in charge of the Middlesex Mission field, Massachusetts.

BEASLEY, RICHARD R., has resigned as rector of Emmanuel Church, Bristol, Va., effective in August, to become rector of St. Michael's, Milton, Mass.

BEATTY, DAVID C., has been appointed priest-in-charge of St. Ann's, Woodstock, Ill.

BISSELL, A. P., rector of St. Paul's, New Albany, Indiana, is now also rector of St. Paul's, Jeffersonville, Indiana, the two parishes being jointly administered, due to flood losses sustained by the church in Jeffersonville.

BLAIKIE, FRANK E., ordained priest at St. Luke's Cathedral, Portland, Maine, by Bishop Brewster of Maine, on May 12, is in charge of the Penobscot Missions, Maine.

BLANDY, GRAY M.; BROWN, HERBERT S.; HOUGHTON, LEWIS A.; HUNT, WARREN G.; PHILBRICK, JOHN H.; and WHIPPLE, CHARLES E., 2nd, were ordained deacons on June 16 by Bishop Sherrill of Massachusetts in St. John's Chapel, Cambridge, Mass.

BREWSTER, WILLIAM, ordained priest June 15 by Bishop Brewster of Maine in St. Luke's Cathedral, Portland, Maine, is to be assistant at St. John's, Waterbury, Connecticut.

BURKE, WILLIAM F., has resigned as rector of four churches in Campbell County, in the Diocese of Southwestern Virginia, to become rector of St. John's, Halifax, Virginia.

(Continued on page 14)

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# TOO BUSY

*An Editorial by*
BISHOP JOHNSON

THOSE who have little to do are apt to do that little badly. For example if you write a letter to a clergyman who has a small parish you are not so apt to get a prompt reply as you would be from a busy rector. Or if you send a request for the parson to call on some one who has moved into his neighborhood the chances are four to one that the smaller the parish the tardier the response.

This does not apply solely to the clergy. The layman who professes to be a Christian, and would repudiate the imputation that he is an atheist, yet so arranges his hours of business and pleasure that he begrudges one hour out of one hundred and sixty-eight which compose the week to the worship of the God he professes to serve. And he gives less than one dollar in a hundred for the support of the Church which he is supposed to maintain. As a matter of fact a large proportion of so-called Christians are politically unemployed and religiously on relief. They expect to have a prosperous nation to which they contribute little and they want to be buried from a Church which they have done little to maintain.

They would reply that the reason they do not support the Church is because they get so little out of their religion, when as a matter of fact they have received no dividends because they have made no investment.

Life resembles a camping trip. The man who goes camping merely to get something out of it not only derives no pleasure from it himself but spoils the trip for his fellow campers.

The Church is the one institution which exists for the purpose of giving to those without rather than giving direct benefits to those within. Your enjoyment of religion is in proportion to your sacrifices for it and if there be no cross there can be no crown. If you are casual in any task you develop no vital interest in performing it. The man who seldom goes to church and gives little to its support is like the Irishman who did not see how people could comb their hair every day; he combed his only once a week and it nearly killed him.

Life is full of snarls for the person who dabbles in things. The man who seldom works or plays or worships finds little joy by reason of its infrequency. It is only as we give ourselves unreservedly to art or music or religion that we have any right to expect large returns.

Our service of instruction (page 291 of the Prayer Book) asks the question, "What is your bounden duty as a member of the Church?" The answer would seem to imply a minimum of obligation, "To worship God every Sunday in His Church."

Why should I do that when I get so little out of it? You have the wrong attitude. What can I do in return for that which God has done for me? After all it involves not merely my duty as a Christian but my obligation as a gentleman. If you believe in God, you are constantly receiving His gifts. Are you merely a tramp who murmurs because he does not receive more or are you a Christian gentleman who must give some adequate expression of gratitude for the gifts that you receive? It isn't much that a little child can give to his parents but unless he gives himself all else is worthless.

It would seem as though a Christian gentleman would be anxious to find some way of returning thanks. "He that giveth me thanks and praise, he honoreth me." Do we forget acts of courtesy because they are wearisome to us?

And then we are to be witnesses to Christ. Are we so full of other interests that we haven't time to bear our witness gladly? If men could learn that they go to church to give and not to get, religion would be more winsome. It is our boorishness that causes the salt to lose its savor. We are the cause of the evils of which we complain. Christianity is ineffective not because our neighbor sins but because we contribute to delinquency. Let us stop criticizing the other fellow and ask ourselves frankly

What work do we do?
How often do we pray?
How much do we give?

It is only when Americans stop confessing the other man's sins and use their consciences to audit their own business that society will become more decent and life more purposeful.

It is always the little man who complains of condi-

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tions. The really big man is conscious of his own obligations and tries to discharge them.

If you are too busy to fulfill your vows as a Christian, you are too busy.

People who don't answer letters and people who do not say their prayers have plenty of excuses but no real reason for their neglect. If the United States forfeits its liberty it will be due more to the apathy of Christians than to the influence of soap-box orators.

Those countries that have turned over their religion to women and clergymen have lost their souls to Caesar.

# Our Theological Education

*By*

FREDERICK C. GRANT

*Dean of Seabury-Western Theological Seminary*

TRADITIONS live long among the Episcopalians! And the forces that keep them alive are more than the single quality of innate conservatism which our friends attribute to us. If our system of theological education worked entirely satisfactorily, conservatism might suffice to keep it going. But it is not entirely satisfactory, and it is something more than conservatism that preserves it. One suspects that widespread indifference has had something to do with it, though there are signs that the general Church is at last becoming aware that the system needs improvement. Let us hope that the Cincinnati Convention will take cognizance of the situation, and insist that certain needed changes will be made. Already there is a commission on theological schools, appointed at Atlantic City three years ago, and we are hopeful that their report may inaugurate some of the desired reforms.

For one thing, the Church assumes no official responsibility for the education of its clergy. Even though it has an official seminary, in New York, this school is not adequately supported, and I believe it receives no financial support through official channels. This is a situation practically unknown elsewhere in Christendom. Roman Catholic, Baptist, Methodist, Presbyterian—practically all other Churches, Catholic and Protestant—provide for their theological schools out of church funds. And the results show the wisdom of this plan: e. g. the Northern Presbyterians, with about the same communicant strength as ours, have three and one-half times as many missionaries, at home and abroad! The steady growth of the Roman Church may be attributed in part to the same cause: every parish in the land contributes toward the education of the Roman clergy.

We, on the other hand, still look upon seminaries as a kind of experiment, and leave them to shift for themselves. During the colonial period, our clergy came from abroad (priests and deacons; no bishops were sent over!); native candidates for the ministry were sent to England to be educated—many of them never returning, as the recent *Life of Bishop Inglis* once more points out; some were shipwrecked, others died, others remained in England. In the same period, and later, many men 'read for Orders' with some learned and leisured clergyman—there are records of rectors who educated a dozen or more young men, and prepared them for the canonical examinations in their own studies.

The first seminary to be organized was in New York in 1817—a generation after the Revolution. All through the nineteenth century, and to this very day, the tradition persists that one practicable way of studying for the ministry is to read a few books under the guidance of some priest. This has been a very advantageous method, in certain cases. But the Mark Hopkins method, as it may be called, is successful only where the tutor has a genius for education, sets high standards, holds rigidly to them, and has a college-bred product to work upon who is himself of exceptional calibre. The method, once generally followed in legal and medical education, has now been wholly abandoned in those fields. It takes something more than conservatism to account for its survival in preparation for the ministry.

But meanwhile our canons still presuppose the old-fashioned method! The canons pay no attention to theological seminaries or curricula, and assume that the candidate will get his book-learning somehow or other, either in a seminary or out of it, and then must pass the tests set by local examiners. In most dioceses, no doubt, the examiners are qualified and conscientious. But exceptions occur. The story is old and oft-repeated; but I am prepared to make affidavit that in my own examinations, one of the examiners held his Hebrew Bible upside down, and appeared not to know the difference. More recently, I have heard of an examining chaplain—the only one of the group who showed up on the appointed day—who took the candidate to the rear seat of an automobile, chatted and smoked with him pleasantly for half an hour, and then certified to the bishop that the examination was successfully passed! Such scandalous incidents should never be permitted to occur. Either (1) the seminary examinations should count for something, or (2) the current proposal of uniform central examinations, to be set by a board representing the whole Church, should be adopted and enforced.

MEANWHILE, also, problems of finance are mounting before all the schools, which are either steadily running deficits, or are escaping them only by seriously reducing their efficiency. For one thing, we have too many schools, and not all of them of sufficient-

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ly high standards. We Episcopalians do not need fourteen seminaries in order to prepare less than two hundred men a year for the ministry. The churches with four or five great schools turn out more graduates than we do, and with far less waste in overhead. None of the existing schools need be closed; let them combine with others. Seabury Divinity School, e. g., combined with Western Theological Seminary in 1933, is still just as much Seabury as it ever was, by the testimony of bishops, alumni, other clergy, and in fact all concerned. And the combination is certainly advantageous to the whole Church.

Moreover, the financing of theological education at the present time is the more difficult in that endowments have either shrunk in value, or in income, or both. And under the present set-up, when a seminary tries to raise funds for current needs (let alone for endowment!), it at once appears that the seminary must compete with the National Council or with diocesan or parochial projects—and often with both. Bishops and other clergy write, "I hope you raise your fund—your needs are legitimate and touching; but we cannot do any more; our quota is not met and we must raise a fund for . . ." some worthy cause within the diocese. "Depart, be warmed and fed"—but don't come here for funds!

I often think that if we were a tiny sect, say of thirty or forty thousand communicants, our college and our seminary would be our chief pride and joy. The women would knit sweaters for the college students; the vestry would cheerfully and proudly send Jack or Tom to seminary; the library would receive an annual contribution from All Saints' or St. Thomas'; and we should be taking education in earnest. On the contrary, in a great Church of hundreds of thousands of communicants (1,400,000), we leave our schools to shift for themselves, to be supported by private donors if at all; we have lost most of our colleges, and those that survive have no easy time of it; and our seminaries are constantly faced with financial problems, about which the rank and file of our people know nothing and care less. And some of our leaders appear to have the same attitude.

One would think that the very first charge upon any religious organization, Buddhist, Christian, Catholic, Baptist, Episcopalian, or any other, would be the training of its ministry. How can a Church go forward unless it have properly chosen, properly equipped, properly trained leaders? We have high standards of preparation, set forth in our canons; but our problem, like that of the colored preacher's sermon is not in the "wherefore" but in the "wherewith."

# Our Double Task

*By*

EDWARD L. PARSONS

*Bishop of California and President of the C.L.I.D.*

IT IS very tempting for those whose great concern is with the social problems of the day to think that the chief work of the Church should lie in leadership towards a more Christian social order. Equally insistent are others that the Church cannot do its work well unless it adapts its liturgy to modern needs. And just as one has concluded that these earnest leaders are wrong or right, along come others and tell us that the whole trouble with the Church is its archaic theology. Bring the Creeds up to date and the intelligentsia will come crowding into the churches. I doubt it. They never have. As a class they lack that humility which alone opens the gates of the Kingdom. What ought to bring men to church is the need of God. And it is in the light of that need as we know God in Jesus Christ that we have to appraise these various approaches.

The Church has a definite responsibility towards the social order. As long as we pray "Thy will be done on earth as it is in heaven" we are committed to the task of making that order more Christian. "Thy Kindom come" does not mean in another world; but in this world. But that task is not the task of making social systems as such but social systems which help men to God. We all see that when the matter is of an immediate practical kind which affects ordinary morality. We are against police department graft. We are against legalized gambling. The proposals to legitimatize lotteries in order to raise money for social welfare ought to be abhorrent to any Christian who knows the extent to which gambling hurts morals, debauches families and brings with it a great army of unprincipled harpies who prey upon the desire to get rich without work.

But when we come to the larger industrial issues of the day we fall apart. Some of us as I have said speak and act as if the only important work of the Church is with the social order. Others condemn with equal vigor any attempt upon the part of the Church or Church leaders to go beyond what is curiously called individual morality. The Church may rightly condemn the man who holds up another in the street; but must say nothing of the system which permits another man to squeeze the blood, indeed the very life from little children.

We as Christians ought once and for all to stop talking of them as controversial questions within the Christian family. That is not the way to approach them. If an enthusiastic prophet of a new order proposes something which seems to disturb all the complacent conservatism of some good Churchman, the solution is not for each to tell the other he is wrong and ought to leave the Church. It is to get together and talk it over in the light not of property interests or class prejudices but in the light of the Kingdom of God and the teaching of Christ. The great question before the world today as we all know is that which turns on the

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rapid rise of the under-privileged classes. Trade unions and strikes, communism and fascism and socialism all should be studied and appraised by the Christian not as his sudden prejudice is stirred by threats to property or his passions are aroused in the interest of some Utopia, but in the light of Him who is Father of all. What would a Christian Commonwealth be? What does it really mean to love even my enemies? What about riches and the Kindom of God? Are the camel and the needle's eye at all appropriate to modern conditions? What about ownership without responsibility? What about the exploitation of the masses? Is there anything in it? What about making money out of the blood of children? Or to go still deeper, what about competition as it exists today? Or on the other hand, since it is obvious that the Christian life should be strong and self-reliant, what about the theory of individualism as we talk of it today? That the battle goes to the strong in these days no one will gainsay. Our industrial order is much like the struggle of Israel with Amalek. The weak are cut off; the children suffer. But I need not go on. I am only trying to point out that while the Church corporately can, because of its comprehensive character act only with the utmost care in these matters, its task and that of the individual Christian ought always to be summed up in the purpose of trying to find out, and for his part to act so that men can more easily get to God.

TWO more points about these economic matters. Our great danger today is the danger of what we call fascism, the settling of these questions by force. "Drive out the Communists," says one group. "Crush the Unions," thinks another. "Set up a strong government, stop freedom of speech, muzzle the press," in short do all the things which move toward Fascism on the one hand and on the other promote revolution. The end of all that is Russia or Germany; but either is the negation of Christian freedom. Either instead of helping man to God makes his approach harder. Our democracy is inadequate enough, but some sort of democracy is at least nearer the Christian ideal.

And again, as has been pointed out a thousand times, the theory on which Russia is working apparently assumes that if you get the system right, everything will work right. We come back to what I have been urging from the start. The machinery depends on the people who work it. Put into effect the most perfect of social systems today—the most adequate in which all injustice is eliminated and every man receives according to his need, and what would happen tomorrow? Nothing but a magnificent catastrophe, a crushing world order, and men gasping for breath and wondering where to turn. And why? Because systems don't regenerate souls. Only God can do that. And that is where the Church comes in. The business of the Church is to help to get a just system, that God's will may be done on earth; but it is that God's will may be done and that cannot be accomplished unless men accept God. The two things go hand in hand.

I would like to speak of the terrible business of war from this same point of view. Christian people all think they believe in peace. They ought to because war is incompatible with the teaching of Jesus and the Kingdom of God. Why are they so powerless when it comes to making a law-governed world? The answer is clear. They don't really believe in peace. They are not ready to risk anything for it. They live in fear. They are ready to support a naval race; but won't have anything to do with a League of Nations. They are ready to effect commercial treaties with tariff barriers let down—but not if their own interests are affected. They want America to keep out of war but they don't want it enough to pay for neutrality. The Church must help them to see these things. But again its supreme task is to get them so near to God that they see them all in His light. "In Thy light we shall see light."

Let the Church hold fast to its eternal cause. Let it not be hampered and clogged in purpose by its machinery, its temporal interests, its institutional and ecclesiastical claims. As long as we can keep the great purpose of the Kingdom before our eyes, make ourselves one with God, we need have no fear. As long as we are moving on to show God to men, to bring them salvation in Christ, we have nothing to fear. It is only when the Church forgets its true mission that it becomes panicky. It is only those who are thinking of the institution or of their own small garden plot who talk about saving the Church. The Church of Christ is saved as long as it is engaged in saving the world. Lift up your eyes! Think of China, Japan, India, Africa. Think of the great stretches of our own land, so pagan, so far from God. Once we are concerned with bringing men to God and God to men, we will never be troubled by these unworthy fears, these temporal and transient worries. The eternal is ours. The future is ours. For both belong to God in Jesus Christ.

## *The Duty of Dying*

HAVE you made your will? I suppose you think that is none of the *Poor Parson's* business. It is. It is one of those tasks which many of us fail to do, but the Prayer Book says "the Minister is ordered, from time to time, to advise the people, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses." (Page 320).

The minister is ordered, and believe me gentle readers, it is not easy to do. Most people have a superstition about arranging their worldly affairs for fear their decease will be hurried thereby. This is not true; in fact, the peace of mind and the satisfaction of it will rather prolong their lives.

As to making a suggestion to persons that they should remember the Church or other charitable purposes in their wills, this invariably brings the answer. "I will do what I see fit to do while I am alive, but I am not leaving my money to be spent foolishly or in some other way than I would spend it."

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We pray to be delivered "From sudden death." This means, of course, unprepared death. The spiritual preparation for death is a matter of the reconciliation of our conscience with God and our fellowman. The material preparation is a matter of ordinary common sense. It is perhaps the most neglected duty of which I know.

The law in most states will permit the disposition of personal property in the will of the individual testator, simply written, and plainly dated, and witnessed by two persons, all three signing in the presence of one another. It is not a difficult job for any business man or woman to do. Life insurance, of course, if paid to a beneficiary, is not part of one's estate. If payable to one's estate, then sensible provision for its disposition should be made.

There are many people who are loyal, faithful and devoted to their Church, who would want to consider continuing or even perpetuating their help beyond the span of their life. The capital amount involved might not be large, but the income from that amount payable to the Church would continue one's usefulness in this sphere for a long time.

The *Poor Parson* has had several very sad experiences, where men especially, have failed to arrange their affairs, putting off the task until death stole up on them and the resulting cost and tangle has worked a hardship on their families, which they in their love would never have allowed to happen. The Church as a wise mother, is right in bringing this matter to the attention of her children and the Parson is neglecting a definite duty when he does not carry that message as forcibly as he can to every one concerned. I have been rebuked several times in such a way as to cause me momentarily to resolve that I would not do it again, but shortly after coming to that conclusion, I invariably come upon an experience so unnecessarily complicated and sad, that I resolve again to try.

I AM making no effort to influence you in this entirely impersonal way. I am merely speaking out of experience, begging you to accept the wisdom of the Church and set your house in order. I assure you, that in doing so you might save your friends an extremely unpleasant task. It will certainly not shorten your life nor bring any nearer the day when such a Will must be probated.

While I am on this not altogether pleasant subject, may I assure you that some of these days you are going to die. "How silly" you say, but you would be surprised at the number of people who never actually prepare for that which is inevitable. A great number of men who would spare their families and their friends every unnecessary embarrassment, allow this inevitable event to creep up on them, and thereby place their best friends and their loved ones in a rather tight place.

Do you own a cemetery lot? Do you realize how much easier it is to buy one when you can bargain for it, than to leave the task to your friends or dear ones when there is just a few hours in which to do it?

Are your papers in a safe deposit box? Do you want those papers immediately available for your Insurance, Will and other things? Have you arranged to make them accessible to someone else, or will it take a court order to open that box if you should die suddenly?

Your ready cash and checking account, are they available or must they too be tied up with legal entanglements while your family is dependent on friends?

Mr. Business man, the *Poor Parson* has seen so many "good" business men lacking in forethought in these matters that he dares to speak thus to you.

Yes, I am obeying the orders of this Church, but as a Parson of some experience, I almost dare to believe that the average business man does not arrange his business affairs any better than he does his spiritual affairs.

Now, if I put this one over on you, if you have not put your material affairs in absolute order—will you do it right now? I do not suggest how you do it—but do it. You may be sure of one thing; that the Church which served our Fathers will still serve our children, when you and I have passed on. We cannot afford not to support it to the best of our ability in material and personal service. It is the Church that will lay us to rest, and bring to those who love us assurance of immortality, and will do it whether our debts are paid or our duty is done.

—THE POOR PARSON.

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## LITTLE BOOKS DEAL WITH ISSUES BEFORE WORLD CONFERENCES

By GARDINER M. DAY

We hope that every reader of THE WITNESS is aware of the fact that two world conferences of the Christian Church are to be held this summer in England. The first is the conference under the auspices of The Universal Christian Council for Life and Work, which will be held at Oxford from July 12 to July 26. The second is the conference under the auspices of the Faith and Order Movement and will be held at Edinburgh from August 3 to August 18.

Probably no conference in the history of the Church has had the advantage of as careful preparation as these two conferences have had. The preparation for the Oxford conference has been under the expert direction of the Rev. J. H. Oldham of London, the distinguished secretary of the International Missionary Council. We have earlier mentioned the splendid booklet, *Church, Community and State—A World Issue*, which Dr. Oldham wrote as a preliminary statement of the chief issues to be discussed at the conference. This excellent treatise was published in December, 1934. Since then there has been a continuous exchange of articles in mimeographed form by some of the greatest theologians, scholars and thinkers of Christendom on various phases of the relation of the Christian Church to the modern world. One distinguished thinker, for example, was asked to write an essay, and that was circulated and criticized by other Christian theologians and scholars in other countries. Their views were then compared, and the final discussion will take place at the Oxford Conference.

These conferences aim to bring the Churches closer together, thereby enabling the Christian community to speak with a more united voice and to work with greater cooperation. One of the most distinct problems in the field of church cooperation, federation and union is that while the leaders of the various communions are fully aware of the need and desirability of such cooperation and federation, the rank and file of the membership of the churches have little knowledge of the problems involved, and consequently do not realize the importance of their interest and support in these world movements toward a united Christendom.

Hence one practical thing which the ministers of all our churches can do is to allow these conferences this summer to be a means of educating the rank and file membership of the Church. These conferences give an excellent opportunity in sermon and in lecture. What do the people of our Church know of the enormous achievements that have been made during the past half-century along the lines of a more united Church? How many rectors hear their laymen say "Why don't the Churches get together?" How many times this indicates on the part of the questioner not merely the fact that he does not realize how much his question involves, but also that he is not aware of the fact that more has been accomplished along the lines of church unity during the past thirty years than during the previous three hundred years.

The American section of the Oxford Conference suggests the reading of four books. In addition to Dr. Oldham's booklet, they recommend H. S. Lieper's *Christ's Way and the World's*; Professor John Bennett's *Christianity and Our World* (previously reviewed in this column); and a discussion pamphlet by Charles H. Corbett entitled *The Church and the World Crisis*. This discussion pamphlet is simply a 40-page booklet containing questions and source material relative to the five main topics of the Oxford Conference, namely: The Church and the Community; The Church and the State; The Church, Society and the State in Relation to Education; In Relation to the Economic Order; and In Relation to National and International Affairs.

Dr. Leiper's book is an extremely lucid survey of the leading problems which the Church faces as it confronts the modern world. In the opening chapter he describes the most significant trends in the modern world, and in the next chapter replies with a description of what Christianity offers the world. Then he continues to consider in turn the Church itself as an institution; The Church in relation to the State; and in relation to the economic order. This volume should serve as a most excellent introduction for anyone who wishes to gain some knowledge of the general subject matter which will be discussed at the conferences this month. Dr. Leiper speaks truthfully when he writes: "If the Christian proposal for meeting the crisis in modern life contains the elements which we have been discussing up to this point, it should become plain that those of us who are members of the Church and professed followers of Christ have a twofold responsibility. Our first and most obvious duty is that of intelligent and faithful service in the particular family and

(Continued on page 14)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Over one hundred prominent clergymen of many denominations, residing in various states and cities, on June 24 issued an appeal for a settlement of the steel strike based on the principle of organized labor relations "with signed agreements". The statement called attention to the long-standing pronouncements of all faiths favoring the right of collective bargaining and declared that "inasmuch as officials of the steel corporations principally involved in the present strike have publicly declared their willingness to bargain collectively, we see no valid reason why these corporations cannot at once, with honor and security, sign agreements with the Steel Workers Organizing Committee as an evidence of good faith by both sides. Such action has been taken already by over 140 other steel companies representing a substantial majority of the entire industry both in size and number."

Among the signers of the statement, which was issued by the Rev. James Myers, industrial secretary of the Federal Council of Churches, were: Bishop Benjamin Brewster, of Maine; Rev. Raymond C. Knox, chaplain of Columbia University; Monsignor John A. Ryan, Washington, D. C.; Rev. Charles C. Morrison, editor of the *Christian Century*; Rev. Guy Emery Shipler, editor of *The Churchman*; Prof. Vida D. Scudder, Wellesley; Rev. Arthur C. Lichtenberger, St. Paul's Church, Brookline, Mass.; Rev. Ernest F. Tittle, Evanston, Ill.; Rev. E. Talmadge Root, Somerville, Mass.; Rev. Reinhold Niebuhr, Union Theological Seminary, New York; Rev. Edwin McNeill Poteat, Jr., Raleigh, N. C.; Rev. F. Ernest Johnson, executive secretary, department of research and education, Federal Council of Churches, New York; Rev. Lynn Harold Hough, Drew Theological Seminary; Rev. Everett Ross Clinchy, director of the National Conference of Jews and Christians; and the Rev. Edgar DeWitt Jones, Detroit, president of the Federal Council of Churches of Christ in America.

The clergymen earnestly appealed to both sides to refrain from violence or provocative acts. The statement pointed out that "it has been demonstrated over a long period of years in many industries that it is possible for organized employers and organized employees to maintain generally harmonious relations and to adjust their differences through joint machinery for democratic concilia-

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tion and arbitration, without recourse to strikes or lockouts during the terms of their contracts", and asserted that "the unions in a position of leadership in the Committee for Industrial Organization — the United Mine Workers, the Amalgamated Clothing Workers, and the International Ladies Garment Workers—have earned over a period of years a reputation for fair dealing and the keeping of their contracts."

"We urge immediate resumption of negotiations looking toward signed agreements," the statement continued, "to the end that industrial peace may be restored, lives and property protected, and our American principle of democracy incorporated in the industrial relations in the whole of this great industry."

* * *

**Dean Roberts' Family Sustains Severe Loss**

Returning to Denver from the east, where they had been attending commencement exercises, the family of the Very Rev. Paul Roberts, Dean of St. John's Cathedral, Denver, sustained a serious auto accident about sixty miles northeast of Denver on the evening of June 21st. Three members of the party were fatally injured: Anne, aged 22, who had just graduated from Bryn Mawr, Paul, Jr., 17, a student at South Kent School, and Jeanne Quistgaard, 20, of New York, a college friend of Anne Roberts. Mrs. Roberts and Anne's twin sister, Elise are both in St. Luke's Hospital, Denver, where, although seriously injured, it is expected that they will recover. The son William, 14, although in the automobile which was wrecked, was very slightly injured and has completely recovered. Dean Roberts and his daughter Jane were at home in Denver at the time of the accident. Burial services for Dean Roberts' son and daughter were held in St. John's Cathedral June 25th, with Bishop Blair Roberts, Bishop Johnson and Bishop Ingley officiating.

* * *

**Addition to Divorce Canon Proposed**

Further broadening of the position of the Episcopal Church with respect to marriage and divorce and particularly with respect to the re-marriage of divorced persons, is indicated in a proposed addition to Canon 41 of the Church, the divorce canon, which with certain very general restrictions places in the hands of each individual bishop complete authority to decide whatever questions may arise. The suggestion comes from the commission on Marriage and Divorce of General Convention of which Bishop Herman Page of Michigan is chairman. It was approved at a session of the commission held in New York which was attended by Bishop Page, Bishop Johnson, Colorado, Bishop Scarlett, Missouri, the Rev. Percy G. Kammerer, the Rev. Howard C. Robbins, the Rev. Frank H. Nelson, the Rev. Vesper O. Ward, Messrs. Origen S. Seymour, Roland S. Morris, and John M. Glenn. The commission on marriage and divorce will present a formal report at the General Convention. While other recommendations dealing with detail of the canon will be made it is accepted by the Commission that its proposal of the addition of the above suggestions to Canon 41 will be the central feature of the debate and ultimate action. The language of the proposed legislation is as follows:

VIII—Any person whose former marriage has been dissolved for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to the Bishop of his or her diocese for permission to marry another person; and nothing in this Canon shall deprive the Bishop of his ecclesiastical power to permit such re-marriage if, in equity and good conscience, he shall choose so to do. However, before such permission is granted by the Bishop, he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also inquire into the character and personality of the parties to the previous and proposed marriage, and must determine whether the spiritual welfare of the parties thereto, and of society, will be served by the proposed marriage.

The laws of the Episcopal Church at present require that no minister shall "solemnize the marriage of any person who has been, or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage . . . but this Canon shall not be held to apply to the innocent party in a divorce for adultery." The Church law then explains that a year must have elapsed since the divorce; and that satisfactory evidence touching the facts in the case shall be laid before the ecclesiastical authority, which may be the bishop and which may then authorize the proposed marriage. It is possible under Episcopal church law to have marriages annulled by bishop or ecclesiastical court upon nine various grounds, which action taken by General Convention at Denver in 1931 was the first considerable liberalization of the Church's rules. The significance of the new proposed legislation is that the whole Canon is waived in the interest of the ecclesiastical power of each individual bishop.

* * *

**St. Agnes School Has Graduation**

Twenty-seven girls were graduated from St. Agnes School, Albany, New York, at its 65th commencement, recently with Bishop G. Ashton Oldham of Albany presiding. The closing service of the school was held in the Cathedral of All Saints the preceding Sunday, with Bishop Oldham preaching. The bishop also officiated at the unveiling of the statue of St. Agnes, recently moved to the new building of the school from its old quarters. The school has already outgrown the new building, and adjoining property has been acquired to house faculty and boarding pupils.

* * *

**Fourth Annual Clergy Conference at Alexandria**

The fourth annual clergy school and conference of the Theological Seminary in Virginia was held at the Seminary from Monday evening, June 7, through the following Friday. In addition to a number of neighboring clergymen who came in for various lectures and classes, there were some 45 clergy registered. Beginning Monday evening the Rev. Prof. A. C. Zabriskie, lectured on the Church in the world. Mr. Zabriskie traced the growth of secularism and its results in the present world confusion, social and political. Our two great needs, he said, are a recovery of the Christian faith in man and God, which will safeguard a democratic form of government, and a recognition of the fact that the new political faiths offer a critique for democracy and the Church.

On Wednesday and Thursday evenings, Francis P. Miller, general chairman of the World's Student


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Federation, developed the subject introduced by Mr. Zabriskie. Mr. Miller discussed the Kingdom of God as a primary reality, something which is the result of God's grace. This Kingdom comes as a judgment upon the Church and individuals. We, said Mr. Miller, are citizens of two realms and have to act in both, the Church being the society of those who by faith recognize their citizenship in the Kingdom of God. In his concluding address Mr. Miller discussed the Christian faith in relation to democracy. It is impossible for democracy to survive except in a Christian environment because it is unique in holding a faith in God and man which must, if it be true to its founder, secure to men (1) social security, (2) freedom of speech and assembly, and (3) create the type of person who is competent to use freedom of speech and discussion from which results constructive social action, because he values human personality and will not use others for his own personal ends.

The Rev. Prof. A. T. Mollegen lectured on Pauline theology. He held that St. Paul was convinced that the Gospel had been revealed to him directly from the Lord. Standing within the historical activity, the apostle saw the incarnation, faith, the Church from the point of participation in them. St. Paul, using the Genesis story, viewed the cosmos as fallen, only to be saved by God's redemptive power, which springs from His righteousness, the inaugural act of this redemption being the incarnation and the Church, the organ of the Holy Spirit by which it is carried on in time.

"The Holy Spirit in Christian faith and life" was the subject of a series of four lectures by the Rev. Prof. Charles W. Lowry. He traced the development of the doctrine of the Holy Spirit, stressing its importance in modern preaching and teaching. After an illuminating discussion of the relation of the third person of the Trinity to the godhead, which cannot be summarized in these few paragraphs, Mr. Lowry discussed grace and the Holy Spirit, and the Church and the Holy Spirit, concluding with preaching and the Holy Spirit. He said, in the latter lecture, that preaching is something more than "the bringing of truth through personality"; it is "the proclamation and exposition of the Gospel, by human witnesses, through human words, under the inspiration of the Holy Spirit."

The Rev. Prof. Stanley Brown-Serman lectured on the Church in the New Testament. The Church, said Mr. Brown-Serman, remained in the Jewish faith for some years after the ascension, a decade at least, but as it developed its faith, its ministry and its sacraments, the break with Judaism became inevitable. The eastern churches developed along the lines of the Jerusalem Church, Mr. Brown-Serman believes, while those in the west followed St. Paul; theology, the sacraments and the ministry developing differently in each section, a synthesis being affected some generations later.

"Some psychological aspects of preaching" was the subject of the lectures delivered by the Rev. Prof. C. Sturgess Ball. He outlined the psychological factors in preaching, interlarding his talks with many humorous and illustrative personal experiences.

The Rev. Everett H. Jones of Waco, Texas, was the chaplain of the school. The meditations at the services, which were held in the mornings before classes, were based on the Good Shepherd as the example for the lesser shepherds of God's flock.

* * *

**Sewanee Summer Graduate School Definitely Set**

The required number of registrations having been received, the Summer Graduate School of Theology at the University of the South, Sewanee, Tenn., will be definitely held this year, running for five full weeks, beginning July 26. The four courses to be offered, which may be taken for credit or audited, are: The Rev. J. A. Montgomery, on the Modern Value of the Old Testament; the Rev. B. S. Easton, on the Spiritual Value of St. John's Gospel; the Rev. C. L. Wells, on the English Church from Wycliffe to Cranmer; the Rev. R. K. Yerkes, on the Thomist Approach to Theological Problems.

* * *

**Central New York Convention Called**

A call for an adjourned session of the diocesan convention of Central New York to elect a bishop coadjutor has been issued by Bishop Edward Huntington Coley. It is to be held in September in Trinity Church, Syracuse, New York. The convention deadlocked when it attempted to elect a coadjutor in May.

* * *

**Extension Courses at General Seminary**

Seven extension courses will be offered to laymen and clergymen of the New York area during the coming academic year by the General Theological Seminary, according to an announcement by the Rev. C. A. Simpson, of the seminary faculty, director of the extension program. Because of the success of the experimental series of five lectures during the past spring, a more complete series of courses for the public has been arranged. Three courses of six lectures each will be offered on Monday evenings from Oct. 18 through Nov. 22: one for men, "The history of the communion service",

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by the Rev. Burton Scott Easton; one for women, "The place of Christ in human life", by the Rev. Marshall B. Stewart; and one for men and women, "The church and the ministry", by the Rev. John A. Richardson. Three courses of six lectures each will be given on Monday evenings from Jan. 10 through Feb. 14: one for clergy, "The preaching of the great Christian doctrines", by Mr. Stewart; one for men and women, "The religion of the Old Testament", by Mr. Simpson; and one for clergymen, organists and choirmasters, "Church Music", by Ray Francis Brown, instructor in Church Music at the Seminary. The seventh course of four lectures, will be presented on Monday evenings from April 25 through May 16, on "Religion and mature personality", by the Rev. Otis R. Rice. All the courses with the exception of the first two, for which a small fee is charged, are free. Registration in advance will be required.

* * *

**Summer School in Cincinnati Opens**

Old fashioned parochialism must be cast aside, declared the Rev. Joseph F. Fletcher as he opened the fifteenth annual summer session of the Cincinnati Summer School of Social Work for Seminarians in Cincinnati recently. Describing the plight of the Christian clergy in the complex world of today, Mr. Fletcher emphasized the need of a less cloistered, more practical approach to life on the part of theologues, who in the past have left seminaries with heads full of theories and a modicum of plain sense for dealing with everyday problems. It is the aim of the school to meet this very need. The school works in co-operation with twelve social agencies in and around Cincinnati. Students are assigned to each of these agencies, with whom they work six days a week for two months. They are given further insight into the Church's relation to these agencies through lectures given three times a week by various prominent social workers. In addition, men are assigned to preach at least once over the radio and three or four times in surrounding parishes and missions.

There are twenty-four students, among them one woman at this year's Summer session. This number includes one Baptist, one Unitarian and one Presbyterian. The list includes: Kenko Clara Yoshimoto of


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Japan; Stephen T. Crary, a student at Union Seminary; Donald Harrington, Meadville Theological Seminary; Alfonso Gomez and James G. Caldwell, Church Divinity School of the Pacific; Louis M. Brereton and John E. Knox, Bexley Hall; John M. Krumm, Charles W. Carnan, Jr., Virginia Seminary; Chilton Powell, J. P. Hollifield, C. H. McCutcheon, Seabury-Western Seminary; Robert M. Hatch, Union Seminary; F. O. Ayres, J. E. Carpenter, Charles Havens, E.T.S.; J. P. Trotter, Oliver D. Carberry, H. William Foreman, Stuart C. Cowles, William H. Schmaus, General Seminary; John P. McGarvey, Berkeley Divinity School, and Nathaniel C. Croft, Sewanee Seminary.

* * *

**New York Parish Plans New Church**

The Church of the Epiphany, New York, has sold its old property at Lexington Avenue and 35th Street, and has purchased land at York Avenue and 74th Street, preparatory to the construction of a new church building there. A preliminary organization has been established to obtain the additional funds needed for the structure, which will cost $230,000. Charles H. Russell is chairman of the campaign committee, and Percy R. Pyne, Jr., is treasurer. Steps for the transition have been taken under the guidance of the Rev. John W. Suter, Jr., who has been rector of the parish since 1933.

* * *

**Two Youth Conferences in Michigan**

Two conferences for young people of the diocese of Michigan, each to develop leadership ability, were held the last week in June. The girls' conference is to be at the Girls' Friendly Society Holiday House, Pine Lake, with the Rev. Canon C. W. Hughes, of St. Paul's Cathedral, Detroit, as chaplain, and Mrs. Granville C. Sharpe as dean of Girls. The other conference, for boys of 14 and over, will be held at Camp Frisbie, near Waterford. Leaders of this conference include the Rev. I. C. Johnson, the Rev. Wm. F. Jerome, Allan L. Ramsay, Walter Keip, the Rev. H. J. Simpson, the Rev. E. Thomas Rodda, the Rev. R. J. Fairbanks, the Rev. Eric I. Eastman and the Rev. F. W. Leech.

* * *

**Founding of Freemasonry Commemorated**

A service was held in St. Paul's Cathedral, Los Angeles, on June 27, the Feast of St. John the Baptist, to commemorate the 220th anniversary of the founding of the Masonic Grand Lodge of England, the origin of modern Freemasonry.

* * *

**$500,000 Given Carleton College**

Frank B. Kellogg of St. Paul, former secretary of state, has made a gift of a half-million dollars to Carleton College, Northfield, Minn., for the establishment of a foundation for the study of international relations. A foundation called the "The Frank B. Kellogg Foundation for Education in International Relations" will be set up to provide adequate opportunities for the study of historical backgrounds and present conditions. It is planned to create a teaching staff for the new foundation to consist of two full-time professors of distinction and one half-time visiting pro-





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fessor from another country. Plans also provide for four $1,000 scholarships for foreign students annually at Carleton, and two $1,500 scholarships under which two Carleton students will study abroad. In addition provision will be made for books and periodicals to be added to the Carleton library in the field of international relations, and assistance for members of the staff in the publication of books and articles embodying results of research and travel.

* * *

**Church Music Institute to Be Held**

With the development of a larger conception of the place of music in worship as its object, the fifth annual church and choral music institute will be conducted by the department of Church and choral music of Northwestern University, Evanston, Ill., July 26 to 30. On the faculty will be Grace L. Darnell, director of children's choir, St. Mary's Church, New York, and Horace Whitehouse, professor of organ at Northwestern, and organist at Christ Church, Winnetka, Ill.

* * *

**Albany Summer School Planned**

The Albany Cathedral summer school met at St. Agnes School, Albany, June 29 to July 2, combining with the provincial conference on rural work. Lecturers were the Rev. Dickinson S. Miller, Boston, and the Rev. Stanley Brown-Serman, of Virginia Theological Seminary. The Rev. Reuel L. Howe, Elsmere, N. Y., conducted conferences on devotional life. The Rev. Niles Carpenter, University of Buffalo, the Rev. Oscar Meyer, Belvidere, N. J., and the Rev. Beecher Rutledge, Oswego, N. Y., were leaders at the rural conference.

* * *

**Strategy Committee Appointed**

The Presiding Bishop before sailing for Europe announced the appointment of the National Council committee on strategy and policy which with a like committee from General Convention, if the National Council plan is adopted, will make a detailed study of the whole missionary set up of the Church during the coming Triennium for report at the General Convention of 1940. The National Council Committee is as follows: Bishop W. Bertrand Stevens of Los Angeles; the Rev. Karl M. Block of St. Louis; the Very Rev. Paul Roberts of Denver; Harper Sibley of Rochester and William R. Castle, Washington, D. C. Bishop Stevens and Dean Roberts have been earnest proponents of such evaluation which in this final form was proposed in resolutions drafted by Mr. Black and adopted at recent sessions of the Council. The National Council recommends to General Convention the appointment and financing of a committee composed of bishops, clergy, laymen and laywomen including one representative of the National Council to study the policies, strategies and activities by which the Church's program at home and abroad should be:

First: Administered from headquarters.

Second: Carried on in the field.

Third: Promoted and supported.

The National Council requests that joint meetings of the two Committees be held during the period of its acticities.

* * *

**Theological Group to Meet at General Seminary**

The General Theological Seminary, New York, will be host for three days in September, to the Duodecem, a group of younger theologians who meet annually for conference on contemporary problems in the theological world. Members are drawn from various denominations and represent theological seminaries and colleges as well as the pastorate. This year's topic will be "The Nature of Revelation," and arrangements are in the hands of Professor Cyril C. Richardson of Union Theological Seminary, New York.

* * *

**Rhode Island Fall Conference Announced**

The annual clergy and laymen's conference of Rhode Island is announced for next September at St. George's School, Newport, R. I. Leaders will be Bishop Perry and the Rev. Karl M. Block, rector of St. Michael's and St. George's, St. Louis.

* * *

**Protestants Increase Members in Chicago**

Protestant churches in Chicago increased their memberships by 54,000 during the past year, according to reports to the Chicago Church Federation. Lutherans of all synods continue to lead in membership increase


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with a total for the year of 17,230 new members. Presbyterians had 4,758 new members; Methodists 4,307, and the Episcopal Church 3,108.

## LITTLE BOOKS DEAL WITH ISSUES BEFORE CONFERENCES

(Continued from page 8)

community of which we are a part. . . . The second aspect of our Christian responsibility involves our relationships to those common causes to which the Church both as a national and an international institution is committed. These, obviously, reach out beyond our own community and concern the welfare of mankind as a whole. . . . If the sense of Christian responsibility were developed as it should be, no intelligent member of the Christian Church would think of these things only as the special concern of others, but a consciousness of being personally involved in what the Church does throughout all the world would be as natural as the sense of being involved in its work in the local community. We develop a very healthy scorn of those who profiteer on others in the commercial field. Has it ever occurred to you that a great many members of the Christian Church are content to profiteer, to some extent, on the more tender social consciences and the more unselfish Christian activity of others who have built the churches and hospitals and keep them manned, who have carried on the missionary enterprise both at home and abroad, and who have been slowly but surely achieving a more effective unity of the Churches in the face of crucial modern challenges? It is a sobering thought that not more than a third of the members in the average church ever give so much as the dust off a copper penny to the work of the church outside of its own community. It is certain that if they give no financial support to this wider work of the Church, they feel no moral responsibility for it."

The packet of these four books may be secured from the Universal Christian Council American Office at 287 Fourth Avenue, New York, for $1.25.

Managing Editor's Note: The Conference on Life and Work is to be reported in THE WITNESS by the Rev. Norman Nash of the Episcopal Theological School, Cambridge. The Conference on Faith and Order is to be reported by the Rev. Edward Roche Hardy, Jr., of the General Theological Seminary.

### CLERGY NOTES

(Continued from page 2)

CARPER, WOOD B., JR., now assistant at St. Peter's, Morristown, N. J., is to be rector of Trinity Church, Pawtucket, R. I., effective in September.

DAVIS, JOHN C., was ordained priest on June 20 by Bishop Gribbin of Western North Carolina in St. Matthias Parish, Asheville, North Carolina.

DEWEES, WILLIAM LeR., ordained deacon June 16 by Bishop Brown of Harrisburg, at the Church of the Transfiguration, Blue Ridge Summit, is to be on the staff of the Philadelphia City Mission.

DOYLE, WILLIS R., ordained deacon June 16 by Bishop Brown of Harrisburg, at the Church of the Transfiguration, Blue Ridge Summit, Pa., has become vicar of Christ Church, Berwick, and St. Gabriel's, Coles Creek, Pa.

ECKER, A. J. T., has resigned as university chaplain at Reno, Nevada, to pursue further studies at the Graduate School of Applied Religion, Cincinnati.

ELLWOOD, DONALD C., in charge of St. John's, Catherine, and St. Paul's, Montour Falls, New York, should be addressed at Odessa, New York, where the rectory is situated.

FERRELL, EDGAR T., ordained priest June 24 by Bishop Jett of Southwestern Virginia, in Christ Church, Marion, Virginia, of which church he becomes rector.

GALATY, GORDON, has been appointed curate at Grace Church, Chicago, Ill.

GILLETT, GORDON E., was ordained deacon June 11 by Bishop Brewster of Maine in the Church of the Epiphany, Winchester, Mass.

GOODWIN, SHIRLEY B., ordained priest by Bishop Sherrill of Massachusetts on June 17, in St. John's Chapel, Cambridge, Mass., has been appointed to the staff of the Cathedral Church of St. Paul, Boston.

HADLEY, HENRY H., now rector of St. Andrew's, New Berlin, New York, is to be rector of Christ Church, Glendale, Ohio.


# Services in Leading Churches

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

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

**Grace Church, New York**
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 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
Rev. John Gass, D.D., Rector
Sundays: 8 and 11 A. M.
Wednesdays: Holy Communion, 12:15.
Holy Days: Holy Communion, 10 A. M.

**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.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James' Church, New York**
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Holy Communion, Wednesdays, 8 A.M., Thursdays and Holy Days, 12 Noon.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A. M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Cathedral of the Incarnation**
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Rev. Frederic F. Bush, Dean's Assistant
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Daily services in the Chapel.

**Trinity Church, New York**
Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
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Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon. Wed. Fri., 7:00 A.M.; Tues. Thurs. Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A. M.

**St. Michael and All Angels**
St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A. M. 8:00 P.M.
Week Days—Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

**Trinity Church**
Main and Holman, Houston, Texas
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.

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


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HATHAWAY, H. ST. CLAIR, has resigned the rectorship of St. Paul's, Wellsboro, Pa., effective September 30, to accept the rectorship of All Saints, Williamsport, Pa.

HOGBEN, JOSEPH F., now at St. Paul's, Blackfoot, Idaho, has been appointed to the Mission of St. Mary the Virgin on the Pyramid Lake Reservation, Nevada, to succeed W. A. Stimson.

HUTCHINS, J. W., has been appointed to the staff of St. Luke's, Evanston, Ill.

JOHNSTON, SAMUEL S., was ordained priest by Bishop Helfenstein of Maryland in All Saints Church, Reisterstown, Md., on May 22.

KIERSTEAD, PHILIP P., was ordained deacon June 11 by Bishop Brewster of Maine, in the Church of the Epiphany, Winchester, Mass.

KUHN, WILLIAM J., ordained deacon June 13 in the Chapel of the Holy Spirit, Kenyon College, Gambier, Ohio, by Bishop Hobson of Southern Ohio, has been appointed to the charge of Grace Parish, Toledo, Ohio.

LACHER, EDWARD L., was ordained priest by Bishop Helfenstein of Maryland in St. Andrew's Church, Baltimore, June 15.

LINES, STILES B., ordained deacon June 11 by Bishop Barnwell of Georgia, in St. Michael and All Angels', Savannah, Ga., is to be assistant at St. Mark's Church, Shreveport, Louisiana.

LOWELL, HOWARD M., was ordained to the priesthood by Bishop Sherrill of Massachusetts in St. John's Chapel, Cambridge, Mass., on May 21.

MADISON, JAMES F., has resigned as curate at St. John's Church, Washington, D. C., to become rector of St. Paul's Church, Petersburg, Va., effective July 1.

MARTIN, LOUIS F., has resigned the rectorship of St. Paul's, Kankakee, Ill., to go to Houston, Texas.

MYERS, FRANK R., heretofore on the staff of St. Alban's School, Sycamore, Ill., and in charge of St. Paul's, DeKalk, Ill., has been appointed headmaster of St. Michael's Mission School, Ethete, Wyoming.

MYLL, WILFRED B., ordained priest June 13 in the Chapel of the Holy Spirit, Kenyon College, Gambier, Ohio, by Bishop Hobson of Southern Ohio, is rector of Christ Church, Kent, Ohio.

NELSON, JOHN M., formerly at Christ Church Cathedral, Louisville, Ky., has been appointed diocesan missionary and executive secretary of the diocese of Indianapolis.

OTTENSMEYER, RAYMOND S., ordained priest June 26, in St. Stephen's, New Harmony, Indiana, by Bishop Francis of Indianapolis, is a member of the Evansville Associate Mission.

PACKARD, GEORGE F., was ordained deacon by Bishop Helfenstein of Maryland in the Church of the Good Shepherd, Ruxton, Md., on May 29.

PALMER, HENRY M., was ordained deacon in St. Michael's, Milton, Mass., on June 9, by Bishop Babcock, suffragan of Massachusetts.

POMFRET, JOHN, formerly minister in charge of All Saints', East Lynn, Mass., is now in charge of St. Andrew's Church, New Kensington, Pa.

RIDDLE, STURGIS LEE, is in charge of St. Philip's, a summer chapel, Mattapoisett, Massachusetts, during July, and of Holy Trinity, 157 Montague Street, Brooklyn, N. Y., during August.

SANFORD, FREDERIC, W., has resigned as rector of St. James', New Bedford, Mass., to retire from the active ministry.

SCHROCK, A. L., vicar of Trinity Church, Fallon, Nevada, will become rector of Trinity Parish, Reno, Nevada, effective August 1.

SHUMAKER, EDWIN F., ordained deacon June 13 in the Chapel of the Holy Spirit, Kenyon College, Gambier, Ohio, by Bishop Hobson of Southern Ohio, has been appointed to the charge of St. James', Bucyrus, and Grace Church, Galion, Ohio.

STIMSON, W. A., who has been working among the Indians in Nevada, will retire from the active ministry.

STRETCH, ROBERT N., has been appointed deacon-in-charge of St. Ann's Church, Chicago.

TAYLOR, F. C., has resigned as vicar of St. Paul's, Elko, Nevada, to take up work in the District of Arizona.

TREDER, RUDOLPH W., ordained deacon June 16 by Bishop Brown of Harrisburg, at the Church of the Transfiguration, Blue Ridge Summit, Pa., is to be assistant missioner of the associate mission of the General Theological Seminary, Hays, Kansas.

VOSE, SAMUEL W., has been appointed priest-in-charge of St. Lawrence's, Libertyville, Ill.


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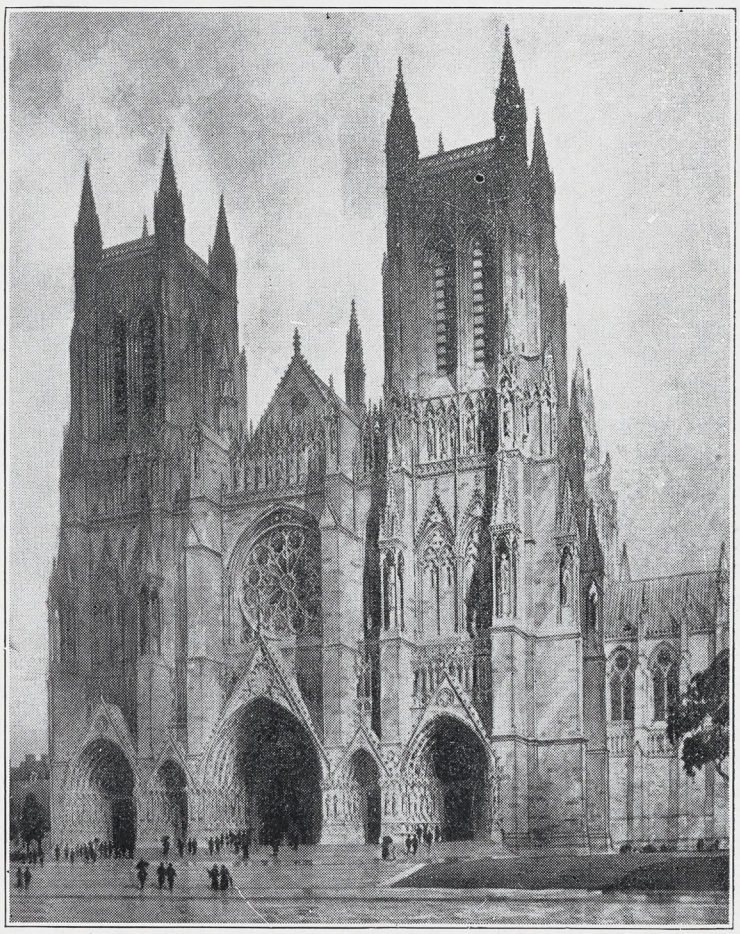
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July 22, 1937
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# THE WITNESS



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## CLERGY NOTES

ADAMS, FREDERICK M., rector of the Church of the Messiah and the Incarnation, Brooklyn, New York City, has been elected dean of Trinity Cathedral, Trenton, N. J.

ANSCHUTZ, JOHN R., ordained deacon July 7th by Bishop Spencer of West Missouri in St. John's Church, Springfield, Missouri, will be curate at Palmer Memorial Church, Houston, Texas.

BECKWITH, JAMES D., now rector of St. Paul's, Clincon, N. C., has accepted a call to be assistant minister at St. Paul's, Suffolk, and minister-in-charge of Christ Church, Waverly, in the diocese of Southern Virginia.

BLOMQUIST, THOMAS, rector of Caroline Church, Seatauket, N. Y., has been called to the rectorship of St. Luke's, Forest Hills, New York City, in the diocese of Long Island.

DAVIS, JOHN C., was advanced to the priesthood by Bishop Gribbin on June 27 in St. Matthias', Asheville, N. C., where he will remain as rector.

HAWTHORNE, WILLIAM J., rector of St. Luke's, Philadelphia, has been forced by illness to retire from the active ministry. He resides at 203 E. Highland Ave., Chestnut Hill, Philadelphia, Pa.

MACBETH, HENRY, retired, rector emeritus of St. Paul's, Tivoli, N. Y., died in his 78th year on June 16 in Bethel, Conn. His wife survives.

McKINSTRY, ARTHUR R., rector of St. Mark's, San Antonio, Texas, received the honorary degree of doctor of divinity from the University of the South and from Kenyon College, at their commencements.

URBAN, JOSEPH T., priest-in-charge of St. James', Eatontown, N. J., and St. John's, Little Silver, N. J. will become rector of Trinity Church, Swedesboro, N. J., September 1. His address will be 208 King's Highway, Swedesboro, N. J.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# MARRIAGE AND DIVORCE

*An Editorial*

THE report of the Commission on Marriage and Divorce has provoked an attack from the editor of *The Living Church* which is most vitriolic in its implications. He accuses the commission of "completely negativing the teaching of Christ and the practice of the Church for 2000 years." In the first place let me say that the commission unanimously agreed to defend the existing canon as representing the teaching of Christ, in which canonical scriptures (as the basis of canon law) teach that infidelity dissolves the marriage bond. The present canon recognizes this exemption, but practically nullifies the application by requiring that the court record shall be the sole basis of such exemption. It looks well on paper but in practice it is seldom urged because the civil authorities prefer to grant divorces upon other grounds. It is much like "O mother, may I go out to swim." Moreover, if cohabitation dissolves the marriage vow, before divorce, why does not the remarriage of the guilty party after divorce entitle the innocent party to the same freedom?

The truth of the matter is that the strict constructionists are loathe to grant mercy even where the canonical scriptures bestow it. They raise the question of the authenticity of the exception, even though the scriptures as the Church has received them plainly assert the exception. It is difficult to frame a canon which will cover the case of infidelity, and yet the innocent party is entitled to clemency. It is not a question of law but of equity.

At present the court record is the only evidence permitted whereas the facts can be arrived at in some other way. Moreover, does our canon law apply to the pagan world? If the Church meets with a situation in the U. S. A., in which half the population is pagan, are we going to compel those without to comply with the law of those within? And yet we can scarcely make a canon covering those who are not under the Church's discipline.

It is true that Christ laid down the law of marriage, but He also demanded mercy in the application of His law.

As to the practice of the Church for 2000 years: If we should adopt the canons of the Greek Church we would find the practice of 2000 years very loose in the matter of divorce; where spiritual as well as carnal unfaithfulness are causes for divorce and do not bar from remarriage. When we look at the Roman Church, let us remember the Duke of Marlborough. Here we have dispensations which are so difficult to secure, and involve so much red tape, that only the socially prominent can avail themselves of the privilege. Here the Pope has usurped the dispensations that belong to the episcopate. It is true in England we have a cleaner record, but we must remember that the law of state and Church are identical in their application. It would be easy here if the same conditions prevailed.

The gist of the editor's objection lay in the belief that bishops are not to be trusted with any dispensing power. The commission considered that, and the chairman asked the eminent lawyers who were present whether bishops were as trustworthy in the ecclesiastical sphere as are judges who exercise clemency in the secular sphere, and the reply was reassuring. Of course there will be some bishops who will be too lenient, but in my opinion, it is only when you place responsibility upon men that you secure conscientious action. The judge who exercises clemency does not negative the law unless he is an unworthy judge and is influenced by wrong motives.

EVERY bishop is familiar with the agonizing experience of being unable to show mercy when he knows, but cannot prove, that the marriage vow has been violated and the innocent party is entitled to mercy. I am not thinking of the socialites who have the morals of a rabbit hutch, but I am thinking of humble people who have not been under the law of Christ and desire to be; of children whose relation to the Church is more vital than legal exactitude; of good men and women whose partners have been or are unfaithful, but who have no court record to fall back upon.

The commission has defended the law, but asks for equity, and equity does not negative law. I concede that the sacramental vow cannot be repeated where it has once been made, except where there has been unfaithfulness. As a matter of fact, people marry themselves, and in a very real sense (such as Our Savior

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referred to in his conversation with the Samaritan woman) cohabitation is marriage. The state legalizes the marriage and makes it contractual; the Church sanctifies the marriage and makes it a holy thing. If a bishop were to be confronted with a heathen population as in the Orient, would he or could he apply the canons of the Church to those who applied for the sacraments thereof?

We might as well face the fact that America is half heathen and that in the interests of mercy there ought to be relief without lowering the standards.

After all, that which I do as a bishop is on *my* conscience, and it is on the conscience of my neighboring bishop what he does. Who am I that I should sit in judgment on another man's conscience? "I will have mercy," "Go thou and sin no more," are as potent as legal enactments, and I apprehend no universal breaking down of the law because some bishops are over liberal. I have wrestled with these cases of marriage in a way that the editor of *The Living Church* has never been called upon to do, and I have shown mercy at times beyond the letter of the canon, and I would have been ashamed of myself if I had not.

I believe in obeying canons and rubrics and I marvel at the glib excuses of some of my fellow Catholics in violating them, but where mercy to innocent people is involved I would rather break the canon than break their hearts. I am more concerned with mercy to the innocent victims of modern marriage than I am with punishing the guilty.

I protest that the extra section proposed by the commission is not a violation of the law which the other sections assert, but a means of helping a conscientious bishop to show mercy when conditions warrant it, and I am sorry for the Church if her bishops cannot be trusted. It is a far worse condition than if the canons were violated.

If we were dealing with the unforgivable sin there could be no forgiveness—but we are dealing with that which our Lord can forgive if those involved are sincere, and if they are not sincere upon such the Lord will visit judgment. We have a condition in the U.S.A. today much similar to that of the early Christians in the Roman Empire, and they drew a real distinction between marriage and Holy Matrimony because they had to.

IRVING P. JOHNSON.

# THE ARGONAUTS OF AGRICULTURE

*By*

LLOYD B. THOMAS

*Rector of Trinity Church, Oakland, California*

CALIFORNIA is proud of the "Argonauts of '49". They streamed across the plains and the mountains, across the oceans and the isthmus. They were migrants. We like to think of them as brave and hardy pioneers, vigorous adventurers in search of glory,—and of gold. They were virile men, and they had the vices of their virtues. They gambled and drank, they brawled and they killed. Law and order were left behind at the Missouri. West of the Sierras, the lesson of social stability and government had to be learned all over again. This is the romantic tradition of the "Argonauts of '49". They built a state.

Now, the unique social problem of California is created by the "Argonauts of Agriculture". For the year ending June 15, 1936, 71,047 persons "in need of manual employment" entered the state by automobile, plus 16,315 returning Californians, and not including those who entered by train or auto stage. A total of 87,362 migrants—six and a half times the number of farm laborers employed in the state in 1860! In large part, these people seek work in agriculture. They help to provide the surplus labor force which works in lettuce and peas, in fruit and cotton, and all the other products of intensive farming. To work the crops of California, a labor army of from 150,000 to 200,000 is needed, an army which constitutes 57.2% of all persons engaged in agriculture. This population, men with their women and children, move month by month from Imperial Valley to the "Peach Bowl" and back again, living literally "on wheels".

"From Imperial Valley" writes Prof. Paul S. Taylor, "the migrants follow the harvests to the San Joaquin, Santa Clara, and Sacramento valleys, a distance of from 360 to 700 miles by air line and longer by road. Within each valley they must move about from crop area to crop area, and from field to field. In August most of them converge on the San Joaquin Valley for the grape harvest, and for cotton picking, which overlaps and follows the peak in grapes. There, when the harvests are over, and in the small town and urban slum areas of the state, they await in partial or complete idleness, the opening of the next season".

California agriculture is dependent upon this labor force. Without it, crops would not be tended, harvested, processed, or shipped. Here is an absolutely necessary element in the industrial and economic life of the state. Intensive agriculture, with high capitalization and large scale farming methods, and high farm-labor costs (24.2% of farm income is spent for labor) give California what Prof. Douglas calls "a system of open-air food factories". But the laborer suffers under far more exacting limitations than the factory worker. He has no home. He is usually disfranchised for lack of residence, and for the same reason is deprived of county relief or medical attention. Although the state sets up schools for migrant children, their terms are irregular. And the annual cash income is variously estimated at from $350 to $400.

Mexicans and Filipinos have made up a large proportion of this labor force. However, the "Argonauts

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of Agriculture" who are now coming in such large numbers, mostly from the drought areas, Oklahoma, Arkansas, Texas, these are American stock. They have been farm owners, tenants or "croppers". They have suffered intensely during the past seven years. Why this migration? The answer is the same that has been given for every mass movement of human beings,—food! The primitive migrations were movements in search of "grass". The movements which impelled the barbarian invasion of Europe were agrarian,—looking for land. Immigration of the last century, and the present western trek is a movement in search of work,—the chance to earn a living. But what a "living"! Herded, harrowed, hounded,—from community to community. Concentrated in labor camps, some good, some bad, mostly indifferent. Squatted in camps of strange construction,—burlap, canvas, sheet-iron, card-board,—beside rivers or irrigation ditches. Under such conditions, it can hardly be said that they "live".

In a review of migrant labor in California, Prof. Taylor writes: "The life of the migrants is hard. It is not a succession of vacation camping trips. Employment is intermittent, jobs are often precarious, and annual income is low. 'We like to work an' not just sit around. I'd rather do anything but set around, but they just ain't no chance here in California, seems like', said a Kern County migrant last spring. 'Livin'? It's kind of sorry. You work a while, then lay up a little, then go broke, and then move' . . . Migrants are homeless and at the mercy of whatever quarters may be available. In the increase of squatters' camps by the roadside, in creek bottoms, or 'no man's land', depression has dealt them a heavy blow".

SOME of these migrants have had the opportunity to live for varying periods of time in one of the federal demonstration camps for migratory agricultural workers, of which two have been in operation for over a year, at Marysville, Yuba Co., and at Arvin, Kern Co. Four other camps are now under construction, at Shafter, Kern Co.; Brawley, Imperial Co.; Winters, Yolo Co.; and Coachella, Riverside Co. Each camp is under the direction of a resident manager. Facilities built under the supervision of the Resettlement Administration, include sanitary units, shower baths and wash tubs with hot and cold water, tent platforms, isolation units, recreation platform, administration building, and nursery school. These camps are for the use of agricultural workers exclusively. In the two established camps, a certain measure of self-government is encouraged. A camp committee organizes the work of keeping the camp clean, and the campers are responding readily. At the Arvin camp, the women have been organized into the "Good Neighbors' Club", and they have been effective in ministering to the needs of new arrivals, in caring for little children, and arranging for medical attention. Speaking over the radio last February, Mr. Colin D. Shanks, of the R. A. said, "It is a significant fact that while thousands of families of field workers have occupied the Marysville and Arvin camps since their establishment more than a year ago, there has never been an arrest in either of the camps. This does not mean that local peace officers do not have access to the camps; they have the same rights in the camps as they would have in an auto camp or a hotel. There simply has been no occasion for an arrest . . . Visitors have been especially interested in the recreational activities which have become an integral part of camp life. In the Arvin camp . . . were 196 children and young people ranging from two years to eighteen years, and of course some form of recreation must be provided for them. Certain areas are set aside for games and play. Occasionally the campers prepare evening entertainments. To families who have been living by the roadside, on ditch banks and in rural slums, life in the well-regulated federal labor camps is a welcome change, and most cities in the agricultural areas are glad to have the camps as a check against disease and social conditions which may prevail in squatter camps".

After a visit to one of these camps, it seems amazing that opposition to them should come from any source. But it does, and often from the very people who are the largest gainers from the supply of farm labor which these migrants provide. If there is not opposition, there is indifference in many groups. The writer had the opportunity to read the weekly reports of one of these camps over a period of three months. In the roster of camp visitors which was noted each week, *not one minister from any Christian body in any nearby town was registered.* Here is pastoral opportunity which is utterly neglected in a community which varies from a score to a hundred families. In large part these families are American and Protestant, their religious tendency being of the pentecostal type. But they are religious. As the manager of one of the camps says, "The minds of the migrants turn to religion and the fear of hunger. Without religion, they would be a miserable lot. It is their duty in time of work and plenty. It is their joy in time of distress". But they are left unshepherded, at least by the major American denominations. "Kaint see how come folks hate us migrants. The Good Book says as how Jesus went from place to place when he was on erf. Ain't it so Jesus was a migrant?" So said one of these Argonauts of Agriculture. There is no answer but the echo of the words of the Master, "The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay his head".

One admission is forced upon us by this unique California problem. It is not the fault of any one group or any one set of circumstances. It is part of the total agrarian situation. Low farm income and drought, share-cropping and soil erosion, mechanized agriculture and submarginal land farming, all these are factors in the migrant farm-labor problem. For a generation the problem of rural life has been before us, ever since the Country Life Commission of Theodore Roosevelt in 1909. Since then there has been analysis, research, experiment, and reorganization, but little has been achieved. Still the farmer is the "forgotten man",

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the butt of facetious wit. Great changes have taken place in agriculture, through mechanization and co-operation and inter-communication. But the country church has remained much the same, with rural churches being abandoned, their program of activities restricted, their membership decreasing, and their leadership ineffective. It is a problem for the whole nation to face seriously. It is a problem for the whole Church to attack energetically. For us here in California, the unique feature of the problem is that of the Argonauts of Agriculture, the 200,000 migrant farm laborers who have no homes and no hopes.

Here is a challenge to the Church. These people are God's children and our brethren. Here is a challenge to the clergy of agricultural districts, who see industrial unrest and conflict germinating in their fields. Here is a challenge to the laity of urban parishes, whose very food is provided for them by the weary hands of these workers. The missionary program of the Church must include a ministry to these Argonauts of Agriculture. It must at least insist that these people have a decent place to lay their heads after a day of wearisome toil. In the Name of our migrant Lord Jesus, let it be done!

## *Let's Know*

*By*

BISHOP WILSON

ONE OF THOSE MEETINGS

THOSE who follow discussions of sundry matters in the Church papers may be interested to read this brief report of one of those meetings of deputies to General Convention with a representative of the National Council, which has just been held in the diocese of Eau Claire.

Bishop Stewart, of Chicago, was the representative in this instance. He arrived in Eau Claire on an early morning train and spent the morning in a long personal talk with me. The main burden of our conversation was concerned with my own diocese—our condition, our plans, our problems, and our general relation to the larger work of the Church. Bishop Stewart came armed with a list of figures, statistics, and percentages which gradually dropped one by one in the waste basket as the facts behind the statistics came to light. We also discussed the status of the Presiding Bishop in which we found ourselves in complete agreement. We discussed the organization of the National Council and its method of operation, the relation of dioceses to missionary districts, the apportionment system, the benefits and disadvantages of the possible amalgamation of certain jurisdictions, the translation of bishops, and the personalizing of the missionary appeal. On these points we found ourselves partly in agreement and partly at variance in our ideas. He noted down my disagreements and also any additional suggestions I had to offer.

At noon we went to the Cathedral parish house for luncheon. I had invited our deputies to General Convention and the alternates, together with the diocesan officers of the Woman's Auxiliary. Twenty-one of us sat down together, one having driven 175 miles from the north, another 90 miles from the south, a third 80 miles from the west and the fourth 80 miles from the east. After our opening devotions Bishop Stewart spoke briefly, but in his characteristically stirring fashion, about the missionary motive of the Christian Gospel and the larger loyalties of Churchmen. Then he came down to particulars about our own diocese and explained that he had greatly revised his picture of our position following his conversation with me in the morning. He asked for questions and criticisms—especially criticisms of the National Council. He got them and made notes of them. Freely and informally we discussed the apportionment system, its advantages and inequalities—the latter being notably applicable to the diocese of Eau Claire which has never received any appropriations from the National Council. Further we discussed methods of handling the annual canvass, the partnership principle, and the promoting of missionary interest. Bishop Stewart ended with a plea for deeper consecration and the spiritualizing of our organized efforts.

We talked together for two hours and a half in the morning. Our luncheon meeting lasted over two hours. We kept no minutes, neither considered nor adopted any resolutions. No proposals were laid before us. We talked back just about as much as we were talked to, with much clarifying of understanding in both directions. I know nothing whatever about any of these meetings in other dioceses. I do know that such a meeting as we had would benefit any diocese in the Church and I am grateful that some of our key-people were able to share in it.

## *Leadership Education*

*By*

HILDA SHAUL

*Director of Religious Education, Southern Ohio*

ENROLLMENT cards, headed "Leaders' Conferences", were recently distributed at a Church-school teachers and officers training institute. One card was returned with a question-mark over the word "leaders". And why not? Is it leaders we are trying to develop through our institutes, through our articles on religious education, through our curriculum materials? Perhaps this has too long been our attitude, and may account for some of the lack of interest on the part of young people, irregularity of attendance of boys and girls, the lack of cooperation of adult groups in some parishes. Do we not need in place of education for leadership, education for participation, the education of adults in the art of taking their places among children and young people as "members one of another" within the Church?

Recently I visited two Church schools. One was in a highly organized city parish. Each grade which I visited was "in control" of the teacher. The teacher was reading the lesson, or dealing out crayons for coloring pictures, or telling the children where their

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scrapbooks were going. As I passed by one door I heard a boy say, "Did anybody ever see God? How does one know He has a beard?" Perhaps the boys were being encouraged to think and ask questions! But the teacher did not turn the question to the class. She answered it dogmatically and went "back to the lesson".

The other school was in a small rural community. After a service in the Church some twenty children wandered over to a one-roomed parish house nearby and gathered in the front of the room for an assembly period. A group of girls put some gifts they were sending to missionaries on the altar, and the gifts were blessed. A letter was read from the bishop asking for contributions for a children's hospital, and some of the boys and girls told of the visit of their Church school to the hospital (two hundred miles away!) the year before. The teacher told of a boy in the next town who had been cured at that hospital. Time came for the class groups. Soon a group of boys were hard at work tracing on a map a journey from the United States to the Holy Land. The small children were looking at a religious picture book with their teacher. A teacher-less group of girls were huddled around a stove reading Mark aloud "because we liked studying it so well last year".

In the first school the adults were leaders,—in the second they were members.

Educating adults for membership in Church and Church school life will mean giving them experience in working with people rather than for them. It will mean helping them to recognize and practise sound discussion techniques. It will mean acquainting them with the possibilities of resources in Church and community for work with children. It will mean making them aware of the social issues which concern the building of the Kingdom of God. It will mean deepening their religious life, for only so can they respect the growing religious life of young Church members. These things and more will they need.

Let us, too, put a question mark over the word "leaders", Let us search for a more democratic word to take its place.

## *Maybe So*

"THIS will be the last class which I shall present for confirmation, for I have applied for retirement," said the elderly Rector to The Venerable Bishop.

"Well, brother," replied the Bishop, "you certainly have earned your rest, for you have served long and faithfully—and with some wisdom."

"Any wisdom which I may have exercised came from on high," modestly observed the Rector.

"Mebbe so, mebbe so," chuckled the Bishop.

And the Churchmouse, who had been accidentally eavesdropping, reflected that the Right Reverend Gentleman must have learned, from his long experience, that while we may always look to Him for strength and courage, God expects us to do our own thinking.

THE CHURCHMOUSE.

## *Except During August*

*By*

H. ROSS GREER

"THE Lord is in His holy temple: let all the earth keep silence before Him except on the Sundays in August." If the vestry were willing for him to read the opening sentence thus on the Sundays in July, a fellow rector was willing to follow the suggestion of the vestry that the Church be closed during August. Needless to say the vestry was not willing and the Church was not closed. After all there are 168 hours in the week and it is hardly decent to consider giving up even the one hour a week that is set apart for the public and corporate worship of God. Surely, even in August, we should "assemble and meet together to render thanks for the great benefits we have received at His hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which are requisite and necessary as well for the body as the soul." Perhaps particularly during August do we need to offer unto the Lord "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice."




A committee is now investigating property for the establishment of a second Cooperative Farm, similar to the Delta Farm. Here other sharecroppers and their families will be given a chance to live democratically, in security.

The Episcopal Church, through the C.L.I.D., aided materially in the establishment of the first farm. Will you help in establishing the Second One?

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## BOOK ON PREACHING BY PROFESSORS OF GENERAL SEMINARY

By GARDINER M. DAY

*The Eternal Word in the Modern World,* with the sub-title *Expository Preaching on the Gospels and Epistles for the Church Year,* by the Rev. Burton Scott Easton, and the Rev. Howard Chandler Robbins, both professors at the General Theological Seminary, (Scribners, $2.50) is certainly one of the outstanding books of the year so far as the Protestant Episcopal Church is concerned. For in this volume a distinguished New Testament scholar and a distinguished modern preacher collaborated in a study of the Gospels and Epistles which are appointed in our Prayer Book to be read each Sunday. This is a book which the clergy of the Church should have at hand to refer to, both in order to make sure that they use the Gospel and Epistle according to the best known scholarship, and also to receive suggestions of homiletical value in the passages.

In order to give an idea of the substance of the book, I would cite the notes on the familiar Gospel and Epistle for Trinity Sunday. These are typical of the quality of this splendid book. First there is a page of clerical notes, which points out that the use of this particular Gospel can be traced back to Bede. The Epistle was presumably written originally for the Octave of Pentecost. The Roman missal uses Romans II, verses 33-36. In the passage on the Gospel itself, there is first an analysis, presumably by Dr. Easton, of Nicodemus' story. The difficult verses are explained, and Dean Robbins elaborates the reason that the passage is "ideally Trinitarian." The passage concludes with the naming of the sermon theme—"The Father through the Spirit creates the new life of those who believe in the Son of God." As the Epistle would be less likely to be used homiletically, there is simply a short passage explaining that the Epistle is symbolic, and suggesting that it might be used as a background for a sermon on the Divine Unity, and that the theme might be "The majesty of God revealed in the works of creation calls for a response of awe, wonder and worship."

An entirely different type of book, but of considerable significance is *None Other Gods,* by W. A. Visser t'Hooft (Harpers, $1.50), with an introduction by Dr. Reinhold Niebuhr. Dr. Niebuhr notes in his introduction that Visser t'Hooft is perhaps the "most influential leader of Christian young people in the Protestant Church today." He is the secretary of the World Student Christian Federation and spends most of his time traveling on behalf of the Federation not only in Europe, but also in Asia and America. Nearly every week finds him in a student conference. Few people know the wherefore and why of student thinking better than Visser t'Hooft. Naturally the writer is disturbed over the critical situation which the Church faces in Europe, if not in the world today. He feels the immediacy of the choice between paganism and religion, which faces Western Europe and will shortly face the whole of modern civilization.

The author observes the gradual loss on the part of the Christian Church of a real sense of community. Dr. t'Hooft says: "We have been so accustomed to think of our faith in purely individualistic terms, that we have almost completely lost the sense of the essential togetherness of Christians, of what 'Church' means according to the New Testament. The word 'Church' calls to our mind such varied pictures as a more or less solemn building, a parson in the pulpit preaching to a curious mixture of unrelated people, an individual congregation. But none of these pictures correspond with the meaning of Ikklesia in the New Testament, for that word means a community, and a community which embraces all who have come to know God in Christ."

Dr. t'Hooft emphasizes strongly the fact that it is necessary for Christians to understand that the position of the Church today is entirely different from that of the past generation. Christians must realize that they can "no longer count on the momentum of an old tradition, that they are no longer going to be treated as the honored representatives of the main current of culture, or to put it quite shortly, that they will be less and less at home in the west. The west is again becoming for them what the Roman world was for the early Christians; a world whose presuppositions contradict their faith, a world which is not only secretly but quite openly indifferent or even hostile to their essential convictions."

### CHURCH ARMY WORK DIRECTOR APPOINTED

Church Army Headquarters has announced the appointment of Katherine A. Wells of Boston as associate director of Church Army Mission Sisters work. She will also undertake direction of domestic work at the training center at 414 East 14th Street, New York. Miss Wells holds a bachelor of arts degree from Mount Holyoke and a master in education from Harvard. She has been active in Church work for the past 13 years, and this year is on the faculty of the general conference for Church work at Wellesley. She will begin her work soon after Labor Day.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

The Church Life Insurance Corporation reports substantial gains in new life insurance production for the first six months of this year, according to a statement issued in New York by William Fellowes Morgan, president. The figures given show an increase of 32.72% in the issuance of ordinary life insurance over the corresponding period of 1936. Annuity volume also increased slightly, being 3¼% greater than in the first six months of last year.

**Plans Annuity Contracts**

It is also stated that the corporation contemplates bringing out a retirement contract for Church employees, who are excluded from participation in the benefits of the social security act. The contract will be offered only to organizations of the Episcopal Church and their employees. Premium payments to build up the future annuity will be at the rate of 6% of the employee's salary, and will be shared equally between employer and employee at 3% each. The annuity will begin at age 65, and will be based upon the premiums paid, thus relating the annuity to the salary. The employee will have the privilege of choosing optional annuities at maturity, instead of a straight life annuity. The contracts will not be assignable or revocable, thus giving recognition to the principle that the employee has a vested interest in his protection.

* * *

**Wayside Cathedral Nearing Completion**

The cathedral on wheels being built for Bishop Hobson of Southern Ohio is nearing completion, and is expected to be in use the end of this month or early in August. The shell, built in Detroit, has been brought to Cincinnati, where the furnishings, including an altar, bishop's chair, cabinets and seats, will be installed. A more energetic program is possible through St. Paul's Wayside Cathedral, Bishop Hobson holds. Through it he will be able to be in closer contact with the various parishes of the diocese, taking the cathedral and members of the diocesan staff to them for visits of several days. He will also be able to develop a stronger ministry in isolated areas where there are no churches. Bishop Hobson has always praised the work of the larger cathedrals throughout the nation, emphasizing that his drastic plans in no way should be interpreted as minimizing the importance of the work of such cathedrals as those in New York, Chicago, and elsewhere. He feels convinced that

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"at this particular time the majority of our parishes and missions need help from the diocese which cannot be given by concentrating the diocesan strength in an urban center." The cathedral will be able to seat about 18 persons, when a service is held in it. Usually, the cathedral will be used only to carry the bishop and his staff members and religious education material to the various parishes. Services, at the parishes, will be held in the parish churches. The altar and bishop's chair will be portable, and can be taken from the cathedral to a larger structure, if necessary. In areas where there are no churches, it will be possible to turn the altar around, open up the back, and have a large out-door service. A public address system is to be installed, and a small organ also will probably be included.

* * *

**Clergy Training Institute at General Convention**

A Clergy Training Institute will be offered in Cincinnati October 11 to 14 by the National Council's social service department and the Graduate School of Applied Religion. Four lectures on each of five subjects will be supplemented by a "clinical session" held in the place most appropriate to the subject; thus, the clinical session on marital relations will attend a hearing in the court of domestic relations; the section on delinquency and crime will hold clinical sessions in the probation department of the court of common pleas and in the juvenile court. Other subjects are: family case work, mental hygiene and psychiatry, labor relations. A sixth section, as previously announced, will consider child welfare and children's institutions. The speakers are professional men and women on the staff of social agencies or institutions in their respective fields. The institute is being organized by a committee consisting of the Rev. Joseph F. Fletcher, director of the Graduate School; Dr. William S. Keller, the Rev. K. Brent Woodruff, and the Rev. Almon R. Pepper, of the social service department.

* * *

**Workers Needed in Nevada**

"Needed, two deaconesses, who are healthy in body, sound in the faith, and vital in religion. Two priests, one for the interesting Fallon field; and a second for the promising Elko work, are needed and should be found soon. Salaries being small and the work requiring considerable absence from home, with much driving, only fairly young priests should come, and they preferably unmarried."—From the *Desert Churchman*, of the missionary district of Nevada.

* * *

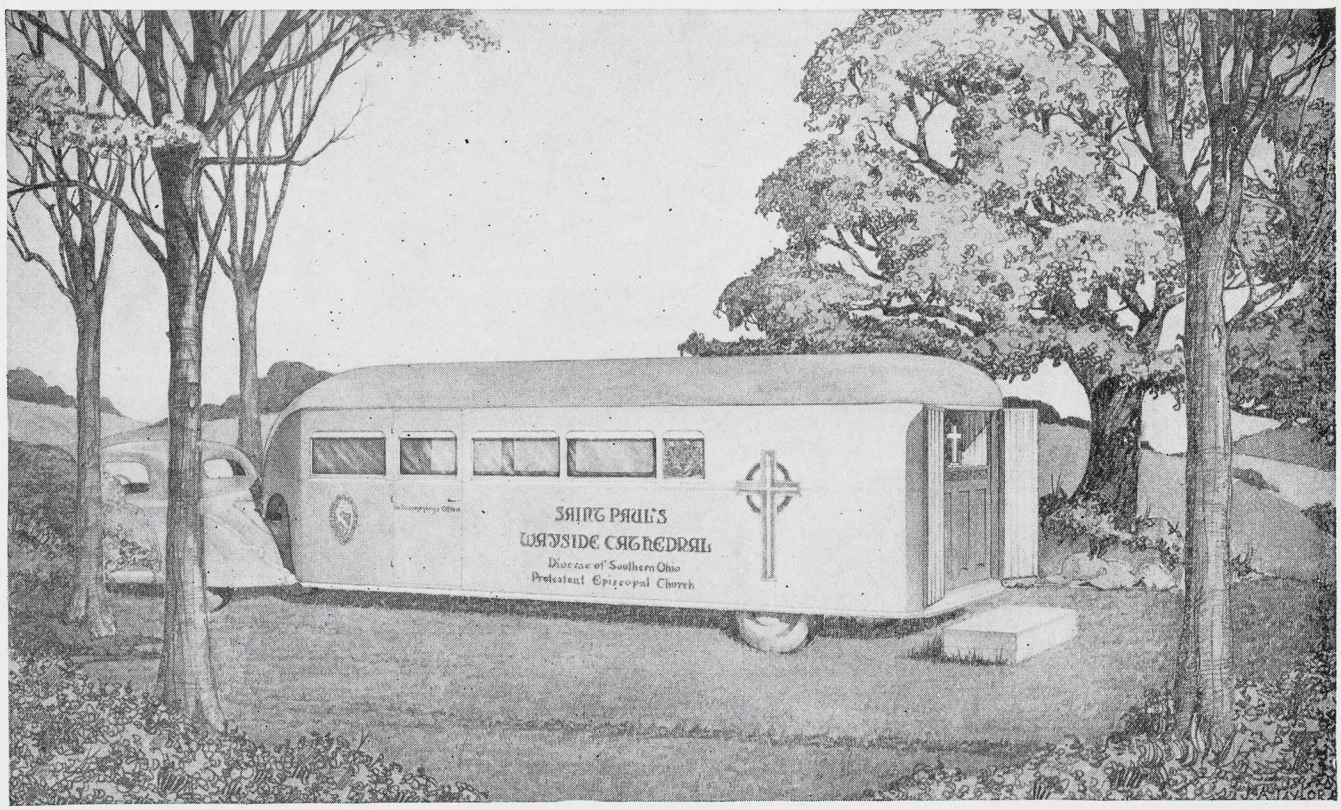
**Rural Work Conference Held in Wisconsin**

Thirty representatives from 19 dioceses and missionary districts attended the 15th national Episcopal conference on rural Church work, held in Madison, Wisconsin, June 28 to July 9. They heard lectures and participated in field trips offered by the Episcopal conference and the Rural Leadership School of the College of Agriculture of the University of Wisconsin. The Rev. Almon R. Pepper, executive secretary of the national department of social service, acted as director and chaplain. Bishop Bartlett of Idaho was one of the leaders this year, the conference being sponsored jointly by the social service and domestic mission departments of the National Council. The conference passed a resolution requesting the appointment of a full time secretary for rural work.

* * *

**Forward Movement Conference Held**

A missionary motive conference sponsored by the Forward Movement was held recently at the Church Divinity School of the Pacific, Berkeley, California, attended by numerous leaders and representatives of the southern dioceses of the Province of the Pacific. Similar conferences have been held in Portland, Oregon, Philadelphia, Evanston, Illinois, and Birmingham, the purpose in each case being to diagnose conditions in the Church and to plan forward steps. The Rev. Robert O. Kevin, Jr., of Kirkwood, Missouri, and the Rev. Arthur Sherman of the




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Forward Movement staff, led the discussions. Findings of the conferences have been sent to the Forward Movement Commission. Among those in attendance at the Berkeley conference were Mrs. Harry M. Sherman of San Francisco, Dean Henry H. Shires of the divinity school, Archdeacon W. R. H. Hodgkin of California, the Rev. A. Ronald Merrix of Oakland, the Rev. Edwin T. Lewis of Whittier, California, the Rev. Charles P. Otis, of San Francisco, the Rev. W. C. Pearson, of Napa, California, the Rev. A. W. Farlander, of Santa Rosa, California, Dr. Reynold E. Blight of Los Angeles, Dean Edward S. Lane of Phoenix, the Rev. Lindley H. Miller of San Mateo, California, and Mrs. L. C. Lance, Mrs. George P. Batte, and Avis Harvey, all of Berkeley.

* * *

**Georgia School Receives Large Gift**

The Fort Valley School at Fort Valley, Georgia, has received an anonymous gift of $25,000. Of the total amount, $15,000 is to be set aside for endowment and $10,000 will be used for current needs, including the completion of the Robert W. Patton Building for home economics. The school is one of those directed by the American Church Institute for Negroes.

* * *

**New Church Worker for Hawaii**

Helen Seu, graduate of St. Margaret's House, Berkeley, California, will sail for the Hawaiian Islands the end of July to take up work as a regular missionary of the Church there, with special emphasis upon young people's work. She will be a United Thank Offering worker, and will arrive in time for the annual conference of the young people's fellowship at Camp Harold Erdman, the first week-end in September.

* * *

**Thinks Lenin Is Alive**

Testifying at a hearing of the United States Senate Civil Liberties Committee on the Memorial Day strike massacre in Chicago, in which 10 workers were killed, 7 of them shot in the back, Captain James L. Mooney of the Chicago police demonstrated his faith in immortality by expressing the belief that the leader of the Russian revolution, Lenin, is still alive. The captain told the committee that he would not be surprised if the Chicago trouble had been brought about by reds and communists financed from Russia. "If I was the Senate committee," he said, "I'd deport all those Reds out of the country and they wouldn't be assaulting policemen and dynamiting plants." Senator Elbert D. Thomas of Utah then asked him: "So you think they're paid agents of Russia?" "Some of 'em must be," Captain Mooney said. "Some of 'em went to Russia to get instructions." "To where in Russia?" the senator asked. "To the capital, where Lenin is," the captain replied.

* * *

**Missionary Sermons During Convention Period**

A request is to be sent out asking the clergy to preach missionary sermons on the two Sundays during which General Convention will be meeting in October. In collaboration with the National Council, the Forward Movement Commission is preparing material for the clergy which will assist them in presenting the cause of missions to their congregations. Church leaders hope that the attention of the whole Church will be thus concentrated on its task while representatives plan the work in Cincinnati.

* * *

**Churchmen Urge Mediation in Spain**

Urging mediation and settlement of the conflict in Spain, a number of prominent American clergymen, educators and writers issued a statement July 19 to mark the first anniversary of the rebellion of the fascists. They urged efforts be made by neutral nations toward arrangements "which would secure for all classes in Spain more than could possibly be secured by peace through exhaustion, and more than could ultimately be retained through victory

**RETREAT AND CONFERENCE**

**For clergy in college towns and school masters, a Retreat will be conducted at Marlboro, New Hampshire, to be followed by a one-day conference. The meeting will open with supper on September 8 and adjourn with breakfast September 11. Retreat leader, The Rev. John C. Crocker, of Princeton. Address all inquiries to The Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass.**

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by force of arms." Among the 21 signers are Bishop W. Appleton Lawrence, Bishop Edward L. Parsons, Harry Woodburn Chase, chancellor of New York University, Msgr. John A. Ryan, the Rev. John Nevin Sayre, Newton D. Baker, and Mary E. Woolley.

* * *

**New York Clergyman Named to State Board**

The Rev. John H. Johnson, rector of St. Martin's Church, New York, has been appointed by His Excellency, Herbert H. Lehman, Governor of New York, to be a member of the temporary state commission to investigate and recommend measures to improve the economic, cultural, health and living conditions of the urban Negro populations. Mr. Johnson has worked very successfully at St. Martin's, where he has been since 1933.

* * *

**Religion to Be Taught in Camden Schools**

Plans have been projected by the Ministerial Association of Camden County, New Jersey, to institute a system whereby courses on religion will be taught for credit in the Camden public schools. The association is being aided by a Roman priest and a rabbi. The tentative plan, subject to the approval of the New Jersey board of education and that of the city, is to have qualified clergymen of all denominations, grouped into Roman Catholic, Protestant, and Jewish divisions, each teach their own children, during school hours, with credit toward the diploma, the courses however being elective. The Rev. Norman S. Howell, rector of St. John's Church, Camden, and president of the association, desires information on similar projects elsewhere, with details on courses.

* * *

**Church Fraternity Meeting Held**

The fourth annual supreme council meeting of the Pi Alpha Fraternity was held recently in the Pi Alpha House, Buena Vista Springs, Pennsylvania. The first award of merit ever to be granted by the council was given to Henrietta S. Dickey of Baltimore, donor of the Pi Alpha House, for her outstanding devotion and loyalty to the cause of Christ and the Church. The fraternity is the first national Greek letter Christian society in the Episcopal Church.

* * *

**Payments on Expectations Up**

Out of 99 dioceses, 69 have paid 100% or more of their expectations as of July 1, 1937, Lewis B. Franklin, vice-president and treasurer of the National Council, has announced. This compares with only 64 last year. Mr. Franklin is now able to give part time service at the Church Missions House in New York, after an extended period of illness.

* * *

**New York Cathedral a Preaching Centre**

Again this summer large congregations are gathering twice each Sunday at the Cathedral of St. John the Divine. With thousands of people attending the summer schools at Columbia University a special effort is made to attract them, and this


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summer, as last, Bishop Johnson of Colorado is serving as the attraction. There are crowds both at the eleven o'clock service and the vesper service at four. There is excellent music by a choir of men and boys.

* * *

**Bishop Cross Preaches At University of Washington**

With a congregation of over 8,500 to hear him, Bishop Edward M. Cross of Spokane preached the baccalaureate sermon at the recent commencement of the University of Washington at Seattle.

* * *

**Church Installs Three Windows**

Three new glass windows, all memorials, have been installed in Emmanuel Memorial Church, Champaign, Illinois. They were given in memory of G. Huff, late director of athletics at the University of Illinois, Fannie Zuppke, deceased wife of Robert C. Zuppke, football coach at the university, and Agnes Lachenmyer, before her death an active member of the parish. The memorials, given by friends and relatives, cost a total of $2,100.

* * *

**Church Consecrated in Washington**

St. James' Church, Kent, Washington, was consecrated recently by Bishop Huston of Olympia, its indebtedness having been removed. The church was built in 1921 with the help of a loan from the American Church Building Fund. The Rev. Rodney J. Arney has served the parish for 33 years.

* * *

**Competitive Examination Given for Scholarships**

The Woman's Auxiliary in the Fourth Province recently held a competitive examination for two scholarships at the Adult Conference, one at Kanuga, and one at Sewanee. Forty-three papers were submitted on the subject: "What is the Meaning of Holy Baptism?", the judges being the Rev. D. A. McGregor, and the Rev. R. Bland Mitchell. The four awards were made, in order, to Elizabeth C. Hullihen, of Staunton, Virginia, Edith V. Smith, of New Orleans, Mary M. Denton, of New Orleans and Mrs. Linton Solomon, of Macon, Georgia.

* * *

**Bishop Brewster Honored for 50 Year Ministry**

A new automobile and a donation of $500 for his discretionary fund were given Bishop Benjamin Brewster of Maine by the clergy and laity of his diocese recently, in honor of his completion of fifty years in the ministry. The gifts were presented by the Rev. W. E. Patterson, chairman of the gift committee. Bishop Brewster was also the baccalaureate preacher at the 66th commencement of the University of Maine, held recently.

* * *

**Detroit Priest Ordained 25 Years**

The Rev. Gordon Matthews, rector of Epiphany Church, Detroit, completed 25 years in the priesthood recently and marked it with a special anniversary service. He is a member of the diocesan executive council, chairman of the diocesan board of examinging chaplains, and president of the Detroit Clericus.

* * *

**Nevada Conference Programs Made**

The summer program for Galilee, site of the Nevada summer school grounds, was announced recently by Bishop Jenkins of Nevada. The camp will be host to the Youth Conference of the Pacific province for the second time, as well as to the annual convocation and summer school of the district. The camp for grammar school boys and girls, inaugurated last year, will be extended to a ten day camp this year. Members of the faculty for the summer program will include the Dean Eric Montizambert, the Rev. L. D. Gottschall, the Rev. David W. Graham, Mrs. Thomas Fleming, Jr., Mrs. Chester Root, Cecelia Carey, Mrs. Alice B. Marsh, Muriel Silk, the Rev. A. L. Schrock, the Rev. H. R. Baker, and Deaconess Eleanore I. Sime. Bishop Jenkins will lead all the schools.

* * *

**Chicago Worker Goes to St. Louis**

After nine years of effective work on behalf of Chicago's less fortunate on the southwest side, Mrs. Helen W. Fowler has resigned her position as director of girls' work at the House




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of Happiness to accept a position in St. Louis. Ruth Hamilton, director of young people's work at Chase House, another church settlement, has been appointed to fill the vacancy. Miss Hamilton is a graduate of the University of Minnesota and has been connected with Northwestern University Settlement, St. Mary's Home and the Visiting Nurses Association of Chicago.

* * *

**Memorial Windows in Hastings Church**

Two stained glass windows were recently dedicated in Grace Church, Hastings-on-Hudson, by the rector, the Rev. J. E. Reilly. They were presented by Mrs. Sydney Thursby as memorials to her husband and her son.

* * *

**Canadian Diocese Given Part of American's Estate**

Property worth over $400,000, located in Vancouver, British Columbia, has been given to the diocese of New Westminster, by the action of George Beggs, of Fort Worth, Texas, executor of the estate of Edward D. Farmer. Mr. Farmer was born in England, and had settled in Texas. He died 13 years ago, leaving a large sum to charitable enterprises in Fort Worth and England, as well as Canada. The various gifts were left to be determined by Mr. Beggs and Mr. Farmer's sister, Gertrude Farmer of England. The income from the property will run to about $15,000 annually. It is provided that the money be used to extend the chancel of Christ Church Cathedral, Vancouver, on adjoining vacant property, which had been previously given by Mr. Beggs; for continuance of broadcasts of the cathedral services; for the establishment of a seamen's institute; and other purposes.

* * *

**John R. Mott Sees No Prospect of War**

Returning from a six months' tour of Europe, the Near East and India, Dr. John R. Mott, world Y.M.C.A. leader, predicted that there will not be another world war because "the people of the world are too aware of the dangers and costs of war to have another one put over on them." He also predicted that "the peoples of the Orient are going to enter more and more into world affairs." He directed attention to "one factor in our present attitude toward war that should be overcome if we are to establish peace. While there is considerable recognition of the evils of war, there is little analysis of the causes of war. If I had my way, I would scrap many of the present peace organizations, unite some and change the names of others. I would fix my attention on the causes making for war."

* * *

**Toasts and Prayers for Those in Authority**

The high commission of the Philippines recently gave orders that in making toasts at banquets the President of the United States should come first, then the High Commissioner and then the President of the Philippines. At the cathedral parish of St. Mary and St. John, Manila, they pray in this order "the president of the United States, His Brittanic Majesty, the High Commissioner, the President of this Commonwealth and all others in authority."

* * *

**Steal Away to Jesus**

A certain slave holder forbade his slaves holding religious meetings, so they came together secretly for worship. The plantation was large and there were many slaves. A signal was necessary but a bell was out of the question.

Finally, Sara, one of the slave women, solved the problem by composing one of the South's most loved spirituals. A certain leader in the field would begin it, others would take it up and finally all the cotton pickers and all the hands would be singing:

"Steal away, steal away, steal away to Jesus,
Steal away, steal away home,
I ain't got long to stay here."

It was the same as a church bell telling them there would be a service and that night the colored folks would "steal away" to their secret place and there worship their Heavenly Father.

* * *

**American Russian Church to Use English**

Within 25 years English will replace Old Slavonic as the language for services of the Russian Orthodox Churches in the United States, according to the expectation of Arch-


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bishop Nicholas Kedroff, whose see is North America and the Aleutian Islands. Since 988, when the conversion of Russia to Christianity began, Old Slavonic has been used in the Russian Orthodox services, and has been used in North America in those churches since 1794, when its first permanent establishment was begun in Kadiak, Alaska. While Russian immigrants have been able to understand the language, members of the American born generation do not. English has already been brought into use in baptisms and weddings. Kedroff is the first bishop of his Church to be born in the United States, and is also the youngest. He favors the Americanization of the Russian Orthodox Churches here, since all his interests are in America. Since his consecration in 1925 his seat has been in the Cathedral of St. Nicholas, in New York.

* * *

**How "Volunteers" Are Recruited**

The General Secretary of an important Italian organization divulged recently how Italian "volunteers" for Spain have been recruited. Business firms received a note from the Government stating that a certain number of men must be secured for service abroad. The persons selected were then furnished with the following alternatives:

1. To be commandeered for work in Ethiopia;
2. To be thrown among the unemployed:
3. To be sent as "volunteers" to Spain.

Previously a certain discretion was permitted in selecting the "volunteers," and, as a rule, unmarried men or those with no families were preferred. A little later, however, instructions were issued to select married men with children for use in Spain.

The reason for this new instruction was that such candidates could not afford to be taken prisoner on the battlefield, for their families in Italy served as "hostages" and would have to pay for such unheroic action on the part of the head of the family.

* * *

**Making It Tough in Japan**

If you ever think a Woman's Auxiliary meeting is long, try sitting on your heels for five hours while attending one. It's been done in Japan. And the Bishop spoke for an hour and twenty minutes. "My knees nearly broke. It was a great relief to stand for the final hymn," writes a missionary. This, to be sure, was an annual meeting, but when one of the younger missionaries on furlough from Japan, not yet freely conversant with the language, was asked seriously a while ago what were the real hardships of her work, the only thing she could think of was sitting on her heels through hours of meetings.

* * *

**Stained Glass Windows Dedicated**

Four new stained glass windows were dedicated by the Rev. E. C. R. Pritchard, rector of St. Clement's Church, Seattle, recently. They complete the set of six clerestory windows above the sanctuary of the church. Three are in memory of Frank Stewart, Pauline Stewart and George Leas and one is to the memory of Emma Huber and Ann Sickle.

* * *

**Fenner Consecration Set**

Bishop Perry of Rhode Island, as Presiding Bishop, has taken order for the ordination and consecration of


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**The Cathedral of St. John the Divine**
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Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.
Saturdays: Organ Recital at 4:30.

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

**Grace Church, New York**
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 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
Rev. John Gass, D.D., Rector
Sundays: 8 and 11 A. M.
Wednesdays: Holy Communion, 12:15.
Holy Days: Holy Communion, 10 A. M.

**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.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James' Church, New York**
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Holy Communion, Wednesdays, 8 A.M., Thursdays and Holy Days, 12 Noon.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8.00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
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Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
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Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Cathedral of the Incarnation**
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Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

**Trinity Church, New York**
Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon., Wed., Fri., 7:00 A.M.; Tues., Thurs., Sat., 8:00 A.M.: Wed. and Holy Days, 11:00 A.M.

**St. Michael and All Angels**
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Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
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Sundays: 7:30 and 11:00 A.M.
Weekdays: Holy Eucharist—Mon., Wed. Sat.: 10:00 A.M. Tues., Thurs., Fri.: 7:00 A.M. Holy Days—7:00 and 10:00 A.M.

**Trinity Church**
Main and Holman, Houston, Texas
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.

**Gethsemane, Minneapolis**
Rev. Austin Pardue
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Wed., Thurs., and Holy Days.


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the Rev. Goodrich R. Fenner as bishop coadjutor of Kansas, on September 29, 10 A. M., at Grace Cathedral, Topeka. Bishop Perry will be consecrator and Bishop Johnson of Colorado will be the preacher.

* * *

**DuBose Reunion Planned**

The annual alumni reunion of the DuBose Memorial Training School, Monteagle, Tenn., will be held at the school August 5 to 7. Many matters related to the future of the school will be considered.

* * *

**Clergy Conference at Shrine Mont**

Speaking at the eighth Shrine Mont seminar for clergy, held at Orkney Springs, Va., July 5 to 16, Bishop Wilson of Eau Claire set forth various episodes in Church history, and discussed the establishment of relations between the Episcopal Church and other bodies. Bishop Wilson took up especially the secular and Church backgrounds of such nations and groups as the Scots, the Scandinavian countries, the Roumanians, Czecko-Slovakians, and the Uniats. He pointed out that the problems of Church unity abroad are like the problems in the United States, and said that in many instances the Church here is in a strategic position. The conference, which attracted a large group from ten dioceses, also heard two lectures by Bishop H. St. George Tucker of Virginia. He spoke on "The Church in Japan after 50 Years," having just returned from participation in the semi-centennial of the Japanese Church. The Rev. Nathaniel B. Groton, rector of St. Thomas', Whitemarsh, Pa., and president of the Blue Mountain Conference, developed interest in the Old Testament prophets. Prof. Lewis M. Hammond, of the University of Virginia, gave a course in "Social and Personal Ethics." The Rev. Edmund J. Lee, rector of Chatham Hall, Chatham, Va., took the meditations for the first week of the seminar, while W. H. Jefferys, superintendent of the Philadelphia City Mission, took those for the second week. The Rev. Robert W. Lewis, rector of St. Michael's, St. Michael's, Md., was elected dean of the conference for the second successive year. Among the improvements at Shrine Mont are the new social hall on the lower level, and the recently dedicated Lloyd Hall on the upper level. The latter, a memorial to the late Bishop Lloyd, serves as a lecture building for conferences. It is of stone construction and is equipped for the purpose.

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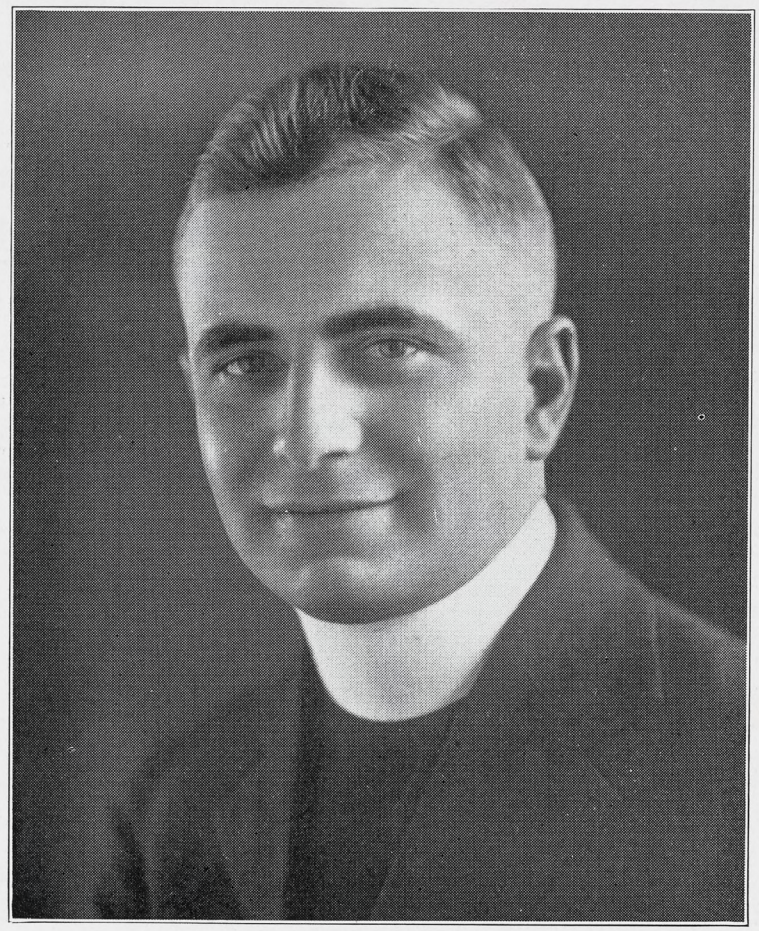
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## CLERGY NOTES

BAILEY, CHARLES, formerly vicar of Holy Apostles, and St. Francis, Los Angeles, is now vicar of Christ Mission, Redondo Beach, Calif.

BAILEY, LEONARD C., was ordained deacon in Grace Church, Ocala, Florida, by Bishop Wing of South Florida, on July 11, and will continue his studies.

BELL, H. RUSHTON, has resigned his charge at St. John's, Cleveland, effective September 15, to take studies at the Graduate School of Applied Religion, Cincinnati.

CAMPBELL, now rector of St. Matthew's, National City, Calif., is to be assistant at St. Paul's Cathedral, Los Angeles.

CLOVER, GEORGE F., pastor and superintendent of St. Luke's Hospital, New York, since 1900, died July 18, at 71.

GRAHAM, DAVID W. C., assistant at St. Paul's Cathedral, Los Angeles, is to be vicar of St. Peter's, Del Mar, Calif., effective September 1.

HILL, LESLIE C. B., vicar of St. Andrew's, Fullerton, has become vicar of St. John's, Chula Vista, both in the diocese of Los Angeles.

HUMPHREYS, FRANK L., former canon of the Cathedral of St. John the Divine, New York, died July 18, at 79.

MALTAS, CHARLES E., formerly vicar of Christ Mission, Redondo Beach, has become vicar of Holy Apostles, and St. Francis, Los Angeles.

MAXWELL, RAYMOND E., has resigned as assistant minister of St. Mary's, Ardmore, Pa., to become rector of Trinity Church, Hannibal, Missouri.

PARKER, RICHARD S., was ordained deacon in All Saints Church, Pasadena, Calif., on July 7, by Bishop Gooden.

(Continued on page 15)

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# THE WITNESS

*A National Paper of the Episcopal Church*

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# NATIONAL COUNCIL REORGANIZATION

*An Editorial*

IN VIEW of the rather drastic criticism of the National Council and of the set-up at 281 Fourth Avenue, New York, it may not be amiss to criticize those who do the criticizing, namely, the bishops, priests and laymen of the Protestant Episcopal Church who by their representatives in General Convention created the organization which many of them now censure; for it is after all the organization rather than the personnel that is responsible for the situation.

In the first place I think men are poor sports who repudiate their own creation because it does not operate as they would like it to, particularly when it never had a chance. My sympathies are with those who have been selected to carry out the orders of General Convention. I believe that they are as conscientious and as capable as any one else who could have been selected for the task.

In the first place I wonder if a majority of the bishops and rectors are as deeply concerned with the work of the general Church as they are with the particular jurisdictions over which they preside. Most rectors and bishops that I know are very jealous of their own prerogatives. As rectors they direct the work of their parishes and as bishops they initiate the policies of their dioceses. It is true that they have advisers, but the rectors would seriously object to taking their orders from the vestry and the bishops would not be pleased to be subject to their councils of advice. But when they meet to perfect the organization of the general Church they refuse to recognize the principle they demand in their own areas.

One wonders, if the general Church were a corporation to declare dividends, whether those who held the stock would be willing to have a set-up in which no individual was responsible for leadership and the details of administration were left to the directors, who themselves were too busy to give it very much attention. Do the bishops and rectors really want to see the national Church raise sufficient money to carry out the program set by General Convention, if national officers are to invade their dioceses and parishes in order to secure the funds necessary to expand their operations? They are perfectly willing that the Presiding Bishop and the President of the Council should plan, but when it comes to executing those plans they object to an invasion of their territory, without their permission, to solicit funds. This creates the same futility that confronted the U. S. A., when, after the revolution, they created a congress that could plan, but could not tax the various states. What a nice kettle of fish the U. S. A. would be in if it were obliged to get the consent of the states before it could tax the citizens of the Republic.

After all, in the final analysis, our difficulties will be found to have an economic basis. By what divine right have any bishops or rectors control over the pocketbooks of their laity as distinguished from the powers of General Convention and those who represent its decrees?

As a Church we were started bottom side up. In 1760 we were a collection of parishes not related to one another. In 1800 we were a collection of dioceses tied together by a triennial convention, but each concerned with its own problems. As a result the lamp in America was nearly extinguished. In 1840 we organized a Board of Missions which recognized that the newly inhabited West created a responsibility. It was however a committee of General Convention. For nearly a century we were about the only religious body in the U. S. A. that lacked a federal organization.

IN 1919 we tried to create one but were so timid that we refused to follow the lead of either the Republic or of a business corporation. We gave executive functions to a large committee, remote from one another in space and very limited in time. In 1934 we were aware that something was wrong, so we adopted the old Frankish government and created a Mayor of the Palace who wasn't a king, and a king who wasn't the executive.

Everybody was happy except the unfortunates who were left to carry out the blunder. No one knows exactly who has the responsibility for initiating policies or executing them. The result of such a muddle is inevitable. Someone has to do things, and in such a

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mix-up the secretaries must act. It is not their fault that a bureau exists. We created the situation which makes it imperative for them to act.

It is a remarkable exhibition of grace that the Presiding Bishop, the President of the Council and the heads of departments should have remained good friends for three years, when no one knew just when he was treading on the other man's prerogatives. We really want our dioceses and our parishes to flourish, and so we do the obvious thing—we put a man at the head of them. But it is not so obvious that we want our national Church to prosper; so we turn it over to a committee.

In such a case the Church becomes a polycephalous monstrosity. In creating our present set-up we ignored the nature of an executive, the tradition of the Church and the practice of successful corporations. The essential qualities of a head is that it shall be a person who confers with a board of directors and who initiates policies in the area of his responsibility.

This person does not invade the rights of parishes or dioceses, for he is to prosecute extra-diocesan projects, but he has the prior right to raise money, else were the whole not greater than its several parts. Of what are we fearful that we do not do the obvious thing; and that is to delegate to the head those qualities for which a head exists.

It has been said that it would be impossible to find a bishop who could fill the bill. One might as well say with much greater truth that it is impossible to find any one really competent to be president of the U. S. A. Some of us are not so enthusiastic as we might be over the methods of our President, but with all his limitations we would prefer him to a soviet committee or to Congressional control.

We just can't have a political body without a head, no matter how much we may limit him in his powers. As it is we have a council which must depend upon a bureau for its functions and then we cry out that we have a bureaucracy. Of course we have, because we made it. And anyone who thinks that a bureau ever can secure enthusiastic support is an optimist. Bureaus are inanimate subjects composed of drawers. They have to be drawers of salaries in order that they may exist. We need personal leadership in parish, in diocese, in the national Church, if we are ever going to have enthusiasm in the support of our program. Of course the Presiding Bishop may not create it any more than a bishop or a rector, but then again he may, and there isn't a chance for a committee or a bureau to arouse sustained enthusiasm.

Again I say that we have as fine a group of men at 281 as the Church can supply, but no group of men can succeed when they are up against a situation which is contrary to the nature of an executive, the traditions of the Church and the methods of corporations. The only thing that can be said of the present organization is that it is harmless, and like most harmless things lacking in effectiveness. I wonder if we prefer to keep it harmless, lest we suffer loss in our little areas.

IRVING P. JOHNSON.

# *Must We Do Something?*

*By*

H. ROSS GREER

ON THE first Pentecost after St. Peter's discourse in which he proclaimed the living Christ, his hearers were pricked in their heart and said, "Brethren, what shall we do?" The answer was, "Repent and be baptized." They did and they were.

Until we want to know what to do and do it we haven't progressed very far in the Christian life.

A couple of years ago I preached two Sundays on the munitions racket basing what I had to say on two articles by Fr. Widrington in the Living Church. Afterwards one person present told me candidly and frankly that he didn't believe what I said was true. In the next few months the sordid tale of blood profits and intrigue was in the papers all over the country as a result of the Nye investigation. Around Armistice Day that year I preached about it again. At a tea that afternoon the same person was present. He told the guests they should have heard the sermon that morning and added, "What I want to know now is, what can I do about it?"

What shall we do? Christian action is essential. It should be the answer of all of us.

It has been the habit of many to decry action and I think rightly—particularly the feverish and fevered activity of those who have no inner resources and who allow themselves to be driven about by the desire to escape reality, who must be occupied every moment lest they lose their sanity. The capacity to be quiet, to be still, to worship God is essential to sane living.

Some lay great emphasis on mystical experience—the wonderful feeling of the presence of God but they do nothing about it. "My religion," they say, "is a matter between me and God." Perhaps, but that is not Christian religion. The Christian religion inevitably involves me, God and my neighbor and society. So far as Christianity is concerned a mystical experience which does not carry over is a misty experience. Some people who think they have a mystical experience are simply in a fog.

Worship, fellowship with God the blessed Trinity, is the primary fact of Christian life. The best worshipers have ever been the best doers.

To believe in God is not enough. We must know God and love God and serve God. To serve God is not simply to say "Lord, Lord," but to do God's will. Our Lord made it abundantly clear to us when he said: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

We may think ourselves a quite superior, sophisticated, generation but really we haven't gotten to the point where we do not experience joy in helping someone in Christ's name. We are exercising our truest nature when we make sacrifices and forget ourselves in the happiness of doing something for someone else without the expectation of any reward, even thanks.

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# SUBTERRANEAN PROBLEMS OF EPISCOPALIANISM

*By*
JAMES M. MALLOCH
*Dean, St. James' Cathedral, Fresno, and Special Lecturer, Church Divinity School of the Pacific*

EPISCOPALIANISM is a thrilling religion. It keeps one guessing. It is full of subterranean problems. Moreover, it is a good natured religion. It is willing that one should guess out loud. It is willing that its subterranean problems should be brought to light, provided, of course, that they are not exposed too long or too often.

What are some of these underground problems? First and foremost and most Episcopalian of all is the problem of solving problems without defining them. A thoroughly qualified delegate to General Convention is a man who knows all of the answers whether he knows any of the questions or not. The marriage canon is a perfect illustration of the problem. With respect to Holy Matrimony, the General Convention will be expected to do two things. In the first place, it will be expected to revise the marriage canon. In the second place, it will be expected to refrain from saying exactly what marriage is.

Theologians and philosophers are interested in the nature of things. Ecclesiastics are interested only in things. With respect to Holy Matrimony, the theologian asks three very basic questions: Is marriage a sacrament? If so, can it be repeated while both parties to the marital contract are still living in this vale of tears and incompatibility? Is the sacrament of Baptism prerequisite to the solemnization of matrimony in church or with benefit of clergy? The ecclesiastic refuses to ask these questions, for the simple reason that he knows he is not in a position to answer them. He has to deal with the problem of marriage without defining it. How does he propose to do it? Two clear-cut proposals have been made. One is that the marriage canon be made to state definitely that "for Christian people marriage after divorce is contrary to the law of our Lord Jesus Christ as declared in the Gospels and revealed by the guidance of the Holy Ghost during the long life of the church." The only possible exception would be the remarriage of the innocent party in a divorce secured on grounds of adultery. This proposal was put into the form of a statement by fifteen clergymen and sent out by them to 160 bishops and 6,200 other ministers for signatures.

The other proposal comes from the Commission on Marriage and Divorce of General Convention. The Commission suggests that the following addition be made to Canon 41:

> "VIII—Any person whose former marriage has been dissolved for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to the Bishop of his or her diocese for permission to marry another person; and nothing in this Canon shall deprive the Bishop of his ecclesiastical power to permit such remarriage if, in equity and good conscience, he shall choose so to do. However, before such permission is granted by the Bishop, he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also inquire into the character and personality of the parties to the previous and proposed marriage, and must determine whether the spiritual welfare of the parties thereto, and of society, will be served by the proposed marriage."

Undoubtedly, something like this proposal is the Episcopalian way out of the marriage problem. It provides a procedure for the application of the principles of casuistry without taking the risk of defining those principles. To make the matter completely and thoroughly Anglican, the adultery clause in the canon should be removed. Catholic theologians hold that Jesus Christ mentioned unfaithfulness as a cause for separation but made no allowance for remarriage on that ground. Liberal scholars generally regard the exceptive clauses in Matthew as interpolations. Psychologists and sociologists are well aware of the fact that adultery is not the only marriage problem under the sun. The adultery clause in Canon 41 is a Protestant anachronism of the most annoying variety. It is a nuisance to Catholics of all shades and to Liberals in general. Why tolerate it beyond Cincinnati next October?

ANOTHER underground problem of Episcopalianism is the nature of the Prayer Book. Does the Book of Common Prayer contain all the legitimate worship material of the Episcopal Church? Are its rubrics to be obeyed to the letter? In a sentence, does the principle of uniformity in public worship still hold good? The unvarnished truth is that the Prayer Book has become the *norm* rather than the *law* of public worship in the Anglican Communion. It is a guiding star rather than a coercive force to both Father Altarfuss of the Church of the Apostolic Succession and the Rev. Mr. Widecut of All Saints' Parish.

What to do? General Convention should either prepare a set of rubrics that the Church could obey without violating the laws of God and of Nature or else legalize in some way the present experimental ventures into new fields of worship and the equally current archeological expeditions into age-old galleries of chant and incense. One gets tired of watching pestiferous old clergymen pointing their bony fingers at outworn rubrics. Moreover, the notion that divine worship can be bound between the covers of a little book,

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of even a good and beautiful little book, is something somewhat less than it ought to be, to say the least.

A third underground problem of Episcopalianism is the thing which Arnold Lunn in his book "Now I See," calls Fif, and which he defines as "funny interior feeling." Episcopalianism has more than its share of Fif. It has more than its quota of people who govern their attitude toward the Church and even toward religion in general by subjective prejudice rather than by good sense. People who don't believe in missions or in Christian social action, people who refuse to give money to the church in accordance with the standard procedure of canvassing and bookkeeping, people who decide liturgical questions without due information on the subject, people who go to church only when things exactly suit them—all belong to the crowd that is not greatly impressed by the moral obligation of a human being to be religiously intelligent and intelligently religious. The whole underground problem of Fif undoubtedly comes from the pernicious practice of getting people "interested" in a local church without converting them to religion itself. The job of running a church without religion is unnecessarily difficult. Why not imitate Mary Pickford and the Salvation Army and try religion?

THE final subterranean problem of Episcopalianism is a subtle combination of religious tepidity and church loyalty. Episcopalians have the uncanny knack of keeping religion at a low level of interest without losing it altogether. They are proud of the fact that they are Episcopalians and they maintain their identity as such from the sweet hour of confirmation to the solemn moment of Christian burial, but they know little of the thrills of church life and leadership that vibrate the souls of their separated brethren, Protestant or Roman. This does not mean that the Episcopal Church is hopelessly smug. As a matter of fact, it often feels very sorry for itself when it realizes that it does not have something it really does not want anyway.

What is the key to this phenomenon of tepidity plus loyalty? It is nothing less than *Pietas Anglicana*. Pietas Anglicana is *sui generis*. It is a unique kind of cement that holds "The Church" together in spite of everything Episcopalians do or don't do. In more than a word, Pietas Anglicana is a feeling for the Church as such, an alluring sense of the long lineage, the noble traditions, and the sublime liturgy of an Anglican Communion that is too great to remain merely Anglican. It is extraordinary.

## *Let's Know*

*By*
BISHOP WILSON

ENGLISH KINGS

TODAY this column confesses to a bit of cribbing. I am sure the editor of the *Living Church* will not mind if we appropriate something he wrote a year or more ago.

A strange thing has been called to my attention. It is a clipping from a newspaper, evidently some syndicated copy, which rehearses the amazing news that the late King George V of England was received into the Roman Catholic Church on his death-bed. The article goes on to say that the same thing occurred with Edward VII and adds that Queen Victoria may have done likewise, tho "this does not seem to be too well substantiated."

Some time ago the story about Edward VII was built up and circulated. An editorial in the *Living Church* of April 18, 1936, comments on the rumor by quoting from the biography of Randall Davidson who was Archbishop of Canterbury at the time of the death of Edward VII and who had preserved the record in a diary. The Bishop of Chichester (Dr. Bell) who wrote Davidson's biography tells how the Archbishop hurried to Buckingham Palace as soon as he heard of the King's illness. He spent the morning there, went to Lambeth for lunch and came back in the afternoon. His record says—"I again saw the Prince of Wales, as matters grew graver and graver, and had some quiet and, I hope, helpful talk both with him and with poor Knollys, whose grief was most touching". In the evening the Archbishop went to preside over a meeting to promote legislation on the Poor Law Report and immediately returned to Buckingham Palace.

He says—"For more than an hour I remained there, saying what I could at intervals, and finally, as the breath grew weaker and the end was evidently come, I said the Commendatory Prayer, and a few moments afterwards he simply ceased to breathe. I have seldom or never seen a quieter passing of the river." Then the Archbishop's memorandum goes on with a full account of the preparations for the funeral, the meeting of the Privy Council etc.

When Queen Alexandra brought Lord Halifax into the death chamber, she showed him a copy of the *Treasury of Devotion* which the King was accustomed to use and which had never left his bedside. It is a well known devotional manual written by Canon Carter, a clergyman of the Church of England.

That ought to dispose of the Edward VII myth. The rumor says that a Roman priest, Father Vaughan, ministered to the King and received him into the Roman Church. If he did, then he must have been slipped into the Palace during the brief absences of the Archbishop and nobody else knew anything about it. Moreover, Fr. Vaughan who is now dead always refused to confirm or deny the rumor. It is rather too much to swallow.

Now the story is revived for the benefit of George V. Nobody is prepared to offer any corroboration of the alleged incident. It seems to be circulated on the theory that dead men can't talk. Rather cheap business, isn't it? One wonders how any responsible newspaper man could lend himself to such a thing. But the newspapers appear to have been doing unaccountable things lately to English royalty.

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# WORLD CHRISTENDOM GATHERS AT GREAT OXFORD MEETING

By Norman B. Nash

The Conference of Christian Life and Work which began July 12, has brought to Oxford, England, this most beautiful old city, a thousand men and women from 45 countries of every continent. Three hundred delegates of Church and Christian organizations, as many associate delegates, 100 co-opted members from the leadership and scholarship of the Churches, as many young men and women, and 200 other visitors, wives of delegates among them, make up the crowds that fill Oxford's narrow streets, inhabit her colleges and throng her churches and halls. Eighty denominations are represented, the great absentees being the Roman Catholic and the German State Church. The absence of the latter is not of its own choice, for a united delegation, including representatives of the Confessional Church group, the conforming majority, and the Church department of the government, was chosen and ready to come, when the state refused to allow a few of the confessional delegates to attend. The entire delegation therefore withdrew, but the bishop who headed it sent a message of greeting, to which a reply of diplomatic character has been composed.

In the light of the conference's theme, Church, Community and State, this involuntary abstention of the German delegates is most unfortunate. To be sure, a few delegates of the free churches are here; but the voice of the German Lutherans and Reformed Churches is not to be heard. Their continental brethren can represent their views, but a great opportunity for interchange of thought has been destroyed by the Nazi state. It is a sombre illustration of the problem the conference is discussing.

Our own Anglican communion is of course largely represented. The Archbishop of Canterbury opened the first plenary session with a gracious address of welcome, and the Archbishop of York is a participating delegate in one of the sections, and the Church of England delegation is large and notable. Our Church's official delegation, seven in number, is all here. The Presiding Bishop has attended all this week. A large number of associates are clergy and laity of our Church, and Charles P. Taft of Cincinnati is a co-opted delegate.

The picturesquely clad Orthodox representatives are numerous, and there are a few delegates from India and China. But the great mass of delegates represent occidental Christendom, minus its largest single Church. Despite this gap, the conference can claim to be more genuinely "ecumenical" than any Church council of modern times; and, if we take the word in its literal, geographical sense, than any council in Christian history.



BISHOP PERRY
*Participates in Conference*

I lay awake at midnight not many hours ago, and heard the Oxford bells now clashing, now harmonizing, some a bit out of tune, some a little late. "Big Tom" loomed through them all from its tower in Christ Church quadrangle. The conference is much like that, only Big Tom is silent.

Through the week, in six groups holding one or two long sessions each day, the discussions have been briskly proceeding in three languages. The subjects are: The Church and the community, the Church and the state, the relation of Church, community and state to the economic order, their relation to education, the Church and war, the Universal Church and the world of nations. In each of them, one hears, the activism of the Americans, the conservatism and theological emphasis of continental Protestantism and the intermediate position of the British, lead to many debates, yet do not prevent the progress of the task of each section, to revise the preliminary report in its special field, and present the revision to the plenary sessions the following week. Occasionally one is impressed with the curse of Babel, but most of the time there is true conference.

The numerous addresses at plenary meetings the first week brought out the diversity far more than the agreement. Perhaps the most strik-

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# NEW BOOKS GIVE VALUABLE HELP IN LEADERSHIP WORK

By Gardiner M. Day

The Girls' Friendly Society is certainly to be congratulated on the excellent booklet which it has published entitled *Leaders of Young People.* It is unfortunate that this 54-page pamphlet costs $.50. Nevertheless, it is the most worthwhile booklet for those interested and engaged in young people's work that I have seen.

It opens with a general chapter on the purpose of young people's fellowships. The next section takes up the question of what the Church offers youth, and what youth can offer the Church, and that is followed by chapters suggesting programs, the requirements for a good leader, the essentials of cooperation, some suggestive prayers, and a bibliography of books for young people. This brief summary gives far too inadequate an idea of the value of the book. Each page has some splendid suggestions upon it. In addition, there are questionnaires which may be torn out and used in fellowships in order to determine the programs desired by the group in the future, or evaluate programs used in the past, or discover things about personality which should be of benefit to the leader of the group. We cannot advise too strongly that the leader of every Young People's Fellowship or Young People's Service League in our Church write to 386 Fourth Avenue, New York and secure one of these books before they plan their program for the coming year.

One of the most frequent criticisms of our young people's groups is that not enough emphasis is placed on worship in their programs. An attempt to meet this need has been made by Dr. D. A. McGregor and Dorothy M. Fischer of the Department of Religious Education of the National Council through the publication of a small booklet entitled *What Do We Do When We Worship in Church?* with the sub-title *A Discussion Course for Young People.* It costs twenty-five cents and may be secured from "281". It is designed for youth as a guide in a discussion of worship for a Fellowship which is willing to really get down to brass tacks and find out what really happens when we worship. It is a straightforward and very practical pamphlet, and ought to be of great value to our Young People's Fellowships this coming year.

*The Parables of the Gospels* is the title of a book by Hugh Martin, which ought to be of tremendous value both to Church School teachers and to laymen. (Abingdon. $2.00)

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## ENGLISH ACTRESS SHOCKS MEETING; LONDON LETTER

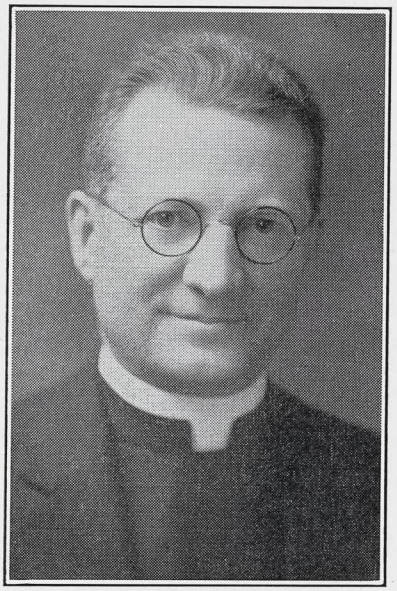
By A. Manby Lloyd

An attack on the Oxford Group Movement by Margaret Rawlings, the actress, astonished an audience of over 2500 at a lunch in London the other day, at which Dr. Frank Buchman, the founder, and other members of the movement had just spoken. Miss Rawlings was a guest of honour at the lunch, the "Literary Lunch" organized by Messrs. Foyles, the Charing Cross booksellers. She spoke after Dr. Buchman had introduced to the audience several members of the movement, including Lord Addington, Austin Reed, Freeman Wills Croft, Brigadier-General C. R. P. Winser, and Alderman William Locke, late mayor of Newcastle, all of whom bore testimony to the change in their lives that the movement had brought about. Miss Rawlings explained that she had accepted the invitation under the impression that Bernard Shaw would be the chief speaker, and that she had thus believed that she "would not get a word in edgeways." "It had turned out to be rather different," said Miss Rawlings. "I want to make a plea for modesty. I was born in Japan, and lived there until I was 14 years of age. In this country we have a convention that regards exposure of the body as indecent and immoral. This convention does not exist in the East. In the East it is exposure of the soul that is regarded as indecent."

"I would like to quote you a passage from one of my mother's books," Miss Rawlings continued. 'The Japanese know that there are three things that should be secret—a garden, love—and a man's soul.' I consider public confession such as we have listened to at this luncheon to be psychic exhibitionism. Combined with sensual satisfaction, it is to me as shocking, and I use the word shocking in the Victorian sense, as indecent, and indelicate, as if someone took off all their clothes in the middle of Piccadilly Circus." Godfrey Winn, who spoke after her, said: "Although Miss Rawlings has said things with which the great majority of you here cannot agree she has this in common with you—that she is sincere."

* * *

It is interesting to find, in view of the new divorce bill, that both the Bishops of Chichester and Southampton are in favor of compulsory civil marriage. J. B. Priestley, recently opened two blocks of working-class flats, together with a Sherborne Nursery School, which have been erected in Kentish Town by the North St. Panoras House Improvement Society. This Church housing society has now built five blocks, containing



JOHN WARREN DAY
*To Report Convention for Witness*

in all one hundred and four flats, on a site formerly occupied by slums. In his opening speech at the ceremony Mr. Priestley said that "it was a common experience to hear people grumbling at the existing state of things, and saying that 'they' ought to do something about it, but the members of this society were people who, seeing an evil thing, destroyed it, and put a noble thing in its place, without any help from 'they'."

* * *

Among the most notorious of our parochial priests is the Rev. E. Bruce Cornford, vicar of St. Matthews, Portsmouth. His magazine, *The Midge*, is the most plain-spoken in England. His Church was among three selected for the new local cathedral but has been turned down because of its high-church adjustments. St. Mary's Church was chosen. In a recent number of *The Midge* we are told that the Church Assembly, a miserable collection of clerical prigs, is making itself the laughing stock of England. The Episcopal members of it are always attacking us, the ordinary parish priests. Bishop Hensley Henson of Durham, writes the editor, does not know that there is no present official outdoor uniform for the clergy. A tailor named Wippell invented a collar the wrong way round, which collar is now worn by Jewish rabbis and by every brand of desenting minister. It confers no status at all and has no authority. Wippell also invented a hat, now only worn by clergy of weak intellect, called a wide-a-wake. There is no authority for it either. "Perhaps Dr. Henson will tell us what he considers we ought to wear—then we shall certainly not wear it. He stigmatizes the clergy for clothing themselves as lay-

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by Edward J. Mohr

Every year Churchmen from all parts of the country gather at the Williamstown Institute of Human Relations at Williams College, Williamstown, Massachusetts, and there discuss and think about vital trends and issues in human affairs. To be held this year August 29 to September 23, it is the purpose of the institute to give an opportunity for leaders among Catholics, Jews and Protestants to consider thoroughly and systematically some of their common interests and concerns as citizens in American communities and to plan community and educational programs that will result in better community relations. The institute has always attracted outstanding national leaders to lead its work and conferences. The theme this year is "Public Opinion in a Democracy." For the first time religious and lay leaders will consider the motion picture, the press, the radio, and other public opinion agencies from the point of view of their relation to religion and ethics. A leading feature of the program will be a daily symposium on "Unifying Influences in a Democracy," led by Arthur Krock, the widely known Washington Correspondent of *The New York Times*. Others on the program of the 1937 institute, as arranged by the National Conference of Jews and Christians, of which Newton D. Baker of Cleveland is general chairman, include Harper Sibley, Churchman and former president of the United States Chamber of Commerce, Herbert H. Lehman, Governor of New York, William F. Dodd, American ambassador at Berlin, Oswald Garrison Villard, George B. Gallup, director of the Institute of Public Opinion, Rabbi Edward L. Israel, Rev. Norman Thomas, Socialist leader, Bishop Francis J. McConnell, of the New York Methodist area, Alexander Woolcott, Rev. Michael J. Ahern, S.J., of Weston College, and others. Information may be secured from the institute, at Williamstown.

* * *

**Triennium Shows Ordination Increase**

According to reports in the parish paper of St. James', Alexandria, La., whose rector is the General Convention's official recorder of ordinations, there has been an increase in ordinations in the last three years over the preceding three year period. Incomplete returns show 560 ordinations to the diaconate in 1934, 1935, and 1936, against 541 of the previous triennium. Since some foreign missionary districts are yet to be heard

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from the figure may be around 575 when convention meets.

* * *

**Ecclesiastical Relations Commission Reorganized**

As a result of the work of the Rev. Frank Gavin of the General Theological Seminary the Presiding Bishop's advisory commission on ecclesiastical relations has been reorganized, under a plan which has received the approval of the Presiding Bishop and the National Council. The arrangement is expected to broaden the Church's contacts with various Church bodies. Mr. Gavin has said that "the Church has never fully realized what it could be and do in American life." So that the Church may take advantages of all opportunities there is a need for a group to learn facts, correlate, and distribute them where needed in the Church. For this purpose the commission has been divided into five divisions, each with a chairman, here given, and a secretary: For relations with Protestant Churches in the United States, Bishop Parsons; for relations with Eastern Orthodox in the United States and abroad, Bishop Wilson; for relations with the Anglican communion, Bishop Perry; for the correlation of ecumenical movements, Bishop Oldham; for research and investigation, the Rev. William H. Dunphy.

* * *

**Laymen Urge Reunion for Missionary Work**

Expressing the need for greater missionary enterprise throughout the world, members of the 11th conference for laymen at Kanuga urged the re-union of Christian Churches, at least in the prosecution of missionary work. The opinion was given in the findings of the conference, held at Kanuga, North Carolina, July 9 and 10. The findings were brought in by a committee consisting of Joseph E. Hart, George R. Poston, and W. C. Turpin, Jr. The men commended Bishop Darst for his help, as well as the work of the Forward Movement. The findings run as follows:

It is the sense of this conference that Christian missions are an essential and fundamental part of the work of the Church. By Christian missions we mean not the propagation of the doctrines of any particular organization but rather the spreading of the knowledge of the life and teachings of Jesus. We are convinced that there is no valid distinction between domestic and foreign missions, but that the spread of the Gospel everywhere is the mission of the Church.

We believe that missionary work is the prime duty of every member of the Church, bishop, priest, and layman alike, and that a great part of our comparative lack of success up to this point has been directly due to the failure of the layman to do his share of personal missionary work at home; the rest will follow.

It is the sense of this conference that the next General Convention should create a commission, reporting to, but independent of, the National Council, which commission shall be charged with the duty of formulating a long time missionary program for this Church.

We believe that disunion among Christian churches has greatly hampered all missionary work, and we sincerely pray for progress toward re-union, at least in this essential part of the work of the Church.

We do not feel that the missionary work of the Church in the past has been in any sense a failure; we are not unmindful of the magnificent work which has been done nor unappreciative of those who have done it. Our thought is that in this new day our effort must be intensified and renewed to meet the new and changing conditions of a changing world. We believe that intelligent education of laymen on missionary lines will markedly stimulate interest in missions.

* * *

**Churchmen in the News**

Bishop Perry of Rhode Island and John Stewart Bryan were recently elected overseers of Harvard University. The latter was formerly a member of the National Council. James Lawrence Houghteling of Chicago, recently appointed United States commissioner of immigration by President Roosevelt, is a prominent Churchman in his city. He is a member of the national council of the Brotherhood of St. Andrew, which was founded by his father.

* * *

**Prominent Chicago Churchwoman Dies**

Mrs. John D. Allen, wife of the chairman of the Church Club of Chicago, died on July 14 at the Allen country home near Chicago. Funeral services were held in St. Chrysostom's Church, Chicago, July 17, with Bishop Stewart and the Rev. Dudley Scott Stark, the rector, officiating.

* * *

**Large Increase in Wellesley Attendance**

A large increase in attendance was shown at this year's Wellesley Conference for Church work, the number being 335, compared to 111 last year. The courses included two by the Rev. Burton S. Easton, of the General Seminary, one on Church history by Dean Henry B. Washburn of the Episcopal Theological School, a course for clergy given jointly by the Rev. Cuthbert A. Simpson and the Rev. Theodore P. Ferris, both of General Seminary, and one on modern psychology by the Rev. Otis R. Rice. There was a large increase in attendance in the school of church music. The drama department supervised the production of two plays, chosen by the Rev. Philip E. Osgood, dean of the department, who was prevented from attending by illness. The two plays were the Chester miracle play, "Abram, Isaac and Melchizedek," and "The Terrible Meek," by Charles Rann Kennedy. In the school of Christian ethics courses were given


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by the Rev. James Myers, Emily Greene Balch, and the Rev. L. Bradford Young. On two afternoons Florence Converse gave readings from her poems. On another afternoon Eva D. Corey spoke on the next Woman's Auxiliary triennial. Courses particularly for younger people were given by Katharine A. Wells, the Rev. H. Martin Davidson, and the Rev. William Grime. Mary Chester Buchan gave a course on the work of altar guilds. Elizabeth McCracken reports that all were agreed that this year's conference was one of the best in the long series.

* * *

**Active Student Work at Ames**

Very successful work among students is being done at Ames, Iowa, where St. John's Church serves as student center. The state agricultural college, with thousands of students, is located at Ames. The work is being led by the Rev. LeRoy Burroughs, whose picture appears on the cover. He has been in charge of the work in Ames for a number of years and has insisted on remaining there in spite of efforts to get him into new fields.

* * *

**Confirmation Quota Is Met**

North Texas has for some years set itself an annual quota of persons for confirmation. The objective is ten per cent. Recently Bishop Seaman confirmed the year's third class at Abilene, making a total to date of 36 candidates, and an eleven per cent increase by confirmation since January 1. The Rev. Willis P. Gerhart is the rector there.

* * *

**New Principal at Nebraska School**

Marguerite H. Wickenden has accepted the principalship of Brownell Hall, Omaha, Nebraska, to succeed Abba W. Bowen. The school is entering its 75th year. Miss Wickenden is a graduate of Adelphi College, New York, an M. A. of McGill University, Montreal, and has been working for a Ph.D. at Northwestern University.

* * *

**Activities in Diocese of Kentucky**

With a new bishop, a new dean, and a new canon, activity is being maintained at a high rate in the diocese of Kentucky. Both Bishop Clingman and Dean Haines are remaining through the summer. The new canon at Louisville is the Rev. Lloyd Clarke, of Athens, Ohio, who will take up residence in September. Plans are being made for an every member canvass conference on October 15, which Bishop Reinheimer of Rochester will attend.

* * *

**Bishop Hobson to Broadcast at Cincinnati**

Bishop Henry W. Hobson, the host of General Convention, will be the speaker on the next broadcast in the Episcopal "Church of the Air" series, on August 29, 10 A. M., eastern daylight time. This will complete the sixth year in which these broadcasts have been directed by the National Council's publicity department.

* * *

**American Canon in Jerusalem Honored**

The Rev. Canon Charles T. Bridgeman of Jerusalem has received from the Armenian Patriarch of Jerusalem a beautiful jewelled pectoral cross, such as is bestowed on archimandrites, as a mark of esteem and affection, and in recognition of the work which Canon Bridgeman has done at the Armenian Seminary in Jerusalem during the last thirteen years. Canon Bridgeman was sent by the Episcopal Church to join the staff of the Anglican bishop in Jerusalem at the request of the late Bishop MacInnes, with special duties at the Armenian Patriarchate.

The presentation took place at a specially arranged gathering in the new library at the patriarchate. Some forty former and present students gathered for tea, after which speeches were made by the two former heads of the theological seminary, the present head, and the patriarch himself.

* * *

**Dean Day Among Reporters for Witness**

Dean John Warren Day, of Topeka, Kansas, is among those who will be on the staff of THE WITNESS to report the events of the General Convention. Others will be Bishop Johnson, Bishop Wilson, the Rev. Charles D. Kean, and Mrs. Frank E. Wilson. In addition to full reports of all the sessions of the convention arrangements will also be made for illustrations in each issue of convention events and personalities.

* * *

**A Mothers' Union in Philadelphia**

With the approval of the bishop and convention of the diocese of Pennsylvania a branch of the Mothers' Union, founded in England 55 years ago, has been established in that diocese. Its objectives are: 1. To uphold the sanctity of marriage. 2. To awaken in all mothers a sense of their great responsibility in the

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**RETREAT AND CONFERENCE**

**For clergy in college towns and school masters, a Retreat will be conducted at Marlboro, New Hampshire, to be followed by a one-day conference. The meeting will open with supper on September 8 and adjourn with breakfast September 11. Retreat leader, The Rev. John C. Crocker, of Princeton. Address all inquiries to The Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass.**


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training of their boys and girls. 3. To organize in every place a band of mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life. Mrs. Isaac R. Davis, Jr., of Germantown, is president of the diocesan union.

* * *

**Activities in Diocese of Lexington**

Bishop Abbott of Lexington on July 11 consecrated Christ Church, Harlan, Kentucky, the corner stone of which was laid in 1930. On the preceding evening the bishop was tendered a dinner at a local hotel, attended by 100 persons, including the ministers and representative members of the other churches in the community. The Rev. Richard C. Patton is priest-in-charge. . . . The Rev. Austin B. Mitchell, Jr., has become assistant to the Rev. G. R. Madson, rector of St. Peter's, Paris, Ky. . . . The Rev. George Edward Long, formerly rector of Grace Church, Pittsburg, Pa., has become priest-in-charge of St. Thomas Church, Beattyville, Ky., and associated mission stations in Lee and Estill Counties.

* * *

**Chicago Worker Takes New Position**

Leona Ludwig, director of religious education at St. Luke's procathedral, Evanston, Ill., for the past two years, has resigned to accept a similar position at the Church of the Incarnation, Great Falls, Mont.

* * *

**Numerous Parishes Make Improvements**

A large number of parishes have recently begun improvements and additions in their buildings. Recently Bishop Coley of Central New York laid the corner stone of a new parish house for Calvary Church, Utica, N. Y., where the Rev. D. Charles White is rector. The parish received $21,100 for endowments from the estate of Fannie I. Warr, and $6,000 from the estate of Emma Sabine, the latter to be divided between endowment and the fund for the new parish house. From a bequest of William Trimbey the parish is also installing chimes.

St. Paul's Church, Des Moines, Iowa, has raised a fund of $47,000 for extensive alterations and repairs on its structure, which was built in 1884. This summer all exterior repairs will be made, including work on the roof, tower and steeple, new entrance doors, and the rebuilding of the areaways about the crypt. The crypt will have an entirely new layout, including a large chapel for


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church school and week day services, a new sacristy, kitchen, parish and clergy offices and other rooms. Later improvements and new installations will be made in the interior of the church. The parish, of which the Rev. Ernest V. Kennan is rector, has recently added the Rev. Harvey Woolverton to its staff.

At St. Paul's Chapel, East Hampton, Connecticut, a new parish house is nearing completion as a memorial to the late Rev. Leon A. Mansur, who labored for its realization during his work there.

On July 21 the Rev. Herman S. Sidener dedicated a newly installed nave window in St. Paul's Church, Canton, Ohio, of which he is the rector. The window, designed by Rambusch Studios of New York, is a memorial to the late Harry Ross Jones, for more than 20 years a vestryman of the church, and was given by his widow.

* * *

**Marquette Pageant in Michigan**

A pageant commemorating Pere Marquette, the French missionary explorer of the seventeenth century, will be given at Ludington, Michigan, August 5 to 8. The pageant was written, and will be narrated, by Bishop Robert N. Spencer of West Missouri.

* * *

**Seminarian Acts as Transport Chaplain**

In the absence of a chaplain, Elden Borell, a student at the Church Divinity School of the Pacific, Berkeley, Calif., and a candidate for Holy Orders under the bishop of California, was acting chaplain on the United States Army transport St. Mihiel, on its last sailing from the Pacific coast to the Atlantic seaboard. As such he conducted services on Sundays for the passengers and for the crew. Mr. Borell is serving as a petty officer on the ship over the summer vacation.

* * *

**Start of Alaska Work Commemorated**

The fiftieth anniversary of the founding of Christ Church Mission, in Anvik, and the beginning of active missionary work in Alaska by the Protestant Episcopal Church, was commemorated in a special service held there July 12. The service was attended by both Bishop Rowe and Bishop Bentley and a message was read from the Rev. John W. Chapman, who was in charge of Anvik from 1887 to 1930.

* * *

**Florida Conferences Well Attended**

The annual summer camps and conferences in the diocese of South Florida reached the highest point in their history this year. An adult conference was held this year in addition to the camps for young people. Camp St. Mary, for younger girls, with 71 in attendance, was directed by Alcesta Tulane of St. Petersburg. The Rev. Eldred Simkins of New Smyrna was chaplain. Camp Wingmann, for boys and girls, attended by 95, was under the direction of the Rev. H. Irving Louttit of West Palm Beach. Camp Perry, for





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boys, was directed by Morton O. Nace, of Tampa, and attended by 94. The Rev. W. L. Hargrave of Cocoa served as chaplain. The adult conference was attended by 24, with the Rev. Gardiner L. Tucker, executive secretary of the Sewanee provincial department of religious education, and Leon C. Palmer of the Brotherhood of St. Andrew, on the staff, in addition to diocesan clergy. All sessions were held at the Florida Military Institute in Haines City. Plans are now being made for the erection of a permanent camp near Avon Park, where a parishioner has donated a camp site.

* * *

**Compulsory Training Abolished in North Dakota**

In North Dakota a law was passed this year abolishing compulsory military training in state-supported educational institutions, a reform long sought for by religious leaders in various states. In signing the bill Governor Langer said: "Frankly, I believe that the agricultural college and the state university were not founded to train men to fight. They were chartered for specific purposes —among others, to provide an education. . . . Certainly it should not be necessary to require that young men take military drill before they can receive an academic degree." By this act North Dakota becomes the third state to shift military training in its land grant and state institutions from a compulsory to a voluntary basis. Wisconsin and Minnesota have done likewise. Altogether, since 1923, 13 colleges and universities that once made military training compulsory for all male students have either shifted to a voluntary basis or abolished the units altogether, while in the same period no institution has changed from a voluntary to a compulsory basis.

* * *

**Head of Boys' Home Honored**

At the last meeting of the trustees of the Boys' Home, at Covington, Va., the Rev. Edward Heinhold Rogers was honored for his 20 years of service to the institution. It was through his effective work that the home was brought to its high point of service and excellent condition. During the period the debt was reduced from $119,000 to a little over $9,000, and the budget brought to and maintained on a balanced basis. Through Mr. Rogers' efforts wide support throughout the Church was secured for the home, which ministers to underprivileged boys.

* * *

**Philippine Youth Succeeds at College**

Brought to this country through the interest of friends, Paul C. Laus of Sagada, Mountain Province, Philippine Islands, has now successfully completed his work at Trinity College, Hartford. Receiving his early education at the Mission of St. Mary, in his home community, he took two years of high school at Springfield Center, New York, and entered Trinity in 1933. He will enter the General Theological Seminary in New York in the fall. At Trinity he won the $100 Brown prize in public speaking for the best oration delivered by a member of the senior class.

* * *

**Forward Pamphlets to Be in Chinese**

Plans are under way for the publication of the "Forward—day by day" pamphlets in Chinese. Two students at Central China College are helping in the translations, using the Japanese translations as aids. The Rev. Charles F. Wiston of Central China College is in communication with Prof. Paul Rusch of St. Paul's University, Tokyo, who is aiding with the Japanese publications, of which 55,000 copies have been distributed.

**NEW BOOKS GIVE VALUABLE HELP IN LEADERSHIP WORK**

(Continued from page 7)

Hugh Martin is the author of the very worthwhile *Teachers' Commentary on the Bible*, which is so widely used. Hugh Martin endeavors to present the meaning of our Lord's parables to the reader, in the light of the best modern scholarship. At the same time, he avoids controversial aspects of the parables and endeavors to deal with them in the way which would be the most helpful to the Church School teacher or layman.

*The Music of the Gospel* is a volume edited by Stanley Armstrong Hunter (Abingdon. $1.50), and contains studies of the meaning and message of twenty-six well-known hymns. The book contains some very beautiful essays. Dr. Hunter has secured a singularly fine group of people to write about these various hymns. Among them we find such men as Tertius Van Dyke, John

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Wright Buckham, Morgan Phelps Noyes, and Albert Edward Day. Anyone interested in hymnology will find this a very charming volume.

It is unnecessary to commend any volume by the distinctive scholar, Professor E. S. Scott of the Union Theological Seminary. To see the name of the author on the title page of the book is sufficient to tell us that the volume will give us the results of the best modern scholarship in a most lucid and readable form. Hence it is a delight to pick up the latest volume in the Moffat's New Testament Commentary, entitled *The Pastoral Epistles* by Dr. E. S. Scott. (Harper. $3.50) If you were not particularly interested in the pastoral epistles before, you will be after you have read this book.

*Our Translated Gospels* is the title of a volume by Dr. Charles Cutler Torrey, Professor Emeritus of Semitic Languages in Yale University, in which he defends his well-known thesis that the Gospels were originally written in Aramaic, and that the Aramaic translation gives us the truest knowledge of what Jesus actually said. The majority of scholars do not agree with Professor Torrey's theory, but this book is, as Professor William Lyon Phelps remarks "as exciting as it is valuable." Whatever theory may be correct, no one can read the volume without deepening his knowledge and understanding of the New Testament.

It is not easy to write an interesting history of a diocese. Nevertheless, in *The Great Forty Years*, the Rev. John Henry Hopkins, Rector Emeritus of the Church of the Redeemer in Chicago, gives us an exceptionally interesting history of that diocese from 1893 to 1934. This book will be of interest to people far beyond the confines of the Diocese of Chicago. The growth of this diocese has been as rapid as that of the second city in our country, and its future is unquestionably great with the dynamic and handsome George Craig Stewart at the helm. The book is published by the Centennary Fund of the Diocese of Chicago, Inc., $2.00.

## WORLD CHRISTENDOM AT GREAT OXFORD MEETING

(Continued from page 7)

ing case was on Wednesday, July 14, when among the speakers on the subject, the Significance and Function of the Church, were a Bulgarian professor of canon law and a leading American Protestant. The former discoursed on the mystical nature of the One, Holy, Catholic, Apostolic Church; the latter on the fellowship of the men and women the minister met in church on Sunday morning. Another contrast was that on the next day when Dr. Emil Brunner spoke on the Basis of the Christian Ethic, stressing the utter contrast between the love of redeemed persons and the virtue commended in all other than the Christian ethics. He was followed by Dr. W. R. Mathews, the Dean of St. Paul's, who spoke of the Christian conception of the final good, and the doctrine of the Kingdom of God as a social ideal.

The ablest American speakers have both been from Union Theological Seminary in New York. Professor Van Dusen read an admirable paper on the American approach to the conference from a history of diverse denominationalism with an active interdenominational cooperation. Professor Niebuhr was provocatively brilliant on his favorite theme: the Church Faces a Secular Culture. To the surprise of this hearer T. S. Eliot was dull and commonplace when speaking about the


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

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Holy Days: Holy Communion 10 A. M.

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11 A.M., Morning Service and Sermon.
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Thursday: 11 A.M., Holy Communion.

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Daily: 8, 12 and 3.

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Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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Weekdays: Holy Eucharist—Mon., Wed. Sat.: 10:00 A.M. Tues., Thurs., Fri.: 7:00 A.M. Holy Days—7:00 and 10:00 A.M.

**Trinity Church**
**Main and Holman, Houston, Texas**
**The Reverend Thomas N. Carruthers, Rector**

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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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Wed., Thurs., and Holy Days.


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ecumenical nature of the Church and its social responsibility. No personalities have dominated this conference as did Archbishop Soderblom and Bishop Brent at its predecessor at Stockholm in 1925. But the preparations for its discussions was incomparably more adequate, through the interchange of papers and critiques, the study-groups and official commissions, and the other ways in which under the able executive leadership of J. H. Oldham several years of active educational work have been carried through. It was good to have Oxford, his own university, confer on him on July 17 the honorary degree of S. T. D. Dr. William Adams Brown, Prof. Brunner, a Bulgarian scholar, and the Archbishop of Upsala, Dr. Soderblom's successor, were also thus honored in the picturesque ceremony of the ancient university. So closed the first week. The second is to begin with a concert by the choir of the Russian Theological Institute in Paris. It is too much to expect that harmony like theirs will prevail in the plenary discussions of the section reports, our business for the week. Yet one may feel sure that a large area of agreement will be found and formulated.

The worship of the conference has been twice daily at simple devotional services, now in English, now in French, now in German. Sometimes we sing our hymns in the three tongues; but the morning we sang "Eine Feste Burg" everyone used such German as he could command, and the nave of St. Mary's Church rang with our unison.

**SECOND THOUGHTS**

(Continued from page 2)

ROBERTSHAW, GEORGE A., assistant at the Incarnation, New York, has accepted the rectorship of St. Gabriel's, Hollis, New York City.

SCUDDER, HENRY T., rector emeritus of Christ Church, Tarrytown, N. Y., died July 13, at 83.

SODERSTROM, PHILIP T., formerly in Nevada, has temporary charge of St. Andrew's, Los Angeles.

STEFFENS, JACOB J., rector emeritus of St. Matthew's, Evanston, Ill., died July 22, at 59.

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**ENGLISH ACTRESS SHOCKS MEETING; LONDON LETTER**

(Continued from page 8)

men and smoking clay pipes, but to call a simple grey suit, with black or white tie, 'indecent or immodest' is too absurd even for comment".

Mr. Cornford gave the Oxford Group a trial. Buchman, he says, is a German Jew but a very astute and able leader. At one meeting a parson's son told how he had read all the letters written to his brother from the girl to whom he was engaged. He said, "As I went upstairs to confess to my brother I thought this is not sharing but suicide" (laughter). But his brother in bed only said, "Well, I hope you found them interesting." (more laughter). Cornford now says this young man goes around to all meetings with this same story and that really this is a vaunt, not a confession. Afterwards he found out that he was a "conceited puppy", enjoying a cheap holiday.

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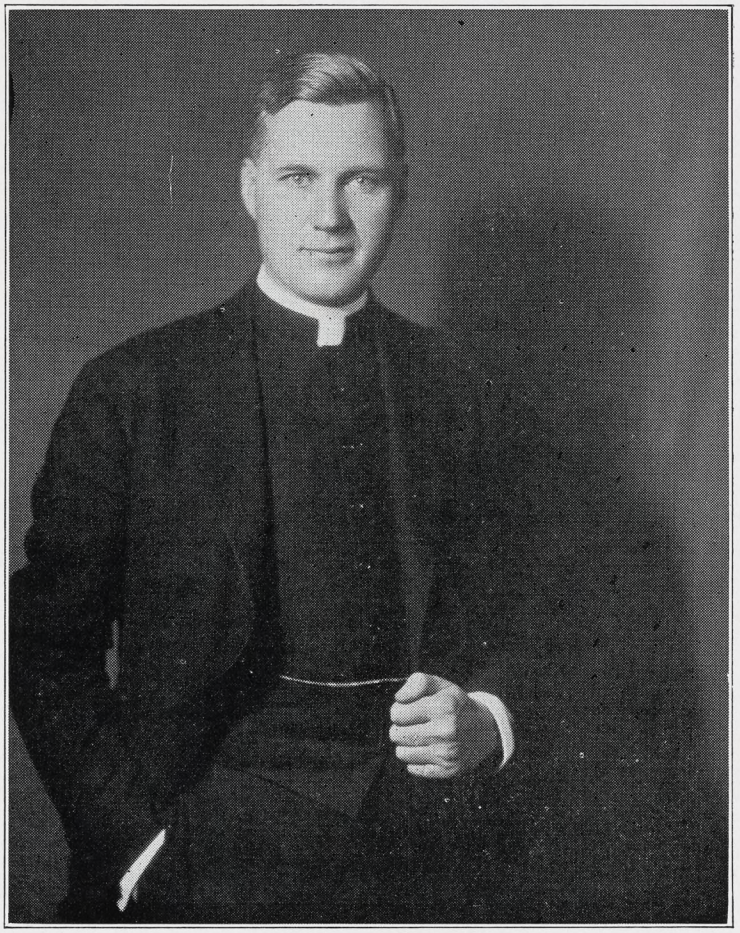
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August 19, 1937
5c a copy

# THE WITNESS



HENRY WISE HOBSON
The Host of General Convention

## CONVENTION AND THE PROVINCES

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## CLERGY NOTES

DUKES, CHARLES H., formerly vicar of St. Mary's, Augusta, Georgia, resigned August 1 to become rector of St. Cyprian's, Hampton, Va. Address: P. O. Box 170, Hampton, Va.

GILLISS, CARTER S., curate at Trinity Church, Hartford, has become priest-in-charge of St. Paul's, Woodbury, and Epiphany, Southbury, Conn. Address: Woodbury, Conn.

GRIFFIN, FREDERICK S., rector of St. Saviour, Maspeth, Queens, New York City, for 45 years, died Aug. 9, at 81.

HARRIS, T. C., was ordained to the priesthood by Bishop Mitchell on July 25 at St. John's, Williams, Ariz.

JUDD, ALBERT O., formerly vicar of St. Paul's, Manheim, Pa., has been appointed vicar of St. Luke's, Mechanicsburg, Pa., effective Sept. 1. Address: 8 East Keller St., Mechanicsburg, Pa.

LINSLEY, GEORGE THOMAS, rector emeritus of the Good Shepherd, Hartford, Conn., died at Farmington, Conn., August 6, at 73.

O'BRIEN, RAYMOND M., has accepted a call to Trinity, Logansport, Ind. His work at Niles Center, Ill. has been taken over by the Rev. J. Warren Hutchins, of the staff of St. Luke's pro-cathedral, Evanston, Ill.

PETERS, SYDNEY R., formerly rector of St. John's, Ashton, R. I., has become rector of Holy Trinity, Tiverton, R. I.

SLACK, WILLIAM S., has presented his resignation as rector of St. James Parish, Alexandria, Louisiana, to be effective December 1. He will be eligible for pension on October 22.

SNYDER, FRANK F., rector of Christ Church, Coudersport, Pa., has been appointed vicar of St. Paul's, Manheim, Pa., effective Sept. 1. Address: Manheim, Pa.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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## APOSTOLIC ANATHEMAS

*An Editorial*

IN READING the various Epistles one finds the apostles themselves were confronted with the same perversions of the Gospel as those which menace the Church today. In the Epistle to the Galatians St. Paul is addressing a group who owed their conversion to his efforts but who had substituted legalism for sacramental grace. "I marvel," said he, "that you are so soon removed from him that called you into the grace of Christ, unto another Gospel which is not another; but there be some that trouble you and would pervert the Gospel of Christ, but though we, or an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed."

In the Epistle to the Corinthians he rebukes another group who followed local leaders to such an extent that they destroyed the unity of the Church. In the Epistles of St. Peter we read of "false teachers who through covetousness make merchandise of you" and in the Epistles of St. John "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God and this is that spirit of anti-Christ."

In none of these cases did the Apostles deal very gently with these offenders but said things which would be condemned as severe by those whose devotion to truth is apathetic. "Let him be accursed," "Are ye not carnal?", "False teachers," "Anti-Christ." These are not pleasant words but they proceeded from men who were terribly in earnest and who held not their lives dear unto themselves for the faith that they proclaimed. They differed fundamentally from modern teachers who claim to be liberal but who are merely indifferent to truth.

Let us remember that the background of our faith is that of one who was crucified because He was a martyr to truth. This was St. Paul's defence for his intense opposition to the Judaizers in Galatia. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." And also in his attack upon those who created divisions in the Church at Corinth, "For I am determined not to know anything among you, save Jesus Christ and Him crucified." One cannot stand at the foot of the cross and be indifferent to the truth for which Christ and St. Paul and St. Peter died.

LET us examine these perversions of truth which the Apostles condemned in the light of our modern complacency. In St. Paul's epistle to the Galatians he was attacking the legalism which Christ excoriated in the Pharisees and which the Church today faces in the group who substitute legislative enactments for sacrificial love; who trust in themselves that they are righteous and despise all prodigals who violate law. The word "Pharisee" and the word "Puritan" have the same etymological roots and have produced the same kind of fruits.

In his epistle to the Corinthians he condemns the spirit of sectarianism which attaches itself to Peter to the exclusion of those who follow Paul, and who substitute narrow partizanship for brotherly love as the basis of their discipleship. The story of Protestantism is one of disintegration along these lines. It has resulted in a multitude of little leaders leading petty people in trivial things.

St. Peter in his epistle assails those who commercialize religion, making merchandise of it, whether they be priests in Latin countries or evangelists in our own land, "whose damnation slumbereth not"—these are St. Peter's words, not mine.

St. John's first epistle is directed against the Gnostics of his day who resemble certain modern cults which claim superior knowledge conveyed by some modern appendix to revelation and which denies that Christ is come in the flesh or that He suffered on the cross because to them matter is evil and suffering is unreal.

One would not presume to use this language today; indeed one almost apologizes for quoting it, but it is there and it springs from deep conviction and heroic sacrifice. It is therefore worthy of our consideration even though we live in an age which patronizes both God and the devil with equal credulity and regards truth as subservient to expediency and martyrdom for truth as an act of folly.

It is good for us to reflect upon the apostolic viewpoint which is so different from our own.

IRVING P. JOHNSON.

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# THE CONVENTION AND THE PROVINCES

*By*
MALCOLM TAYLOR
*Secretary of the Province of New England*

THE General Convention has had a joint committee on Provinces for the past fifteen years. At each Convention, beginning in 1925, this committee have rendered a report recommending various enlarged responsibilities and powers for the Provinces, both ecclesiastical powers and a larger share in the general work of the Church. The Convention of 1925 refused to adopt any of the committee's recommendations, the report being laid on the table almost without discussion. Since then there has been a growing opinion in favor of greater powers for the Provinces and some of the later recommendations of the joint committee have been adopted. For instance, to cite but one illustration, a Province has now the right, where a bishop is to be chosen for a missionary district within the Province, to nominate to the House of Bishops two presbyters for that office.

The joint committee has also, at the request of the General Convention, considered the matter of the number and size of the Provinces and by submitting to the Provincial Synods certain suggested changes ascertained that the prevailing opinion is against any change in the number of boundaries of the Provinces at this time.

The joint committee in their reports have repeatedly called attention to the purpose of the General Convention in creating Provinces which was to assist the national organization of the Church and to avoid too great centralization; and to the fact that the Provinces have instead functioned chiefly and often helpfully as cooperative units in work for their constituent dioceses. This failure to assist the national organization of the Church has been due to the reluctance of the General Convention to grant definite authority to the Provinces and to the unwillingness or inability of the National Council to delegate to the Provinces any share of its work.

The last General Convention with this record in mind instructed its joint committee on Provinces to confer with representatives of the National Council on the whole matter of the relation of the National Council to the Provinces in order that the Provinces might be made more effective instruments in promoting the general work of the Church. Such a conference was held and the joint committee, in their report to the coming General Convention, will offer the following recommendations; for while the committee recognize the usefulness of the Provinces to their constituent dioceses, a service which alone would justify their existence and support, they believe the time is opportune for carrying out the original intention of the General Convention in creating the Provinces.

THE committee believe that there has been too much centralization and that enlarged Provincial responsibility would result in greater efficiency and in economy, for it is both difficult and costly to work at long range. The joint committee—

(1) Approve of the general principle of making the National departments of Religious Education and Social Service advisory and of delegating to the Provinces the promotion of their programs in so far as the Provinces may be equipped to assume such responsibility.

(2) They believe that the Field Department should seek the advice and cooperation of the Provinces and that its secretaries would, in some Provinces, work more efficiently and economically if under Provincial direction.

(3) The National Departments, in their judgment, should not wait for a better organization of all the Provinces but should work through and with each Province according to its organization and resources.

(4) In order that the Provinces may be equipped to assume this larger responsibility, which should mark the next advance step in the general work of the Church they recommend the employment in each Province of at least one full time executive.

As to greater ecclesiastical powers for the Provinces the joint committee, remembering the reluctance of the General Convention to adopt their suggestions in the past, have hesitated to make further recommendations. They are, however inclined to recommend again that when a bishop wishes to resign the House of Bishops of the Province in which his diocese or district is located be authorized to accept his resignation to avoid the necessity of waiting for a meeting of the national House of Bishops, which may involve a delay of a year or more to the detriment of the diocese concerned.

The joint committee has also under consideration several other suggestions on which definite action had not been taken at the time this paper was written.

Now, when the duties and work of the Presiding Bishop and the National Council are under discussion, and before the reduced or suspended activities of the departments of the National Council are resumed, is the opportune time for a serious consideration of the wisdom and practicability of delegating to the Provinces either more ecclesiastical powers, or greater responsibility for the general work of the Church.

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# OUR TASK AT HOME

*By*
FREDERICK B. BARTLETT
*Executive Secretary, Domestic Missions Department, National Council.*

THE missionary work of the Church in the domestic field is primarily evangelistic. In our own way, but in closest cooperation with other Christian Communions, we are spending the money, which is being entrusted to us in such meager amounts, in a desperate attempt to make America a Christian nation. During the past year, because of inadequate appropriations, we have been unable to take advantage of the splendid opportunities which are opening on every side. Sixty per cent of the American people are unchurched. They are not indifferent to the message of the Christian Gospel, but they are outside of its influence because the Church has not been able to reach out from its crowded centers to carry the Gospel of Christ to the people in the remote sections of our country. Thousands of children who are now deprived of the blessings of training in the Christian faith could be brought into the Church within this generation if our people would provide the means of sending fifty or sixty new missionaries into the domestic field. Many of these children will be leaders in American life in the years to come. Our nation will pay the price of their neglect, and our Church must bear the blame of failing the nation.

In the budget of the department of Domestic Missions approximately 88 per cent of the income is spent in the payment of salaries. Hundreds of our missionaries are taking the Gospel into the neglected places. Although the Home Missions Council reports that approximately one thousand rural churches were closed during the past two years, the record of the Episcopal Church shows that not only have none of our churches been closed, but several of the silent churches have been opened and new missions established. We are making our contribution to American life steadily and conservatively. The tragedy of it all is that we are missing golden opportunities to make a conspicuous contribution to the building of a Christian nation.

The oldest domestic missionary field in the United States is among the Indians. Down through the years this work has been developing, and more money has been spent upon it, per capita, than for any other type of work. Now we are facing a new day in Indian missions. The new government policies are changing the whole aspect of our work. The resettlement plans, the changes in government schools among the Indian tribes, the new economic and social programs being promoted by the Indian department, all have necessitated changes in the life of our Indian people. Whether these changes are good or bad no one can say at present, but whatever one's opinion may be regarding them, they are creating for the Church an entirely new situation to which it must adjust its missionary work.

During the past five years the Episcopal Church has tried to adapt its program to the plan of the bureau of Indian affairs. Since the government has been placing district schools in many sections of our great reservations, our boarding schools are being abandoned. Although we formerly put our chief emphasis upon the work with children, now we are finding that the responsibility for rearing children must be placed back in the home where it belongs, and we are trying, through our field workers, to make these homes fit places in which to rear children. Indian children are now going to school with white children. Wherever it is possible and the government has not made proper provision, the Church is temporarily caring for groups of children in homes near the public schools. From these homes the children are going to school, until the government provides for their needs on the reservation.

Since only a few of our Indian boys and girls can be absorbed on the reservation after their training in the schools, the time will soon come when we must provide the necessary placement bureaus through which they may be introduced into the ordinary American life and guided through and adjusted, under kindly direction, to their new environments. It may be that within the next two generations the entire plan of segregating the Indian people on reservations will be abandoned, and all the Indians take their proper place in our American civilization, where they can make their own peculiar contribution to the building of the new America.

From all our Indian missions come reports of growth and progress. The Church has reason to be proud of its long interest in these exploited people who should be the special care of all Christian believers. They shame their white brethren by their generosity and devotion.

ANOTHER one of our older domestic mission fields is in the Southern Appalachian Mountains. Here again amazing changes are taking place. About three years ago the federal government, in cooperation with the Home Missions Council, made a careful survey of the southern mountain area. The report contains the story of a change from the old to the new, which is bringing a challenge to the Church in this great section of the South. In spite of what the government may do in its great engineering schemes, such as the T.V.A. development in Tennessee, in its flood control and waterways, in its reclamation projects and electrification programs, the abundant life will never come to these mountains or to the towns and valleys of the Appalachian region without a well equipped and ministering Church. No type of civilization can long endure without religion.

The Department of Domestic Missions is well acquainted with the changes that are under way in the southern mountains. Studies have been made of the fields, missionaries have been sent out, schools established, and the work is being adjusted to the new needs.

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Our work among the Mexican people is not extensive. In Phoenix, Arizona, a new church and social center has been built, and it is possible that another similar project will be undertaken in the coming year. Every attempt that the Church has made to reach these people has met with enthusiastic response. In most of our border cities they have been segregated in the worst sections, and live under almost intolerable conditions. The only organization which seems to care for their welfare is the Christian Church. There are 1,400,000 of these people in our southwestern states. Probably a million of them remain unchurched. As in other cases of our associations with the "stranger within our gates," so with the Mexicans, our nation pays the price of neglect.

These happy, delightful and responsive people might be made into productive American citizens with a small expenditure of money for the salaries of a few additional workers and for adequate but simple equipment. For several years the department of Domestic Missions has been anxiously waiting for the Church to provide the means of developing this work. An investment here would bring large returns for America in the years to come.

As with the Mexican people, so with the Orientals. Our work is still small, yet the work which we are doing is good work. On the Pacific Coast several of the dioceses are now taking the responsibility for the support of their own work with the Japanese and Chinese people. There are thousands still remaining who would welcome our Church's ministrations.

Among the Negro people our work goes steadily forward. Conspicuous growth has been made in the diocese of South Florida where the Church has at present approximately 4,500 communicants. The diocese has been unable to meet the needs of the great Negro migration from the West Indies. Many of those who came into the States already were members of the Anglican Communion but have been lost to the Church in the United States because of our inability to provide them with the necessary leadership. It is our hope that the Church will soon provide new missionaries, both men and women, to meet the requirements of this situation.

Most of our opportunities for Negro work are in the southern dioceses, where 83 per cent of the 12,000,000 Negroes in America live, and the time is soon coming when we should plan to make a great advance in these southern states. Conditions which heretofore have made it difficult to do our work are now changing. A new day has dawned for the Negro in America. He may yet be given his opportunity to make his peculiar contribution to American life.

Since a large proportion of our work might be classified as rural in all the fields which we serve in America, we are tremendously interested in the rural Church. It is well, therefore, to know how rural life has been transformed, how farming has been revolutionized and machinery is displacing man, so that today we have a new kind of country life. The isolation of the years gone by, both physical and intellectual, has been overcome through improved modes of transportation and methods of communication. Country people are changing. One of our chief problems in this respect is due to the fact that over 43 per cent of our native farmers are tenants, and tenancy has always created one of the great problems of the country Church.

The leaders of all our cooperating missionary agencies are agreed that we need a new leadership, a new program, adequate equipment, and a new approach to the conditions which the Church is called upon to meet.

FROM every missionary district reports of progress are coming to headquarters. In almost every district there is evidence of increasing self-support, larger numbers won for baptism and confirmation. The Church is reaching out further than ever before to minister to the scattered people in the mountains and on the prairies.

Although most of our missionaries are still spreading their efforts over large areas, sometimes using a part of their meager stipends for travel expense, yet the growth of our work has been notable, and there is every indication that the fields which are now being so sparsely cultivated could produce in the years to come large harvests in terms of people won for the Church. Here, as in all parts of the domestic field, more missionaries are needed, new cars are required, and additional appropriations for travel. Give us men and equipment so that we may take the Church even to the remotest places!

One by one the institutions which were formerly supported by appropriations from the budget of the general Church have been made the responsibility of the local communities which they serve. Schools, hospitals and other institutions in the white field have become self-supporting. At the end of 1937 only three institutions in the white field will be receiving assistance from the National Council: St. Luke's Hospital, Tucson, Arizona; Appalachian School, Penland, North Carolina, and Patterson School, Legerwood, North Carolina. It is our purpose to lay our chief emphasis upon the definitely evangelistic aspects of our mission.

There should be some way in which to reestablish the vital needs of our home missionary enterprise in the mind and heart of the Church, not as a charity, but as a necessary part of its life and work. The impression has gone abroad that there is no longer any need for the prosecution of missionary work in the domestic field; that it should be the responsibility of the particular localities in which the Church is ministering; that there is nothing more to be done; also the false impression that the Boards are wasting money, particularly in competition with other religious organizations.

The real causes for the present lack of interest on the part of our Church people are the breakdown of missionary education and the lack of old-time missionary passion in the ministry. But wherever the fault may lie, the facts still remain that America is a pagan nation; that America needs the religion of Jesus Christ, that there is no hope for America without that religion. When seventy-five or eighty million people remain unchurched and untouched by the religion of our Lord it should be apparent to any reasonable person that we have a challenging task presented to us

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in this changing world; that we must be up and about it with all our hearts if America is to be a place in which to live the abundant life, and if America is to help do her share in building the Kingdom of God.

## *Let's Know*

*By*

BISHOP WILSON

FINLAND

UP TO the twelfth century the Finns lived as an independent people under their own kings. They were pagans and very aggressive, frequently in conflict with their neighbors. In the twelfth century they were conquered by the Swedes who followed up the conquest by sending in missionaries to teach them the Christian religion. This evangelization was still in progress when the Reformation broke out. The Finnish Church was identified with the Swedish Church and developed on Lutheran lines, its ministry being maintained through the Swedish episcopate. In 1890 the country was snatched away by the Russians and remained part of the Russian empire until the close of the World War when their national aspirations secured them a new independence.

In 1884 the Finnish Church had three bishops, all of whom died within a year and before any successors could be consecrated. New bishops were chosen but the question was—who could consecrate them? The Orthodox Russian bishops could not do it and political complications made it impossible for Swedish bishops to come in for that purpose. Finally, in desperation, a professor in a theological seminary, who was not a bishop himself, was called upon to consecrate the new Archbishop. Thus a new ministry was set up and since 1885 the Finnish Church was out of line with the historic episcopate.

All of this was explained to the bishops at the Lambeth Conference in 1930. It was further explained that there was a very friendly feeling among the Finns for the Church of England and that it was quite possible to find a way to straighten out the technical difficulty in order to work out steps of Church unity between the two bodies. Therefore it was voted to ask the Archbishop of Canterbury to appoint a commission to keep in touch with the Finnish Church and follow up developments.

In 1934 arrangements were perfected for the Swedish Archbishop to participate as co-consecrator in the consecration of a Finnish bishop, who in turn has already consecrated another bishop (there are now five bishops in Finland). In the summer of 1934 the English commission went to Finland and worked out a plan for the gradual coming together of the two Churches. The technical divergence in the matter of Holy Orders is now in process of rectification. The English have offered to assist in the consecration of any future Finnish bishops when invited and have agreed that communicants of the Finnish Church may be admitted to communion in the Church of England while the Finns have agreed to do likewise for English communicants. During the period of this tentative arrangement other incidental questions are to be ironed out. This plan has been placed before the Convocations in England and has received the necessary approval.

Thus another definite step has been achieved in the onward course of the program for Church unity. The Church of England is already in intercommunion with the Church of Sweden. Now the Church of Finland is entering into accord with both of them. It is to be hoped that a like procedure will be effected with the Churches of Norway and Denmark, thus bringing together in a united front the fine body of Scandinavian Christians with the various branches of the Anglican communion.

## *Your Influence*

*By*

H. ROSS GREER

"YOU are keeping Johnny Flaherty from going to church," said a Roman Catholic woman to a merchant who was baptized a Methodist

"I don't understand what you mean," replied the merchant.

"Well," the woman answered, "Johnny hasn't been coming to church as he should and I got after him about it. He said, 'Why should I go to church? Mr. Smith doesn't go. He's a respectable business man. He's prosperous. People look up to him. If he doesn't go to Church, why should I?' "

The merchant told me the story. It is the old story of influence. The things others do or don't do because of you might stagger you if you knew.


# A THOUGHT
## For General Convention

***Are Church Mission Schools Worth While?***

CHIANG KAI SHEK is today shaping the Christian destiny of China. Chiang Kai Shek was the protege of Dr. Sun Yat Sen, founder of the Chinese Republic. Dr. Sun Yat Sen received his early western training and his first teachings of Christianity in IOLANI SCHOOL, Honolulu.

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***Are Church Mission Schools Worth While?***

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# OXFORD MEETING CONCLUDES TASKS; ADOPTS REPORTS

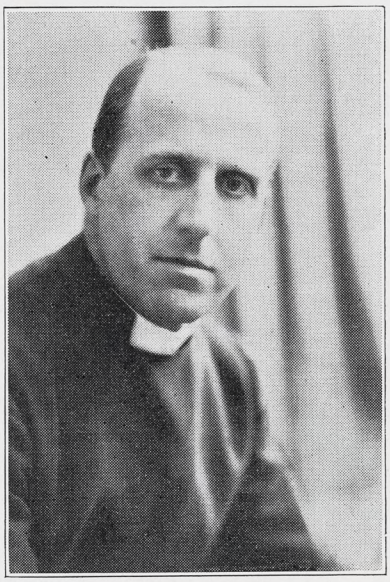
By Norman B. Nash.

The second week of the Oxford Conference found all the sessions still struggling with their reports; several of them found it necessary to prepare statements of a few pages only, and of quite general character, leaving to a sub-committee the task of drafting a longer and more specific document later. In addition to the linguistic difficulty, and the divergence between radicals, liberals, and conservatives, each section found that the continental stress on the distinction between the realm of redemption and that of creation, between the Church's work and the affairs of the social order, made agreement with the British and American delegates far from easy.

Monday's plenary session saw the presenting of the message to the Evangelical Church in Germany, offering sympathy in her affliction, especially to the Confessional group, and referring to the struggle of the Roman Catholic Church as well. Though promptly adopted, this message brought out later a protest from the representatives of the German Free Church and the Old Catholic delegates; one of these declared Hitler a God-given leader to rescue Germany from bolshevism and despair.

At the same session on Monday was received the report of the joint committee of Faith and Order with Life and Work, unanimously proposing a World Council of Churches, the two existing movements to be continued as permanent commissions of the council. This plan was discussed in separate meetings of national delegations, and in denominational meetings, then adopted "in principle" at a plenary session without any opportunity there for discussion. A majority of the Greek Orthodox delegates declined to pass on the project, having no mandate from their churches; a minority favored it. There was also strong opposition from some British and American anglo-catholics, and the failure to give time for speeches in opposition was highly regrettable.

From the same quarter came strong dislike of the announcement that the Archbishop of Canterbury would celebrate at a concluding service of Holy Communion to which baptized communicants of all the churches represented were invited. The Bishop of Chichester gave a careful explanation of this "exceptional service" as provided for under resolutions of the Lambeth Conference and the House of Bishops of the Convocation of Canterbury, allowing such a service in connection with conferences working for Christian unity. But this failed to satisfy some, and there were predictions of wide-spread controversy in the Church of England, as well as of a set-back in the progress toward closer relations with the Orthodox.



CYRIL HUDSON
*To Lecture in America*

On Tuesday, July 20, in two plenary sessions, the conference considered the brief report of the section on the economic order. It took ground familiar and congenial to American liberalism, and was approved by R. H. Tawney and Reinhold Niebuhr, who had shared in producing it. An American business man declared it unfair to the Christian men of affairs in the United States and elsewhere, and an Anglican archdeacon violently attacked it for many faults, particularly for not condemning communism. But the conference accepted it and commended it to the churhes for favorable consideration. Before the week was out the full report was completed though not discussed by the whole conference.

The section on the community had its day on Wednesday, also submitting a brief statement. National and racial absolutism were so strongly condemned that speakers protested on the ground of giving offense to Germany and South Africa, but the chairman of the section defended the report, and it was accepted like its predecessor.

Church and State was the report of Thursday, a vigorous statement of the Church's refusal to grant the claims of the totalitarian state, of her rightful freedom in her redemptive work, and of the necessity for

(Continued on page 14)

# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by Edward J. Mohr.

Delegates from the Episcopal Church in America and the Church of England in Canada attending the Oxford conference met together during the session recently to send a message to the Church at home, Bishop Stevens of Los Angeles presiding, and the Rev. Malcolm E. Peabody of Philadelphia acting as secretary. "We are deeply sensible," the delegates said, "of the need of a united Christianity and venture to hope that the ecumenical purposes of the Conference on Life and Work may be presented fully to the General Convention in the United States and to the General Synod in Canada. It is obvious that time and patience will be required to work out plans that will be acceptable to the groups represented in the conference. Century old traditions and convictions should be considered and respected but they must never be allowed to obscure the ideal of unity or make us hesitant in seeking it. It has been a moving experience to share in the fellowship of Christians of all names and nations. Orthodox and Protestant have both made their impression on us in such a manner as to suggest to us the richness of a completed and permanent unity in Christ."

* * *

**English Canon to Lecture Here**

The Rev. Cyril Hudson, canon of St. Alban's Cathedral, England, will soon arrive in America to be the visiting lecturer this year at the Berkeley Divinity School, New Haven. He will also lecture and preach elsewhere through engagements now being made by Dean William P. Ladd. Canon Hudson is a leader in the field of adult religious education in the English Church.

* * *

**Church Pension Fund Appoints New Actuary**

The appointment of Joseph B. Maclean as consulting actuary of the Church Pension Fund was announced recently by William Fellowes Morgan, president of the fund. He succeeds the late Henry Moir, who had been its consulting actuary from 1922 up to the date of his death on June 8th of this year. Mr. Maclean, born and educated in Scotland, is associate actuary of the Mutual Life Insurance Company of New York and is a well known writer on life insurance and actuarial subjects. He has been secretary of the Actuarial Society of America since 1932. He is also a Fellow of the Faculty of

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Actuaries in Scotland and of the Institute of Actuaries in London as well as being an Associate of the American Institute of Actuaries. After his early training with the Scottish Temperance Life Insurance Company, he came to this country in 1911 and has been with the Mutual Life Insurance Company of New York since that time except for the period from 1914 to 1919 when he served with the British Army during the Great War. Mr. Maclean will also act as consulting actuary for the Church Life Insurance Corporation, a wholly owned subsidiary, which provides low-cost insurance and annuity facilities for the clergy and for the active lay workers of the Church. The corporation has $21,000,000 insurance in force and reports assets of $4,200,000 of which approximately $1,000,000 is surplus.

* * *

**Commission Recommends Fair Trials for Priests**

The commission appointed by General Convention in 1925 to consider canons for the trial and sentence of bishops, priests and deacons, has issued a report recommending canonical changes by the convention this fall which will place the trial and appeal of priests on charges in relation to faith and doctrine on the same basis as that provided for bishops. At present deacons and priests may be tried by a diocesan court without the right to appeal to any higher court. Bishops, on the other hand, convicted in a trial court, may appeal to a court of review of the trial, and if the conviction is sustained there, may not be sentenced until the conviction is approved by two-thirds vote of the House of Bishops. The difference in procedure between these orders the commission, of which Bishop Mann of Pittsburgh is chairman, holds to be unequal, unfair and unjust. The setting up of courts of appeal has been objected to on the ground that it would lead to fixing and crystalization of doctrine. The commission points out however that General Convention is not only the supreme law making body of the Church, but has also the power to change the prayer book, creeds, liturgy, and rubrics, and can therefore change the meaning which may be given to any part of Church doctrine by any court. Under the proposed changes, an accused bishop, presbyter, or deacon, after an adverse decision by a court of review or a trial court, would appeal to the court of appeals. Before that court can act, however, the case would be reviewed by a judicial commission, appointed at each General Convention, consisting of 5 bishops, 5 presbyters and 5 laymen. The court of appeals can act only after the judicial commission has given a report, with its findings stated in writing. The House of Bishops, sitting as the court of appeals, may then make a decision only by two-thirds vote. If two-thirds of the bishops do not concur the case is dropped, and no further action can be taken by any court on the same set of facts. If it makes a decision it must reduce it to writing, and if the accused is found guilty he must be given an opportunity to be heard before sentence is pronounced. The sentence may be deposition, suspension, or admonition.

* * *

**Mission Drama Plans Proceeding**

Plans for the mission drama to be presented at General Convention in Cincinnati October 10 are proceeding rapidly. A meeting was held recently in Christ Church, Cincinnati, to discuss the venture. More than 1,000 persons from the region about Cincinnati will participate in the drama, which is designed, according to


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Bishop Hobson, "to give the people a vision of the world-wide work of the Church, and to stir us to fulfill our responsibilities."

* * *

**Georgia Bible Plan Dropped**

The plan of the governor and others in Georgia, to have 800,000 copies of the Bible distributed to school children in that state, is being dropped, because of opposition from leading clergymen. They have protested on the ground that the state has no right to decide what constitutes the Bible. They hold that if the state can decide just what constitutes the Bible a precedent would be set for the state to tell the teachers what they should tell the children about the Bible. The governor had advocated the scheme because it would be an influence for morality, and also, he thought, curb the growth of communism in Georgia. On this latter point the Rev. Thornwell Jacobs, president of Oglethorpe University, disagreed. "Oddly enough," he said, "no one has suggested the inappropriateness of using the Bible to combat communism. Jesus Christ practiced communism during his whole earthly ministry, and his example was followed by the early church, whose members 'had all things in common'." It is expected that the state attorney general will rule the plan unconstitutional, thus making it possible for its proponents to abandon it without losing face.

* * *

**Bishop Withdraws Resignation**

Bishop Bratton of Mississippi has decided to withdraw his resignation, in response to a request from Bishop Green, the coadjutor. Bishop Green has been on an extended vacation during the summer, because of illness, and Bishop Bratton has taken charge of all diocesan work during this time.

* * *

**Merging of Seminaries Urged**

Urging that General Convention give consideration to the merging and strengthening of seminaries, the Rev. John DeForest Pettus, rector of All Saints Church, Santa Barbara, California, writes: "In all the pre-convention discussion, there has been little mention of a major problem of the Church today. We have, officially, fourteen seminaries, twelve of which are east of the Mississippi. Several of these are small numerically and struggling financially, and are in areas adequately served by stronger schools. Their resources in men and endowments are feeble in themselves, but they would add great strength to the larger and more strategically





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**RETREAT AND CONFERENCE**
For clergy in college towns and school masters, a Retreat will be conducted at Marlboro, New Hampshire, to be followed by a one-day conference. The meeting will open with supper on September 8 and adjourn with breakfast September 11. Retreat leader, The Rev. John C. Crocker, of Princeton. Address all inquiries to The Rev. C. Leslie Glenn, Christ Church, Cambridge, Mass.

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located seminaries. Such a combination of our forces would enable a smaller number of seminaries to prepare our clergy more thoroughly. The chief obstacle to such a change is the affection which men naturally feel for their own school. But would not some of our seminaries find a larger life by losing themselves? Does not this question, which affects the training of our future leaders, merit vigorous editorial support to bring it clearly before the Church? General Convention, of course, cannot order such action, but it can pass such resolutions as will clarify the mind of the Church and accelerate action."

* * *

**New Executive for Minneapolis Home**

Susan B. Plant, general secretary of the Niagara Falls Children's Aid Society, has been appointed executive secretary of Sheltering Arms, large endowed Church institution in Minneapolis. Miss Plant succeeds Mrs. Ella M. Lembcke. She will join four other workers on the diocesan social service staff: the Rev. Perry M. Gilfillan, city missionary in Minneapolis and St. Paul; the Rev. Joseph T. Walker, chaplain at St. Barnabas' Church Hospital, Minneapolis; the Rev. George L. Brown, chaplain in hospitals at Rochester; and Mrs. Louise Oehler, superintendent of Minnesota Church Home for the Aged.

* * *

**Young People Will Convene**

With several outstanding leaders in young people's work, as well as Bishops Gribbin and Finlay, in attendance, the young people of Western North Carolina will hold their 12th annual convention August 27 to 29 at Trinity Church, Asheville. Raiford E. Sumner, president, will be in charge.

* * *

**Coast School Expands**

Nearing the completion of seven decades as a leading educational factor in Oregon and the Pacific Coast, St. Helen's Hall, Portland, under the supervision of the Sisters of St. John Baptist, now has a securely established Junior College in addition to its elementary and high school departments. The college has made rapid progress since its first class graduated in 1934. Since this school

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for girls is officially connected with the diocese of Oregon its life is closely associated with that of the Church there.

* * *

**Church College for Southeast Proposed**

At a recent meeting of the committee in Western North Carolina, called by Bishop Gribbin to consider the establishment of a junior college, it was decided to seek the support of the surrounding dioceses. It was felt that the Church needs a college where the cost does not exceed $400 per year, and that the needed buildings and endowments could be secured.

* * *

**Cooperative Institute to Open in Fall**

James P. Warbasse, president of the Cooperative League of the U.S.A., announced this week that plans have been completed for a training school for cooperative executives and educators which will open in New York this fall. Known as the Cooperative Institute, it is expected to draw students from many sections of the United States who want to train themselves for positions of responsibility in the rapidly growing consumers cooperative movement. The first term will open October 11 and run eight weeks, through December 3. Following this course students will be placed with cooperative associations for eight weeks of field work so that they may supplement their academic training





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with practical experience. The curriculum will provide specialized training in education and business methods to equip students for a specific type of work as cooperative executives or educators. In addition a general cultural course will be open to all who are interested. The faculty of the school will be comprised of cooperative leaders, professors in educational institutions in New York and experts who will give special lectures on technical phases of the movement. Among the instructors announced to date are Prof. Arthur E. Albrecht, College of the City of New York, Leroy Bowman, director of the United Parents Association, Prof. James C. Drury, New York University, Prof. Horace M. Kallen, New School for Social Research and M. M. Coady, extension division, St. Francis Xavier University. Many of the classes will be held at the New School for Social Research; field work will be done in New York and other eastern cooperatives and the facilities of libraries, universities and other cultural institutions in New York will be at the disposal of the cooperative students.

* * *

**Signed By an Episcopalian**

In our issue of May 27 we reprinted a list of definitions pertaining to the Episcopal Church from *The Christian Thinker*, with the heading "Taking a Poke at Episcopalians." The columns of our contemporary inform us that the editor of *The Christian Thinker* had no desire whatever to poke fun at Episcopalians, and point out that the list was signed "By an Episcopalian." That sounds plausible enough, since the definitions seemed to reveal considerable interior knowledge. Moreover, the editor chides us for what he felt was a facetious reference to his well earned degrees, and for what he considered a contemptuous reference to his paper as "a little sheet." "To such, often," he says, "does sectarian conceit of superiority prostitute great opportunity."

* * *

**Cooperatives Developing in China**

In the Chinese province of Hunan, south central China, the cooperative movement began only about three years ago, much later than in the north, and in Hunan today there are 1,500 cooperatives. The movement is "an enormously hopeful thing, with immense room for service, an important technique as against communism," writes the Rev. Walworth Tyng, one of the missionaries in Hunan. There are probably more than 10,000 cooperative societies in all China now and the number is continuously increasing. Much of the increase is due to the work of the International Famine Relief Commission, whose name does not begin to suggest its varied and constructive work. "Famine Relief" is taken to mean famine prevention and that in turn means rural improvement. The Commission pioneers in many undertakings; then


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the government takes them over and aids their development. The cooperative movement is now part of the government Department of Industry.

### OXFORD MEETING CONCLUDES TASKS; ADOPTS REPORTS

(Continued from page 8)

the organization of the international society. In the discussion the Bishop of Southwark urged a statement renouncing persecution and the right of one church to special privileges withheld from others. He referred to the pending concordat between the Roman Catholic Church and Jugo-Slavia. The applause left no doubt that he spoke for the conference on these points.

"The Universal Church and the World of Nations," the section reporting on Friday, endorsed with some qualifications the League of Nations, urged the Church to greater activity in her own peacemaking, and more genuine recognition of her own ecumenical character, and then reported disagreement on the issue of a Christian's participation in war. Though agreeing that war "is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God," a part of the section declined to take the absolutist or pacifist position. The various views were well stated, and all insisted on maintaining Christian fellowship in the Church while the problem was further studied. The report included the advocacy of "ecumenical education," especially in denominational theological schools, and also called for peace education and reduction of armaments by international agreement. The discussion of this very valuable report was




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# Services in Leading Churches

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

### Church of St. Mary the Virgin
**New York**
**46th St. between 6th and 7th Aves.**
**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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

Sundays: 8 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**
**Rev. John Gass, D.D., Rector**

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

### 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.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

### St. James' Church, New York
**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**

8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
Holy Communion, Thursdays, and Holy Days, 12 noon.

### St. Thomas Church
**Fifth Avenue and 53rd Street**
**New York**
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Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8.00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish
**Detroit and Grosse Pointe**
**Rev. Francis B. Creamer, Rector**
**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

### Cathedral of the Incarnation
**Garden City N. Y.**
**Arthur B. Kinsolving, 2nd, Dean**
**Rev. Frederic F. Bush, Dean's Assistant**

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
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### Trinity Church, New York
**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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sundays: 8:00, 9:30, 10:05, 11:00 A.M.; 7:30 P.M.
Daily: 12:30 and 5:00 P.M.
Holy Communion: Mon., Wed., Fri., 7:00 A.M.; Tues., Thurs., Sat., 8:00 A.M.; Wed. and Holy Days, 11:00 A.M.

### St. Michael and All Angels
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Weekdays: Holy Eucharist—Mon., Wed. Sat. 10:00 A.M. Tues., Thurs., Fri.: 7:00 A.M. Holy Days—7:00 and 10:00 A.M.

### Trinity Church
**Main and Holman, Houston, Texas**
**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.

### Gethsemane, Minneapolis
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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disappointing, except for a fine-spirited speech by Canon Raven on behalf of the pacifist position.

Saturday morning the full report of the section on education was received. This report also set forth a fundamental difference of opinion, namely on the relation between Christian and general education. A Barthian minority insisted on the entire separateness of Christian, i. e., redemptive education from every other; the majority declined the drastic antithesis, insisting on the unity of all truth as from God, and the consequent need for an integrated system of general and religious education. This report went into some detail on the differing situations in various parts of the world, and said a good deal about the educational problems of the younger churches.

Only one plenary session could be given to this, the longest report submitted. The morning was enlivened by a witty speech from a British professor who wanted the churches to improve education of their ministry and their children before being so critical of secular education. Prof. Harkness of Mt. Holyoke College spoke ably on the need of better religious work among college students.

The last sessions, on Saturday afternoon, were of a business character, But the Archbishop of Upsala brought them to a most impressive close, reading first in German, then in French, and last in English, from Revelation. The day ended with a short preparation service in the evening. On Sunday morning came the Anglican service already mentioned, while the Orthodox delegates had their own eucharist in another church. Then in the afternoon with a service of thanksgiving and dedication the conference came to its close.

It is too soon to venture many generalizations about the character or importance of the Oxford conference. As was true of its predecessor in Stockholm, it was a fortnight of great value for those who came to listen as well as speak to their brethren. Its worship was simple, yet deeply impressive. Its documentation was far better than Stockholm's, and its publications will contain much of educational value. If properly followed up in the churches it may initiate a real advance in the ecumenical movement. If Edinburgh agrees and the churches approve, we shall have a beginning of a cooperative organization for almost all of non-Roman Christendom.


# AN APPEAL
## TO CHRISTIANITY
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*To the Protestant and Catholic Clergy and Laity of the United States:*

It is now over four years since the Non-Sectarian Anti-Nazi League was organized throughout the United States and in foreign countries, to combat the campaign of racial and religious bigotry, intolerance and persecution in Germany and to assure world peace by the only effective means — the boycott. The League is not Jewish, as has been falsely charged. Its management includes prominent representatives of all creeds and *is truly Non-Sectarian.*

We then pointed out that neither protests nor appeals to the moral sense of the regime now in power would be of the slightest avail; that the problem was not in any sense a Jewish one but that in its ultimate purpose the brutal, godless campaign is *aimed equally at the destruction of all racial and religious freedom,* the repudiation of the Old and New Testaments, and the substitution of a neo-pagan State Church that involves the negation of everything for which Christianity stands.

Unfortunately that prediction has now come to pass, as evidenced by the wholesale imprisonment and crucifixion of the Catholic and Protestant clergy, the annihilation of Catholic Youth schools, the extermination of the Confessional Synods of the Protestant Churches, and the confiscation of church properties and in many other unmistakable ways. The movement has become so accentuated in its brutal determination at destruction and confiscation that it has become necessary for all sects and creeds, in self-preservation, hurriedly, before it is too late, to band together to rescue the religious liberty of the silenced, oppressed and downtrodden German people against having neo-paganism forced upon them by the State, and against the spread of this destructive blight throughout the world.

There is a swift and sure way, and the only effective way, to check this dread catastrophe. That is by trade resistance through the economic boycott of all German goods and services. Our law renders this practicable by requiring that every article imported into this country shall be plainly marked with the name of the country of origin, so that you may be sure that you and your supporters are not buying German goods under any of the many subterfuges to which resort is being had. To that end the League now has a Bill pending in Congress to "plug" these loopholes in the existing law. The League has also in operation an effective Research Bureau to instruct those who do not wish to buy German goods where substitutes can be had.

*Buy American goods.* Whenever our manufacturers are not sufficiently protected by tariff laws, cooperate with us to have them strengthened, and bring about a mighty protest against using German goods or patronizing German freight or passenger ships.

To that end you are invited to join our non-sectarian movement and thus to withdraw your support from the Hitler campaign to destroy religion. This you can accomplish by refusing to buy German goods and urging your friends to do the same.

If you and your parishioners desire to enroll in the membership, you and they are invited to do so by signing and mailing coupon below.

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September 2, 1937
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# THE WITNESS



**ARCHBISHOP TEMPLE**
President of Faith and Order Conference

## A MESSAGE FOR LABOR DAY

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## CLERGY NOTES

ATTRIDGE, CLARK L., has been appointed in charge of St. George's Mission, Detroit. Address: 3422 Edison Avenue.

BEAN, SEWARD H., has taken charge of St. Andrew's, Detroit. Address: 918 Putnam Avenue.

BLOOMQUIST, R. THOMAS, rector at Setucket, Long Island, has accepted the rectorship of St. Luke's, Forest Hills, L. I.

BUCK, Calvert E., former superintendent of a hospital in Washington, D. C., has accepted the rectorship of the Atonement, Chicago.

CAMPBELL, ALEXANDER C., vicar of St. James, San Diego, and rector of St. Matthew's, National City, California, has accepted appointment as assistant at St. Paul's Cathedral, Los Angeles.

CHAMBERLAIN, ORIN, in charge of St. John's, Minden, La., has accepted the rectorship of St. Luke's, Welch, W. Va.

CORNELL FREDERICK W., died at Jonesville, N. Y., on August 21 of a heart attack. Seventy-three years old, he was formerly the chaplain of City Hospital, Welfare Island, New York City.

FILES, WILFRED, was ordained deacon at Nenana, Alaska, by Bishop Bentley on July 20th. He is in charge of the mission at Anvik.

GRAHAM, DAVID W. C., assistant at St. Paul's Cathedral, Los Angeles, has accepted appointment as vicar of the Del Mar and South Coast Mission field, diocese of Los Angeles.

KENNEDY, JAMES W., of Dickinson, Texas, has accepted the rectorship of the Epiphany, Atlanta, Georgia.

MILLER, ALFRED G., rector of St. Paul's, Vergennes, Vermont, has taken charge of churches at Hardwick, Stowe, Fairfield and East Fairfield, Vt.

ODELL, CHARLES F., has resigned as rector of St. Peter's, Portland, Maine, and is to live in Tarrytown, New York.

PETERS, SYDNEY R., Ashton, R. I., has taken up his new duties as rector of Holy Trinity, Tiverton, Rhode Island.

PIPER, E. E., is now the rector of St. Matthias', Detroit. Address: 6855 Vinewood Avenue.

PLATTENBURG, STANLEY W., rector of Holy Trinity, Oxford, Ohio, has accepted the rectorship of St. James', Columbus, Ohio.

POTTER, ALVIN B., canon of the Cathedral at Spokane, Washington, has accepted the rectorship of Grace Church, Ellensburg, Washington.

READ, FRANCIS W., was ordained deacon in Trinity Church, Los Angeles, on August 15th by Bishop Gooden. He continues his practice of law at the same time acting as assistant at Trinity Church.

ROSE, LAWRENCE A. S. R., has resigned as rector of the Transfiguration, Brooklyn, New York.

SLACK, WILLIAM S., has resigned as rector of St. James, Alexandria, La.

STIRES, CHARLES R., vicar of St. Matthew's, Toledo, Ohio, has accepted a call to the Annunciation, Oradell, New Jersey.

WEIKART has joined the staff of St. Paul's Cathedral, Detroit.

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# THE WITNESS

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

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# LABOR SUNDAY MESSAGE

*Issued by the*
UNITED CHRISTIAN COUNCIL FOR DEMOCRACY

THE celebration of Labor Day in 1937 comes at a momentous time in the history of the American labor movement. Millions of workers have been enlisted from hitherto unorganized industries. Since practically every church has for years insisted that the right to organize is a basic democratic right, we naturally welcome this triumph of labor in winning a right which the thoughtful people of the country have long since taken for granted. These gains are a testimony to the need and value of the type of organization which has secured them.

Some elements in American life still challenge with force the right of labor to organize for collective bargaining through representatives of their own choosing. It therefore becomes the duty of the religious institutions of the community to bear honest testimony to their conviction that labor does have this right, and, if occasion demands, to aid labor in securing it. Liberty and justice always depend upon the possession of adequate social power. Any part of the community which is defrauded of its rightful power will inevitably be defrauded of its rightful privileges. Modern civilization is becoming increasingly technical. If wage workers have no social power other than the right to vote, they will not be able to protect themselves adequately against the economic power arrayed against them. They must be able to set their collective economic strength against the collective strength of ownership.

As it becomes evident that collective bargaining between owners and wage workers does not avail to insure both employment and just reward for labor, or to satisfy the needs of society, it becomes the duty of religious institutions to go to the root of the matter. They are obligated to use the ethical standards of their gospel in a continuous analysis of the consequences of basing our economic organization on private ownership and the struggle for profit. The social program of the churches which proclaims a gospel of love and brotherhood can not stop short of anything less than basic justice. As it becomes clear that our social system is unable to insure security and moderate abundance to all our people in spite of an increasingly efficient technical process, it is necessary to challenge and change the nature of the system itself, to demand that our economic life be organized on the basis of cooperative action to meet the needs and promote the development of all persons.

We call attention of the churches, who believe that love is the fulfillment of the law, to the fact that legal definitions of property rights have to be brought continuously into accord with the social realities. A modern factory is jointly owned by a vast number of stockholders and usually employs a large number of workers. The right of these laborers to security in their employment, and to freedom from capricious and irresponsible interference with it, is a property right as important as any with which it is forced to compete. It is more than a property right; it is a human right of great importance. Such a judgment does not imply that the strategy of labor's new technique, the sit-down strike, is advisable under all circumstances. A wise and responsible labor leadership will not imperil the interdependent functions of a community more than is necessary. We believe that the possession of new power will make for a larger sense of responsibility on the part of labor as it becomes more and more accustomed to its use.

Labor Day is an occasion not only for reviewing past achievements but for envisaging future tasks and possibilities. The most pressing problem today is the unemployment of millions in spite of the fact that business is approaching the 1929 levels. This is a most ominous sign. It means that technical improvements have robbed millions of their jobs. Widespread unemployment in a period of prosperity presents us with two important tasks. First, the unemployed must be adequately supported, not with borrowed money but with a more equitable tax upon the profits of modern industry. The fact that these profits are frequently the consequence of the very technical improvements which have destroyed the livelihood of the workers is added reason for the imposition of higher taxes upon them. For Christians to oppose, or even to fail to carry out this temporary remedial measure is to make our pro-

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fession of loving our neighbors as ourselves a blatant hypocrisy. Second, the gross inequalities in the distribution of the national income must be removed to the point where our people can consume what we are able so abundantly to produce, so that all those of working age can have useful employment, and the community approximate standards of justice to which we are as Christians committed.

A large part of the membership of the churches of America is composed of people who are neither industrial workers nor captains of industry. Farmers, small tradesmen, professional and clerical workers to a large extent make up our congregations. It is particularly important that their religious leadership should help them to see the American social problem in its full perspective, so that they will not be beguiled by momentary resentments into political and social policies which make for the destruction of democratic institutions and tend toward fascism.

These classes are not as well organized as the industrial workers and are therefore always in danger of being drawn into opposition to them. On many specific issues their interests are not identical with those of the industrial workers. But the fascist attack upon free institutions demonstrates that the future of our democracy depends upon the mutual recognition of the fact that all those who depend upon their labor for their bread have a common interest which is more imperative than their differences. Without such recognition on the part of the middle classes they are in danger of becoming the unnatural allies of the reactionary forces. With the recognition of common interest, political liberties, already gained, may be used to increase economic liberties, and the increase of economic justice may serve to protect and develop the democratic process in our political institutions and our cultural life. In no other way can we preserve our nation from the evil fate which has overtaken some of the nations of Europe.

The hour of crisis in which the whole life of humanity now stands calls upon the Christian church to demonstrate in concrete terms the spiritual truth that the democratic process is in our time a collective expression of the Christian way of life, to be expanded in ever broadening forms. So it can continuously lead us toward more justice and freedom, toward more peace and plenty, and toward that kind of human fellowship which our God of love and righteousness requires.

## *Talking It Over*

*By*
WILLIAM B. SPOFFORD

PEOPLE ask what interested me most during the two months I have spent in Europe. I reply, the Americans I travelled with. It was supposed to be a hand-picked bunch, with every one in the outfit flattering himself into believing that he was selected for the American Seminar for his intelligence. Yet I doubt if there was an open mind in the lot, least of all my own. I heard every one in the party defend his convictions on the way over; I saw them seek confirmation of these opinions as we journeyed through Europe; I had to listen while the same opinions were vigorously maintained on the return journey. No one therefore should expect an unbiased opinion based upon facts from me. I left the United States with convictions. I return with much the same convictions, only I am now a bit more dangerous to those who thoroughly disagree with me since I can now strut that old line, "I know because I have been there." Anyhow I offer my impressions —stressing the word impressions—and I will be as brief about it as possible.

We spent a week in Berlin where we discussed affairs with outstanding public men—behind locked doors with the shades drawn. I do not name them for obvious reasons—one of them is already in a concentration camp, or dead. We were given first hand information on the economic situation; on the Church situation, both Catholic and Protestant; on the Jewish situation which is the most tragic. The conclusions I arrived at after this short week were that Hitler is a mad man who is digging his own grave by stupidly fighting various minority groups for no good reasons even from his own point of view. He is therefore less secure internally than he has been in the past, but before he falls he will attempt to unite his opponents behind him by plunging the country into war. I also believe, though this may be merely a hope, that six months of war would precipitate a revolution in this unhappy country.

RUSSIA, visited after a brief stop in Poland, is even more a land of question marks. Americans in the main make their own country the basis of their comparisons and on any such basis, materially, the Soviet Union comes out badly. They have had but twenty years in which to build, with five of these spent in fighting enemies on many fronts, another five in clearing away the wreckage with but ten years for construction. In this time the most remarkable progress has been made, with evidences of it everywhere. Entire cities have been built; great factories constructed; the farms so completely collectivized that today 96% of them are operated on that basis. One of our group, a conservative engineer and industrialist, who made a special study of farming in the USSR declared at the end of our visit that "The farmer in Russia is already better off than the farmer in the United States and he has just got things under way." Certainly the most impressive days we had were at huge collective farms in the Ukraine where peasant families now operate farms of several thousand acres under the direction of persons they themselves elected as overseers—in one case an extremely attractive young woman of twenty-eight. In the cities, Kiev, Karkov, Moscow, Leningrad, the people are well dressed and so well fed that some of our group with an eye for such things complained that the women were over-buxom. More important, the people are happy, and they are happy because, rightly or wrongly, they are thoroughly con-

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vinced that they are building a new social order that brings justice, equality and peace to the masses of the people. They are therefore literally singing in the streets.

Our group, like all visitors, showed great concern over the recent trials and executions and much was said about the lack of democracy, the denial of liberty and the ruthlessness of Stalin's dictatorship. Indeed I could not help feeling on occasions that they showed greater concern for civil liberties in Russia than they do in their own America. That something of tremendous importance is going on in the Soviet Union at the moment is true. Just what it is I doubt if anyone knows. There simply are not sufficient facts upon which to base an opinion. Whatever it is does not seem to disturb the average citizen over there and I talked with a great many of them. They merely laugh at our fears and are so devoted to Stalin that if a free election was held he would receive ninety per cent of the votes—a conservative guess. Certainly one of the best informed Americans on the USSR is Albert Rhys Williams whose new book *The Soviets* is just out. I had known him fifteen years ago and had the satisfaction of spending half a day with him this summer in Leningrad. His theory about the whole business is that Stalin is in dead earnest about the new constitution which is a most remarkable document, guaranteeing to people rights that no nation on earth has ever before promised. The old party leaders of the revolutionary period are convinced however that it is too soon to extend these rights to the people and are therefore determined to maintain their dictatorship and so are accusing Stalin of moving to the right. The government is meeting the challenge by bringing them to trial for sabotage. This slant however is merely the guess of one extremely well informed man.

FINLAND, Sweden, Denmark, next visited, are marvelously beautiful and of significance to the student of economics and sociology because of their cooperative movements. The standard of living in all of them is high, there is hardly any unemployment and all seemed happy. If there is hope for a gradual peaceful change which will allow for the distribution of the goods the world can produce in such abundance, these little countries are perhaps showing the way.

In England our program was particularly full. We had Lord Halifax tell us how England rules India; Lord Cecil told us of his hopes for a peaceful world, which nobody in any country we visited really believes possible. Lloyd George declared that Democracy and Autocracy are today linked in mortal combat and that the outcome of the struggle will determine the course of history for the next few hundred years. He did not see how another world war can long be avoided and like all Europeans he does not believe the USA can stay out. Spain he declared to be far more significant than most Americans apparently realize, and he was supported in this by such men as Major Attlee, the leader in Parliament of the Labor Party; H. N. Brailsford, the economist; Arthur Greenwood, Philip Baker, the Dean of Canterbury, Professor MacMurray and others with whom we met. Likewise in France every one we saw sought to impress upon us the seriousness of the present European situation where Fascism may crush democracy unless the greatest of the world's democracies joins forces with them in saying it shall not be. The Premier, Deputy Andre Philip, Leon Jouhaux, Francis Jourdain—from all the same story—Hitler is about to plunge the world into a frightful war —America must stand by democracy.

This is the briefest sort of a report on an exciting two months. There is much to tell—the Church situation in Germany; what is happening to religion in the Soviet Union; who will win in Spain; the forces at work in England and in France; the cooperatives of the northern countries. Perhaps eventually I will get at it, not as one who knows, but as one who did get definite impressions. I would like to tell you some of the more humorous incidents; of how, for instance, I was made an honorary captain in the red army at a ceremony that was half facetious and half serious. However at the moment I presume we must forget our collapsing world and turn our attention to more serious matters such as marriage and divorce, theological education, Church budgets and archbishops.

## *Second Thoughts*

Many letters have been received dealing with questions to come before General Convention. Because of our limited space it is impossible to present them except in abstract, but we will do our best to do that faithfully. We also take this opportunity of announcing that between now and Convention further feature articles will be offered dealing with Convention topics.

MR. S. F. HOUSTON, layman of Philadelphia, calls attention to the fact that many letters have appeared in the Church press dealing with "the sad condition of unemployed clergy." He points out that a joint committee dealt with this problem at the 1934 Convention, though unfortunately their report does not appear in the Journal. The report, which may be secured supposedly from the secretary of the House of Deputies, the Rev. Franklin Clark, 281 Fourth Avenue, New York, is too long to present here. Briefly, after submitting a questionnaire to all the bishops, the committee concluded "that there are not exceeding fifty clergymen who are unemployed and desire work, and are recommended by their respective Bishops. We feel that this is a very small percentage of the total number of the clergy of the Church and that with active and determined cooperation on the part of the bishops, archdeacons, parishes and other agencies of the Church, that those men should be provided with work in the near future. To effect this end we hereby offer the following resolution: Resolved, the House of Bishops concurring, that a list of the unemployed clergy of the Church who desire work and are recommended by their respective bishops, be furnished to the Presiding Bishop and to all the other bishops of the Church, and that the bishops of the Church be urged to use every means to secure work for those men.

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THE REV. STANLEY C. HUGHES, rector of Trinity Church, Newport, Rhode Island, expresses the hope that every Churchman, particularly deputies to General Convention, will read the article by Dean Grant that appeared in the July 8th number of THE WITNESS, on the subject of theological education. He further calls attention to the following memorials to be presented to Convention by the diocese of Rhode Island:

"First: we urge that a general board of examining Chaplains be appointed. This board may submit to the examining chaplains identical questions for written examinations covering all the required subjects and mark the papers of the candidates. The diocesan boards of examining chaplains shall conduct the examinations, present the questions to the candidates, return the answers to the general board and supplement the written questions by oral ones, particular stress being laid on diction, etc. In this way a certain degree of uniformity in our educational standards will be attained and a minimum established; both of which we feel to be desirable. In pioneer days when the country was sparsely settled and colleges few it was no doubt too much to expect candidates for Holy Orders should secure anything like a normal college course or be prepared to face a very serious examination. But that pioneer period is long past. Haphazard, extemporized examinations are no longer necessary or desirable. And it may be noted that exactly this sort of uniformity has been established in the medical profession. It is not too difficult to be attempted.

"Second: we urge that the canons on ordination be so changed as to require that the candidate complete the entire course of required studies and pass examinations on all of them before being ordered deacon. For this reason, once he is ordained, the young deacon is put to work. He assists some priest in the administration of a parish or is put in charge of a mission. He rarely has the time to pursue his studies with any great assiduity. The result is that having passed the few examinations required for a deacon he then comes up a year or so later for the more serious and extended examination for priesthood ill prepared. And yet pressure is brought on the chaplains to pass him. Already he is enrolled in the sacred ministry of the Church. His friends are looking forward confidently to his next ordination. Possibly the Bishop has been persuaded to set the date. To hold him up because he cannot read his Greek Testament or has little or no knowledge of history or dogmatics seems a hard, stern, cold thing to do. The examiners with more kindness than honesty pass him and he is ordained. This is not fair to the Church. It is not fair to the young men we are training up for the work of the ministry."

DR. W. SINCLAIR BOWEN, communicant and for fifty years a practicing physician in Washington, D. C., declares that he is confident that the use of the common cup in the Communion Service is a real source of communicating diseases.

"I wrote a letter to my pastor who has a large congregation, stating the facts above and have asked him respectfully, to consider some other means than the common Communion Cup in administering Holy Communion. This request was endorsed by thirty-one physicians, all members of this one congregation. I also enclosed letters from the heads of the most outstanding medical schools in the country also from the Health Officer of the District of Columbia and Surgeon General Thomas Parran, of the United States Public Health Service, all of whom coincided with my views that the common Communion Cup as generally used is a real source of danger.

"The Health Officer of the District of Columbia sent me a copy of the law passed in the District of Columbia which governs and regulates the use of the common drinking cup, which would seem to indicate the way in which the common Communion Cup is used in the Episcopal Church is directly contrary to the law as it exists in the District of Columbia since Dec. 3, 1915. I feel the matter is of vital importance and I am firmly convinced that nine out of ten or more of all the physicians in the world would agree that some other method should be used."

## *Let's Know*

*By*

BISHOP WILSON

### WHY THIS?

MUCH uneasiness has been engendered among us by the reports of the concluding service of the Conference on Life and Work recently held in Oxford, England. It appears that the Archbishop of Canterbury administered Holy Communion to the members of the Conference by an open invitation, though most of them were not communicants in any Church of the Anglican Communion.

It is difficult to understand how it could have been done. This very question was the subject of prolonged discussion at the last Lambeth Conference in 1930, over which the Archbishop himself presided. It was agreed in the Conference that it is the rule of the Church that only confirmed members were properly qualified to receive the Sacrament. The Prayer Book is quite clear about that. However, emergency conditions do arise occasionally in the mission field where members of other denominations cannot receive the ministrations of their own clergy or where our own people may be similarly deprived. Under such extraordinary circumstances it was agreed that no objection would be raised if any bishop made a special exception to meet an emergency. But it was clearly stated that the rule of the Church still held good. In the course of the discussion references were made to mixed conferences on Church Unity where an "open" communion might be requested and such a policy was not approved. This was written into the Lambeth report as follows:

"The will and intention of Christians to perpetuate separately organized Churches makes it inconsistent

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in principle for them to come before our Lord to be united as one body by the sacrament of His own Body and Blood. The general rule of our Church must therefore be held to exclude indiscriminate Inter-communion, or any such Inter-communion as expresses acquiescence in the continuance of separately organized Churches . . . we hold as a general principle that Inter-communion should be the goal of rather than a means to the restoration of union." All of this was embodied in a lengthy resolution adopted by the entire Conference of bishops in which it was stated that no bishop was to be questioned if he were to "give permission that baptized communicant members of Churches not in communion with our own should be encouraged to communicate in Anglican churches, when the ministrations of their own Church are not available, or in other special or temporary circumstances." It all applied to extraordinary situations in the mission field—not to home conferences on interdenominational subjects. I am quite sure about this, for I had something to say about it myself during the debate.

A proposal for a similar service was made at the Lausanne Conference on Faith and Order in 1927 and was declined by the Anglican representatives. Several times the proposal was renewed before the Continuation Committee of the Faith and Order Conference and was always declined. The Oxford Conference on Life and Work was a large and loose body without the official character of the Conference on Faith and Order, which may account for the acceptance of the proposal which had elsewhere been refused. Still many of us cannot see how the Archbishops could have succumbed in the face of the Lambeth discussions.

The Holy Communion is a sacrament of unity. To invite disunited Christians into it is a strange reversal of order, to say nothing of a violation of the Church's rule. Those of us who know and admire the Archbishop of Canterbury and heartily approve of his stand on the Duke of Windsor's marriage are both perplexed and disappointed over this recent action which is bound to cause some disturbance in Church circles.

## *Appetite Or Apathy?*

*By*

H. ROSS GREER

IF YOU do not eat for three days, you lose your appetite, you cease to be hungry, I am told by the Rev. Frank Lambert. I don't know whether this is also true of thirst. At any rate, if your hunger is not satisfied in due time, you cease to long for food. In the spiritual realm, our Lord said, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." Of how many is it true that they have lost their appetite for goodness and justice. The Psalmist sang "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God." How is your appetite? Can you raise a thirst?

## *The Smarty*

HENRY NORMAN BLACKWELL is a fine-looking man in the middle fifties and the last of a long line of respected and distinguished citizens. After graduating from Yale, he took the law course at Harvard and, falling heir to a considerable sum of money just after he received his sheepskin, decided not to take the bar examinations. Instead of taking up some other line of useful endeavor, he lives on his income and is just a wandering ghost around the town. He specializes in making what he seems to think are genial and witty remarks to everyone he meets and his cleverness always falls flat. All the young women in town avoid him and most of them make fun of him, for he delights in holding them up and trying to engage them in facetious conversation. When he steps up to a group of young men in the paper store and begins to talk baseball scores, they grin and the group soon separates. As to the older men and women, they are polite enough when they come in actual contact with him but, as a real citizen, he weighs less than nothing with them. People say that a simple "good morning" sounds foolish when he says it. Still, it cannot be denied that he means well, and so he is tolerated. He is a queer character and the general judgment is that there is a certain something lacking in him but, what that "something" is, nobody seems to know. The Churchmouse's guess is that, although he attends church regularly, the man has never really found himself, spiritually. Real religion makes a man simple and dignified and sensible. A good Christian is never silly.

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**THE WITNESS**

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## FIRST REPORT OF CONFERENCE ON FAITH AND ORDER

By Edward Roche Hardy, Jr.

EDINBURGH, August 9, 1937. "These Easterners have queered the pitch; the photographers pay no attention to small or great, but to them only." Perhaps this jocular remark of one of the Irish delegates will serve to indicate that even the World Conference on Faith and Order has its lighter moments. Naturally the venerable prelates from the East attracted the attention of the news photographers more than the more conventionally dressed clerics of the West. Among them is one new to inter-church gatherings — the Catholics of the East, from one of the Syrian Churches of India, conspicuous in his turban and flowing robes. More seriously, of course, the delegates of the Eastern Churches do not merely add variety to the conference, but the theology they represent balances the Protestant predominance in numbers and makes it impossible to forget that there are other types of Christianity. Distinction of every kind is amply present. Bishops and Archbishops—Anglican and Orthodox, Old Catholic and Lutheran—are on every hand, and equally outstanding leaders of the churches which do not have these titles to confer. Many of those who have been prominent in the Faith and Order movement are here—men such as Dr. Garvie, of the English Congregationalists, vice-chairman at the first Faith and Order conference at Lausanne in 1927, and here one of the vice-presidents, Dr. W. A. Brown, the well-known American Presbyterian theologian, and the hard-working General Secretary, Canon Hodgson. There are two great gaps,—one caused by the abstention, on principle, of the Roman Catholic Church, the other by the inability of the German Evangelical delegation to attend. But almost all the rest of Christendom is represented.

All these people are here; what do they expect to do? Technically, they hope to arrive at reports, to be submitted to the various Churches, stating the degree of agreement among Christians on various important questions and possible steps toward reunion. Archbishop Temple, the president of the Conference, stated its general purpose in his sermon at the opening service in St. Giles' on Tuesday, August 3, and his address at the business session the next morning. We came not only to state our convictions, but to learn, realizing that our disunion not only obscures the Church's witness, but means that each part "loses some spiritual treasure." Lausanne, the first common meeting of Christians since the separations of the 16th century, was mainly devoted to exploring the extent of our agreement and disagreement. We now come, in the light of our common allegiance to Christ, to learn from each other and to see how far our sincere differences were incompatible with visible unity. The practical reasons for the choice of subjects assigned to the different sections were explained by Canon Hodgson at the meeting for visitors on Tuesday afternoon. In three parts of the world different groups of disunion stand out. On the Continent of Europe differing ideas of the nature of God's redemption and his Word are prominent; hence Sections I and II on The Grace of our Lord Jesus Christ and the Church and the Word of God. Section III takes up the Ministry and Sacraments, the line along which British churchmen are conscious of their divisions. In the minds of many Americans, non-theological motives (race, national origin, etc.) are prominent causes of disunion, and "practical" questions the important problems of reunion. Section IV, The Church's Unity in Life and Worship, will deal with these topics. Care was taken to divide the various denominational groups as evenly as possible between the various sections, so as to secure a discussion of each by those representing the main points of view. The largest number of Anglicans, however, are in Section IV, presumably to see that the Church comes to no harm.

The sections are the heart of the Conference. After the necessary business on Tuesday and Wednesday morning, and a brief general discussion, they began their meetings on Wednesday afternoon, to continue for a week. The rights at these meetings are defined by color of badges. Pink badges (delegates) are allowed to speak and vote on decisions. Green badges (continuation committee) may speak, but not vote; yellow badges (alternates and youth group) may speak with the consent of all the pink badges present. Blue badges (registered visitors and press) are excluded. Efforts have been made to cheer up the visitors by two special meetings, and the press by arranging interviews with the more interesting delegates. There is a reason for the limitation on attendance at the sections. They aim not only to prepare reports which the Conference will discuss, but also to achieve a close and friendly understanding among their members, such as can only be reached in the repeated meetings of relatively small

(Continued on page 14)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

A number of inquiries have been received asking about the safety of our missionaries in China. The official word received from Dr. John W. Wood, executive secretary of foreign missions, at the time of going to press is simply the reassuring word that "all missionaries at present are safe."

* * *

**Back to Every Week Basis**

With this number we return to the every week basis of publication. Between now and the opening of General Convention we will present a number of vital articles by leaders on various matters to come before Convention; we will print as many letters dealing with these matters as we possibly can and commencing next week we will hand on to you the results of a questionnaire that we sent to several thousand Churchmen and women. The Convention itself is to be covered for The Witness by a staff consisting of Bishop Johnson, Bishop Wilson, Dean John W. Day, the Rev. Charles Kean (a former newspaper man), Mrs. Frank E. Wilson and myself. There will be complete reports, with each number well illustrated. We know that a great many of the clergy will wish to have these Convention numbers distributed among their people. We therefore urge the placing of your bundle order at once. The cost in bundles of ten or more is 3c a copy when the order is for thirteen weeks or longer. A bundle for the Convention period only is 4c a copy, due to the cost of entering the order, cutting stencils, etc. for such a short period. Please send your postal card order at once to the Chicago office, 6140 Cottage Grove Avenue, giving the number of copies desired and whether for thirteen weeks or only for the Convention period. We will bill accordingly at the end of the stated period.

* * *

**Death Takes Alfred Newbery**

The Rev. Alfred Newbery died suddenly of a heart attack on August 17th while on vacation in New Hampshire. One of the most popular and energetic clergymen of the Church he began his career as a lay missionary in China. He later became the assistant secretary of the national department of social service and while on this job studied for orders. In recent years he has been the rector of the Atonement, Chicago, a parish which he left in May

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to become the rector of the Advent, Boston. Gifted with a keen mind, seemingly boundless energy and a winning personality he was at the height of his career when he was taken suddenly. The Church thus loses a great leader. THE WITNESS loses a former editor and I lose a dear friend. Alfred Newbery was forty-six years of age and is survived by a widow and three children.

* * *

**Thousands to Attend Convention**

From 20,000 to 25,000 persons are expected to attend General Convention which opens in Cincinnati on October 6th, according to a statement from the committee in charge of arrangements. Hotels, rooming houses and tourist accommodations will be taxed to the limit and the committee is now seeking additional housing facilities in private homes.

* * *

**Daughters of the King Announce Program**

The triennial national convention of the Daughters of the King is to meet at the Advent, Cincinnati, October 1-5. Among those on the program are Dean Elwood Haines of Louisville; Bishop Hobson; the Rev. William C. Munds of Corpus Christi, Texas; Bishop Morris; Bishop Irving P. Johnson; the Rev. W. J. Loring-Clark; Bishop Maxon; Bishop Seaman and a large number of women who are to speak and lead conferences on various phases of the work.

* * *

**Churchwoman Joins Forces of CIO**

Miss Lucy R. Mason, Churchwoman who for a number of years has been the general secretary of the National Consumers' League, has taken a position with the Committee for Industrial Organization headed by John M. Lewis. Stationed in Atlanta, Georgia, Miss Mason is to be an interpreter of the labor movement to other groups.

* * *

**Church Pension Fund Reports Great Assets**

Assets with a book value of $32,006,036 and a market value substantially larger, with an annual pension roll of $1,300,000 to over 2,200 beneficiaries, were reported at the annual meeting of the Church Pension Fund. Mr. Bradford Locke, executive vice-president, reported that 222 new pensions were granted in 1936, of which 86 were age allowances, 31 were disability allowances, 75 were to widows and 30 were to minor orphans. Equally encouraging reports were made for the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, both wholly owned subsidiaries of the Church Pension Fund.



ADELAIDE CASE
*Leads Seminar in New York*

* * *

**Bishop Jett Attends a Picnic**

The three churches that compose Nelson Parish, down in the diocese of Southwestern Virginia, go in for a bit of jollification each year when they come together for a picnic. It was attended this year, as always, by Bishop Jett who told the folks how much he appreciated the work done for the past thirty-five years by the Rev. Frank Mezick who is not only the rector of the three congregations but seems to be the minister for everyone in the county, Christians, pagans and infidels alike. Now he has resigned, much to the regret of everyone.

* * *

**Churchwomen to Hold Interracial Conference**

Two regional conferences for women of the churches on the subject, "The Next Chapter in Racial Understanding" will be held this fall, one at Asbury Park, N. J. on October 14-15, and the other at Evanston, Illinois, November 29-30. Among the leaders will be Miss Muriel Lester of Kingsley House, London; Miss Dorothy Height, a Negro social worker of New York and Mrs. Emory Ross, for many years a missionary in Africa. After a similar conference last year a number of Negro college girls who attended declared that they would never attend another interracial meeting because "there's nothing but fine talk over tea cups that doesn't even carry over into the street car." However in announcing these 1937 conferences the committee expresses a determination to go forward in race relations beyond the study of last year.

* * *

**Church Conference Passes a Resolution**

The general conference that met this summer at Evergreen, Colorado, passed a resolution which called for the organization of a Youth Crusade to combat all anti-Christian forces and to develop a Christian social order. It also called upon parishes and communities to organize local companies for the crusade, which it is hoped the Forward Movement will sponsor. The resolution calls for the application of Christian principles to every category of life, personal, social and economic; the employment of Christian teaching in the solution of problems of world-peace and international relations and, thirdly, Christian justice for all men everywhere. The leader of the group responsible for the resolution was the Rev. Theodore S. Will, rector at Hampton, Virginia.

* * *

**Clergy Conference in Bethlehem**

Bishop Fred Bartlett of Idaho, the Rev. Thorne Sparkman of Baltimore, the Rev. John M. Groton of the Philadelphia Divinity School and the Rev. W. D. Diller of Pottsville, Pa., are to be the leaders of a conference to be held September 13-15 for the clergy of the diocese of Bethlehem.

* * *

**Educators Issue Five-Point Program**

Religious educators, meeting this summer as a seminar at Columbia University under the direction of Churchwoman Adelaide Case, issued a five-point program of recommendations which they have submitted to national departments of religious education. First, each denomination should have an adult section in its national department of religious education, with a full time executive. This section should cooperate with all agencies making for the common


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**Forward Movement Commission**
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good, both secular and religious. It should prepare syllabi on such subjects as the Church, Bible and social issues for use in parish discussion groups. Leaders should be trained through conferences, courses, etc. Lastly it should promote education through motion pictures, radio, printing, press articles and parish and general conferences. The report takes into account the effect on individual character and the development of human personality of all social and economic institutions, systems and conditions, such as war, poverty, slums, unemployment, distribution of wealth, the profit motive, child labor, the cooperative and labor movements, the family and democracy.

* * *

**Religious Education Mass Meeting**

The Rev. D. A. McGregor and the Rev. T. O. Wedel are to be the speakers at the mass meeting of the department of religious education, to be held at the General Convention on October 11th. At this meeting the three national Church school offerings are to be presented; one from the Little Helpers consisting of the babies in Church homes not yet old enough to attend Sunday Schools; the Birthday Thank Offering and the Church School Lenten Offering. A children's service is also planned for October 17th; there is to be a young people's week end when various meetings will be held and there is also to be the more technical seminar for leaders in religious education. The Church Society for College Work is also making plans to bring their work before the convention, while the national organization of directors of religious education is to hold its triennial meeting during Convention.

* * *

**Church Army at Convention**

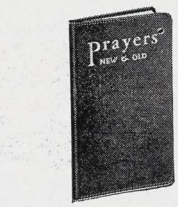
Activities of Church Army at General Convention include a mass meeting on October 3rd at which Captain C. J. Atkinson will speak; a staff meeting October 4-5 under the leadership of Captain B. F. Mountford, the national director; an exhibit of their work; a daily outdoor service of witness under the direction of Captain Earl S. Estabrook and a dinner on October 8th to be presided over by Mr. Samuel Thorne, president of the Church Army, at which the Bishops of Dornakal, New Hampshire, and Tennessee will speak.

* * *

**The Committee on Budget and Program**

Membership of the General Conventions all important committee on Budget and Program has now been completed by the appointment of the clerical and lay members. Bishops appointed by Presiding Bishop Perry at the close of the 1934 convention are: Bishops Maxon, Ward, Davis, Hobson and Washburn. Clerical and lay members, recently appointed by the Rev. ZeBarney Phillips, chairman of the House of Deputies, are: The Revs. F. J. Bohanan of Washington, D. C.; Frank Nelson of Cincinnati; Arthur R. McKinstry of San Antonio; George A. Wieland of Seattle

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and Dean Woodruff of Sioux Falls. Laymen: William J. Battle of Austin, Texas; Algernon Blair of Montgomery, Ala.; Clifford P. Morehouse of Milwaukee; C. P. Overfield of Salt Lake City; Origin Seymour of Litchfield, Conn.; Raymond F. Barnes of Brooklyn; Blaire B. Coles of Portland, Oregon; Frank W. Moore of Auburn, N. Y.; Bradford B. Locke of Princeton, N. J., and Sydney G. Gray of Sanford, Florida.

* * *

**British Industrialist to Address Convention**

B. Seebohm Rowntree, British industrialist (chocolate) is to be the sole speaker at the mass meeting of the National Council's social service department to be held during General Convention. You can get an idea of the man from a statement he made recently: "I submit that the day is past in which we could afford to compromise between the desires of the few and the needs of the many, or to perpetuate conditions in which large masses of the people are unable to secure the bare necessities of mental and physical efficiency."

* * *

**Domestic Missions Mass Meeting**

Roy J. Colbert of Wisconsin University and the Rev. Robert I. Johnson, Negro clergyman, are to be the headliners at the mass meeting of the department of domestic missions which will be held in Cincinnati on October 17th.

* * *

**Mass Meeting on Foreign Missions**

Bishop Azariah of Dornakal, Bishop Tucker, now of Virginia but just returned from visiting his erstwhile diocese of Kyoto, and Mr. Archie T. L. Tsen, president of the board of missions of the Chinese Church, are to address the mass meeting for Foreign Missions at General Convention on October 8. The foreign missionary emphasis runs through many if not most of the General Convention events, notably in the United Thank Offering presentation service on October 7 when missionary bishops assist the Presiding Bishop and in the mass meeting that evening when the total Offering is announced. Mrs. Harper Sibley is to make the address at the evening meeting. The National Council's foreign missions department is supplying a number of foreign missionaries to speak at the teas given jointly by the Woman's Auxiliary


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and the Girls' Friendly Society and will as usual have one or more courses on missionary principles and methods in the National Council Institute. Exhibits are always a picturesque feature of the department's activity at General Convention as missionaries bring articles from many lands.

* * *

**Clergyman Drafted by Japanese**

The Rev. Ken Imai, recent graduate of the Central Theological College of St. Paul's University, Tokyo, was to have entered the Graduate School of Applied Religion in Cincinnati this fall. Instead he was called to the Japanese war office and informed that he had been drafted for military service in China.

* * *

**Consecration in Kansas**

The Rev. Goodrich R. Fenner, bishop-coadjutor-elect of Kansas, is to be consecrated on September 29th.

* * *

**Clergymen Move Up in Convention**

Eight men who were clerical deputies in the Convention of 1934 will be found next month in the House of Bishops: Dagwell, Kroll, Van Dyke, Clingman, Whittemore, Essex, Beal and Lawrence.

* * *

**About Half are Repeaters**

These figures are a bit old but in mid-July the names of 326 clerical deputies had been reported, of whom 160 were re-elections; 321 lay deputies then reported included 156 re-elections. Among the lay deputies thus far are seventeen "Honorables," six professors, seven judges, eleven Army officers, one Navy officer. For these and many others, Who's Who supplies a varied list of professional and official achievements. Bishops and deputies and visitors from the Orient, Africa, Latin America and Europe add to the international character of the meeting.

* * *

**In the House of Bishops**

Bishops whose resignations are to be acted upon at General Convention are the following, with the year of their consecration: Bishop Graves of Shanghai, 1893; Bishop Roots of Hankow, 1904; Bishop McCormick of Western Michigan, 1906; Bishop Babcock, suffragan of Massachusetts, 1913; Bishop Matthews of New Jersey, 1915; Bishop Saphore of Arkansas, 1917; Bishop Jett of Southwestern Virginia, 1920.

Missionary Bishops to be elected are those for the districts of Shanghai and Hankow if the resignations above mentioned are accepted. With this likelihood in view, the Chinese triennial synod, meeting last spring, nominated to General Convention the Rev. William P. Roberts of Nanking for Shanghai, and the Right Rev. Alfred A. Gilman, now suffragan of Hankow, for that district.

* * *

**Topeka Cathedral Left Residuary Estate**

Grace Cathedral, Topeka, Kansas, where the Very Rev. John Day is dean, has been named residuary legatee of the estate of the late Miss Annie M. P. Bundy, long a communicant of the parish, who died this summer while visiting in England. The bequest will amount to about $40,000, the income from which is to be used for annual musical festivals for a period of twenty years. At the end of that time a building is to be secured with the principal, to be used as a home for business women.

* * *

**Figures on the Diocese of Chicago**

Nearly a million dollars was contributed for the work of the Church in the diocese of Chicago in 1936; for parochial and diocesan purposes, $845,000 with an additional $115,000 for guilds and similar groups. There are now 53,902 baptized persons in the diocese and 36,480 confirmed persons.

* * *

**What's in Your Public Library?**

Miss Margaret E. Brown, Chicago Churchwoman, having nothing to do one afternoon went to the public


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library to find out what books were available on the Episcopal Church. She found plenty of Christian Science, Roman Catholicism, John Dewey, H. L. Menken and Bertrand Russell but nothing on the Episcopal Church. She therefore talked to a few friends and together they send around a dozen or so books. She now suggests that others find out what books on the Church are in their public libraries—not only books but magazines.

* * *

**Excitement in Vermont**

The Baptist Church at East Poultney, Vermont, was rededicated on August 15th, but without the headliner. He was to have been the Rev. Floyd Van Keuren, social service secretary of the diocese of New York, whose ancestors were once connected with the church. However, the Rev. Emmett P. Paige, our rector in the town, lodged a protest with Bishop Van Dyke who wired Mr. Van Keuren as follows: "Feel you have been inconsiderate of the local parish and priest. This you could easily have avoided. Give you permission to preach on 15th but not at hour when our parish has services." Mr. Van Keuren therefore did not preach. However on the 22nd the Baptist parson, the Rev. F. E. Wolf, said in effect that Oxford and Edinborough Conferences on Church unity were the bunk since "Christian unity can only be achieved as each local congregation of the church universal in every land seeks to build up this unity in the spirit of co-operation, peace and love." The "Rutland Herald," commenting on the incident editorially, declared that while the Episcopal rector was well within his technical right "to the outsider, it looks like very small business indeed."

* * *

**Dormitory Planned as Memorial**

Plans have been drawn for a new dormitory at The Rectory School, Pomfret, Connecticut, as a memorial to the late Rev. Frank H. Bigelow, founder and for many years headmaster, until his death last spring. The new building is arranged to include an auditorium, and 28 single bed rooms above it. It will be used in conjunction with the Main House and the refectory. The building will cost $40,000, of which $5,000 has already been given. When half the required sum is raised construction will begin. In addition to this memorial a group of Rectory School alumni have initiated a drive for a Bigelow Memorial Scholarship fund, for which more than $500 has been given, although the oldest alumnus is only 29 years old.

* * *

**Bishop Brewster of Maine Is Married**

Bishop Benjamin Brewster of Maine was married on August 25th to Mrs. May P. Hay, the dean of the Cathedral in Portland, the Very Rev. Howard D. Perkins performing the ceremony, Bishop Brewster's brother, Chauncey Brewster, retired Connecticut Bishop, pronouncing the benediction.

* * *

**Workers School Again at St. Margaret's**

Marked by notable success last year, the Western Summer School for Workers is again being held on the campus of St. Margaret House, the Church's training center for women workers in the province of the Pacific, and student house for the University of California, and on the campus of the Pacific School of Religion, both in Berkeley. The school, similar to those in other regions, is an enterprise of labor organizations on the Pacific coast, and is attended by college students as well as representatives of labor unions. This year there are members from 11 unions, 3 students from the University of California, 4 from Leland Stanford, 1 from Pomona, and 1 from Occidental. Through the school's location at the house many of the workers and students make their first contacts with religion, at the chapel services and through members of the St. Margaret staff, this year represented by Ellen Gammack, the student worker for the province of the Pacific, who is also


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serving on the faculty of the workers school. These contacts with enlightened religion are usually a revelation to members of the school, whose disdain for religion is often the result of contacts with primitive types and conceptions of religion. Last year the Church contingent included the brilliant Dean Anna G. Newell, who died last January, and Dr. and Mrs. Eliot Diller. Dr. Diller, a layman, will begin his work as professor of religion and chaplain at Mills College, Oakland, this fall. The subjects taught at the workers school include teaching methods, English, economics, public speaking, parliamentary law, European social and political movements, trade union methods, cooperatives, dramatics, labor history, social fundamentals, and discussions in seminars and forums.

* * *

**General Convention Plans for Youth Announced**

Tentative plans for young people's activity at the General Convention have been announced by Hilda M. Shaul, chairman of the committee on young people's week-end of General Convention. They have been made by a committee including the Rev. D. A. McGregor, Dorothy May Fischer, Leon C. Palmer, and Frances Arnold. Here follows the tentative schedule:

**Friday, October 8**

4:00 p.m.—Welcoming Tea.

8:00 p.m.—Attendance at Missionary Mass meeting—The Rt. Rev. V. S. Azarish, Bishop of Dornakal, India.

**Saturday, October 9**

9:15 a.m.—Meditation, conducted by the Rt. Rev. William Scarlett, Chaplain.

9:45 a.m.—Discussion: "What are the Problems Young People are Facing Today?" Mary Klemm, Executive Secretary, Y.W.C.A., University of Cincinnati, Adult Leader. (Young person not yet selected).

10:45 a.m.—Presentation: "What Resources are Available to Christians?" The Rev. Joseph F. Fletcher, Speaker.

11:30 a.m.—Visit to the House of Bishops and the House of Deputies.

2:00 p.m.—Panel discussion, interrelating the suggestions of the morning—Mrs. Helen Wright Mahon, Leader. Panel to include Miss Klemm, Mr. Fletcher and five young people.

7:00 p.m.—Banquet and skits.

**Sunday, October 10**

8:00 a.m.—Corporate Communion, Bishop Scarlett of Missouri, Celebrant.

11:00 a.m.—Service, Bishop Quin of Texas, Preacher.

3:00 p.m.—Attendance at Missionary Pageant.

In preparation for the problems, 27 dioceses have been asked to provide case material on young people's problems from their own young people's groups. The young people will be housed in dormitory style at the Hotel Gibson at $1.50 a night. The cost of the banquet on Saturday night will be 75 cents. Five hundred young people are expected.

**FIRST REPORT OF CONFERENCE**

(Continued from page 8)

groups, as the subsections of about twenty will be.

The environment of the conference is well fitted for its purpose. The opening service was held in the massive Gothic of St. Giles', where also the morning devotions take place on days when there is no general session. The general meetings are in the Assembly Hall of the


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Weekdays: 8, 12:05.
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**Trinity Church**
**Main and Holman, Houston, Texas**
**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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Church of Scotland at New College close by. Its fittings somewhat suggest a large courtroom, but this is balanced by memories of the Missionary Conference of 1910, held in the same hall, at which Bishop Brent conceived the idea of a Conference on Faith and Order. The college buildings provide rooms for sections and committees. Most of the delegates are staying at student hostels connected with the University of Edinburgh. Their general impression, I believe, is that Scotch students nowadays do pretty well.

The committee of three deans (Bate of York, Brilioth of Lund, and Sperry of Harvard) which planned the devotions of the Conference, had the difficult task of working out something which would not be colorless and yet which all could take part in. They succeeded better than might have been hoped. The opening service followed a dignified order, somewhat similar to Morning Prayer. The daily morning devotions are made up of prayers, lessons, and hymns arranged by each officiant, as far as possible in accordance with the custom of his own church. The evening prayers for which all gather in the Assembly Hall at 6:15 are adapted from the office of Compline.

The meeting Tuesday afternoon was intended to secure that the theological discussions of the Conference take place against a background of awareness of world problems which had been discussed at Oxford in July. It opened with a statement on The Church's Witness in the World Today, speaking of the disorganization of modern life and its search for loyalties. Pastor Boegner, President of the Fédération Protestante de France, spoke of the problems of present-day Europe, and the Bishop of Dornakal on the need of organic unity as realized on the mission field. The meeting ended with an act of thanksgiving and intercession led by Dr. John R. Mott.

The scheme for uniting the Life and Work movement and the Faith and Order Conference which was approved at Oxford came before the Conference on Wednesday morning. It raises an issue between those who want a common organ of non-Roman Christendom (to do what, is not clear), and those who wish merely a movement of conference and education. Hence the proposal was referred to a large representative committee for thorough discussion and report to the Conference.

Two main approaches stand out as the Conference enters its discussion period. One is represented by Dr. Garvie's remarks on Wednesday: the unity of the Church follows from the unity of God, — one God, one Lord, means necessarily one Church. The other could perhaps be summarized in the phrase, "By all means let's do something practical." It is represented by Dr. Lew of China, and more or less by the Bishop of Dornakal and by many of the American delegates. Each approach has its dangers. The former may lead to theological discussions which never get any further. As to the latter—it's so easy to say "Let's drop our differences and get back to simple Christian action on the basis of the Gospel," meaning by the Gospel what we in particular happen to believe. But if the two are sincerely employed they are not so far apart as they may seem. For we are not negotiating like diplomats, but trying to find our unity in Christ and before the world. And both of these approaches to the problem of reunion lead Christians to Christ, the Lord of our faith and our action, and to the world, the object of God's love and the scene of our practical work. And, to quote the Archbishop of York once more, if we come closer to each other by coming closer to our Lord, our final task will be "not to consummate our endeavor, but to register his achievement."

A further report on the World Conference by Dr. Hardy will follow.


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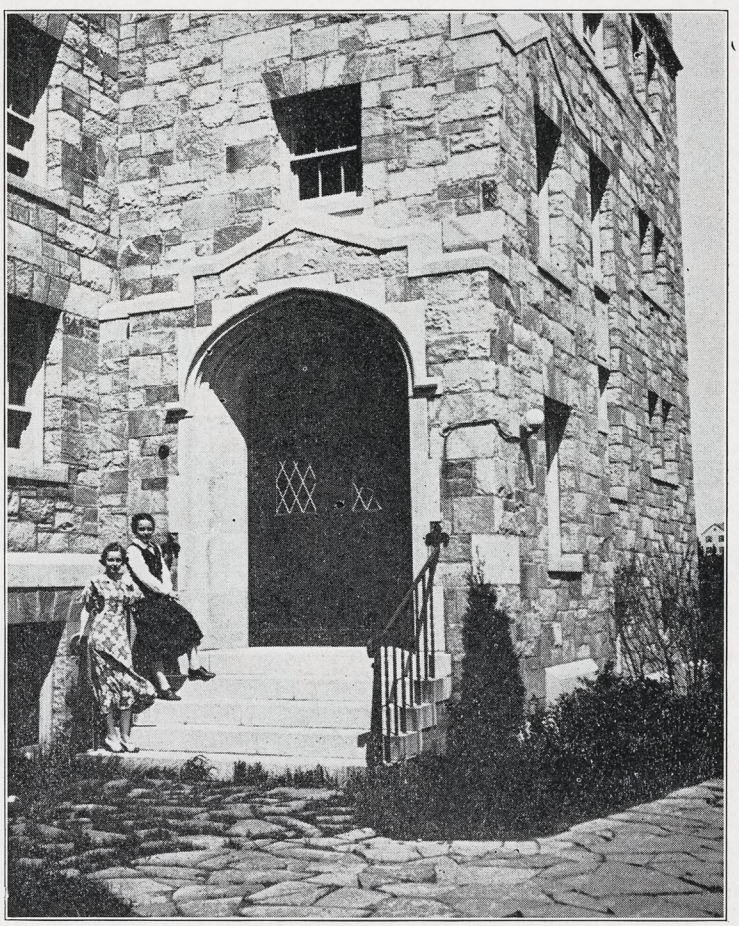
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## CLERGY NOTES

ANDERSON, E. J., vicar of the Transfiguration, Evergreen, Colo. has been placed in charge of St. Aidan's, Blue Island, Illinois.

ASHTON Stanley E., formerly of Coeur d'Alene, Idaho, has accepted appointment as director of religious education at St. Paul's, Oakland, California.

BISHOP, Julian M., Utica, N.Y., has been appointed in charge of St. Ansgarius', Chicago, Illinois.

BOWMAN, F. H. O., vicar of Grace Church, Pontiac, Illinois, has resigned to devote a year to study.

GARRARD, Wayne A., formerly of St. Aidan's, Blue Island, Illinois, is now the rector of St. Paul's Kankakee, Illinois.

HARRIS, Leon, rector of Trinity, Anderson, Indiana, has been called to Grace Church, Pontiac, Illinois.

KIEB, James F., formerly a canon of St. Andrew's Cathedral, Honolulu, is now the rector of the Good Shepherd, Venice, California.

KINZIE, Norman F., ordained priest in June, is in charge of St. Luke's, Marianna, Florida.

MORFORD, Kenneth A., Peoria, Illinois, has been appointed in charge of St. Paul's, DeKalb and St. Peter's, Sycamore Illinois.

PORKESS, William, rector of St. Stephen's, Wilkinsburg, Pa., was the summer preacher during August at Christ Church, South Amboy, New Jersey.

ROGERS, Gladstone, formerly in charge of St. Luke's, Marianna, Fla., is now at Lake Wales, diocese of South Florida.

SIMMS, Rex C., formerly in charge of the Good Shepherd, Momence, Illinois, is in charge of the Little Snake River Mission, Dixon, Wyoming.

SNYDER, Robert S., formerly director of religious education at St. Paul's, Oakland, Calif., has accepted the rectorship at Hanford, California.

WHITE, Edwin George, 59 years of age, died in London on August 24th. He was rector at Willowdale, Kendaia and Romulus, New York.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# THE WITNESS QUESTIONNAIRE

DURING THE SUMMER we sent a questionnaire to all of the clergy in charge of parishes or missions; to all Bishops; to all the deputies and alternates to General Convention; to all delegates to the triennial of the Woman's Auxiliary and to 2,500 additional lay men and women, most of them officers of parishes in scattered parts of the country. Replies have been received from 1,494 clergymen, including the bishops; from 522 laymen and from 322 laywomen. Of these 344 of the clergy are either deputies or alternates to General Convention; 164 of the laymen are either deputies or alternates and 132 of the women are delegates to the Auxiliary Convention. Of the laymen 366 out of the 522 are subscribers to one or more of the Church weeklies (The Churchman, The Living Church, The Southern Churchman or THE WITNESS); 272 of the 322 laywomen are subscribers, whereas the clergy have the remarkably high average of 1,406 out of 1,494.

The first question asked was, "Should we have an Archbishop?" The vote was very evenly divided, with 1,138 voting No, and with 1,050 voting Yes. Of those voting in the affirmative 196 were laymen, 104 were laywomen and 750 were clergymen. The negative vote was 296 laymen, 198 laywomen and 644 clergymen. The laypeople thus voted No to the question 494 to 300, whereas the clergy voted for the idea 750 to 644. There were 94 who returned the questionnaire without answering this first question, some of them with such comments as "immaterial", "don't care", "unimportant", "let's have a functioning organization", "aggressive and learned leadership". There were 56 who expressed the opinion that we should have more than one Archbishop, though this question was not specifically asked. Of these most of them would like to have an Archbishop over each Province, with others suggesting that we have two, three or four.

There were a number of comments on the question. A layman for example wrote that "not one in ten of our congregations care a hoot; most of them in fact don't know the difference between an archbishop, an archdeacon and an archduke. If the money spent on the Presiding Bishop during the past fifteen or twenty years had been used for evangelism we would not be in the mess we are in today." A clergyman of an exceptionally large parish in the middlewest likewise expresses his opinion on the question as follows: "Paff or Piff! In these days of the world's suffering and need for religion, when great problems are crying for solution, we give a new meaning to the word Twaddle:—

T-o
W-hat
A-bsurdities
D-o
D-octors of religion
L-ead
E-asy Marks.

I don't care what the Convention does about this matter of an Archbishop or Presiding Bishop and I hope that valuable time will not be wasted on such matters." A clergyman of the Pacific Coast likewise says that "Good Church people think the arguments about Archbishops are funny. They are saying, 'If this is the sort of thing the Church spends time and energy on it can't be doing much with my money so I will give it somewhere else. When you leaders get through with your palavering and get down to a real piece of work for making a better world, then I will give my money.'" Another clergyman maintains that an archbishop is historically the head of a province. "The Episcopal Church is not a province; it is a National Church. If we wish a title of more dignity for the Presiding Bishop it should be 'Primate' or 'Primus', the proper title to bring it in line with the rest of the national Churches composing the Anglican communion. I would favor further development of the provincial system and the giving of the title Archbishop to the head of each Province, with the title Primate for the head of the National Church."

| The Boxscore: | Laymen | Women | Clergy |
|---|---|---|---|
| Questionnaires Received | 522 | 322 | 1,494 |
| Delegates or Alternates to Convention | 164 | 132 | 344 |
| Subscribers to One or More Church Weeklies | 366 | 272 | 1,406 |
| Should We Have An Archbishop? Yes— | 196 | 104 | 750 |
| No— | 296 | 198 | 644 |

Not answering, 94. Voting for more than one Archbishop, 56.

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THE SECOND QUESTION: "If we continue with a Presiding Bishop should he be elected for life or for six years, as now?"

| The Boxscore: | For Life | Six Years | Not Voting |
|---|---|---|---|
| Clergy | 538 | 832 | 124 |
| Laymen | 164 | 312 | 46 |
| Laywomen | 82 | 230 | 10 |
| Totals | 784 | 1,374 | 180 |

Of those tabulated as not voting there were a number who expressed the opinion that the senior bishop should automatically be the Presiding Bishop. A number of others declared that we should have no Presiding Bishop at all but that the head of the National Council should be selected solely for his fitness for the office, whether Bishop, Priest or Layman. Practically all of those who voted that a Bishop should be selected to the office for life stated that there should be a retiring age, ranging from 60 to 75 years of age. Many also declared that in electing a Presiding Bishop for life he should devote his full time to that job, giving up jurisdiction of a diocese.

THE THIRD QUESTION: "Should the national headquarters of the Church be moved to Washington?"

| The Boxscore: | Yes | No | Not Voting |
|---|---|---|---|
| Clergy | 774 | 560 | 160 |
| Laymen | 258 | 228 | 36 |
| Laywomen | 112 | 192 | 18 |
| Totals | 1,144 | 980 | 214 |

Here again there was a marked difference in the vote of the clergy and the laity, with the clergy voting for the move 774 to 560, whereas the laity voted against the proposition 420 to 370. Of those voting for a move to Washington a great many stated that they voted thus only providing arrangements be made with the diocese of Washington whereby the Presiding Bishop should be given a See of his own. This was particularly true of those who voted favorably on the first question—they apparently would like to have an Archbishop, residing in Washington, with a See distinct from the Diocese of Washington. Of those voting against a move to Washington, a considerable number stated that the Church would then run the danger of getting involved in politics, with several, all laymen, taking advantage of the question to take a poke at the present Roosevelt administration. Of those tabulated as "not voting" there were several who voted for other cities than New York or Washington with Chicago, St. Louis, Cincinnati, Kansas City all receiving votes. There were a number also who said that national headquarters should be moved to any small city, they did not care much where, on the theory that living costs for the headquarters staff would thereby be reduced and hence overhead costs of administration.

There were eight further questions, to be dealt with in forthcoming numbers.

W. B. S.

## *Second Thoughts*

THE REV. ALEXANDER ZABRISKIE, professor at the Alexandria Seminary, a delegate to the Oxford Conference, writes that attending it "gave us a much deeper realization of our membership in a great society that today has its roots in every land under the sun and to which people of every race and culture bring their contributions. It made stronger than ever our desire to make the witness and work of our Church far more effective and persuasive. We experienced the Church Universal and discovered the difference between internationalism which starts from sundered nations and tries to unite them, and oecumenicity, which starts from the unity of all Christians of every nation and communion and tries to give to that basic unity more adequate outward expression." Declaring that the missionary work of the past century had established the Church in every land, Mr. Zabriskie went on to say that the policies on which our missionary work is based might be re-examined in the light of the new world situation and the new position of the younger Churches. "It seems providential that at its last meeting the National Council voted to create within its own membership a standing committee on strategy and to suggest to General Convention the appointment of a commission to consider how the work might be more effectively prosecuted and supported. A thorough study of these questions is greatly needed. We also longed that our Church's witness might be brought to bear more fully on all the activities of man. The reports adopted by the Conference show something of the content of that witness. How far removed they are from the ideas of a large part of our membership we know all too well. Our Church has very little touch with labor and its voice is scarcely heard in that immensely important part of society. It does little to make real the lordship of Christ in politics or business or the public educational system of America. If the Oxford Conference is to have any result of importance the understanding of the Church's task formulated in the reports must become part of the mental furniture of all Christians."

## *Clerical Humor*

WHEN Churchmouse was a very young man, his penchant for flippant wit got him into all kinds of trouble and he vowed that, if he ever had a son who showed signs of developing a sense of humor, he would hammer it out of him. He did have a son. That son is now an Episcopal clergyman. Now, wait a moment, reverend readers. There is no need for you to feel offended. No man can be an Episcopal clergyman without a sense of humor. Lacking it and meeting all sorts of people as he is obliged to, the life would be unbearable. Which goes to show that Churchmouse's hammer must have been ineffective. A man may speak lightly and think seriously. The ready wit and genial humor of our clergy wins men where stilted sanctimoniousness would repel them.

THE CHURCHMOUSE.

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# MARRIAGE AND DIVORCE

*An Editorial by*
BISHOP JOHNSON

LET US ASSUME at the outset that we are all equally anxious to do the will of the Lord and that on neither side of this controversy is there a monopoly either of intelligence or of loyalty. Our differences lie in our basic assumptions and not in our inability to construct a logical syllogism if our major premises are granted. We do not agree in what constitutes Holy Matrimony; in what the witness of the Church has been and in what mercy should be shown to those who are guiltless of any offence.

What constitutes Holy Matrimony? People marry themselves; the state legalizes; the Church sanctifies the union. If we take our Lord's words literally the first act of sex relationship constitutes marriage and therefore nobody who has ever cohabited with another has any right to the sacrament of marriage, for like the woman of Samaria the party is already married. Thus far the Church has not demanded such chastity as the prerequisite of Holy Matrimony.

Does the intervention of a civil judge or a marrying parson constitute Holy Matrimony? It adds nothing to cohabitation but that of a legal status. It is only when the parties come to the Church for mutual vows and a blessing that the union becomes a concern of the Church. The Church does not ask whether both of the parties are innocent of sex relations. Why then should she be concerned with a legal sanction of that relationship as differing from cohabitation?

When we come to the question of the Church's witness there is a singular lack of unanimity. The early Church existed for three centuries in a pagan world which was hostile to it. It is not unlike the situation which exists in the United States today where at least half the population is pagan. It is extremely difficult to ascertain what the practice of the Church was at that time. Certainly the Church did not demand that converts should come under the restrictions of canon law before their conversion. It would have been absurd for an apostle to the heathen to apply our canon law to converts, and yet our canons demand that pagans shall be subject to them. It is not clear just what St. Paul meant when he said: "If the unbelieving (wife or husband) depart let him depart. A brother or a sister is not under bondage in such cases". It seems to imply that they are released from the bonds of matrimony with unbelievers.

St. Ignatius, one generation removed from St. Paul, states; "It is fitting (sic) for those who purpose matrimony to accomplish this union with the sanction of the bishop that their marriage may be in the Lord and not merely in the flesh. Let all be done to the glory of God." He thus seems to discriminate between marriage and Holy Matrimony.

The Church seems to have been concerned with the marriage of its members and not with those who were without. When we seek the practice of the Greek Church we find a score of permissions to remarry after divorce. As to the Roman Church it falls back on dispensations by the papal court which has granted remarriage to prominent persons on other grounds than those of adultery. One case establishes a principle as much as a hundred. It establishes an exception by a dispensing power.

The English Church has been fortunate to have had the backing of the state, but she is now confronted with the same problem that faces us since the state permits remarriage for other causes than those of adultery. There is no undivided witness of the Catholic Church on the subject as to what constitutes an indissoluble union.

IN CONSIDERING this question let us remember that in many cases there is an innocent party who doesn't want a divorce but who is forced into it, yet in its anxiety to penalize the guilty the canon law also punishes the innocent. It is the only case where the Church brackets the innocent with the guilty in its legislation. And while the canon law admits that adultery releases the innocent parties, yet in so doing it locks the door by which they might establish their rights. It is a cruel canon which demands that the innocent party shall put a stigma on the family name by publicizing the shame of a former partner and also the parent of their children. The more innocent the aggrieved party the less willing to advertise the shame. It puts the Church in the position of inviting the innocent party to seek freedom through an exceedingly humiliating procedure.

Moreover it is impossible to frame any canon which permits a bishop to grant a dispensation for adultery unless he has a court record to protect him from a suit for libel. Furthermore the canon fails to recognize the fact that if one of the divorcees remarries then the other party has indisputable evidence of that which would terminate the marriage relationship. For if the Church has refused to recognize the divorce then the status is the same as the court record would establish.

The commission studied this situation and agreed that if our Lord's counsel of mercy was to be observed it must be done by a dispensation which does not publicly accuse a person of adultery without legal proof. It transfers the responsibility from a civil judge to the one who is known as a father in God. Of course if he cannot be trusted it is too bad. He ought never to have been consecrated as a bishop. Either the General Convention should take the ground that the Church is not bound by the canonical scriptures and adultery does not dissolve the union, or else it ought to make it possible for the innocent party to avail himself of the privilege without broadcasting shame.

I would like to ask our critics three pertinent questions. Do they believe that the canonical scriptures form the basis of canon law or do they accept the findings of the higher critics as the authority for canonical action? Second, if the exception is granted on this basis, should the Church close the door to the innocent in order to penalize the guilty? Third, does the re-

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marriage of the offending party after the divorce create a situation similar to that of the court record before the divorce?

It seems to me that as a Church we must bear witness to all of our Lord's teaching; that we must discriminate as far as possible between guilt and innocence, and that we must be even more insistent upon showing mercy to the innocent than upon penalizing the guilty. I cannot conceive of the Master's approving a canon which punishes the innocent with the guilty and admits of no mercy to those who have done no wrong.

I NOTE three objections urged against the commission's action. First, let us not do anything now. To which I reply, if eventually why not now? Second, that to give the power of dispensation to a bishop would result in one thing in one divorce and another thing in another. Granted, but the same thing applies to all courts of equity and why should I be judged by another man's conscience? There could never be any equity if the lack of regimentation were a bar to its exercise. Third, it is our duty to bear witness to our Lord's teaching. Granted likewise, but that is the very question at issue. What is our Lord's teaching as interpreted by the canonical scriptures and the practice of the historic Churches?

When I think of our Lord's attitude I think it would be that of indifference to the practice of socialites and prominent people but of profound concern for the humble and the meek who were ignorant of canon law and also innocent of any intentional guilt. We could far rather do away with spectacular weddings, intended to magnify the participants who are as indifferent to the obligations of the Christian life as they are insistent upon their self-glorification, than to withhold mercy to the humble folk who are innocent of any offense but are rather victims of other peoples' sins.

I cannot believe that our Lord would sanction legislation which penalized the innocent in order to punish the guilty, and there can be no canon framed other than that of dispensing mercy by the bishop who ought not to be a rubber stamp but an ambassador of justice and mercy. If you think that canons could be framed to cover these cases try to create them in such a way that those seeking admission to the Church should not be subject to the laws of the Church before they are aware of them; that those who are the innocent victims of unfaithfulness before divorce, or remarriage after divorce, may obtain relief without being compelled to seek it through a civil court with all the attendant publicity. The court record is introduced to protect bishops from libel suits but it would seem more essential to protect innocent people from injustice.

# FIRST THINGS FIRST

*By*

RICHARD E. McEVOY

*The rector of Trinity Church, Iowa City, Iowa*

"I HAVE interviewed some ardent C.I.O. men and they are not at all interested in furnishing any data for churchmen, as they feel that if the churches fulfilled their mission there would not be so much strife and depressing times." So writes a mill man, moving in the midst of the strike area in Ohio, under date of June 13, 1937. It is not yet a famous last word but it has a premonitory ring. Against it may be marshalled all the cogent arguments of those who believe sincerely, as I have, that the Church cannot take sides; that two wrongs do not make a right; that violence begets violence; and fear that unchecked power on the part of labor invites as great evil as unbridled competition, uncontrolled profit-taking and unfair labor practices on the part of corporations. Nevertheless, the laconic message, candidly terse, bears implications which no Christian can dare ignore, and which the vast majority of us have consistently ignored. It is evidence, which can be paralleled with evidence from all parts of our country and from every nation in the world, that the gap widens between great depressed masses and the Christian Church, whose primary function is to be concerned with their souls' health, which of necessity involves their mental and physical, as well as their spiritual, well-being.

Actually, the reality is not that the Church cannot take sides. It has, at every period in its history, taken definite sides. The modern emphasis upon an essential aloofness of the Church and its function to confine itself to fundamental principles which men of good-will or Christian outlook are to apply, is often, I suspect, a tempting way to avoid a difficult task. It is the customary way of the Church in modern times —it was not Christ's way. It means in our time that the truth is not so simple as it once seemed; that right and wrong have more shades to us than they had to an uncompromising figure like the Son of God; and that we are so bound up with the success or failure of a secular order and so intent upon the preservation of institutions and organizations which hold all we know of security that we are loath to launch out into the deep.

That conflict may be eternal in the nature of man —it is painfully intensified in an age of skepticisms and heretical half-truths. It strikes one with compelling force that a first principle for Christians is to hold lightly what our world values most—organizations and techniques, success and mechanical gadgets—and that if a man has a proper perspective in these matters, he will not be so intent upon saving himself as he will be with creating an environment in which others may be saved. In its willingness to face reality that primary obligation rests upon the Church — if the Church as a moral force will not assume that responsi-

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bility, then it becomes the task of individual Christians.

The Church is taking sides at this moment. It can and does line up on one side or another by its very silence or evasion. In every age of the world's history it must choose, for its own integrity, that side to which the weight of Christian evidence shows to be the Will of God. Unlike science, which in the interest of cold fact never identifies itself and remains objective, Christianity must identify itself for love's sake at the risk of being misunderstood or in error. Insofar as one can see, the Divine Will in the Church has been most expressly seen in its concern for the underprivileged or forgotten; its unconcern for self and safety; its willingness to share suffering for the fulfillment of principles through which human personality will be dignified and where religious, economic, personal and political freedom are the common possession of all.

Now the Church has said magnificent things about the rights of labor, and about the economic order. It is well at this time to recall them. As far back as 1899 the Bishop's Pastoral declared: "The existing industrial system is subjected to vehement criticism (and) perilous strain. . . . It is a fallacy in social economics, as well as in Christian thinking, to look upon the labor of men and women and children as a mere commodity to be bought and sold as inanimate and irresponsible things."

On Child Labor, in the Pastoral Letter of 1916, it was written: "The Nation that in some quarters, for the sake of gain, still chains to the wheels of industry the bodies and souls of her little children, that allows human life to be sacrificed to the inventions of speed and production from lack of costly safeguards, that heeds listlessly the cry of the poor and oppressed, is not at peace even though she be not at war."

And on the same matter, in 1934: "That Child Labor should be abolished is a principle so well recognized that the affirmation of the proposition is hardly necessary."

On the profit motive: "Unemployment, however, is but a symptom of underlying selfishness. . . . The profit-seeking motive must give way to that of service." (Pastoral, 1934.)

Finally, on the principle of Collective Bargaining: "We hold the right of employees to organize and to bargain collectively is necessary." (Pastoral, 1934.)

I SUBMIT, the Church has taken sides. Time has not ameliorated, but rather intensified the struggle at these points. The Church has taken a stand—it must reiterate that stand. You may not like the methods of C. I. O. No more do I. Let us be realistic enough to recognize, however, the deep and fundamental mal-adjustments in our world which have created an environment in which men become means to superficial or temporary ends rather than ends in themselves. And in the moral confusion of our time when it is so difficult to gauge the motives of demagogues, let us make the man who labors more conscious that the Church recognizes his moral right to achieve more economic freedom than he has had; one fundamental of which is a signed agreement with the employer.

Recently a friend of mine received a letter from a student of geology, now on an expedition in the South Pacific. He writes from the Philippines: "On Memorial Day I witnessed for a time the parade of marching men and marching school-children, of course heartily disapproving of the whole proceedings. One of the reasons I have no use for religion is that the priests have always encouraged wars. Take the Pope blessing the Italian invasion of Ethiopia; the Archbishop of Canterbury praying that English arms and ships be victorious (part of Coronation ceremonies) and on Maui a preacher blessed the militaristic display with unctuous and dripping prayers. If we should enter the most diabolic war the clergy would soon be whooping it up with prayers and sermons for more and better murders."

Unfortunately, the lad is right. The world is strewn with these intelligent and dis-illusioned youngsters (who might have been assets to the Church rather than enemies) and who in the vigor of young idealism and still unbothered by what we who are older may call "justifiable compromise," dogmatically refuse to make that liason with evil. Hell may be said to be paved partly with the discarded idealisms of youth. I submit the Church has taken sides definitely and overwhelmingly in every war, and because of secular pressures has forsaken Christian principles in the choice.

Christianity has the answer to these questions. It is possible to be charitable to those who disagree; it is even possible to admit that, beaten by the cross-currents of our age, individuals may, as many shall, take a middle way. The Church, however, is concerned with the ideal and gives her support (if she be faithful) to those who recognize her as an inescapable and living witness *in time* to the Life that is timeless and perfect.

I have mentioned but two of the crucial problems of the present. I have written this that it might be one contribution that will help focus the attention of General Convention upon the necessity of putting first things first; that out of it may come a social message that will re-state in ringing terms the fundamental harmony of intelligent Christians, in every denomination, on a unity of faith and of purpose and of work. This was written because there are evident signs that it will not be so concerned, but that its valuable time will be spent in futile debate upon matters that are superficial, unessential and trivial. The heart of the matter does not lie in the method of administering the cup. Give men latitude there and be done with it. It does not depend upon what the Episcopal Church shall do about Archbishops, quotas, hymnals or prayer-book revision—with acknowledgment and respect to those who espouse or protest those causes. We face the temptation of superficiality; the subtle danger of magnifying unessentials out of all proportion to their value, when we need a corporate spirit upon the things that matter. We have not faced our reason for being until we have faced and understood the deep causes of chaos, and neither individuals nor Churches can have a positive and regenerating power in life until they have reflected long and deeply upon the fundamental transforming and leavening quality of Christianity in lives and in society.

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## FINAL REPORT OF CONFERENCE ON FAITH AND ORDER

By Edward Roche Hardy Jr.

London, August 25, 1937 — We agreed to an affirmation of our basic unity of faith. After lunch we passed votes of thanks and listened to two speakers from the Youth Group (yes, there was a youth group attending the World Conference on Faith and Order, but a very theologically-minded one). Then on a grey Scotch afternoon we went down High Street to St. Giles' for a final act of thanksgiving. The Archbishop of York, president of the Conference, led us in prayer and gave us his blessing, and the Conference was over.

If one asks what the Conference did to justify an act of thanksgiving, I suppose the immediate answer is that it produced a report of about forty pages. The Conference, after all, is not so much a movement as an agency of discussion serving a movement. The movement is the reunion of Christendom. The Conference assembles diverse kinds of Christians (where else would a French Calvinist pastor and a Syrian archimandrite meet to discuss theology?), opening the minds of each to other aspects of truth than those emphasized by their particular churches. And since reunion projects usually bring related bodies together, the provision of a common forum helps to prevent the danger that Christians may merely unite into two or three opposing camps.

The preparation of the report was hard work for a number of people. The sectional discussions first produced sectional reports, four of them. On August 12 these were printed and the delegates had a day off. On August 13-14 each report was discussed in full session. Then the whole report was printed and discussed chapter by chapter, with some further amendments, on August 16-17. A drafting committee met on August 16 to consider suggestions of individuals as well as proposals made on the floor of the Conference. On the morning of August 18 one passage remained to be disposed of, and the whole was then received unanimously, for transmission to the churches. All the discussions were long and serious, and committee meetings took place in between. On several occasions section drafting committees, or at least their reporters, didn't get to bed till 3 or 4, and the final session of the general drafting committee ran from 8:30 P.M. to 1:15.

As customary at such gatherings, the proceedings were in English, French, and German. Speeches were made in one of these languages and translated into the other two. This gave the meetings a certain antiphonal or liturgical character, at times rather amusing,—especially when the translators speeded up towards the end of an evening meeting. The chairmanship of Archbishop Temple, under conditions once or twice rather difficult, received praise from all sides.

The report falls into six chapters. The first surveys progress towards unity since the first Faith and Order Conference at Lausanne in 1927. Chapters II and III are on Grace and on the Church and the Word of God, and indicate general agreement. The term "Word", it should be noted, is used in the sense common in German theology,—God's creating and redeeming action, a sense which connects the Eternal Word of John and the record of revelation in the written Word of the Bible. There were, of course, differences to record. Still these reports suggested the value of approaching our differences from the point of view of God's action rather than from that of our devices. Chapter IV (like I and VI) was part of the varied task of Section IV. The topic, the Communion of Saints, was made part of the program at the special request of the Eastern Orthodox. It discusses the meaning of our fellowship with Christians on earth and states the varying Christian attitudes towards the faithful departed and the saints of the past. The esteem due to the Blessed Virgin is noted as a subject for further study. Significantly, this chapter was welcomed by a young delegate from the Swedish Augustana Synod of North America.

Chapter V, on Ministry and Sacraments, is perhaps the least satisfactory. The direct treatment of these topics in conference is likely to suggest that sacred things are being made the object of diplomatic negotiation. There was some justice in the complaint of one of the Quaker delegates that this section seemed to lack warmth and life as compared, e.g., with Chapter III. About all that it could do was to state existing positions and indicate some lines along which harmony may be reached. A clause was included expressing our charitable sentiments towards the Society of Friends; and the representatives of that body must have been amused by the vigor with which the exact wording of that clause was discussed. The last chapter is the practical, "American," one. It deals with the different kinds of unity (cooperation, intercommunion, and organic unity), and a series of 17 suggestions for action towards promoting unity or at least the spirit of unity among us. The Conference adopted a recommendation (by the Dean of Chichester) to include Chris-

(Continued on page 15)

## REVIEWS OF GOOD BOOKS FOR THE AVERAGE LAYMAN

By Gardiner M. Day

"The trouble with religious books," said a friend of mine, "is that either they are so full of deep theology which does not interest me or they are sermonic exhortations of which I get enough in Church".

I hope my friend will note this column for all the books which I shall mention are written primarily with just such laymen in mind. The first is *When Half Gods Go* (Morehouse $1.75) by Charles L. Dibble, chancellor of the diocese of Western Michigan, carries the sub-title "A Sketch of the Emergence of Religions" and is a brief summary of the findings of anthropologists, archaeologists, and historians concerning this complex subject interpreted by a mind that has become familiar with the enormous amount of conflicting material in this realm. After giving his own view of religion, Dr. Dibble considers the origin of the ideas of sacrifice, creed, cult, conduct and God, showing how religion has developed from primitive to modern form. He indicates clearly why religion may not rightly be condemned because of its origin. The volume should be of special interest to Episcopalians for the author has the evolution of the Eucharist continually in mind. He writes particularly for the nominal Episcopalian who "has come to look upon religion entirely as a matter of conduct."

*Luke, First Century Christian* by Graham C. Hunter (Harper $2) is a swiftly moving study of the author of the famous Gospel and the Acts of the Apostles. To so many people the evangelists are no more than sacred names that this book written in novel-like style should be of enormous value not only in making real the personality of Luke but of making vivid the life of the early Church. A further recommendation of this volume is an enthusiastic introduction of it by Miss Muriel Lester. This is the kind of book which ought to be a great boon to Mr. X who is put to it to know how to make real to a class of boys "The Long Life of the Church."

Mrs. Mary Ely Lyman has executed a splendid portrait in her 60 page volume in the Hazen Foundation series, *Jesus* (50). She has made Jesus live anew in the lives of many Vassar College students in years past and is now doing it for future ministers at the Union Theological Seminary and this book will

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Professors, editors, women and clergymen made up a large part of the 700 persons to attend the Institute of Human Relations, meeting last week in Williamstown, Mass., under the auspices of the National Conference of Jews and Christians. Under the general theme of "Public Opinion in a Democracy" they heard learned men discuss such varied subjects as fascism, communism, education, peace, motion pictures, newspapers, sex, and religion. In comparing fascism and communism, for example, Philosophy Professor T. V. Smith of the University of Chicago found them separated from democracy principally by the fact that democracy alone made a distinction in man's conflicting aspirations for perfection and for power. This difference of approach in social psychology, he said, was greater than any difference over ownership of property. On that ground alone, he said, democracy and Marxism would not be incompatible.

"Democracy is not committed by its solicitude for individuality to any dogma about who shall own how much property. It is not the Marxist dogma against private property, but Communism's drive against private beliefs that renders impossible any genuinely united front. Fascism is a nervous pursuit of power in which might makes right and the will to perfection is lustily appropriated as an adjunct of collective action. Communism is a pursuit of perfection so hasty and hot as to squeeze to death the very perfection clutched in the arms of loving power.

"Democratic freedom means the general agreement to stay out of each other's light by respecting privacy for the sake of perfection and to humanize power by compounding that of each into the mutual catharsis furnished by compromise of interests. Here is the only social pathway to individuality."

When it came to a discussion of the movies most of the speakers agreed there was need for improvement but seemed to disagree on just what. Roman Catholic Gerald B. Donnelly, Jesuit editor, declared that it was the job of movie producers to teach "traditional morality". Professor Fred Eastman of the Chicago Theological Seminary said that movies should present "life as it is", while Rabbi Morris Lazaron of Chicago raised the old question "what is morality?"



MRS. FRANK E. WILSON
*To Report General Convention*

"Traditional morality was the phrase used by Father Donnelly," said Rabbi Larazon. "What is morality? There are standards perhaps that are eternal and unchanging. But shall pressure groups with a particular point of view be permitted to exercise censorship?"

Father Donnelly and Mr. Eastman disclaimed any ideal of censorship.

"I think that most of my co-religionists do not believe in or trust political censorship," said Father Donnelly. "The Legion of Decency did not agitate for more laws, more official snoopers, stricter courts, more scissors and blue pencil men paid by the State.

"The legion was an effort to persuade the industry to internal regulation—self-regulation. The legion resorted to the organization of public opinion and public pressure to induce the industry to establish its own censor."

Asserting that "we want to free the industry, not to restrain it," Mr. Eastman added:

"We are not proposing any form of censorship whatever. We want the producers to cease thinking of themselves as a bunch of entertainers trying to make money, so they will begin to think of themselves as in their real capacity, a group of educators in possession of the most powerful medium of education which the world has yet discovered in shaping the character of youth. We can boycott the trash."

Father Donnelly, speaking for the Legion of Decency, claimed credit for Catholic pressure in effecting a revolution in motion-picture production dating from July, 1934.

Ridding the screen of indecency was only a secondary object, he said. The major object was to rid it of morally subversive stories, stories that lower traditional moral standards and persuade the young to accept false principles of conduct.

The films were now playing to packed houses here and abroad, he went on, but in none of them was the hero a glamorous gangster or admirable rebel against the moral or civil law; in none of them was the heroine portrayed as an admirable street walker, kept woman, unmarried mother or predatory wench.

Pressure was recommended likewise for the Protestant viewpoint by Mr. Eastman, who said also that the object was not merely decency. A picture could be decent and still be inane or essentially dishonest in its protrayal of human values, he explained.

"We want pictures that don't lie, pictures with great characters, great conflicts, great emotions, great imagination, great humor, great choices; pictures with some touch of poetry," he said. Representatives of the industry, in the persons of Mr. Martin Quigley, publisher of movie magazines, and Mr. Carl Milliken of Will Hay's office, contended however that the function of the movies was to entertain rather than to educate with the former declaring that if there were groups that wished to use films "to propagate deliberate ideas of religion, society, politics or economics they are free to get a camera and go to work." Alice V. Keliher, the director of a group interested in better movies, uttered wise words when she declared that motion pictures were chiefly an "escape" for masses of people, adding that the more under-privileged they were and the more drab their lives the more they seek the movies. It gives them luxury, splendor, the role of a hero and sex at least for a couple of hours. Whereupon the Rev. John LaFarge, Roman Catholic, declared that newspaper men were learning that the public had more interest in religion, business, labor, art than in sex and that movie-producers would eventually have to learn the same lesson.

There was an afternoon devoted to education, with William Mather Lewis, president of Lafayette and James McConaughy, president of Wesleyan, as the stars. The former declared that we were a propaganda ridden nation with reams of stuff poured out in newspapers, radio and screen to make us mouth conscious, liquor conscious, class conscious, and that it was the function of a college to "encourage enlightened public

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opinion". Dr. McConaughy said that "democracy would be wise if it would curb the education of thousands of our present school population."

"For hundreds of thousands today a high school training is largely a waste of time, a waste of public funds," he said. "For those with ability, no barrier of poverty or race should exist.

"Further, teachers who yesterday looked on their calling as an art, not a trade, today are joining labor unions to protect themselves and the schools. I hope personally that 'teachers' rights' may be protected without recourse to unionism."

The headliners on the subject of peace were Mr. Norman Thomas, Socialist, and Mr. Harper Sibley, Churchwoman and wife of the former president of the United States Chamber of Commerce. She maintained that it was time for a declaration of inter-dependence among nations. Mr. Thomas said that the desire of people for peace was not enough to assure it 'since there is a lack of machinery to obtain it in this capitalist-nationalist world". There were two ways to establish peace, "by renouncing the profits of war, and secondly by a new birth of genuine internationalism among the workers of hand and brain throughout the world." He assailed the trend toward a desire for an alliance of democracies to withstand dictatorships since such an alliance, in his judgment, would eventually lead to war. "We cannot and will not go to war for democracy abroad without destroying it at home and establishing a military fascist state."

* * *

**Lymen's Conference in California**

Laymen of the diocese of California met in conference September 4-6, with all of the addresses delivered by leading laymen of the diocese. Missions was the subject under discussion.

* * *

**Articles On Convention Topics**

There will appear in THE WITNESS between now and the opening of General Convention the following articles on Convention topics: *Parish Support* for Missions by the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, R. I.; *Do We Need Missionary Projects* by the Rev. Henry D. Phillips, rector of Trinity Church, Columbia, South Carolina; *Divided We Fall* by the Rev. J. Lindsay Patton, rector of St. Mark's, Berkeley, California, and *The Convention and Organized Labor* by the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn. We will also continue to present each week the results of the questionnaire, the first report on which appears in this number, and as many letters on Convention topics as space permits.

As for the Convention itself, it will be covered for THE WITNESS by Bishop Johnson, Bishop Wilson, the Rev. Charles Kean, Dean John Day, Mrs. Frank E. Wilson and myself. Every phase of Convention life will be reported, with pictures. We urge rectors to place orders for Bundles at once, indicating whether you wish to have it start at once or with the first Convention number. The cost of the paper in bundles is 3c a copy when the order is for thirteen weeks or longer and 4c a copy when taken for the Convention period only. Merely send a postal to our Chicago office, 6140 Cottage Grove Avenue. We will bill later.

* * *

**Wife of Bishop Davenport Dies**

Mrs. George W. Davenport, wife of the Bishop of Easton, died on August 27th after an illness of several months.

* * *

**Memorial Service for Bishop Brent**

The tomb of Bishop Brent in Lausanne was the scene of a memorial service on August 8th, coincident with the opening of the second world conference on Faith and Order in Edinburgh. Bishop Brent died in Lausanne in 1929.

* * *

**A Celebration in Halifax**

The general synod of the Church of England in Canada is meeting this month in Halifax, celebrating among other things the 150th anniversary of the consecration of their first bishop, the Rt. Rev. Charles Inglis who was consecrated Bishop of Nova Scotia in 1787. He went there from the rectorship of Trinity Church, New York, in 1777 because of his loyalty to England and took charge of a small parish. And it is said of him that, looking down from his new pulpit, he saw many faces long familiar to him in New York.

* * *

**Clergy to Meet in Erie**

The clergy of the diocese of Erie are to meet in conference at Titusville, Pa., on September 20th, with the Rev. Robert W. Patton, director of the American Church Institute for Negroes as the leader. There will also be reports on various diocesan activities by chairmen of committees. Conferences for the lay people of the diocese are to follow on September 21-24, meeting in four centers. Then after General Convention a missionary team consisting of Bishop Beecher of Western Nebraska, the Rev. John Winslow of Virginia and Miss Mary Wood McKenzie of Liberia are to visit the parishes of the diocese.

* * *

**Death Takes Philadelphia Rector**

The Rev. Howard R. Weir, rector of Holy Trinity Church, Philadelphia, died on September 1st in New Haven Hospital, New Haven, Conn. He was 52 years of age. Prior to going to Philadelphia he was rector of St. Paul's, New Haven, and had long been a leader in Church affairs, both diocesan and national.

* * *

**Consecrate Church in Florida**

Bishop Juhan of Florida consecrated St. Paul's-by-the-Sea, Jacksonville Beach on August 15th. It was the 50th anniversary of the completion of the attractive white structure, consecrated now since the congregation has finally cleared it of all indebtedness. The church is in charge of Mr. M. Whipple, Bishop of Jacksonville, a layreader, to whom credit is largely due for the recent developments. Plans are now under way for the appointment of a clergyman.

* * *

**Young People Meet in Chicago**

The ideas of young people on marriage and divorce were voiced at a conference of the young people of the diocese of Chicago, held at Lake Forest, September 3-6. Sponsored by Gamma Kappa Delta, diocesan youth organization, the conference brought together young people from all parts of the diocese for discussions on such prominently current subjects as labor unions, marriage, and the philosophy of life in the modern world. The Rev. Walter K. Morley, diocesan director of social service, lead the

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group on the marriage discussion. Other speakers were: the Rev. John H. Scambler, rector, St. Christopher's church, Oak Park; the Rev. Samuel W. Vose, rector, St. Lawrence's church, Libertyville, and the Rev. Rex Wilkes, Church of Messiah, Chicago.

* * *

**Bishop Azariah Arrives in America**

When the ocean liner "Queen Mary" docked at New York on September 6 she brought among her passengers, on his first visit to America, the Rt. Rev. Vedanaygam Samuel Azariah, Bishop of Dornakal, a newly arisen leader of the East, who is being hailed as a spiritual force among the awakening millions of India which must be reckoned with. The first native Indian in the history of the Anglican Church in India to be elevated to the episcopate, Dr. Azariah's diocese of Dornakal, in southeast India. covers an area of 21,000 square miles. Under his leadership, since 1912, but with amazing rapidity in the past few years, his diocese alone now contains 185,000 Christians, with baptisms averaging over ten thousand a year.

In the period of his episcopate the Christian population has increased three-fold, and represents today nearly one-third of the total of the communion in India. This mass movement under the Bishop's inspiration, moreover, is said to be spreading far and wide beyond the region over which he has jurisdiction. While at first the movement was confined almost entirely to "out-castes", in the past few years it has brought into the Anglican Church in India tens of thousands of Caste people, attracted, it is declared, by the changed lives of the "out-castes" who have embraced the Christian faith.

"There is in India today," he said recently, "a readiness on the part of whole communities and classes to accept Christ that has not been true for years. Both those who are called Depressed Classes, and others, have been stirred to examine their old faiths and religious alliances, and change them to new alliances that will give them heart satisfaction. These movements are, in greater or smaller degree, taking place in the central provinces, the Andhra desa, Travancore and the Punjab. This is a time of rising spiritual tide. This is the day of opportunities. Earnest witness-bearing, sympathetic dealing with enquirers and adequate provision for Christian instruction at this time will bring in rich fruitage.

Comparisons have already been made between Bishop Azariah and Mahatma Ghandi, and the sugges-


OCTOBER

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NOVEMBER

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*Be Sure to Order*

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# The Upper Room

**OCTOBER-NOVEMBER-DECEMBER ISSUE**

With summer past and vacations over, it is time to inaugurate a new Church year and a new program. In many instances a new organization must be set up or at least replacements made. New Members must be drawn into closer fellowship and the spiritual life of the old members must be quickened. *For this period of cultivation the daily devotional life of the individual is most important to the success of the whole program.*

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tion has been offered that the Bishop is rising to a spiritual leadership of the peoples of India as Ghandi's influence wanes. But in point of fact these two great figures on the Indian scene are widely apart in both their methods and beliefs. It is true, however, and some significance may attach to the fact that the all India Conference of Indian Christians, meeting at Delhi, December 22, 1936, took a flat stand against the method of Ghandi's opposition to the new Constitution which the British Government has laid before the people of India for their approval.

"This conference," said the resolution of the body, which Bishop Azariah approved, "is of opinion that the provisions of the India Act fall short of legitimate demands of the people of India for self-government. Notwithstanding this, the Conference is of the opinion that India's best interest will not be served by a policy of obstruction or of non-cooperation. It therefore suggests to the various parties that full advantage be taken of the powers conferred on Indian legislatures in order to promote the racial, economic and political welfare of India.

In the larger sense Bishop Azariah, in the exercise of his spiritual leadership, keeps aloof from all political relationships. His acceptance of the invitation to come to America and address the General Convention at Cincinnati is based on his expressed hope that "such contacts enable Christian people everywhere to understand the religious situation in India and to help us by their interest and prayers."

Son of a Hindu father, who later became a Christian priest, and born in August, 1874, Bishop Azariah is of the Tamil caste, whose work is to climb the immensely tall palmyra palms and collect the sap from the juicy flower stems, which is later boiled down into black sugar. Educated in the English schools of India, with deeply imbedded religious beliefs from childhood, he became, immediately after his graduation from college South India Secretary for the Y. M. C. A. in which post he remained for five years, acting in the latter part of that service as Home Secretary at the Indian Mission Tinnevelly.

His first active missionary work was done at Dornakal, which then boasted of more tigers than houses. Then, following his ordination to the priesthood, he lived with his wife and children first in a tent; later in a mud hut. He divided his time between teaching the natives who were gradually drawn to his rude, improvised place of worship, and making missionary journeys into the surrounding country, with such success that, as his influence spread, and his baptisms increased by the thousands, it was decided that the Anglican Church in India should have a bishop from among its own people. December 29, 1912, in the Anglican Cathedral at Calcutta, he was consecrated first India Bishop of the Anglican Church. In the succeeding years, in addition to his service


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as Y. M. C. A. secretary, he has served as Vice President of the World's Student Christian Federation, as Indian delegate to the World Missionary Conference at Edinburgh. He has been Chairman of the National Christian Council, representing all the non-Roman Missions and Churches of India, and throughout his adult life he has taken a leading part in promoting the formation of a United Church for South India.

* * *

**Young People at General Convention**

Young people, attending the General Convention of the Episcopal Church, which opens in Cincinnati October 6th, will have an opportunity to discuss the problems they are facing today. Miss Hilda Shaul, adviser in education, diocese of Southern Ohio, is in charge of arrangements for the young people's program the week-end of October 8th, 9th, and 10th.

"What are the problems young people are facing today, and what resources are available to them as Christians in meeting these problems?" This question has been asked many groups. Returns from some 50 groups of young people in four dioceses indicate that the outstanding problems of Episcopal Church young people are: "How does one select a vocation?" "What happens at the Holy Communion?" "How does one choose one's friends?" "When does a young person become independent of his family?" "How does one know that the Episcopal Church and Christianity are right?" It is questions such as these which will be discussed at the Week-end for Young People at General Convention.

Leaders who have consented to participate include Bishop William Scarlett of Missouri, Bishop Clinton S. Quin of Texas, Miss Mary Klemm, Mrs. Stephen K. Mahon, and the Rev. Joseph F. Fletcher. Many young people themselves, in addition to carrying out program plans, will take part in the platform discussions. Three services and a banquet will be held, while opportunity will be given to visit the House of Bishops and the House of Deputies; to hear Bishop V. S. Azariah of Dornakal, India; and to attend the great drama of missions, "The Glory of the Light."

* * *

**Luncheon for Missionaries in New York**

The missions committee of the Auxiliary of the diocese of New York, is giving a luncheon at the Hotel Astor on October 30th for the missionaries of the Church.

* * *

**Missionary Teams in Chicago**

A series of missionary meetings throughout the diocese of Chicago is being arranged by the diocesan department of ways and means in connection with the fall Every Member Canvass. Two missionary teams will be in the diocese for a period of two weeks, Oct. 24 to Nov. 5. The first of these will be composed of Bishop John B. Bentley of Alaska, Bishop Edward M. Cross of Spokane, and Miss Margaret Marston, educational secretary of the Woman's Auxiliary. The second team will include Bishop Winfred H. Ziegler of Wyoming, Canon Charles T. Bridgeman of St. George's Cathedral, Jerusalem, and Mrs. Benson M. Harvey of Manila, P. I.

* * *

**Europe Students Meet to Protest War**

Representatives from the four Scandinavian countries gathered recently in Sweden's southern university city, Lund, for a student congress against war. Addressing the 350 students, Ronald Fangen, Norwegian author, scourged the forces fomenting a new European conflict and urged a united front of Scandinavian youth as a bulwark against the sinister efforts of the warmongers. Simultaneously, 900 theological students from all over Scandinavia met in the Finnish university



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city, Turku, to discuss ways and means whereby Scandinavian students could help in alleviating the danger of war. The congress was also visited by representatives from England, Hungary, and Estonia.

* * *

**Clergy Conference for Los Angeles**

The annual clergy conference for the Diocese of Los Angeles will be held November 2 and 3 at Highland Springs, near Beaumont. The date is later than usual, due to the meeting of the General Convention. . . . Christ Church, West Hollywood, will celebrate its 10th anniversary on Sunday, September 19th with Bishop Gooden present. The Vicar is the Rev. J. H. Sattig. . . . The same energetic vicar, will also have the same Bishop present at St. David's Mission, North Hollywood, for the dedication of their new Church building, one week later.

* * *

**Young People Meet in West North Carolina**

The young people of the diocese of Western North Carolina held their 12th annual convention on August 27-29 at Trinity, Asheville. There was a reception at the home of Bishop Gribbin, and addresses by Bishop Finlay of Upper South Carolina and Bishop Wing of South Florida. Ten clergy led group discussions.

## REVIEWS OF GOOD BOOKS FOR THE AVERAGE LAYMAN

(Continued from page 8)

no doubt greatly increase the number of those indebted to her. There are plenty of long lives of Jesus, but where can you find in three score pages a modern life of The Master by a person qualified to give the latest and surest findings of modern scholarship? I have seen no better book for the layman who wants to cast out of his mind the chaotic remains of his Sunday School picture of Jesus and replace it by a first class sketch.

Not having any reason to be particularly interested in the Moslem faith, I picked up *Christendom and Islam* by Dr. W. Wilson Cash (Harper $2) with the reviewers frequent feeling of imagined boredom in having to read another volume. To my surprise I soon found myself so absorbed in the author's story of Islam's progress, of its debt to Christianity and of Christianity's debt to it that I heartily commend it to all those who would like to know something of the Moslem religious faith and its relation to our own. It is again a book for the layman and not for the special student of the subject. When you read the story of the destruction under Moslem propaganda of the great Christian Church in Northern Africa, you can't help but wonder whether in another twelve centuries people will be reading of the destruction of Christianity in Europe and Asia under the influence of Communist and Fascist propaganda. In the fourth century Tertullian could write of this Church: "We grow up in great numbers as often as we are cut down by you. The blood of the martyrs is the seed of the Church. We are of yesterday and yet we have filled every place belonging to you—cities, islands, castles, towns, assemblies, your very camps and companies, palace, senate, forum; we leave you your temple only." And now in 1937 the author can write: "A Church of many martyrs—yet it died out! A church of vast influence. It is reputed to have had 579 dioceses, each presided over by its


# Services in Leading Churches

**The Cathedral of St. John the Divine**
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**New York City**

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

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

**Grace Church, New York**
**Rev. W. Russell Bowie, D.D.**
**Broadway at 10th St.**
Sundays: 8 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**
**Rev. John Gass, D.D., Rector**
Sundays: 8 and 11 A. M.
Holy Days: Holy Communion 10 A. M.

**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.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James' Church, New York**
**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
Holy Communion, Thursdays, and Holy Days, 12 noon.

**St. Thomas Church**
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8.00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
**Detroit and Grosse Pointe**
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**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**
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Saints' Days: 10:30.

**Cathedral of the Incarnation**
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**Rev. Frederic F. Bush, Dean's Assistant**
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Daily services in the Chapel.

**Trinity Church, New York**
**Broadway and Wall St.**
Sundays: 8, 9, 11 and 3:30.
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own Bishop, and yet its organization and numerical strength did not save it. It is possible to travel through Tripoli, Tunisia, Algeria, and Morocco today without finding a living trace of this once historic Church. The Christian symbols on stone columns and buildings are but a pathetic survival of a lost opportunity, of an extinct Christian civilization. Again we ask—Why?" Why indeed? In any case it repeats again the truth that the Church can never be saved by bricks and mortar, by organizations or even General Conventions.

## FINAL REPORT OF CONFERENCE ON FAITH AND ORDER

(Continued from page 8)

tian worship, which it had hitherto neglected, in its study in the future.

For the purpose of growth in understanding perhaps the Sunday evening meetings were the most useful. They were devoted to a series of addresses, intended to have the nature of "testimonies", on the worship and life of various Christian bodies. The outstanding speakers, in my opinion, of the eight on these programs, were Lord Cecil of Chelwood, speaking as a lay member of the Church of England, and Mr. Carl Heath, an English Quaker. Bishop Aulen's picture of the Church of Sweden stressed its continuity with the undivided Church as well as its Reformation stress on the gospel of grace. Principal Lucas, a layman of the South India United Church, in describing his own experience in different churches incidentally indicated how the confusion of Churches appears to many Indian minds. Indian Christians would like to have, he added, the sense of worshipping in a sacred place, suitably adorned,—something of what made it easy for him to pray in a Roman Catholic church.

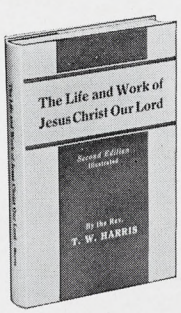
Inevitably there were various references made during the Conference to the fact that it included representatives of nearly all churches except the Roman Catholic. This absence was in part compensated for by the presence of several Roman Catholic observers, and by the notably friendly letters which were sent by the Prior of the Monks of Unity in Belgium and by the Archbishop of St. Andrew's and Edinburgh.

The unofficial aspects of the Conference were almost uniformly enjoyable. It is always interesting for American churchmen to meet members of our communion not only from England but from other countries,—Ireland, Scotland, and the churches of English foundation overseas,—and one that we too rarely have. In the hostels or hotels where we were staying we had this pleasure, as well as more general contacts. The only exception to the hospitality extended by Edinburgh was the difficulty which Bishop Heard of the African Methodist Episcopal Church had in finding accommodation. This occasioned considerable comment in Edinburgh papers, and led Sir John Simon, England's Chancellor of the Exchequer, who was staying at a near-by resort, and Lady Simon to pay a visit to express their regret that such an incident should have occurred.

At a special session on August 11 the Conference adopted the report of its committee on the proposal, adopted at the Oxford Life and Work Conference in July, for the formation of a Council of Churches. The report included conditions, intended to secure the continuance of the Faith and Order Conference on its present basis as a conference of churches believing in Christ as God and Saviour, and the character of the proposed Council, if formed, as composed of representatives of the churches, rather than being constituted by the present interchurch bodies. Unhappily the debate was concluded that night rather hurriedly, partly because some members had to make the last train to the distant hostel at which they were staying. Feeling that the opposition had not had enough chance, the Bishop of Gloucester insisted on August 17 that the paragraph of Chapter VI of the report referring to the proposed Council should mention that some were opposed. The spirit of the Edinburgh Conference, which its large continuation committee will carry on, has been a democratic one, and will presumably prevent approval of any bureaucratically controlled Council. The chief danger of the plan at present seems to be the vagueness and diversity of ideas as to what is wanted. Some want a linking of the Life and Work movement with Faith and Order, which would undoubtedly be useful. Some want a World Council of Churches to speak in the name of all of us,—to whom, on what subjects, or with what authority does not appear. Some think such a council would be the hope of the world. That is doubtful.

Experience has shown that the two movements,—Faith and Order, Life and Work,—do belong together. The latter has had to discuss theology, the former to pay some attention to problems of practical action. After all, in the words of Jeremy Taylor's which Carl Heath quoted in his address on the Society of Friends, life is "a piece of duty conjoint to a piece of mystery."

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# GENERAL CONVENTION



*The Convention Hall in Cincinnati*

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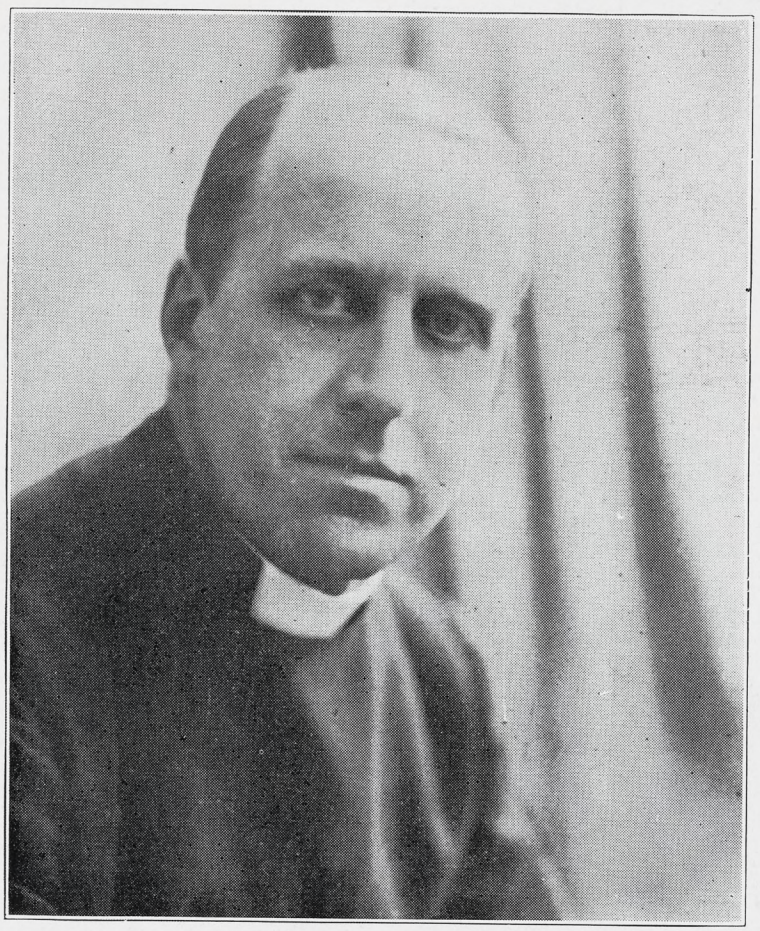
## THE WITNESS

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September 16, 1937
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# THE WITNESS



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## DO WE NEED MISSIONARY PROJECTS?

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## CLERGY NOTES

BANKS, WILLIAM, has resigned as rector of St. Paul's, Henderson, Kentucky. Address: 1285 Eddy Street, Providence, R. I.

BELDEN, FREDERICK H., formerly of Christ Church, Duanesburg, N. Y., has accepted the rectorship of Christ Church, Walton, New York.

BLAKESLEE, CLYDE B., formerly in charge of Christ Church, Pottersville, N. Y., is in charge of Christ Church, Willard, and the Epiphany, Trumansburg, N. Y., with residence at Willard.

CURTIS, IVOL I., formerly assistant at Emmanuel, Boston, has accepted the rectorship of St. Peter's, Cazenovia, N. Y.

FISCHER, FREDERICK, has resigned as rector of the Church of the Heavenly Rest, Springfield, Ohio. Bishop Paul Jones is temporarily in charge of services.

GOODRICH, HERBERT J., is the chaplain of the Salisbury School Salisbury, Connecticut.

HILL, HERBERT H., formerly in charge of St. John's, Dunton, L. I., has accepted appointment as priest-in-charge of St. Peter's, Rosedale, Long Island.

JACKSON, WILLIAM H. R., formerly rector of the Holy Cross, Aurora, and St. John's, Bonnerton, diocese of East Carolina, has accepted a call to St. James', Ayden, St. Barnabas', Snow Hill and St. Luke's, Winterville.

KENT, LEICESTER F., formerly rector of Trinity Church, Shepherdstown, W. Va., has accepted the rectorship of St. Paul's, Louisburg, St. James', Kittrell and St. John's, Wake Forest, North Carolina.

MILLER, KENNETH O., formerly rector of Christ Church, Canaan, Conn., has resigned to take work in Hawaii.

MURPHY, DU BOSE, formerly rector of Christ Church, Tyler, Texas, has accepted the rectorship of St. Clement's, El Paso, Texas.

PLATTENBURG, STANLEY W., formerly rector of Holy Trinity, Oxford, Ohio, and chaplain at Miami University, has accepted the rectorship of St. James', Columbus, Ohio.

ROUNTREE, JACK R., in addition to his work at Emmanuel, Farmville, is to serve St. John's, Grifton and Holy Innocents', Seven Springs, N. C.

THOMSON, BISHOP ARTHUR C., of Southern Virginia has presented his resignation to the Presiding Bishop, to be acted upon at General Convention.

TRUESDALE, CARL M., formerly vicar of Christ Church, Pioche, Nevada, is in charge of St. John the Divine, Burlington, Wisconsin.

WHITMARSH, HAROLD C., rector of St. Paul's, Wickford, R. I., is also in charge of St. John's Chapel, Saunderstown, R. I.


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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
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A. MANBY LLOYD

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# DO WE NEED MISSIONARY PROJECTS?

*By*
HENRY D. PHILLIPS
*Rector of Trinity Church, Columbia, S. C.*

THE cause of missions will naturally receive much consideration during the sessions of the General Convention. Our failure to support the missionary work of the Church as we should is due doubtless to many reasons. But would it not be wise during the time before the meeting of the Convention to have some expression about our system of raising missionary funds and how we may improve the method now in vogue of presenting the missionary appeal to our people?

I do not suppose any considerable number would advocate that we return to what was known generally as "specials," and I believe many are convinced that the "quota system" of so many dollars and cents has deadening limitations. Can we not devise some plan which would embrace the good features of both?

The old system of "specials" gave too much advantage to pleasing pleaders and more romantic fields and did not allow the development of a broad and statesmanlike missionary program, but it had the advantage of capitalizing personalities for the cause of missionary effort and of presenting fresh and vivid pictures to our Church. This in turn aroused personal interest and conviction. The quota system when it was more or less novel marshalled the forces of the Church and permitted the development of a program and a policy for the whole missionary field.

Now the quota system is losing its effectiveness. It is often looked upon as a tax. The *real* cause with its vital and commanding appeal of usefulness and service for Jesus Christ has been lost to a distressing degree. To be specific may I be pardoned for alluding to our own experience? We have followed the quota plan faithfully, have used available missionary information and have tried to spiritualize our efforts. Our parish has developed a good canvass technique, every member is visited, there is group and mass missionary instruction, men do all the canvassing, 90% this year have pledged to the Church, and over the years rather large quotas have been met. Still we are not satisfied. The appeal is too vague and the interest of the people is not as keen as it could and should be. The general attitude is more that of doing a duty than that of being zealous in doing God's work for His needy children in far-off places.

After providing for our quota this year, we have undertaken in addition a definite project in providing a thousand dollars for equipment which Dr. Grafton Burke will use in the Hudson Stuck Memorial Hospital at Ft. Yukon, Alaska (the National Council to reduce the budget had to cut the item); and another definite project in Christian education at Sewanee. Already the interest and enthusiasm manifested for missions, in fulfilling our Lord's command is greater than that generated by the effort put forth in last fall's campaign.

Other agencies than the Church have had similar experiences. Community Chests which a few years ago formed a single budget for all the federated agencies with one campaign or drive for funds came as a great boon. At first the single budget and single campaign received a fine and generous response. Now many Chests realize that they must win back the old clientele which the various agencies had educated and developed. And they are being won back by the agencies telling their human interest stories of service rendered and re-emphasizing the necessity of the givers knowing definitely and specifically about the work in which they were once interested.

Why can we not in the Church be allowed each triennium a definite project? To each alloted project could be added a percentage to take care of administration and departmental expenses or any other work which is not desirable for an allotment. Let those dioceses which desire it have projects and these in turn by the dioceses could be divided among the parishes. An educational program could then be developed which would be vital, real and informative and in time would develop a general interest in the Church's work. I be-

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lieve in many instances parishes and dioceses would not only raise the allotment but would give for advance work when they were familiar with worthwhile and effective missionary effort.

Many flaws can be found in such a plan. No plan is free from them. For instance, it will be pointed out that a missionary enterprise would suffer if it were an "honest and real" project system. There is no use having a system which is not "honest and real," but even now the National Council must wait for returns from the various dioceses before the budget is finally adopted. The record of the dioceses on the treasurer's books certainly would show how much could be depended upon from them.

Again it may be contended that the project system would not educate individuals to have a world-wide view of missions. Theoretically that may seem to be true, but actually it does not work that way. Those churches or communions which have in effect a project system show no lack of a general missionary interest but on the contrary are vitally concerned because their knowledge and interest have been specific and definite.

The details of a project system can be worked out if the Church thinks such a course is wise. My experience, though limited, prompts me to hope that something can be done to assist rectors in bringing their people into a closer and more vital contact with the missionary work of the Church.

# A Convention Sideshow

*By*

WILLIAM T. MANNING

*The Bishop of New York*

THOSE who have made the arrangements for the meeting of our General Convention in Cincinnati have seen fit to feature especially the Church League for Industrial Democracy and to give this organization and its daily meetings great prominence on the official program of the Convention. There is widespread dissatisfaction, and among many of our people a stronger feeling than that, at this action.

The Church League for Industrial Democracy, whatever its merits, is an entirely independent and unofficial organization. It has no official relation with the Church or with the Convention. In view of its militantly partisan and radical character many are questioning both the propriety and the fairness of giving such special prominence at our Convention to this organization with its daily meetings which, it is announced, "are to be held in the Mayfair Theatre located in the Convention Hall."

The Church League for Industrial Democracy with Bishop Parsons as its head and the well-known League for Industrial Democracy with Mr. Norman Thomas as its head seem to have the same economic program and to be very similar in their activities. The list of speakers announced for the C.L.I.D. meetings includes Norman Thomas, Sam Franklin, Lawrence Oxley, Reinhold Niebuhr, Howard (Buck) Kester, Roger Baldwin of the Civil Liberties Union, A. J. Muste, and Homer Martin of the C.I.O. As the speakers are all of the same economic type and all represent the same point of view it is evident that these meetings are not for judicial consideration, or for social education, but that they are purely propagandist and with more than a tinge of Communism. Should any organization be allowed to use the General Convention as a means for its economic and political propaganda?

Homer Martin of the C.I.O. is invited to speak but why then is William Green or some representative of the A. F. of L. not given opportunity to present his side of the case in the labor controversy? If we are to enter into this controversy at our Convention, why are we to give recognition to the C.I.O. and not to the A. F. of L?

No one, I suppose, will question the right of the C.L.I.D. to hold and advocate its economic program and to hire a hall in Cincinnati for that purpose. But many are decidedly questioning the right of those in charge of the arrangements to single out this particular organization and give its meetings such large place in connection with our Convention.

As Christians and as members of the Episcopal Church we must earnestly desire social justice and must both pray and work for the building of the Kingdom of God in this world but it by no means follows necessarily that we must accept the economic program of the C.L.I.D. or of the L.I.D. There are many in the Church, both clergy and laity, who do not wish to see the Church, or the General Convention, or the Woman's Auxiliary, committed to the program of the C.L.I.D. or to any other economic or political program. If economic issues are to be featured at the General Convention, then in simple fairness all sides, conservative as well as radical, should be represented in the discussions and the speakers should not all represent one point of view as they do in the list announced on the Convention program by the C.L.I.D. According to its chief spokesman, Mr. Spofford, and according to its own recently adopted resolutions, the C.L.I.D. stands for the abolition of private ownership, for the elimination of all profit in industry or business, for the overthrow of our whole economic system, for the establishment of complete collectivism, and for the attainment of these objectives by "the necessary political and economic action."

In the judgment of very many the C.L.I.D. program

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would not result in social progress but would give us the conditions which we see elsewhere under Fascist or Communist dictatorship.

Under our institutions of liberty and constitutional democracy, radical and communistic groups are given full freedom to advocate their theories but those who believe in the ideals of democracy as embodied in the constitution of this land have every right to object when the official program of our General Convention is identified with propaganda of this sort.

Some may say that it is unfortunate for such questions to be raised as the meeting of our Convention approaches. It is certainly unfortunate, but the responsibility rests upon those who have made these arrangements and have given such prominence to this organization in the official program of the Convention.

The business of the General Convention is not to discuss economic or political programs but to consider how our Church may be so spiritually stirred and awakened that it may more truly bring its own people, and others, to Christ. It is by giving itself with full devotion to the work of making Christians, fully converted and believing Christians—which is its real work—that the Church will most truly help to correct the evils of our social, political or economic system.

## *An Answer*

*By*

WILLIAM B. SPOFFORD

*Executive Secretary of the C.L.I.D.*

AT EVERY General Convention for the past fifteen years the Church League for Industrial Democracy has sponsored forum meetings. In arranging the meetings this year we asked that those in charge of the official program list our meetings, as was done at the Atlantic City Convention in 1934, in order that delegates and visitors might know of them and attend if they so desire. In making the request, as an entirely independent and unofficial organization of the Episcopal Church, we merely asked for the same treatment accorded other equally independent and unofficial organizations of the Church, such as the Brotherhood of St. Andrew, the Daughters of the King, the Church Mission of Help and the Girls' Friendly Society. The committee in charge of the program kindly granted the request, just as other program committees have done in previous years. Why not? After all we are generally recognized as an organization of the Episcopal Church; we are so listed in the Annual of the Church; the official Forward Movement Commission, of which Bishop Manning is a member, in their literature refers to the organization as "our Church League for Industrial Democracy" and urges Church people to learn of our principles and activities with an idea of possibly joining our ranks. The membership of the C.L.I.D. is composed entirely of Episcopalians, including thirty-two bishops and others prominent in the affairs of the Church.

Whether we are militantly partisan and of a radical character I presume is a matter of opinion. Personally, I hope we are. It seems to be increasingly clear to thinking people that the world in which we live is rapidly blowing itself to pieces. Some of us therefore feel that the time long since arrived for the Christian Church to seek the roots of our difficulties—which is the meaning of the word radical—and then to present the Christian solutions in as militantly a partisan way as possible. Christian leaders I am afraid are not always militantly partisan in presenting the Christian religion, but I believe that even the most conservative of them, in their better moments, know that they should be.

There is no connection between the Church League for Industrial Democracy and the League for Industrial Democracy, nor has there ever been. In joining the C.L.I.D. the applicant is required to sign a pledge "to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society." That is a program sufficiently broad to admit anyone who takes the Christian religion seriously, and we do have within our membership people of all shades of political and economic opinion.

As for our program at General Convention I think we are giving the leaders of the Church an opportunity to discuss vital matters with outstanding men, and that is the sole purpose of the meetings. To say that these men "have the same economic program" and are "very similar in their activities" I respectfully submit is not true. Norman Thomas is the outstanding leader of the Socialist Party. He needs no defense from me. He knows what he wants; he is able to let others know what he wants; he is quite capable of looking after himself in a forum discussion. Sam Franklin is a clergyman who is the director of the Delta Cooperative Farm in Mississippi. Since many Episcopalians have given financial aid, through the C.L.I.D., to this experiment we are happy to give them an opportunity to hear and to meet the director. Lieutenant Oxley is a Negro Churchman who is on the staff of the Federal Department of Labor. He is to speak on "The Negro in Industry," a subject which we consider important. Reinhold Niebuhr, a clergyman, is a professor at the Union Theological Seminary, and is recognized throughout the world as an outstanding theologian. Howard Kester, a clergyman, is a leader of the Southern Tenant Farmers Union and has done heroic work among the sharecroppers of the South. Roger Baldwin is the director of the American Civil Liberties Union, and if there are those who feel that the maintenance of civil liberties in our constitutional democracy is not a pressing problem we particularly ask them to spend an hour with Baldwin on October 13. A. J. Muste, a clergyman, is speaking as the representative of the Fellowship of Reconciliation, an organization that is doing what it can to prevent this world from blowing up in war. Homer Martin, formerly a clergyman, is the president of the United Automobile Workers of America and is to tell us about the efforts being made to organize the work-

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ers in this important industry. He is not to deal with any controversy that may now be going on between the C.I.O. and the A.F. of L., and the only reason he was invited on our program rather than Mr. Green is because his organization seems to be more active at the moment than any headed by the president of the American Federation of Labor. These speakers are not of the same economic type; they decidedly do not represent the same point of view, and there is not a Communist in the lot. If there is anyone who doubts this statement let him ask the Communists.

Bishop Manning states that "the business of General Convention is to consider how our Church may be so spiritually stirred and awakened that it may truly bring its own people, and others, to Christ." He also says that "as Christians and as members of the Episcopal Church we must earnestly desire social justice and must both pray and work for the building of the Kingdom of God in this world." The C.L.I.D., through these forum meetings, is to give Church people an opportunity to hear men who have given their lives to the cause of social justice, and I believe that those fortunate enough to hear them will be so spiritually stirred and awakened that they will leave Cincinnati more determined than ever to do what they can in building the Kingdom of God in this world.

If we fulfill this purpose, even in part, we will feel justified for our effort and the expense of these meetings. We believe also that the Convention Committee will be justified for having cooperated with us so generously by listing the meetings in the Convention program.

## *Witness Questionnaire*

THE fourth question: "Should there be more de-centralization, with departmental work now done from New York assigned to the provinces?"

The Boxscore:

| | Yes | No | No Vote |
|---|---|---|---|
| Clergy | 946 | 432 | 90 |
| Laymen | 274 | 192 | 64 |
| Laywomen | 178 | 105 | 70 |
| Total | 1,398 | 729 | 224 |

The comments on the question varied greatly. Some declared that provinces should be abolished entirely, while others expressed the opinion that national headquarters should devote itself only to missions, with departmental work (field, social service, religious education and publicity) handled by provinces. Some even wanted to go further with de-centralization and have the departmental work done by the dioceses. A considerable number indicated that they favored de-centralization but expressed doubts as to the ability of the provinces to carry on the work. Many also used this question as an opportunity to say that they considered national headquarters inefficient and too expensive, with a number suggesting that a competent commission should investigate the present set-up and make recommendations for reorganization

Question Five: "Do you think conditions warrant an increase in the budget?"

The Boxscore:

| | Yes | No | Not Voting |
|---|---|---|---|
| Clergy | 696 | 718 | 54 |
| Laymen | 256 | 220 | 54 |
| Laywomen | 150 | 174 | 29 |
| | 1,102 | 1,112 | 137 |

The sixth and seventh questions were linked with this question about the budget. First we asked: "Is the situation in your parish such as to justify the hope that there will be a marked increase in missionary giving next year?" Of the 718 clergymen who said that conditions did not warrant an increase in the national budget of the Church there were but 40 who answered this question in the affirmative. Of the 696 clergymen who expressed the opinion that conditions do warrant a larger budget, 354 of them, or slightly more than half, nevertheless declared that no marked increase in missionary giving could be looked for from their parishes. The seventh question pressed the matter still further by asking: "Are you personally prepared to make a substantial increase in your missionary offering?" Of the 718 clergymen who voted against an increased budget there were but 70 who answered in the affirmative, while of the 696 who felt that conditions do warrant an increased budget, 356 of them said that they were not personally prepared to make a substantial increase in their missionary offering.

When it came to the laymen, of the 256 who answered question five in the affirmative an even 100 of them declared that their parishes were able to give more to missions, whereas but 8 of the 220 that answered question five in the negative gave an affirmative answer to this question. On the question of their own personal offerings for missions there were 102 who voted yes to question five who declared that they could give more, while there were but four of the 220 voting no to question five to indicate that they could give more themselves.

With the laywomen, of the 150 voting yes to question five but 62 felt that their own parishes could give more and there were but 48 of them able to say that they could give more personally. Of the 174 who indicated that they did not feel that the national budget should be increased there were but 14 who said that they thought their own parishes could do more and but 18 ready to say that they could do more themselves.

There were a large number of comments on these questions that indicate a lack of confidence in the present administration at 281 Fourth Avenue. Scores wrote in comments like these: "More for missions but no more for overhead"; "More to missionaries, less to executives"; "Cut out the literature nobody wants and there will be more for missions"; "I object to raising secretaries' salaries with money obtained by crying 'wolf,

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wolf' about missionary needs"; "Make 281 efficient and the money will come in"; "For missions, yes; for departments, no."

Further questions will be dealt with in subsequent issues.

W. B. S.

## *Let's Know*

*by*

BISHOP WILSON

PATMOS

IN THE Aegean Sea off the coast of Asia Minor lies a group of little islands inhabited chiefly by Greeks. For many centuries they have been known as the "Dodecanese"—the Twelve-island country, tho as a matter of fact there are more than twelve in the little archepeligo, rather a generous "baker's dozen". Rhodes, Cos, and Patmos are the best known of the islands.

Patmos is particularly interesting because it is the scene of the captivity of St. John the Evangelist and the place where he wrote the Apocalypse, last book in the Bible. It is a small, volcanic spot of land, bare and rocky, about ten miles long from north to south and about six miles wide. The remains of an ancient Greek city indicate that long ago the island was quite prosperous and there are further indications that it enjoyed a period of prosperity in the Middle Ages. All of the Dodecanese was conquered by the Moslems and suffered under the usual blighting influence of Turkish occupation.

In the eleventh century John Christodoulos, a native of Anatolia, asked for and was given the island by the eastern emperor for the erection of a monastery which was completed after his death. It still stands and around it has gathered the modern city which is the center of the population of some four thousand people. Most of them now are sponge fishers. The grotto where St. John is said to have written the Apocalypse is a rock solid at the bottom and split into three sections at the top—considered a symbol of the Holy Trinity by the pilgrims who visit the place every year.

In the olden days it was not unusual for undesirable persons to be exiled to barren islands where they would be safely out of the way (compare Napoleon on St. Helena). There is every reason to believe that the old tradition is true which says that St. John became troublesome to the Roman authorities in Ephesus by reason of his wide Christian influence toward the end of the first century. Hence, in the reign of Domitian, he was exiled to Patmos about 95 A.D. There he remained for eighten months when Domitian died and he was released by the emperor Nerva.

No more fitting spot could be found for the composition of the Apocalypse than this island. Constantly the sea is pounding at its rocky cliffs. Twenty-five times in the Apocalypse the Greek word for "sea" is used. Nowhere would the "voice of many waters" be more appropriate; nowhere else would the "sea of glass mingled with fire" fit so well.

For many centuries all these islands of the Dodecanese have been part of Orthodox Christianity, directly under the Ecumenical Patriarch in Constantinople. During the Italian-Turkish war in 1912 they were seized by Italy and have been retained ever since. This has opened the door for the Roman Catholics and the usual efforts to "Latinize" the Church have been introduced into the islands. Natives of the Dodecanese now living in the United States have organized the Dodecanesian League of America and are protesting against these attempts to alienate their home Church. The present issue revolves around a move to separate the Dodecanesian Church from the Patriarch and make it an autocephalous Church, self-governing. Riots of protest have occurred because the people know that if they are so cut off into fictitious independence, they will soon be Vaticanized. A sad state of affairs in memory of the great Apostle.


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**THE WITNESS**

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## TYPICAL PROBLEMS ARE PRESENTED IN INTERESTING STUDY

By GARDINER M. DAY

Some twelve years ago Robert S. Lynd and Helen M. Lynd with a staff of research assistants made a study of what they believed was a typical American Community. They chose a midwestern community of 36,000 people. The study was tremendously interesting to any one interested in almost any aspect of American life. The same authors with the help of five research assistants have now made a study of the same city reviewing its progress and regress during the depression and the changes caused by that difficult period and have published their findings in a fascinating volume entitled *Middletown in Transition* (Harcourt, Brace and Company $5).

It would be impossible to review the book or even to give a summary of it for it is a remarkably able attempt to set a city in panorama, to reveal the major and minor tones in the industrial, educational, religious and other cultural harmonies and discords in the life of a city now of 50,000 people. Those interested in the current problems arising over the CIO agitation will find the first chapter tracing the industrial changes in Middletown during the depression and the internecine warfare among the local labor leaders illuminating. The city was most affected by the removal of a General Motors Plant in 1932. Indeed so serious was it for the city that a group of Middletown business men journeyed to Detroit to request the Company not to board up the plant because of the bad publicity it would give the city as the plant was so near the railroad tracks. The authors tell the story of the return of the plant in 1935: "The plant moved back after, and because of, the bitter Toledo strike, and the central issue in its return was the fact that Middletown is an open-shop town and its controlling business men were prepared to pledge its continuance as an open shop town. . . . Middletown's controlling businessmen have always realized that such competitive advantage as their city possesses in the national market is traceable to its lower living cost and to its ability to mop up an "easy labor market" of corn-fed, unorganized, American workers, willing to work for relatively low wages, and a substantial marginal number of them able to live on the farm during slack periods in the industrial year."

Every chapter of the book contains information and comments of value to ministers and educators, but both groups will be particularly concerned to read the chapters on "Training the Young" and "Religion". We will not attempt to summarize the chapter on religion and the churches, but these few phrase glimpses are sufficient to show that it is not a very optimistic picture—small church attendance, a good deal of fundamentalism, over-churched areas with terrific interchurch competition, the influence of the churches on the vital life of the city inconsiderable, a continuous attempt of the churches and ministers to popularize the church by accommodating its ethic to the less Christian ethic of the world around it, and with the exception of three progressive ministers religion means largely the reiteration of the "message" with "heavy reliance upon old theological terminology."

A few of the author's comments on religion in Middletown are worthy of quotation: "The fact appears to be that religion, like education in Middletown, is torn by conflicts as to what its function is and whose values it shall serve, and the depression has aggravated this situation acutely. . . . But when this world of religious values cuts athwart Middletown's labor problem, or the city's devotion to such more immediate symbols as those identified with 'patriotism', people's reactions are almost unvaryingly determined by their loyalty to these more immediate things rather than to the religious symbols." Again the authors observe that that "gap between religion's verbalizing and Middletown life has become so wide that the entire institution of religion has tended to be put on the defensive; and the acceptance of a defensive role has tended to mean that it is timid in jeopardizing its foothold in the culture by espousing unpopular causes, when they appear in the economic order, in questions of world peace, and in elements of contradiction in local institutions. As a result, Middletown's churches appear to be forever bartering the opportunity for leadership in the area of change for the right to continue a shadowy leadership in the Changeless, as the church defines the latter. On almost every issue where controversy waxes hot in Middletown's current world, the local churches take over the causes and symbols of the local business control group."

I ask the reader of this column whether the above statements do not have all too mirror-like a quality relative to your own local situation irrespective of whether that situation

(Continued on page 16)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The province of the Pacific has unanimously approved the principle of a percentage basis of current expenses of each diocese as the way for raising funds for General Convention expenses, and for the salary and expenses of the Presiding Bishop. Commenting on the proposal Mr. Frederic M. Lee, chairman of the committee for the province, says, "It is hoped that General Convention will adopt this method and discard the present poll tax assessment at so many dollars per head of clergy in each diocese; an antiquated device which is unfair, inequitable and unjust, since it is burdensome to the small dioceses." He presented the following illustration from the committee's report. By the present method the diocese of New York with 400 clergy, with a triennial assessment of $11 per head, is taxed $4,400. The diocese of Sacramento with 30 clergy is taxed $330. By the proposed method the diocese of New York, taxed at the rate of .003269 on average current expenses of $1,938,573 would pay $6,320, whereas Sacramento with average current expenses of $51,894 would pay but $169. The amount needed is estimated as $60,000. With the total average expenses of all dioceses at $18,386,103 the tax rate would be .003269. By the present method, according to this committee, New York is under-assessed 50% while Sacramento is over-assessed 100%.

* * *

**A Side Light On War**

The American League Against War and Fascism has issued a statement that the Neutrality Act "is an ineffective instrument for the promotion of peace" and that "it treats the victim the same as the aggressor."

The statement continues: "The world has seen how this law works in relation to Spain, cutting off the democratic government of the people from coming here and buying the means of their defense against Fascist attack and invasion. If applied to the present (undeclared) war in the Far East, this misnamed Neutrality Act would bar China from securing here the means of defense and would work to the advantage of the Japanese invaders, who are well-supplied with war materials and more self-sustaining. The United States should take a positive and active role in halting this war on

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China by joining with other signatories of the Nine Power Treaty and the Kellogg Pact in bringing political and economic pressure to bear against the Japanese invaders."

How Japan has been preparing for war by buying an increasing amount of war supplies from American industrialists is illustrated by the following figures: in 1936 Japan purchased 1,009,767 tons of scrap iron and steel from us, yet in the first six months of this year she purchased 1,288,923 tons. 69,852,142 pounds of refined copper were purchased in 1936 andd 63,661,730 in the first six months of 1937. "The time has come", the statement concludes, "for the United States to cease all economic aid to Fascist, war-making nations. The Neutrality Act is a demonstrated fake. What we need is embargo legislation against the destroyers of democracy." In issuing the statement the League announces the beginning of a people's campaign to refuse to buy Japanese products on sale in this country.

* * *

**A Report From National Headquarters**

"The statements of amounts received to September first for credit on the Expectations of the General Church shows the need of increased regularity of payments", according to a statement received on September 7th from the treasurer of the National Council, Lewis B. Franklin. On September first there were 44 of the 99 dioceses and districts who had paid 100% or more of the amount due after allowing one month for collection. The percentage of amount due that had been actually paid was eighty-six, while the percentage of the amount pledged for the year that had been paid was forty-nine. In other words in the last third of the year the National Council must collect over one-half of the money promised.

* * *

**News from the Chinese Mission**

Dr. John W. Wood, secretary of foreign missions of the National Council, has received a long air mail letter from Mr. P. C. Gilmore, acting treasurer of our mission in Shanghai. He presents a vivid and graphic account of the outbreak of fighting there, and of the tremendous task they had in evacuating St. Luke's Hospital under fire. All patients, staff members, necessary stores and equipment were removed safely. He tells what he knows of the whereabouts of American missionaries—as far as anyone can tell they are all safe. Dr. Wood in sending a copy of Mr. Gilmore's letter asks that we



BISHOP FISKE
*Leader at New York Conference*

inform you that our Christian fellow Churchmen and our St. Luke's Hospital greatly need emergency relief. He says that his department will gladly cable gifts so that they may be available immediately to relieve the distress of our friends in China.

* * *

**Leaders of Young People Meet**

The annual conference for leaders of young people of the diocese of Ohio met August 27-29, under the leadership of the Rev. Lane W. Barton, rector of St. Paul's, Flint, Michigan, assisted by the Rev. Glenn F. Lewis of Toledo and Miss Mary Goff of Cleveland. The program was in charge of the Rev. C. R. Hargate, chairman of young people's work of the diocese, with the Rev. Paul R. Savanack, head of the diocesan department of religious education acting as chaplain.

* * *

**Retreat for Nevada Staff**

The Rev. Henry B. Thomas, formerly connected with the College of Preachers, Washington, D. C., now the chaplain for Episcopal students at the University of Nevada, conducted the annual retreat for members of the Nevada staff, held the other day at Galilee, conference center of the district.

* * *

**Discipline in the Olden Days**

Browsing through old Nevada records, the following evidence of frontier discipline was discovered in the records of St. John's Church, Gold Hill: on June 20, 1864 the following resolution was unanimously adopted by the vestry: "If any vestryman be absent from church on the Sabbath he be fined $5 for each absence."

* * *

**Texas Rector Wants Department of Peace**

The Rev. George F. Cameron, rector of St. Mark's, Beaumont, Texas, and state chaplain of the American Legion, presented a program for peace during an address given the other day at the annual convention of the Legion. He suggested that the U. S. Constitution be amended in order to provided for a Department of Peace to be on a par with the Department of War. It would be the job of this department "to counteract the growing power of military dictatorships by cultivating an aversion to fratricidal warfare and to educate our citizens in the ideals of world peace." He said that Congress should define a "defensive war" as one fought within the continental borders of the United States. It should be made unlawful to transport American soldiers into foreign soils; for American citizens to travel upon the ships of belligerents or upon the ships of neutrals that carry contraband materials. Munitions and implements of war should be manufactured by the government rather than by private business. Mr. Cameron also suggested that in the event of war all Congressmen who voted for war and all bishops, priests and deacons who favored war should be made to serve as privates in the ranks. He further urged a law that would prevent our educational institutions from teaching militarism. Finally he said that the Constitution should be amended to make it unlawful for the President or Congress to declare war until the issue had been submitted to a vote.

Continuing, the Chaplain said, "We fought to preserve the principles of democracy, yet since 1918 the foundations of true democracy have been shaken as never before in the history of governments. Time and again, patrioteers have attempted to destroy one of the most cherished possessions of the American Republic, namely freedom of speech. High-powered patriots have attempted to restrict the academic freedom of our greatest universities, assuming that they had divine wisdom to dictate what should be taught. Embryonic fascists have been on the alert to curb the freedom of the press. Red baiting organizations have flourished and character-assassins have attempted to defile the life of some of our finest citizens. Some men, through national mobilization, would have the

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individual surrender absolute control of his property, his mind and his body, to the sovereign state, in the sense of absolutism. All these are ear-marks of fascism, and go hand in hand with the war-spirit.

He admonished the American Legion not to become saber-rattlers, nor a servile adjunct of some military set-up. "We have had enough war and enough delusions. Let us formulate a peace program that shall challenge the best that is in us. Let us be honorable and faithful to our fallen comrades to whom we made the solemn promise that we were fighting a war to end all wars. Let us keep that promise and dedicate ourselves to the ideals of a democratic peace program."

* * *

**Young People Meet in Upper South Carolina**

Facing the Challenge of Christianity was the theme at the annual convention of the Young People's Service League of the diocese of Upper South Carolina, held September 3-5 at Kanuga Lake. The leaders were Bishop Finlay, the Rev. Frank Allen of Graniteville, S. C., the Rev. T. P. Devlin of Union, N. C. and the Rev. John Pinckney of Tryon, N. C.

* * *

**Full Enrollment at St. Faith's**

St. Faith's School, Saratoga Springs, N. Y., opened this week with a full enrollment of fifty students. Plans are now being considered for enlarging the school in order that more students may be accommodated.

* * *

**Forward Movement in Duluth**

Goals for the Forward Movement and a plan to achieve them have been announced by Bishop Kemerer of Duluth. The goals are: 1, to contact the unconfirmed; 2, an opportunity to present the Church to the unconfirmed; 3, to increase candidates for confirmation; 4, more information to Church people looking toward greater loyalty; 5, a definite part in missionary work to each Churchman. The plan is to organize groups to meet for six successive weeks in each parish, with each group made up of ten Churchmen and ten non-Churchmen who come as guests of the former.

* * *

**New York Young People Meet**

If you could have five wishes fulfilled what would you ask for? Young people of the diocese of New York were asked to prepare their lists and come to the conference for young people, held on Staten Island over the last week-end, prepared to discuss them. The leader was the Rev. Theodore Wedel, secretary of college work of the National Council. He also presented the conflicting claims of communism, fascism, humanism and Christianity for the allegiance of youth.

* * *

**Forward Movement Literature in Chinese**

The Forward Movement manuals are to be published in Chinese, with two students at Central China College now at work on the translations. They have previously been printed in Japanese with more than 55,000 copies placed in Japanese homes.

* * *

**New York Clergy to Meet**

The annual conference of the clergy of the diocese of New York is to be held at Lake Mahopac on September 29-30. The leaders and their subjects: "What does our ministry mean to us" by Bishop Manning; "Christian Apologetics Today" by Bishop Charles Fiske; "What About the Forward Movement" by Bishop Clinton S. Quin of Texas; "The Meaning of the Pastoral Office" by Canon Cyril E. Hudson of St. Alban's Cathedral, England, who is in this country as special lecturer at the Berkeley Divinity School; "What Our Corporate Communion Means to Us" by the Rev. A. G. Whittemore, superior of the Order of the Holy Cross; "The Edinburgh Conference and Christian Unity" by Angus Dun, professor at the Cambridge Seminary; "The Return to Religion" by Henry C. Link whose book by the same name is so popular, and "The Present State of Christian Teaching" by Howard D. Roelofs, professor of philosophy at the University of Cincinnati.

* * *

**Itinerary for Bishop of Dornakal**

Arriving in New York on September 6th Bishop Azariah of Dornakal, India, launched into a long list of appointments by spending three days in the diocese of Newark, chiefly as the leader of the diocesan laymen's conference. He then spent three days at Wycliffe College, Toronto. Sunday next, the 19th, he is to preach at Washington Cathedral, visiting the Alexandria Seminary the following day. On Sunday the 26th he is to preach at Holy Trinity, Philadelphia, and then spend the week at the College of Preachers in Washington. On October 3rd he is to preach at the Cathedral of St. John the Divine in the morning and at St. George's in the afternoon, and on the 4th he is to speak at a foreign missions conference in New York. Following the General Convention he has engagements in Chicago, Detroit, Albany, Buffalo, Rochester and Boston, sailing from New York for England on November 3rd.

* * *

**Clergy Training Institute at General Convention**

A training institute in social and pastoral problems is to be held in Cincinnati, October 12-15, sponsored jointly by the Graduate School of Applied Religion and the National Council's social service department. Under the chairmanship of Bishop Page of Michigan there is to be a section devoted to Marital Relations, with lectures by Dr. Carl Wilzbach of the Cincinnati Social Hygiene Society; Mrs. Frances B. Strain of the same organization; Dr. Esther B. Tietz of Longview Hospital and Judge Charles W. Hoffman of the court of domestic relations. The Rev. Almon R. Pepper is the chairman of the section on Child Welfare, with lectures by Miss Sybil Foster of the Child Welfare League, who lectures each day. Mental Hygiene and Psy-


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chiatry is in charge of Bishop Davis of Western New York. The lecturers are to be Dr. J. Freemont Bateman of Columbus, Dr. Maurice Levine of the University of Cincinnati, and Dr. Emerson North of the Cincinnati Mental Hygiene Society. The Rev. Joseph Fletcher is the chairman of the section on family case work, with lectures by Mrs. Marion S. Goodwin of the Cincinnati Associated Charities, James E. Stuart of the Cincinnati community chest and the Rev. Joseph T. Ware, head of Cincinnati's Consumers League. Dean Day of Topeka is the chairman of the section on Labor Relations where we find lectures by Philip Ziegler, editor of *The Railway Clerk;* Spencer Miller Jr., consultant on industry to the National Council; Miles Warfield, president of the union of Sleeping Car Conductors, and a lecture by the executive secretary of the Church League for Industrial Democracy. Delinquency and Crime is under the chairmanship of the Rev. Walter K. Morley, social service secretary of Chicago, with lectures by Miss Gwenydd Owen of the Church Mission of Help; Dr. Louis A. Lurie of the Child Guidance Home of Cincinnati; Samuel A. Haskell of the court of common pleas and Dr. William Ravine, psychiatrist of the juvenile court.

* * *

**Brotherhood of St. Andrew to Hold Convention**

The convention of the Brotherhood of St. Andrew is to be held at Christ Church, Cincinnati, October 2-5, prior to the opening of General Convention. There is to be a training conference for boys and young men, with the following leaders: the Rev. Robert S. Lambert of Cincinnati, the Rev. Paul R. Savanack of Cleveland, Mr. Frank Rowley of Wheeling, Mr. George H. Thompson of New Haven, the Rev. Frank V. D. Fortune of Cleveland, Mr. Allan L. Ramsay of Detroit, Mr. William S. Pickett of Toledo, Mr. William Thybony of Chicago and Mr. David E. S. Decker of Newark. The convention proper opens on Saturday evening, October 2nd, with the following men among those on the program: the Rev. Frank H. Nelson, Benjamin F. Finney of Sewanee, Dean Emerson of Cleveland, Mr. Charles P. Taft of Cincinnati, the Rev. Theodore O. Wedel of New York, the Rev. Herman R. Page of Dayton, Mr. Merton A. Albee of Los Angeles, Bishop Seaman of West Texas, Mr. Morton Nace of Tampa, Judge Dallinger of New York, the Rev. Ernest Van R. Stires of Richmond, Paul Rusch of Japan and Leon C. Palmer, the executive secretary of the organization. Bishop Perry is to be the celebrant at the triennial corporate communion, assisted by Bishop Hobson and the Rev. Frank Nelson.

* * *

**Historic Chapel Moved to Chicago**

A remnant of the earliest days of the Church in the middle west has been recovered and put in a modern setting with the establishment of a chapel at Chicago diocesan headquarters. It is the equipment of "Quarry" Chapel, which for a hundred years has stood in a small country church outside of Gambier, Ohio. The chapel recalls the days when Philander Chase went to Ohio, for the church from which the equipment comes is on the very trail which Bishop Chase, first Bishop of Illinois, travelled. The chapel project resulted from the discovery of the little stone building, about a mile and a half northeast of Gambier, by the Rev. Leland H. Danforth, president of the Chicago diocesan architectural guild and rector of Holy Comforter church, Kenilworth. Investigation by Mr. Danforth revealed the fact that the chapel was hewn by farmers of the Gambier neighborhood from stone


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quarried in nearby hills. Even before the stone church was built, Harcourt Parish, named officially Christ church, boasted a church—a log cabin. The parish served farm folk of the community. Modern transportation and development of nearby towns caused the chapel to be closed and it has not been used for some years. Vandals left the church in disrepair. A petition for permission to remove the communion table, pews, pulpit and lectern and windows to Chicago was approved by the vestry of Harcourt Parish and trustees of the Diocese of Ohio. During the summer, Mr. Danforth supervised the transfer of the equipment to the diocesan house in Chicago. It now has been installed in a room next to Bishop Stewart's office on the second floor of the building at 65 East Huron Street. The whole setting gives a typical colonial atmosphere. The pews are benches, made by the farmers themselves, and the backs swing on pivots like the seats of a railroad coach. All of the furniture has been painted white and the walls and other color effects of the chapel are in harmony.

* * *

**A Man to Look Out for**

The Rev. Richard G. Baker, rector at Cedar Falls, Iowa, wishes to warn Church people and particularly the clergy against a man giving his name as George Hynes, or on occasions Harry Hines. He uses Mr. Baker's name for reference in seeking financial aid. He is unworthy of help.

* * *

**Indian Student Heads Convocation**

Harold Stephen Jones, a native Sioux Indian, a senior at Seabury-Western Seminary, is the president of the student body there this year. He is from Springfield, South Dakota, where he has been working this summer among his own people.

* * *

**Bishop Azariah to Visit Chicago**

Bishop Azariah of Dornakal, India, is to visit Chicago on October 21-22 following General Convention, to address missionary meetings to be held at St. Bartholomew's, Englewood, and St. Mark's, Evanston. A meeting is also to be held in the Loop on October 22 for laymen.

* * *

**Bishop Stewart On Canadian Program**

Bishop Stewart of Chicago substituted for the Lord Bishop of Bradford at the 150th anniversary of the founding of the Church in Canada, the English bishop having been compelled to cancel his engagements because of illness. It is now thought unlikely that he will be able to make his scheduled appearance at General Convention. While in Canada Bishop Stewart received the honorary degree of doctor of divinity from the University of King's College, Halifax.

* * *

**Graduation at Church Farm School**

Graduation exercises at St. Andrew's Farm and Industrial School, Church institution at Barrington, Rhode Island, took place on September 4th. They were in charge of the new rector, the Rev. Irving Andrew Evans, who relinquished Christ Church, Lonsdale, R. I. to become the successor to the Rev. Albert Crabtree, for many years the head of the school.

* * *

**National Peace Conference Announces Plans**

A nationwide campaign of public education on problems of world economic cooperation has been announced by the Rev. John Nevin Sayre, president of the National Peace Conference. A large number of national organizations will take part, working through the NPC. It is to be launched on Sunday, September 19 when Secretary of State


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Cordell Hull will broadcast from a meeting to be held that afternoon in New York. In outlining the purpose of the campaign Mr. Sayre declared that "This campaign is based upon the idea that world peace like domestic peace must be based upon economic and social justice. World peace demands policies. It cannot be had by mere resolution. Indeed the slogan might well be the foundation document of the International Labor Organization which declares that 'peace can be established only if it is based upon social justice.'

"Some of the steps which this campaign will emphasize for the achievement of international social and economic justice are: 1—Renouncing of economic warfare. 2—Economic disarmament accompanied by military disarmament. 3—Positive economic steps including, improving the standard of labor and living by international agreement; facilitating access to raw materials and freer access to markets; trading on a basis of equality rather than discriminations; currency stabilization and coordination of financial policies; and possible extension of the principle of mandates. 4—A study of the work of the League of Nations, the International Labor Office and allied peace machinery to obtain wider support to accomplish international economic and social justice."

* * *

**Figures On Church Membership**

The figures on the Church membership during 1936 were given out during the Summer, showing a gain of about one million over the previous year. The membership of the Roman Church about equalled the membership of the two biggest protestant denominations. Though the Episcopalians were sixth in the number gained during the year, because of the small membership in comparison to some others they were second only to the Baptists in percentage increase, leading both the Romans and the Methodists. The total average per cent of gain during the year for all denominations was 1.33 per cent while the population gain in the United States for the same period was only .71 per cent.

* * *

**Bishop Ziegler to Visit Chicago**

Bishop Ziegler of Wyoming, former archdeacon of Chicago, is to return to that city on September 30th to be the preacher at the service for the presentation of the United Thank Offering, to be held at St. James'.

* * *

**Notes About General Convention**

The first General Convention of the Episcopal church met in Philadelphia in 1785. There have been fifty-one General Conventions, this year's being the fifty-second.

Seventeen sessions of General Convention have been held in Philadelphia; thirteen in New York; one in Chicago (1886).

The average length of Convention is two weeks. The shortest convention was two days, in Wilmington, Del., 1786; the longest, 28 days, in New York, 1874.

The Convention will bring together officially delegates of the Church's work in all parts of the world. Official registration will include about 150 bishops; 650 clerical and lay deputies, and 450 women delegates.

As a rule, however, General Convention attracts some 25,000 visitors to the convention city and preparations are being made for such a number at Cincinnati. The Cincinnati committee has listed 5,000 beds in private homes and all available hotel space will be occupied.

The most recently consecrated bishop leads the long procession into the opening service. As the Rev. Goodrich R. Fenner, bishop-coadjutor-elect for Kansas, is to be consecrated on September 29, the distinction will be his.

* * *

**Los Angeles School Moves**

The Harvard School in Los Angeles, a 37 year old Church institution, has just purchased a new 22 acre site in the lower San Fernando Valley, and plans to move from its congested campus in the city to this new site for opening September 21st. Harvard School was founded in 1900, acquired by the Church in 1912, and the present Suffragan Bishop, Robert B. Gooden its headmaster for nearly 20 years. The old


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campus of 11½ acres has for a long time proved both inadequate and too far down town. This new site, located at the foot of the hills on two important boulevards is just 10 miles from down town Los Angeles, and convenient to Pasadena. Beverly Hills and the Beaches. The School has many day pupils as well as a large boarding group.

* * *

**On Loving Your Enemies**

One of the most moving addresses at Oxford was made by Dr. T. Z. Koo of China. He was telling of his own experiences in trying to love his enemies. He said that the problem for him was not one of loving a distant enemy on the other side of the ocean, but it was the problem of loving an enemy sitting upon the door step.

Three times he had seen the enemy invading his country. In 1931 he saw Japan seize Manchuria. In 1932 he saw his native village near Shanghai destroyed by Japanese guns. In 1935 he saw the Japanese advancing on Peiping.

He said he used to work for peace regarding it as an absence of war, until he realized he was working for a vacuum. Now he feels that Christians must lead a life of such quality that the by-product will be peace. He has set himself a two-fold task. First, so to order his life that he will be steadily learning to love his enemies. Second, so to live in the reality of the Kingdom of God, that loyalty to it will transcend all other loyalties.

If the principal object of his loyalty were his family, he would naturally fight if his family were attacked. If the chief object of his loyalty were his nation, he would fight when its territory was invaded. The only way to rise above warlike impulses is to have a greater loyalty which takes up these lesser loyalties. As a redeemed person he is not only conscious of sin, but also of a power within helping him to love his enemies.

* * *

**Edgar H. Goold Marks an Anniversary**

This year marked the 25th anniversary of the Rev. Edgar Goold at St. Augustine's College, the oldest of the educational institutions operated under the auspices of the American Church Institute for Negroes. He began his services there in 1912 as a teacher and as assistant to the Rev. A. B. Hunter, then head of the school. He became the principal in 1916 and president when the school became a college. A survey of the graduating classes of this year indicates the wide scope of the service being rendered by St. Augustine's. The following states and countries were represented in the graduating classes: Arkansas, Florida, Georgia, Michigan, Mississippi, New Jersey, New York, North Carolina, Pennsylvania, South Carolina. Tennessee, Texas and Virginia; Quebec and the Virgin Islands. Many of the graduates came to St. Augustine's to complete the work begun in other Institute schools. Three of the young men are looking forward to the priesthood, and are to enter theological schools this month. St. Augustine's, in Raleigh, N. C., was founded in 1867, principally through the joint efforts of Rev. J. Brinton Smith, who had been secretary of the Church's Freedmen's Commission, and the Rt. Rev. Thomas Atkinson, the beloved Bish-


# Services in Leading Churches

**The Cathedral of St. John the Divine**
**Amsterdam Avenue and 112th St.**
**New York City**

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

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

**Grace Church, New York**
**Rev. W. Russell Bowie, D.D.**
**Broadway at 10th St.**
Sundays: 8 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**
**Rev. John Gass, D.D., Rector**
Sundays: 8 and 11 A. M.
Holy Days: Holy Communion 10 A. M.

**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.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James' Church, New York**
**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Thursdays and Holy Days, 12 Noon, Holy Communion.

**St. Thomas Church**
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8.00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
**Detroit and Grosse Pointe**
**Rev. Francis B. Creamer, Rector**
**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Cathedral of the Incarnation**
**Garden City N. Y.**
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**Rev. Frederic F. Bush, Dean's Assistant**
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

**Trinity Church, New York**
**Broadway and Wall St.**
Sundays: 8, 9, 11 and 3:30.
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.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**
Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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.

**St. Michael and All Angels**
**St. Paul and 20th Sts., Baltimore, Md.**
**Rev. Don Frank Fenn, D.D.**
**Rev. H. P. Knudsen, B.D.**
Summer Schedule of Services
Sundays: 7:30 and 11:00 A.M.
Weekdays: Holy Eucharist—Mon., Wed. Sat.: 10:00 A.M. Tues., Thurs., Fri.: 7:00 A.M. Holy Days—7:00 and 10:00 A.M.

**Trinity Church**
**Main and Holman, Houston, Texas**
**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.

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


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op of North Carolina of war and reconstruction days.

* * *

**Funds Come in for Bishop Lloyd Fund**

Slowly but surely the Bishop Lloyd Memorial Fund is growing. Offerings ranging from twenty-five cents to $1000 have been received. One good friend in the early summer sent a gift of $500. She now sends another of like amount with this message: "I am delighted to send the enclosed to make my gift to the Bishop Lloyd Memorial $1000. I had several extra dividends and know of no better investment than 'Kuling School' . . . Bishop Lloyd is still a great inspiration to me."

* * *

**Awakening in the Greek Church**

New and vital activity may be observed in the Greek Orthodox churches throughout the Near East. The Near East Christian Council, which gathers into one body official representatives of the various missionary organizations and of the indigenous churches, has recently voted to make a new approach to these ancient Christian churches in order to join with them in united fellowship. Some indication of the new life may be seen from the following incidents. In Saloniki there exist 13 groups, known as the Apostolic Diaconate, which perform various social services in the simplest spirit of Christian love. They were founded by a prominent oculist who was deeply stirred by the difficulties and troubles of the Greek refugees from Turkey. They have carried on and grown ever since.

Youth, too, is attracted to the new spirit in the church. In the harbor town of Volo the Greek Orthodox Bishop was found among a group of 700 boys and girls between the ages of 10 and 16. That same day he met six similar groups. More than 50,000 children and young people meet in such weekly classes, an entirely new development. In Nisoussa, a factory town near Saloniki, is a model textile factory owned by Christians. They have provided safe and healthful working conditions for their workers and a sanitary electric kitchen furnishes a free meal every day to all employed there. Realizing the need for more intellectual content than is customary in the village Greek Orthodox services, a young graduate of Athens university was engaged to preach to a newly formed "Religious Society." This factory also had available the "Zoe Magazine," which is entirely religious. It is published in Athens by a group of scholars intent on the spiritual development of the church and is said to have a wider circulation in Greece than any other weekly magazine of any sort. Finally, it may be noted that in Anatolia College, an American institution, 90 per cent of the students belong to the Greek Orthodox church. The College has arranged for a Greek Orthodox service for these students which generally assumes the character of similar services in American schools, though wholly within the Greek form of worship.

* * *

**One of the Best Stories**

The Rev. Charles Harris Jr. dug up the following story from the library of the rector of the Church of the Ascension, Pueblo, Colorado, where he served during August. An artist who was employed to retouch a painting in an old Belgium church rendered a bill for $100. The trustees however required an itemized bill. The following was therefore presented, audited and paid:

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| Reguilding left wing of guardian angel | 2.02 |
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* * *

**Sunday Observance in England**

The Lord's Day Observance Society of London, Eng., has come out with the statement that if Great Britain loses as much of her Sabbath in the next quarter century as she lost in the past 25 years, she will have practically no Sundays at all. On the profanation of the Lord's Day, some striking facts were presented: Two hundred and fifty thousand shops open in England; 40,000 in London alone. Two million workers, or one out of every eight of the adult population, engaged in Sunday labor. Three public houses (drinking places) open to every one House of Worship. The Alliance has issued a strong appeal for public support for its program of preserving the Sabbath.

## TYPICAL PROBLEMS ARE PRESENTED IN STUDY

(Continued from page 8)

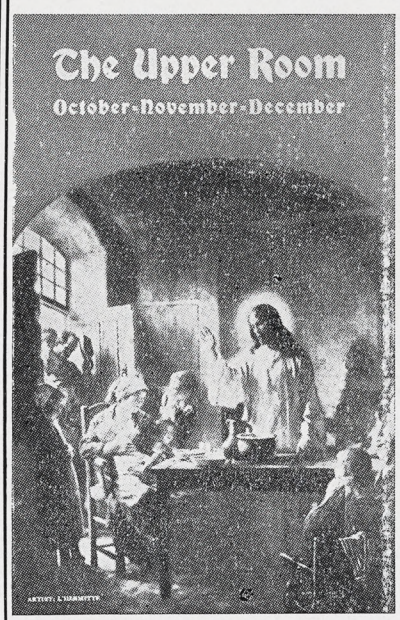
is urban or rural? This is only a chip off the larger mirror of your community and my community which this volume really is in many respects. Let me close this review with the author's reference to the small Episcopal group in Middletown: 'The Catholics, Jews, and Episcopalians, who stress rituals somewhat more and rely less upon the 'sermon' i. e., a verbalized message, maintain a liaison between the permanent and the immediate with more dignity and less apparent sense of uneasiness than do most of the Protestant churches."


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## CLERGY NOTES

BELL, BERNARD IDDINGS, formerly 130 Hope Street, Providence, R. I., is now living at 12 Blackstone Blv'd, Providence.

BOWDISH, PALMER R., was deposed on August 25 by the bishop of Duluth at his own request.

DIPLOCK, L. O., formerly in charge of St. Alban's, South Portland, Maine, has been appointed resident junior canon of St. Luke's Cathedral, Portland. Address: 9 Broadway, Woodfords, Portland.

FORT, JOHN B., for two years assistant at All Saints', Worcester, Mass., has accepted the rectorship of St. Mark's, Leominster, Mass.

FOULKES, ERNEST W., has resigned the charge of missions at Newport and Thompsontown, Pa., to retire from the active ministry.

HAMM, WILLIAM C., Hartford, Conn., has accepted the rectorship of Trinity Church, Ware, Mass.

HICKS, FREDERICK G., vicar of St. Mark's, King City, Calif., has accepted the rectorship of Trinity, Canton, Mass. Address, 9 Chapel Street.

JACKSON, WILLIAM D., diocese of Kansas, has renounced the ministry and was deposed by Bishop Wise on September 7th.

KENDRICK, RAYMOND H., rector of St. Paul's, North Andover, Mass., has been appointed canon of Christ Church Cathedral, Springfield, Mass., and will be in charge of St. James', East Springfield.

NOLAN, JOHN H., city missionary of Springfield, Mass., has been appointed diocesan missionary in addition to his city duties.

PARSLEY, HENRY N., has accepted appointment as assistant at Grace Church, Amherst, Mass.

REED, RALPH D., assistant at St. John's, Bridgeport, Conn., has accepted appointment as chaplain of the Rectory School, Pomfret, Connecticut.

REX, PERCY F., Wethersfield, Conn., has accepted the rectorship of St. Paul's, Holyoke, Mass.

SAFFORD, D. WADE, assistant at the Epiphany, Washington, D. C., has accepted the rectorship of Christ Church, Kensington, diocese of Washington.

SCHROCK, ALBERT L., formerly vicar at Fallon, Nevada, is now the rector of Trinity Church, Reno, Nevada.

TAFT, H. DUDLEY, formerly curate at St. Mary's, Staten Island, N. Y., is now the assistant at St. Stephen's, Pittsfield, Mass.

TAYLOR, NORMAN E., executive secretary of the diocese of Southern Virginia has been appointed Archdeacon of the diocese.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# PARISH SUPPORT FOR MISSIONS

*By* STANLEY C. HUGHES
*Rector of Trinity Church, Newport, Rhode Island*

CHURCH papers recently brought a cheering bit of news from 281 Fourth Avenue, New York, to the effect that collections in 1937 are better than they were in 1936, and "that we may be on our way up out of the emergency." It is to be hoped that this news may be widely disseminated, especially among prospective deputies to General Convention, who are now being so urgently plied with arguments for the restoration of the discredited old Quota System, which we are told is necessary if we are adequately to support missions. I, for one, consider the quota method a wet blanket and very largely responsible for the recent slump in parish offerings. Certain it is, at any rate, that pledges and receipts fell off 50 per cent under the apportionment system while in the same period gifts to the United Thank Offering decreased only 25 per cent.

The quota acts as an inhibition because it puts a little thing where a big thing ought to be, a dwarfing parochialism in place of a world outlook. Suppose, kind reader, you were a rich and successful business man. Perhaps you are. I trust so. Before the quota days you used to be appealed to for gifts to support a magnificent enterprise, the effort of the Church to carry the everlasting Gospel to all the dark places of the world as our dear Lord enjoined upon us to do. You were told of heroes like Bishop Brent, Bishop Rowe; perhaps you even heard one of them tell the story of his labors. It was all very broad and uplifting. You realized that three or four million dollars would be required to prosecute the enterprise. If your heart was touched you gave liberally.

But then the quota; now all the appeal that came to you was to pay your share of an assessment laid on all parishes alike. You learned that your parish quota was $5000 and that if every congregation paid its tax all would be well. So you reasoned something like this: We must pay $5000. We have 500 members. If every member gives $10 the thing will be done. But since some may not be able to give $10 I will help out and give $50. It seems generous. It is generous from a taxpayer's point of view. But as a matter of fact you could give $500 as easily as $50 and you ought to and would be blessed in your giving. But the dreary method of setting a quota and continually harping on that one string has fixed your attention on a little thing, a meagre goal, instead of the field which is the world. Mere parochialism. Hitch your wagon to a lamp post, not to a star. This is one reason why interest in and gifts to the great mission of the Church have sunk to a low ebb.

Moreover, it is axiomatic that an unjust law is a bad law. And the quota is obviously unfair. It ought not to be required of us. Here for example is a suburban parish consisting entirely of well-to-do people, some of them wealthy. It has a bright young rector, a first rate organist and choir, all well paid. But, in the same city is a slum parish. Not a wealthy person on the roll. It has a rector and one or two curates, a parish visitor or nurse, an organist too. All these are necessary. So is the shabby parish house. For it lies in the midst of a teeming, indigent population, where the need is great. Now the budget of these two parishes are the same. Yet the suburban parish could pay its quota twice over and scarcely feel it. The slum pairsh cannot. Everybody knows it cannot.

Vestrymen view the quota with a critical eye. Why, they ask, must we pay $5000 per annum when the next parish pays only $3000, while it has quite as large a plant and staff? Well, someone in the other parish sends a gift of the winter's coal. Some one else, devoted to music, pays the salary of a gifted choirmaster. These sums do not appear on the treasurer's books in that particular parish. Its budget seems small. Vestrymen note these things. One of the most devoted men in my parish used to object to sending any more money for missions when our quota had been paid. Poor fellow, he thought the quota was perfectly fair. "We have done our share," he would say, "let the others pay their quota. Why should we pay the other people's taxes?"

Some years ago I was in the study of a Presbyterian minister. "Do you have a quota for missions?" I asked him. "No," said he. "How much do your people give?" was my next question, for even then I had grown suspicious of our vaunted quota method. Inquiry revealed the fact that the Presbyterian Church operating under the volunteer system was giving four times as much—per member—as we were. Since that time I believe the Presbyterians have adopted the quota and their gifts have been falling off considerably.

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It seems to me THE WITNESS is doing a fine piece of work in letting in the light on various phases of our Church life. From a witness facts are expected, unbiased facts. A number of yes men and old maids are annoyed. It seems to them a little less than impious to suggest any improvement in methods. People who assay to stay up the ark when it totters are liable, they think, to be struck by lightening. They cancel subscriptions in rage. Never mind. The people who believe in free speech and honest discussion are still numerous. More power to you. May you continue to flourish and enjoy the favor of the Church you are serving so well.

## *Second Thoughts*

CHARLES C. BURLINGHAM, lay deputy to the General Convention from the diocese of New York: After reading Bishop Manning's letter to the four Episcopal weeklies, I looked over the tentative program of the General Convention to be held in Cincinnati in October, which had been sent to me as a deputy. In addition to the regular meetings of the House of Bishops and the House of Deputies, there are many outside meetings, conferences, luncheons and dinners scheduled for the fourteen days of the Convention. Of these nine are under the auspices of the Church League for Industrial Democracy, and six of these meetings are presided over by bishops as follows: Dr. Gilbert, Suffragan Bishop of New York, Bishop Brewster of Maine, Bishop Parsons of California, Bishop Scarlett of Missouri, Bishop Sherrill of Massachusetts, and Dr. Paul Jones, formerly Bishop of Utah and now Chaplain of Antioch College. The chairmen of the other three meetings are William F. Cochran of Baltimore and Stanley Matthews and Charles P. Taft of Cincinnati. The speakers are Sam Franklin, director of the Delta Cooperative Farm, Laurence Oxley of the U. S. Department of Labor, Professor Niebuhr of Union Theological Seminary, the Reverend Howard Kester of the Southern Tenant Farmers Union, Norman Thomas, A. J. Muste of the Fellowship of Reconciliation, Roger Baldwin of the American Civil Liberties Union, Murray Lincoln, Secretary of the Farm Bureau Federation, and Homer Martin, President of the United Automobile Workers of America.

I am not a member of the Church League for Industrial Democracy, but I am confident that many of the bishops and deputies of a Church so conservative as ours will be glad to learn at first hand the views and objectives of the representative speakers selected on such vital and present questions as the Farm, Labor and the Negro.

BISHOP HENRY HOBSON of Southern Ohio: As hosts of Convention we provide meeting places for the official and unofficial organizations and groups wishing to hold meetings during General Convention. Believing in free speech, we do not censor or advise as to the program or choice of speakers. We are making absolutely clear in the program what are the actual official meetings of Convention. In the tentative program, page 7, we made these introductory remarks: "In accord with the constitution, the official sessions of General Convention are, therefore, those held by the two Houses, and such services or meetings as the two Houses may officially designate. Hundreds of other meetings are held during the days when General Convention is in session. The departments of the National Council; the Woman's Auxiliary; the various official organizations of the Church, together with a number of other groups having no such connection, rightly take advantage of the opportunity to bring their work and programs before those gathered at Convention, and through them before the whole Church. The contribution is invaluable. It must be borne in mind, however, that while the opinions expressed and the action taken at these meetings may be important, the Church takes official action and expresses official opinion only in the actual sessions of the two Houses of General Convention."

DR. W. SINCLAIR BOWEN, Churchman-physician of Washington, D. C., writes that there are many parishes where the pastors are physically or otherwise totally incapable of carrying on the work. Yet there is no way, under the laws of the Church, to remove them. There is also the disposition on the part of vestrymen and parishioners to give first consideration to the clergyman and his family rather than to the work. He thinks the matter might best be corrected by engaging rectors for a two year period; "a signed business agreement made between the vestry and the pastor. At the end of the two years if the minister is not suited and is incapable of doing the work he is simply not reelected. If he is satisfactory he is reelected for another term. This thing of allowing a weak, sickly, incompetent minister to stay in charge of a parish when everyone knows he cannot do the work, and the whole parish is becoming disorganized and dying, is sinful and I for one am totally ashamed to see our dear old Church treated in this way."

## *Witness Questionnaire*

QUESTION: Do you think that too much of the money for missions goes for administration?

| The Boxscore: | Yes | No | No opinion |
|---|---|---|---|
| Clergy | 862 | 370 | 242 |
| Laymen | 292 | 114 | 124 |
| Laywomen | 235 | 80 | 38 |
| Totals | 1,389 | 564 | 404 |

There were many comments on the question, with most of them on the "yes" side, such as "By all means, yes"; "Yes, in dioceses as well as at 281"; "Decidedly yes"; "Great deal too much"; "Far too much", etc. etc. Several stated that the cost of administration of missions in the English Church was far less than with us and suggested that we might do well to study their systems. Others declared that it is not so much high cost as it is poor administration, while a considerable number used the question to register their objection to salary increases for the administrative force last spring

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while no increase went to those in the field. A clergyman registered his objection to the "high cost of living in New York" argument for comparatively high salaries for the 281 staff, saying that he was "brought up in New York on a family income far less than that paid most of the people at headquarters." Several said that entirely too much money was spent on printed matter which they consider of little use, while there was also the oft-repeated cry of "bureaucrats" and "the officers seem to forget that they are the servants of the Church."

On the "No" side there were also those with comments, thus: "I have always felt it was foolish to trounce 281 when they are only trying to carry out the directions of General Convention"; "I do not think enough goes to run the works. We are cowards about overhead"; "We have in the National Council men who have done heroic service. They need our commendation rather than our criticism." There is also a suggestion of merit that comes from a bishop. He declares that, justly or unjustly, people do believe that entirely too much goes for overhead (a statement certainly borne out for the returns on this question). He therefore suggests the "allocating of income from endowments to take care of the entire expense of the central office. We could then assure our people that every cent paid for missions goes directly into the mission field. I am sure it would have a marked effect on their giving. Somehow the old fallacy that 'it costs a dollar to spend a dollar' for missions has an amazing vitality. The way to overcome this is to lift the entire headquarters expense out of the budget. I fully realize that such a policy would have to be closely watched to keep expenditures at headquarters within the bounds of strictest economy. But if we were able to tell our people that not one cent of their gifts for missions for 1938 goes to support the 'swivel-chair artists' at 281 I firmly believe that the response would be a large increase in missionary giving."

QUESTION: If there should be a shortage of funds, should national departmental work (religious education, social service, publicity, etc.) be cut before cuts in missionary appropriations?

| The Boxscore: | Yes | No | No opinion |
|---|---|---|---|
| Clergy | 1,292 | 172 | 10 |
| Laymen | 344 | 148 | 38 |
| Laywomen | 269 | 64 | 20 |
| Totals | 1,905 | 384 | 68 |

This was the most onesided vote of the entire questionnaire, with vast numbers emphasizing their vote by writing: "By all means"; "Absolutely"; "Most certainly"; "Not merely cut but amputate"; "Departments should be eliminated in any case"; "Emphatically yes"; "Yes, cut departments to the bone"; "Decidedly yes, this is the most important matter to come before General Convention"; "Cut large salaries at 281 first." A considerable number gave it as their opinion that cuts should be made not only at headquarters but that missionary appropriations likewise should be cut, with several suggesting that a careful survey be made of the entire missionary field to determine what work should be carried on and what stopped or cut. Of those voting "No" a large number stated that the cuts, if necessary, should be proportioned between the departments and the mission fields. There was no way to tell why the proportion of laymen voting "No" was greater than that of clergymen or laywomen. However, the fact that a number wrote, "No, I do not believe in missions" would seem to indicate that a considerable number of them do not believe in national Church work at all, either missionary work or departmental work.

Next week we will present the answers to further questions. W. B. S.

# *Let's Know*

*By* BISHOP WILSON

## Biblical Games

GAMES and athletic contests occupy a good deal of the time and interest of the average American. Most of us read the Bible with such serious and solemn sentiments that we seldom realize how much people in Bible times must have been interested in similar amusements.

The prophet Zechariah described the peace and prosperity which would one day come to the Holy City by saying that "the streets of the city shall be full of boys and girls playing in the streets thereof." What kind of games did they play? Like modern children they loved to imitate their elders with such amusements as make-believe marriages and funerals. Our Lord rebuked His hearers one day for the childishness which they should have outgrown. He said they acted like boys and girls complaining "we have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." The children always liked to dance and the Talmud tells of a game they used to play with nuts.

Archery was one of the sports in which young men became proficient. They also had contests of skill with the sling—a difficult weapon to handle with accuracy. In the book of Judges we read of the left-handed Benjamites who could "sling stones to an hair breadth, and not miss." Another game popular among the youth of Palestine was the lifting of heavy stones first to the knees, then to the shoulders, then to the head, and finally above the head. Wrestlers were matched against each other according to the strength exhibited in such tests. Sometimes they would throw these stones much as the modern athlete "puts the shot." The throwing of the discus was probably introduced among the Jews from the Grecian games.

Music, singing, and dancing all had their part in festive gatherings. In the parable of the Prodigal Son the elder brother was angry at the merry-making over the younger son's return—"as he came and drew nigh to the house, he heard musick and dancing." Story-telling and the asking of riddles were also common diversions. The Greeks had a game in which a person's eyes were blind-folded and he was called upon to guess which of his companions had struck him (this would be very familiar to the modern high school boy). Doubtless it was an adaptation of this rough play which led the soldiers in charge of our Lord's crucifixion to

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strike him and demand "Prohesy, who is it that smote thee?"

The contests held in the Greek and Roman amphitheatres were not generally welcomed among the Jews. Perhaps it was partly because of their dislike for the pagans but still more because of the questionable morals which became associated with these public games. However, when St. Paul preached the Gospels to the Gentiles, he talked to them in terms which they would readily understand and made great use of the language of the games. "Know ye not that they which run in a race run all, but one obtaineth the prize? So run that ye may obtain." "I therefore run not as uncertainly, so fight I not as one that beateth the air." As an old man he wrote to his younger companion St. Timothy—"I have fought a good fight, I have finished my course."

# DIVIDED WE FALL

*By* J. LINDSAY PATTON

*Rector of St. Mark's Church, Berkeley, California*

THE Managing Editor has asked me to express an opinion on some of the issues General Convention "should" face in Cincinnati next October. He did not say "will" face, and I am glad; because the matter about which I have chosen to write will not, I am afraid, receive more than perfunctory notice.

What will happen there? Well, there will be some graciously-worded resolutions, giving offence to neither Inland Steel nor C.I.O., on the "social order," possibly containing a hint of repugnance at child labor, and deploring "violence" in labor disputes. Getting warmer, the delegates to Convention are going to say a good bit about a method of receiving the Holy Communion called Intinction. Really hitting it up, there will be, if present indications are significant, a knock-down-and-drag-out combat over the proposed amendments to Canon 41, concerning re-marriage after divorce. And when Convention finally turns to the Budget—the amount of oratorical energy slated for dissipation on that subject, passes all computation.

Bishop Parsons will preach the opening sermon. It will cause pricklings along the backbones of even the most sluggish. They will experience a yearning to do something for Christ and His Church, or I don't know Bishop Parsons. But that yearning will soon be forgotten under the pressure of routine business, or I don't know General Conventions.

The subject of this paper will be mentioned in the Bishop's sermon beyond any doubt, for as I write the Bishop is in Great Britain attending the Oxford and Edinburgh conferences on Life and Work, and Faith and Order. But we can prophesy that not even the eloquence of Bishop Parsons, strangely stirring in its very gentleness and reasonableness, will succeed in shaking the General Convention of the Protestant Episcopal Church out of its traditional apathy on the subject of Church Unity.

And yet even with that great matter—the Budget, gentlemen!—in the forefront of our attention, Church Unity is an issue of practical concern.

Our Missionary Program will never again be adequately financed, despite all that the National Council and the secretaries at 281 Fourth Avenue can do in the way of "education." What we choose to style "temporary reductions in appropriations" are just as "temporary" as the Cathedral of St. John the Divine. In our hearts we know it. We are whistling to keep up the courage of our dismayed missionary bishops, and sending out speciously cheerful slaps-on-the-back to buck up the morale of our workers in Cat's Paw, Nevada, and Boola-Boola, H. I.

Our Missionary Program is a program of cut-throat competition with other churches working in the same fields, and we simply do not have the financial resources to keep it alive. I began my own ministry as a domestic missionary twelve years ago. I was sent to a little town that is 50% Mormon. The remaining half of the community was to support, besides our own parish, congregations of Methodists, Baptists, Presbyterians, Disciples, Pentecostals, and several lesser sects. The total population of the town was 3000.

All of these churches, to use a descriptive word, "struggled." That is a very good word. We say a church is "struggling for existence." Right we are. It is engaged in a wrestling match with all the other churches, a free-for-all, with the limited number of religiously-minded people in the neighborhood as the prize. If there had been only one church in that town to which I was sent it would still have "struggled," but it would have been in St. Paul's sense of the word—against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

On the most practical of all grounds—on the terms of bread and butter in adequate amounts for our missionaries—Church Unity is an issue that General Convention should face.

And on another ground, too, and a no less practical one. Socialists and Communists have joined together lately under a slogan, "The United Front." It is no secret that a Communist hates not even a Fascist quite so passionately, with so much of personal animus, as he hates a Socialist. And the compliment is returned with interest. Representatives of the Second and Third Internationals had a conference shortly after the World War. A stenographic typescript of their discussions is in existence and I have read it. For pure vitriol, the remarks of Karl Radek, the Communist (now unhappily fallen from grace), anent Ramsay Macdonald, the Socialist, and Mr. Macdonald's polished and stinging rejoinders, can hardly be paralleled. And yet—today, in France, in parts of America, in many other countries, there is a United Front.

Christians have always professed that they love each

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other. If they are truthful in that, it is a love that is not so productive of good sense as the Communist-Socialist hatred. The radicals, who despise each other and make no bones about it, are resolved to fight shoulder to shoulder against a common foe. The Christians, protesting all the while that their souls are flooded with goodwill, expend their energies in belting each other with prodigious ferocity.

The result? Look around you.

THE differences among Christians are not trifling matters, and it would be a mark of inexcusably careless thinking for me to infer that they are. I would simply quote the words of the Master: "Make to yourselves friends of the Mammon of Unrighteousness." I agree that it is important to determine whether it is enough for a clergyman to be a minister only, or whether he must be both a minister and a priest. I only say, in defense of the first reason for Church Unity, that it is *more* important for the clergyman, whether minister or priest, to be a man of superior attainments, capable of arousing the respect of his fellows, which adequate financial support would assure. I would be perfectly willing to argue this last phrase—"which adequate financial support would assure." I know there is a theory that ministers are "self-sacrificing" men: i. e., if they were not ministers, but in other fields, they would be leaders of our nation, financially and intellectually. I doubt it. It takes a good bit of doing to maintain that ministers as a class are superior in any respect, except in the matter of staying out of jail, and perhaps not even in that, to any other learned profession. The ministry is, I believe, no more "honorable", no more a matter of special "calling", than any other respectable occupation—God's world is one world, and all aspects of it are equally important—and the calibre of its membership is governed by the same factors that operate generally.

I agree also that it is essential for men to believe that God has ordained a Sacramental System for the Transmission of Grace, if He has, or to believe that He has not, if He has not. But, with the second reason for Church Unity in mind, I would assert that it seems in the nature of things to be a requisite that men should first believe in God Himself.

It cannot be too strongly said, nor too often said, that the question the world puts to the churches today is not, "Which of you is here with the largest degree of truth?" but is, rather, "What in thunder are any of you doing here at all?" That question wants answering. And it will not be easily done.

I favor an active, ungrudging partnership in our fight against the world, the flesh, and the devil because I favor fighting the said world, the said flesh, and the said devil, and not my fellow Christians. And I believe that this partnership should include, not my fellow Christians alone, but Jews and Unitarians as well.

The theory of the United Front is that fascism, the enemy of all liberal thought, must first be checked. After that can come the debate over ideologies. By the same token, the theory of Church Unity should be that first men must be brought to belief in God. It will be time enough then, when the need of emergency action has been removed, to give their theological differences a whirl.

I should say here that I am not a delegate to the General Convention. This emboldens me. I will not have to make good on the floor of that assembly these rash words that I have indited in the quiet of my study. If I were a delegate, what would I do? I have been delegated to numerous minor church assemblages and I can tell you. I take up the record. I once made a passionate speech setting forth my abhorrence of line 17, section 7, of diocesan canon 41, I think it was, or maybe it was 14. It was exceedingly well done, I think.

And I pride myself also that, on another occasion, I was instrumental in causing the words "either/or" to be inserted in a committee recommendation. No doubt Editor Spofford has gotten wind of this achievement. Hence the request for this article.

In fact, taking up *Nicholas Nickleby,* I find in Chapter II an apt description of my convention activities. You remember the public meeting which launched the United Metropolitan Improved Hot Muffin and Crumpet Baking and Punctual Delivery Company?

"Mr. Ralph Nickleby seconded the resolution, and another gentleman having moved that it be amended by the insertion of the words 'and crumpet' after the word 'muffin', whenever it occurred, it was carried triumphantly; only one man in the crowd cried 'No!' and he was promptly taken into custody, and straightway borne off."

I have been the gentleman who moves "and crumpet", not the one who shouts "No!"—God pity me.


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## H. G. WELLS GIVES HIS OPINIONS ON VARIOUS MATTERS

By A. Manby Lloyd

H. G. Wells has always had a grudge against the high priests of the teaching profession; government by dons is almost as crooked as the teaching of the Bible by the clergy, most of whom are second-hand theologians. The bigwigs of the British Association, who have long since ousted the Almighty from the atoms and the electrons, were treated to some plain speaking last week when they met at Nottingham. Equipped with a white pointer seven feet long, Mr. Wells, for many years a humble disciple in science, illustrated his arguments by pointing to a gigantic diagram. He said that the Zeppelin, the radio and the bombing plane had come out of nothing since 1900, yet our schools were drolling along very much as they were thirty-seven years ago.

Taking ten years of schooling, and disregarding the ravages made on school time by measles, chicken-pox, coronations, etc., there was a time allowance of only 2400 hours for building up in the child's mind a coherent picture of the world. The less children had, either in or out of school, of what has hitherto figured as history the better. "I do not see," said Wells, "the charm or the educational benefit of making an important subject of the Criminal history of royalty—the murder of the Princes in the Tower, the wives of Henry VIII, the families of Edward and James the First, the mistresses of Charles II, Sweet Nell of Old Drury and all the rest. The sooner we forget the border bickerings of England, France, Scotland, Ireland and Wales, the nearer our world will be to a sane outlook on life.

"I believe the crazy, combative patriotism that plainly threatens to destroy civilization today is very largely begotten by the schoolmaster and the schoolmistress in their history lessons. Equally mischievious is the furtive anti-patriotism of the leftish teacher.

"All the historical parts of the Bible", Mr. Wells went on, "abound in wild exaggeration of the importance of Palestine. Nothing began there, nothing was worked out there. Solomon's Temple was smaller than most barns. It is time we recognized the extreme insignificance of the events recorded in Kings and Chronicles. Even if we think it desirable to perplex another generation with the myths of the creation, the flood, the chosen people and so forth, we have not got the time for it. So far as the school time-table is concerned we are faced with a plain alternative—great history or hole-and-corner history; that is, either the story of mankind or the narrow, self-righteous blinkered stories of the British and the Jews. There are teachers at work who haven't been painted inside for fifty years. They must be damp and rotten."

Mr. Wells then avowed himself as being for the burning of most school books. In the upper form stage, he said, the budding citizen should be helped toward some grasp of the increasing importance of economic changes. "All this is hushed up for young people until they are in the thick of it. The most the poor, silly, young things seem able to make of it is to become violently and self-righteously anti-something or other."

Mr. Wells received a great ovation from the learned scientists after having spoken for an hour. But if Mr. Wells will read his Bible again he will find it was the Tabernacle and not the Temple which occupied the plan of the world's revelation. Also it is quality and not quantity by which reality is determined.



JOHN WARREN DAY
*Has a Tenth Anniversary*

### NEW INITIATIONS FOR CHURCH FRATERNITY

The Knights of Saints John, Church fraternity for boys and young men, have revised their schedule and initiations for boys from ten to fourteen years of age. Those who have seen the new program pronounce it one of the best aids in religious education, combining fraternal and churchly appeal with a lot of fun. Further information may be had from Mr. R. E. Woodward, 3012 West Coulter Street, Philadelphia.

## CHRISTIAN LEFT HOLDS CONFERENCE AT SOUTHAMPTON

By Elisabeth Gilman

For a week in the early part of August the Christian Left met in conference in a delightful camping ground in the New Forest, a few miles from Southampton, England. There were about fifty members present, besides quite a number of members' children. We lived in tents and shacks and in turn were on duty as orderlies for cooking and cleaning up. As the name Christian Left implies the membership is composed of men and women with a very broad Christian philosophy and with a Socialist viewpoint in economics. I was glad to be invited to be with them and to hear their discussions. Everybody was deeply disappointed that at the eleventh hour John Macmurray was prevented by a death in his family from being present, but others whom I knew by name from the volume *Christianity and the Social Revolution* were leaders in the discussions; Kenneth Ingram, Donald and Irene Grant, Kennett Muir and Karl Polany. For the first days it was largely discussions on the scope and plans of the organization, which included the publication of a magazine, but on the last two days the immediate work to be undertaken was outlined. I think this could be briefly summarized under two headings: One, to arouse the various churches from their apathy toward social action; Two, to cooperate as allies with the Labor movement.

As an American I was struck with various differences from procedure at home. On the religious side the great majority seemed to be outside the churches and were so afraid of cant that when on Sunday it was suggested that those who were so inclined might get together for a very informal half hour of religious fellowship, only eight or ten appeared. At the camp-fire get-together at night it was folk songs or poetry, not hymns, even as non-ecclesiastical as William Blake's *Jerusalem*. On the economic side the members, who were for the most part teachers or intellectuals, evidently did not feel that they were really members of the working class. They never, for instance, used our phrase, "workers of hand and brain". It seemed to me that for so many generations there has been a cleavage between the working class and the middle class in England that they hardly knew how to bridge the chasm, except by offering cooperation when desired.

(Continued on page 15)

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The commission on the status and work of the Presiding Bishop released their report last week and it contains the recommendation that the office of Presiding Bishop be made permanent and have the prerogative and perhaps the title of Archbishop. Since 1926 the Presiding Bishop has been elected by General Convention for a term of six years and prior to that the office was filled by the senior member of the House of Bishops. The present proposal is that he should be elected for life by the General Convention, with a fixed retiring age. In his office also would be combined the functions of the President of the National Council (at present Bishop Cook) and he would be relieved of his office as Bishop of a diocese. The question of transferring the national offices of the Church to Washington was also discussed by the commission, but no recommendation is made.

These questions were dealt with in THE WITNESS questionnaire and reported in the September 9th number with the following results: "Should we have an Archbishop?"; Yes, 1,050; No, 1,138. "Should the Presiding Bishop Be Elected for Life or for Six Years?"; For Life, 784; For Six Years, 1,374. "Should the National headquarters be moved to Washington?"; Yes, 1,144; No, 980.

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### Oliver Hart Elected to Central New York

The Rev. Oliver Hart, rector of St. John's, Washington, was elected Bishop Coadjutor of Central New York on September 14th. The balloting started last May and ended in a deadlock. Resuming ballotting on September 14th, Oliver Hart received 47 clerical and 49 lay votes on the 5th ballot, while the Rev. Harold E. Sawyer of Utica received 32 clerical votes and 14 lay votes, with a large number also voting for the Rev. Wilson E. Tanner of Binghamton. Tanner later withdrew his name in favor of Hart and the latter was elected on the 19th ballot. Oliver Hart was elected Bishop Coadjutor of Tennessee last May but declined.

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### There Is a Dead Line for Orders

The October seventh number of THE WITNESS is to be the first General Convention Number, orders for which must be in our hands not later than October first. Those wishing bundles are requested to send in their orders at once. A postal will do the trick (to the Chicago office), merely stating the number of copies desired and whether the order is by the quarter or merely for the Convention period. When ordering for thirteen weeks or longer the cost in bundles is 3c a copy. For the Convention period the charge is 4c a copy, to cover added charges to us. We will bill at the end of either period so that a postal now will do the job.

* * *

### Topeka Cathedral Has Anniversary

It was eighty years ago that the Rev. Charles M. Calloway conducted the first service of the Episcopal Church in Topeka, Kansas. From that day to the present regular services have been held, first in halls, now in a beautiful cathedral. On September 9, 1860, what was then Grace Mission was legally incorporated as Grace Church. That same month plans were completed for a church building. This church was renovated and enlarged in 1874. Then five years later it became the Cathedral of the diocese. The cathedral parish went through many hard times, but in 1901 a new cathedral church was planned, the foundation was laid in 1910, and the present structure was completed and consecrated, of course without debt, in 1917. It is Gothic, but not a copy of any particular church of the middle ages, although the architects used features from noted European Cathedrals. They succeeded in con-



GRACE CATHEDRAL, TOPEKA, KANSAS

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structing a very beautiful church of such proportions and dimensions as to permit a congregation of 1,200 persons to see, hear and take part in the services in a modern way, with modern standards of comfort.

This 80th anniversary, just celebrated, was also made the occasion for the celebration of the 10th anniversary of the deanship of John Warren Day. He came to Topeka in September, 1927 when there was a communicant list of 694 persons. Today there are 1085 communicants and 1301 baptized persons in the parish. During these ten years he has presented 555 for confirmation. In addition to his work in Topeka, where he is a community leader, he has been active in diocesan work, being an examining chaplain, a member of the executive committee of the diocese, a member of the standing committee, a trustee. of a number of the institutions of the diocese, chairman of the field department and chairman of the social service department of the province. He has also played a big part in national Church affairs and was a leader at the last General Convention. He is again to be a deputy from Kansas this year, and as such is to be on the reporting staff for THE WITNESS. The anniversary of his deanship was celebrated at a service on September 5th at which Bishop Wise preached. Later in the month the parish is to honor Dean and Mrs. Day at a reception.

* * *

**Priests' Institute in Connecticut**

A school of liturgical prayer for priests was held this year, as last, at Kent School, Connecticut. The center of the institute was in common worship rather than in the class room, with lectures given merely as an introduction to the prayer life. There were lectures however by the Rev. W. Pitt McCune of New York on "The Canon of the Mass"; the Rev. W. D. F. Hughes of New York on "Preaching the Liturgy"; the Rev. Edwin S. Ford of Sparta, N. J., on "Social Implications of the Liturgy." There were twenty-eight men present.

* * *

**Tennessee Wants Fiscal Year to End July First**

At the convention of the diocese of Tennessee a resolution was adopted favoring a change in the date of the fiscal year of the Church from January 1 to December 31 to one from July first to June 30. They are presenting a memorial to General Convention urging this change. In 1934 they presented a similar memorial but the House of Bishops voted it inexpedient and the House of Deputies concurred without discussion. In urging the adoption of the change Tennessee points out that the year beginning January first is not in gear with school terms or with our normal periods of business activity, secular or ecclesiastical. Secular schools open in September and close in June. The same thing is true of a large number of Church schools. Parochial activities also slacken in the summer months. They ask, "Why not plan our work and report it accordingly? Suppose the Church should make the change? What would happen? Reports would be made by the parishes for a year ending June 30th—just when the more active work ceases. Such a year's end moreover would come shortly after the close of the Great Fifty Days of Pentecost, which the Forward Movement Commission is trying so earnestly to make us see as the true climax of the Christian Year. Diocesan conventions, avoiding January blizzards and meeting in the spring, would plan their work and adopt their budgets for a year shortly to begin, instead of, in January, for one already actually begun, or, in the spring, for one not to begin until eight or nine months later."

* * *

**Bishop Azariah Speaks in Newark**

Bishop Azariah of India, in this country chiefly to attend General Convention, addressed 108 clergy of the diocese of Newark at a conference held at Delaware on September 13-15. How he trained 11,000 for baptism this year and all that it implies was the heart of his message, which made a great appeal. Others to address the conference were Bishop Johnson of Colorado who gave a typical Johnsonian message about the aims of the Church, and Prof. Halford E. Luccock of Yale Divinity School who lectured on preaching, and the Rev. Almon Pepper who spoke on the preparation of people for marriage. Bishop Washburn and Bishop Ludlow led the devotions.

* * *

**Student Workers Hold Retreat**

The Rev. John Crocker, Episcopal chaplain at Princeton, conducted a retreat for college clergy and schoolmasters at Marlboro, N. H., on September 8-11. It was attended by the following men: the Rev. Charles Cadigan and the Rev. Henry Parsley of Amherst; the Rev. Nathaniel Noble and the Rev. E. Fay Campbell of Yale; the Rev. Philemon Sturgis, Jr., of Wellesley; the Rev. George Langdon and Mr. Theodore Jones of Pomfret; the Rev. John U. Harris of Dartmouth; the Rev. Brooke Stabler of Pennsylvania; the Rev. Grant Noble of Williams; the Rev. Luther Tucker; the Rev. F. Hastings Smyth; the Rev. Frederic B. Kellogg, the the Rev. C. Leslie Glenn, the Rev. Harold B. Sedgwick, and the Rev. Gray M. Blandy all of Harvard; Mr. Coleman Jennings of Washington, D. C.; the Rev. Charles Webb, the Rev. Meredith Wood, and Mr. Brevoort Cannon of St. Paul's School, Concord; and the Rev. H. M. P. Davidson of St. George's School.

* * *

**Forward Movement Mass Meeting**

Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, and Francis C. M. Wei, president of Central China College, are to be the speakers at the Forward Movement mass meeting at General Convention. It is to be held the evening of October 14th with Presiding Bishop Perry presiding.

* * *

**Women Prepare for General Convention**

The Auxiliary of Alabama is holding a series of conferences this month at which there is discussion of the issues to come before General Convention. Good idea.

* * *

**National Preaching Mission Continues**

The National Preaching Mission, staged in the spring under the auspices of the Federal Council of Churches, is being continued this fall with fifty well-known missioners taking part. In the number are Bishop Azariah of India, Muriel Lester of London and the Rev. Adolf Keller of Geneva.

* * *

**New Chaplain for Rectory School**

The Rev. Ralph D. Read, assistant at St. John's, Bridgeport, Conn., has been appointed chaplain of the Rectory School, Pomfret, Connecticut. He is a graduate of Lehigh and the General and spent his diaconate at St. Francis House, Cambridge, Mass., as a novice of the Cowley Fathers. The school was founded twenty years ago by the Rev. Frank H. Bigelow who died last spring. He was succeeded by his son as headmaster, John Brittain Bigelow.

* * *

**To Be Commissioned in Church Army**

Miss Nina M. Dollar of College Park, Ga., is to be commissioned as a sister of the Church Army on October 8th at Christ Church, Cincinnati, during General Convention. Miss Dollar, confirmed two years ago by the Rev. Woolsey E. Couch of St. John's, College Park, has been active

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in Army work this summer, serving the under-privileged and assisting in outdoor services along the Atlantic Seaboard.

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**Acolytes Service in Western New York**

The Rev. Herbert Brown of St. John's, Buffalo, is to be the preacher at the annual service of acolytes of the diocese of Western New York, to be held October 24th at St. Paul's Cathedral, Buffalo.

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**Conferences Held in Rhode Island**

Conferences for the clergy and the laity of the diocese of Rhode Island were held at St. George's School, Newport, with the clergy meeting from the 9th to the 11th and the laity for the next two days. Bishop Perry and the Rev. Karl Block of St. Louis were the leaders, the former lecturing on worship and the Prayer Book and Dr. Block holding forth on preaching, the missionary motive and the bringing of Christ into the every day life of man. Bishop Perry referred frequently to the Oxford and Edinburgh conferences of this summer and his knowledge of these events brought them plainly before his hearers. During the informal discussions there was an effort made by several men to impress upon the conferences the vital importance of developing their own spiritual lives.

* * *

**New Director for Home Study Courses**

The Rev. William S. Bishop, for nine years the director for the society for the home study of Holy Scripture, Washington Cathedral, has resigned and the Rev. Robert J. Gibson, rector of St. John's, Accokeek, Maryland, has been elected his successor. Under his direction the society will continue to sponsor correspondence courses for home study and will maintain the Sarah Smiley library, for reference, in the east cloister of the cathedral.

* * *

**Sewanee Graduate School to Be Continued**

Vice-chancellor Benjamin F. Finney of the University of the South, Sewanee, Tennessee, has announced that the graduate school in theology will be continued next year. The school is a new activity at Sewanee, offering for the first time in the history of the American Church an opportunity for the clergy to pursue graduate studies during the summer. Those in charge plan to offer courses leading to the degrees of Bachelor of Divinity, Master of Sacred Theology and Doctor of Theology. This summer the faculty consisted of Dean Charles L. Wells of the theological department of the university; the Rev. Burton Scott Easton of General; the Rev. James Alan Montgomery of the University of Pennsylvania and the Rev. Royden Keith Yerkes of the Sewanee Theological Seminary. This summer there were clergy enrolled from Florida, South Florida, South Carolina, Western North Carolina, Texas, Tennessee, Harrisburg and Virginia.

* * *

**Church Training Institute at General Convention**

Through the Church Training Institute visitors to General Convention are again offered an opportunity to make a brief intensive study of almost any phase of the Church's work. Fifteen general courses are offered from October 12 through the 15th, in addition to the special seminars on social service and religious education. The subjects and the lecturers are as follows: Youth movements by Spencer Miller Jr., consultant on industry of the National Council; Moslem world by Arthur M. Sherman, secretary of the Forward Movement; Forward in Rural America by Miss Margaret Teague, secretary of rural education of the diocese of Maine; Missionary motive by the Rev. Malcolm E. Peabody of Philadelphia; Developing a program for action for the women of a parish by Miss Edna B. Beardsley, assistant executive secretary of the national Woman's Auxiliary; College work by the Rev. Theodore O. Wedel, National Council's secretary for college work; The Oxford and Edinburgh Conferences by the Rev. Anson Phelps Stokes Jr. of Columbus; The meaning of worship by Sister Elspeth of All Saints' Sisterhood; Discussion groups by Mrs. Harrison Elliott; The work of a diocesan treasurer by Mr. J. E. Whitney, assistant treasurer of the National Council; Methods of teaching by the Rev. Vernon McMaster, National Council's secretary of Church schools; Leaders of young people by Mrs. Stephen Mahon; Mission work overseas by Dr. John W. Wood, secretary of foreign missions; Child welfare by Miss Sibyl Foster of the Child Welfare League; Church Music by the Rev. John W. Norris of Phila-


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delphia; Problems of youth by the Rev. Almon R. Pepper, National Council's secretary of social service; Altar Guilds by Miss Harriet P. Bronson of the national committee of diocesan altar guilds; Why be a Christian by the Rev. Gardiner M. Day of Wilkes-Barre, Pa.

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**Save the Children Fund to Hold Conference**

The Save the Children Fund of America, Inc., will hold a southern mountain child service conference at the McAlpin Hotel, New York City, Oct. 5 and 6. The distressed condition of thousands of children of impoverished families living in southern mountain and mining regions will be discussed and plans made to help them on the basis of five years experience of the Save the Children Fund in that field. Among leaders to take part in the conference are William C. Covert, former Moderator of the Presbyterian Church in the U. S. A.; Dean John W. Withers of the school of education, New York University; Wilbur C. Clemens of the New York State Council of Churches; Alva W. Taylor of Vanderbilt University; Frank Kingdon, president of the University of Newark; Bishop Francis J. McConnell of the New York area, Methodist Church; Mrs. Jesse M. Bader; C. C. Carstens of the Child Welfare League of America, and John R. Voris, president of the Save the Children Fund.

* * *

**Lord Cecil to Speak in Boston**

Lord Robert Cecil is to be the headliner at the annual meeting of the Church Peace Union and the World Alliance to be held in Boston on November 10th. This English statesman, co-author with President Woodrow Wilson and General Smuts of the Covenant of the League of Nations, has for long years taken commanding leadership in developing the machinery for peaceful and judicial international relationships. The passing of the years does not dim his energy but seemingly only adds to his determination to help the world rid itself of the disease of war. The address of Lord Cecil alone will give the Boston convention both national and international importance.

* * *

**Young People Meet in Utah**

Fifty young people of the district of Utah held their annual conference from September 4th through the 6th, with Bishop Moulton as their leader. A feature of the conference was a lecture by the Rev. Charles B. Ackley of St. Mary's, New York, illustrated with his famed motion pictures. There were also lectures by the Rev. A. Leonard Wood; the Rev. B. A. Williams of Ogden; Dean Franklin L. Gibson of Salt Lake City; the Rev. Alwyn E. Butcher of Salt Lake and Archdeacon Bulkley.

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**Report on Louisiana's Centennial Fund**

Pledges totalling $78,640 toward the centennial fund of the diocese of Louisiana had been reported to September first, of which $23,000 were paid in cash.

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**Burnett Streeter Dies in Air Crash**

The Rev. Burnett H. Streeter, Oxford professor and internationally known as a theologian, died in an airplane crash on September 10th while on his way to Switzerland for his health. He was accompanied by his wife, likewise killed.

* * *

**Nashotah Alumni Also to Meet**

Alumni and friends of Nashotah House are to hold a dinner on Octo-




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ber 11th at 6:30 at the Hotel Gibson, Cincinnati. Due to an oversight this announcement was omitted from the tentative program of General Convention. The Rev. A. W. Cooke of Springfield, Ohio, is in charge of arrangements.

* * *

**Western New York to Hold Retreats**

The diocese of Western New York has arranged for three retreats, two to be held at St. Barnabas House, North East, Pa., in October for clergy and laymen and one for women to be held at the Holiday House, Conesus Lake. They are all to be conducted by the Rev. William S. Chalmers of the Order of the Holy Cross.

* * *

**Wants Sex Clinics Established**

Establishment of sex clinics by the state, probably in connection with the public school system, with marriage consultive agencies by the churches, has been suggested as a way out of the present divorce predicament by the Rev. Walter K. Morley, Chicago's secretary of social service. He made the proposal at the recent meeting of the young people of the diocese.

"Two out of every three divorces could be prevented by pre-marital instruction and family counseling," said Morley. "The mounting numbers of divorces call for speedy action on the part of the church and the state in safeguarding marriage. This can be done by providing clinical facilities and consultation services equipped by experienced leaders. The Church should train some of her clergy in the art of marriage counseling and pre-marital instruction. The State must provide medical and psychiatric treatment which can be directly related to and coordinated with the Church's continuing contact with couples and families needing help. Child guidance and parent education are the two broadfields through which the Church can assist in laying sound foundations for marriage and the home. Sex education which has been on a most informal and individual basis must be presented through the channels of established educational institutions. Young people must have available sources of help and advice of which they feel a part as they develop from childhood to maturity.

"The Church cannot give God's blessing upon a second marriage," said Morley, discussing the divorce situation, "though she may act as an agent for the State as far as the civil contract is concerned. In connection with the Church's attitude toward divorced persons, there is need for following the tenet, 'Judge not that ye be not judged,' and 'by their fruits ye shall know them.' The Church must be charitable and understanding in her relationship with families apart from whether or not they have been divorced and remarried. Home is the first and primary source of the child's acquisition of security.

"Young people today can prepare for Christian marriage by continuing their active interest in their church; by seeking to understand their parents; by a plan for work or volunteer service which will enable them to serve others, and by a complete knowledge of their own health, both physical and mental."

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**Service for Public School Teachers**

On the first Sunday of September a service was held at St. Mark's, San Antonio, Texas, for the public school teachers of the city. The service was also attended by students about to leave home for college.

* * *

**Pre-Convention Program for Chicago**

The diocese of Chicago is to stage a three-day pre-convention program, opening on October 3rd when visiting preachers will appear in a number of local churches. On Monday the 4th the Church Club is giving a dinner to bishops, deputies and Auxiliary delegates from other dioceses, with Bishop Stewart and Bishop Dagwell of Oregon as the speakers. The following day there is to be sightseeing, after which the party, including about 100 people from Chicago, take a special train for Cincinnati for the opening of the General Convention.

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**Bishop Presents Resignation Because of Illness**

Bishop Thomson of Southern Virginia, whose resignation has been presented to the Presiding Bishop as announced in this paper last week, is giving up his work because of ill health. He has already left for Florida for rest and recuperation.

* * *

**Bishop Johnson Preaches at St. Bartholomew's**

Bishop Johnson of Colorado was the preacher last Sunday morning at St. Bartholomew's Church, New York City.

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**Spanish Prelates Are Answered**

A pastoral letter, signed by a number of Spanish Roman Catholic prelates, was recently printed in papers throughout the United States. In it they defended the Fascist revolt in Spain. The letter has been answered by James T. Shotwell, director of the Carnegie Endowment for International Peace, in which he says:


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"The prelates have presented as a genuine expression of Spain itself a movement which by all evidence would have failed had it not been for Mohammedan mercenaries, Fascist and Nazi support. If the war is a 'plebiscite,' what right have these foreign troops to cast their votes in the blood and iron ballots that blotted out Basque liberties?

"The conclusion is that the prelates have neither proved a case against their enemy nor justified their own. On the contrary, they have revealed in the clearest light the weakness of Franco's case when judged according to the precepts of the religion they profess. Their case rests neither upon the high principles of ecclesiastical law and precedent nor the ideals of that morality which calls for the pacific settlement of disputes in place of the appeal to violence, as the only security for an ordered world."

* * *

**New Doctor for Liberia**

The Holy Cross Mission in Liberia, deprived of its physician when the English doctor, Sister Joanna, was compelled by ill health to return to England, is to have a new physician in the person of Dr. Roger Fowler, a graduate of Kent School and Yale, recently completing his medical training in New York and on his way to take special work in the London School of Tropical Medicine. He and his wife have volunteered for at least five years' service. This is not a National Council appointment; the Order of the Holy Cross supports its own mission in Liberia.

* * *

**A Warning to the Clergy**

The Rev. Williams J. Alberts, rector of Grace Church, Newark, N. J., warns the clergy against a man giving his name as Harry Baker or Charles Bacher. "He is about 35, five feet nine, stocky, weight about 180, piercing blue eyes, ruddy complexion, tanned, scar on the left cheek bone. His story, which is told with completely disarming frankness, is that he was released from the penitentiary where he claims to have served a fifteen year term for bank robbery. He is well acquainted with the Episcopal Church and its clergy, having used the names of the Rev. Richard G. Baker of Waterloo, Iowa, and the Rev. Karl Block of St. Louis as references, claiming that they helped him. While it is not yet evident that his complete story is untrue, the writer by a curious coincidence came across this man in the office of a friend two days after he had appealed to him and received assistance to help him get to Bangor, Maine. Upon seeing me he fled without receiving the assistance which was ready for him. The man from whom he would have received aid is the Rev. Dr. Cory, 84 State Street, Brooklyn, who is an expert in handling such cases and was completely taken in by this man. This is mentioned to show his extraordinary cleverness. The clergy are warned not to render any assistance to this man without making careful inquiries of the police."

* * *

**This Age of Radio and Planes**

A radio call for help came to the Hudson Stuck Hospital at Fort Yukon, Alaska, from Circle, a hundred miles up the river, and as a plane happened to be in Fort Yukon at the time, Dr. Robert Hume took


# Services in Leading Churches

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11 A.M., Morning Service and Sermon.
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Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

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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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Evening Prayer: 5:15 P. M. Daily.

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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.

**Gethsemane, Minneapolis**
Rev. Austin Pardue
4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.


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it and was at work in Circle the same afternoon. The people had a grippe epidemic. The doctor stayed three days and left most of them well on toward recovery. Next day after his return, a call for help came from Beaver and Dr. Hume flew off again, taking a nurse along. Another grippe epidemic. After visiting the cabins, the doctor had a clinic in the school house and next day he and the nurse flew three patients back to the hospital at Fort Yukon. The Young Men's Club of Beaver paid all the expenses of this transportation. Fine cooperation was given by the government school teacher at Circle and the one at Beaver, both of whom are Churchwomen.

* * *

**Roman Catholic Anti-Fascists**

German Catholics constitute about one-third of the total population of Germany; they number 21,000,000. Most of these people have been for a long time among the most democratic elements of the country, particularly in southern Germany and in the Rhineland. Any plan for the liberation and democratization of Germany which omits these Catholics is almost certain to fail, according to the opinion of the eminent Catholic layman, Hubertus Prinz zu Loewenstein, in an article in the *Neue Weltbuehne*. This Catholic leader, who has been lecturing for 14 months in this country, is a vigorous anti-fascist and ready to aid in throwing off the yoke of Hitlerism. He discovered, however, that in the popular front taking form in Germany and among German exiles, the Catholics were being omitted. This was due partly to the attitude of many Catholic leaders who were supporting Franco in Spain and to the feeling that "Catholics cannot be trusted." Certain underground literature also shows this trend. Prinz zu Loewenstein believes that this is a mistake. The Catholics must be part of the anti-fascist popular front; otherwise it will fail to achieve its ends. "To him who points to Spain, I point out the Basque country in which a purely Catholic population is fighting against the fascist barbarians of Franco and his foreign allies." He also recommends the reading of the recent papal encyclical. "Seldom has there appeared in a single document so complete a rejection of all the principles of National Socialism." Many Catholic bishops and laymen have also distinguished themselves in the fight against German fascism.

* * *

**Georgia Bishop Alarms Legion**

Bishop Barnwell of Georgia recently caused the Georgia Department of the American Legion considerable alarm by his baccalaureate sermon at the commencement exercises of the University of Georgia. In it he said: "Here is this divisive attitude toward life which we call 'nationalism'. Its child is patriotism. Speak against it, and every patriotic society from the Daughters of the American Revolution on down to the American Legion rise to condemn you. But these imperfect institutions are the ground whence wars spring. In the last analysis, they drove their devotees out to kill each other. They were a step upward, but they are not the final step. They are doomed institutions, for we are on our way through them to something better. The world has embraced them both whole-heartedly, and the world's unrest today proclaims their tragic failure, and we are on our way to a time when my highest duty will not be to live for 'my country', but for our world."

Over this the Americanism committee of the department, meeting in Albany, Georgia, expressed its regret as follows: "We feel that whenever any person, whether under the guise of Christianity, peace or tolerance, undertakes to proclaim that we should abandon a policy of national patriotism in favor of a policy of internationalism, that person is spreading a doctrine which tends to destroy the freedom of the individual, the right of the individual to worship God according to the dictates of his own conscience, the republican form of government which our constitution guarantees to us, and to throw the determination of these vital questions into the lap of European intrigue and diplomacy."

The Savannah *Evening Press* got the impression that this was a bit farfetched. The Georgia department also made the routine expressions of alarm over agitators aiding tenant farmers, peace movements, communists, the Emergency Peace Campaign, the Fellowship of Reconciliation, and so forth.

## CHRISTIAN LEFT HOLDS CONFERENCE AT SOUTHAMPTON

(Continued from page 8)

I did not hear any practical plans, such as working as members of labor unions or helping candidates in Labor Party constituencies. The group stood four-square for "community" and probably as individuals they take up practical methods, but I confess to some surprise that the discussions were so largely philosophical and theoretical. I do not wish to be misunderstood. It is a group of very fine people, and I hope that our religiously minded people of the left will more and more keep in touch with this Christian Left of England.

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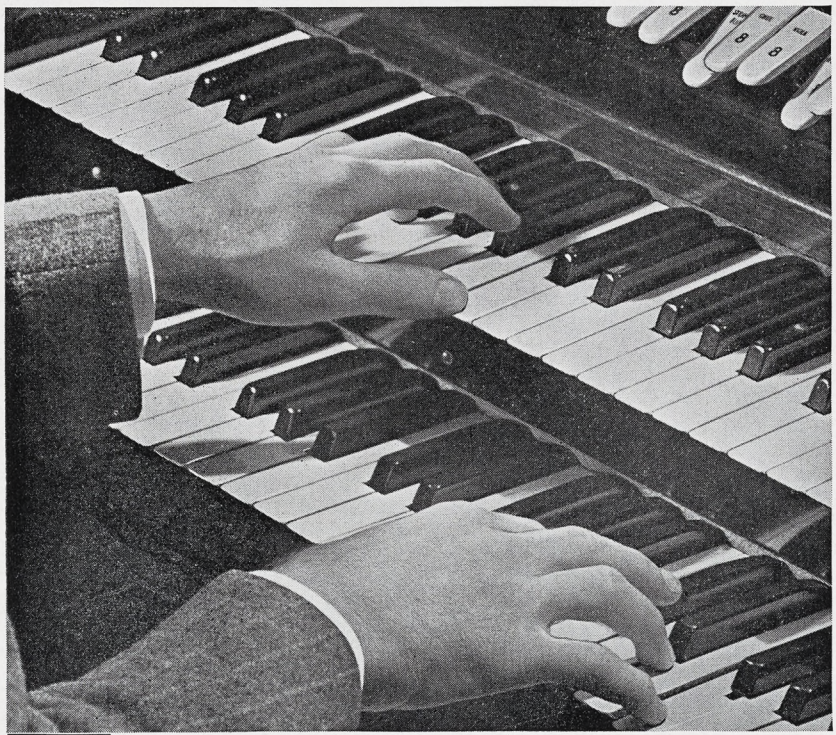
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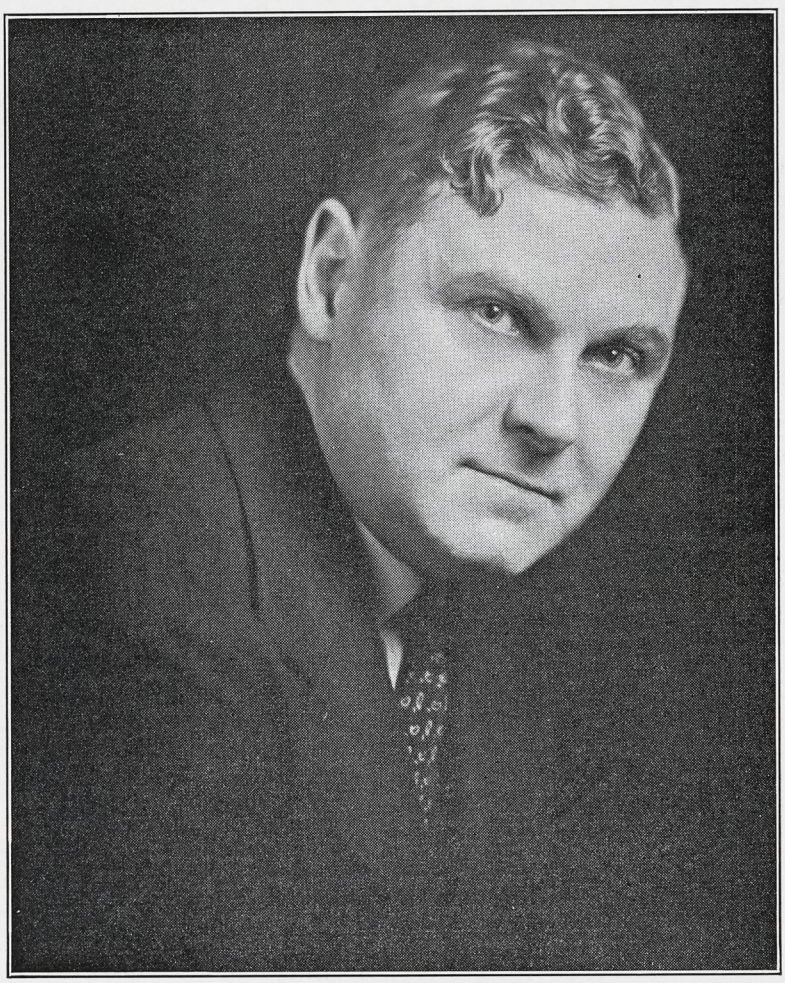
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September 30, 1937
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# THE WITNESS



JOHN J. ROWE
Chairman of the General Convention Committee

## CONVENTION AND ORGANIZED LABOR

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## CLERGY NOTES

BAKER, ELMER P., former rector of St. Mary's, Emmorton, Maryland, has accepted the rectorship of the Resurrection, Baltimore.

BEASLEY, RICHARD, rector of St. Michael's, Milton, Mass., effective September first, was married on September 2nd to Miss Carrie Mae Bemis of Como, Mississippi.

CROWLEY, ARCHIE H., formerly assistant at Grace Church, Lawrence, Mass., is now the rector of the parish.

DALLINGER, JOHN R., former rector at Canton, Mass., is now an associate professor at the University of the South, Sewanee, Tennessee.

DIGGLES, JAMES W., rector at Bantam and Milton, Connecticut, has retired due to age and ill health.

DRIVER, WILLIAM A., vicar of Trinity, Independence, Mo., was married on September 8th to Miss Jeanne Studer of Nevada, Mo.

EDWARDS, JUSTIN S., in charge of the Good Shepherd, Portland, Oregon, was ordained priest on September 6th by Bishop Dagwell.

HARRIS, ODELL, Warrenton, N. C., is now the warden of the Bishop Payne Divinity School, Petersburg, Va.

JOHNSTON, HENRY, has resigned at Charlotte, N. C., in order to do student work at the University of Alabama.

KELLETT, ERNEST W., formerly of St. Bartholomew's, Ely, Nevada, has accepted appointment as missionary at St. Luke's, Hot Springs, South Dakota.

LIER, E. G., has resigned as rector of St. George's Church, Rumson, N. J.

MONTGOMERY, HUGH E., formerly of Santa Barbara, California, is now the rector of the Good Shepherd, Germantown, Philadelphia, Pa.

NICHOLS, LEWIS, on the staff of Trinity Church, New York City, died on September 17 in his 69th year.

SMITH, CLAUDIUS F., resigned at St. Mary's, Middlesboro, Kentucky, to retire because of age. Present address, 2217 Grove Avenue, Richmond, Virginia.

SNYDER, ROBERT S., former director of religious education at St. Paul's, Oakland, California, is the rector of the Church of the Saviour, Hanford, California.

YOUNG, L. K., of the staff of Christ Church Cathedral, New Orleans, has accepted the rectorship of Christ Church, Bastrop, La.

# New Tracts

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# THE WITNESS

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

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# THE WAY OF PEACE

*By*
BISHOP JOHNSON

THE Christian Year as well as the Book of Common Prayer is based upon the principle which St. Paul expressed to Timothy, when he bade him rightly to divide the word of truth. The weakness of the sect idea is that it has a tendency to exaggerate that phase of truth which is pleasing to the individual rather than to supply that which is already lacking. Thus the man with an intellectual flare seeks that cult which appeals to the intellect, while the man with an emotional nature joins a sect which unduly emphasizes the emotions; whereas the intellectual needs to cultivate his emotions and the enthusiast needs to deepen his intellectual life. We need to supplement that which we lack and to hold in restraint that in which we already abound.

St. Paul taught us all of the dimensions of the Christian life in which the length and the breadth, the depth and the height are to be equal. Both the Prayer Book and the Christian Year make for this sense of proportion in our religion. Life is a matter of both joy and sorrow; of elation and of pain; of contentment and suffering.

If one were to follow the teaching of the changing seasons, he would be serious in Advent and joyous at Christmas; generous in Epiphany and serious in Lent; suffering with Christ as St. Paul puts it in Passion Week and Holy Week, radiantly happy at Eastertide; and expectant of Christ's gifts as we approach Pentecost. The symbolism of the Church follows the spirit of the season: purple in Advent and Lent; white at Christmas and Easter; red to emphasize martyrdom and green to signify God's blessings throughout the year.

There is the same tendency in the Church as there has been in sectarianism to carry the spirit of one season into the practices of another. This results in wrong emphasis. Some clergy in their anxiety to make religion more palatable to those without, avoid the realities of sin and suffering and censor those services in which this phase of life is stressed. They do not say the Litany or the Penitential Office because they do not believe that we are miserable sinners in spite of the fact that Christ suffered for this very reason. They do not believe that it is necessary for us to suffer with Him in order that we may reign with Him. Sin is glossed over and religion is purposely sugar-coated.

On the other hand there are those who drag the gloomy into their ministry to the exclusion of any radiant joy. They identify solemnity with reverence and laughter with frivolity. Though one gives his body to be burned and lacks joyousness he has missed the mark.

Of course the person who seeks to observe all the proportions of the Christian life will lack the zeal which usually adheres to men of one idea. They are the kind of people who are apt to welcome persecution and invite martyrdom whereas the many-sided person who lacks bitterness is able to look upon all sides of a question and, like the Master, is constrained to pray for those who hate him. The man of one idea differs in this respect. He usually hates anyone who gets in the way of his pet theories. It is much easier to be a partisan than it is to be a patriot and consequently there are many more partisans than there are real patriots.

AFTER all Christ was crucified for our sins and He bore His passion because it was the only way in which He could put away our sins. Why it had to be done in that particular way is beyond man's ability to fathom; but that it has inspired men to be more merciful is evident to the unprejudiced observer. It is true that because He was lifted up many eager souls have found comfort and hope.

Unfortunately we must be willing to suffer with Him if we are to enter into our Kingdom and none of us enjoy that note in the Christian Gospel. Our willingness to reign is quite out of proportion to our desire to endure hardness. It is one thing to have someone else suffer for us; it is quite another thing if He asks us to suffer with Him. And yet the really loveable character is produced in just that way. He

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is one who can take his pain without resentment.

I would say that probably there has never been a time when people have had so much and rejoiced so little and it seems to be due to the fact that we are seeking a way out by the use of anaesthetics rather than by accepting the remedy which Christ offers and which is acceptable to those who take the prescription.

I have known those who had little but suffering and poverty who yet were capable of radiant joy and I have known those who had much who were bored with the plenty which they possessed.

There is a blessing which comes to those who take up their cross and follow Christ which is inexplicable to those who resent their crosses and seek peace by avoiding reality.

The test of anything is to be found in the experience of the seeker and when we find love, joy and peace as the result of a certain experience, we and not others are the best judges of its value. We are all condemned to endure hardness at some time and in some way; it is therefore not so much a question of what happens to us as it is the way to take it.

Christ does not promise us immunity from suffering but tells us how to bear it and my experience is that those bear it best who love Him most, and who accept His whole gospel as the rule of their lives—rightly dividing the word of truth.

In the Prayer Book and the Christian Year we have a well balanced program which is conducive to a well balanced life if we are willing to accept its guidance.

# CONVENTION AND ORGANIZED LABOR

*By*

BRADFORD YOUNG

*Assistant at Holy Trinity, Brooklyn*

THE laymen of the House of Deputies are probably the most conservative group in the country. The system of their election insures that. The most prominent, wealthiest men of each parish are usually elected to its vestry. Then the vestrymen of most leisure and means are elected to the diocesan convention and a handful of those are sufficiently well-known to be sent regularly to the General Convention. There are advantages to this system, but getting the Convention to take forward looking action on labor issues is not one of them. The clergy, who by profession circulate more widely among the various classes of the community and are therefore inclined to be more liberal, are but too likely to conform their economic opinions to the views of these leading laymen. And so a Church, which is none too representative of the people of the country in its membership, becomes less so in its leadership.

The correction of this condition is a slow process. Liberal rectors and congregations must consciously groom liberals for influential places in the Church with the persistence with which other minority groups have won recognition. Possibly a commission might study changes in our electoral procedure which would make easier minority representation. For the first time in decades there will be a lay deputy from Long Island sympathetic with organized labor and the demand for a more Christian social order. He was elected by the newly adopted proportional system.

In the meantime a frank recognition of our onesidedness would help the Convention's deliberations. There is fine Christian humility as well as good sportsmanship in Charles Burlingham's recent letter to the Church papers in which he says of the C.L.I.D.'s forum meetings at the convention hall, "I am confident that many of the bishops and deputies of a Church *so conservative as ours* will be glad to learn at first hand the views and objectives of the representative speakers selected on such vital and present questions as the farm, labor and the Negro". (Italics mine). The Convention will do nothing about organized labor unless, conscious of its own conservative bias, it makes a special effort in that direction.

For there are things that the Christian Church can say about labor relations with moral authority. One of them is that if employer and employee are to deal justly with each other their bargaining power must be about equal. Contrary to the opinion of some the employee is still the weaker of the two. Only 7 of our 40 million workers are organized compared with a much higher percentage in England. And the political power they are now beginning to wield is surprising only because they have so long neglected it. As Christians we claim to know something about human nature. From Adam on it has been self-seeking. We know therefore that the strong will use their power either to exploit or patronize the weak. We can help the employer to see that he cannot trust himself to deal justly with men who cannot make him uncomfortable if he doesn't. I have three children. I should like to believe that my love for them is enough to keep me attentive to their needs. But I know it isn't. They must often use their husky voices to get me to do something I am too lazy to do otherwise or to stop forcing on them something I think they ought to like but don't. If God gave children voices to protect them from the self centeredness of their own parents, how foolish it is for employers to think that even with the best of goodwill they can be fair to thousands of unorganized employees. They will inevitably become either a patronizing Hershey and be surprised at the ingratitude for all they have done, or an exploiting Girdler and grow

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hard in the violent conflicts that ensue. The Church should tell the strong that it is not kindness to keep the weak dependent upon kindness. They must help the weak become strong. The union makes the weak strong. That is why it is so feared and why it is so neccessary.

TO THE employee we should say that he has a duty to help build the unions. Many employers through generosity or to forestall union organization give union conditions or better without union organization. Many employees are inclined to accept these gifts and be glad they can escape union dues and obligations. But in Walter Rauschenbusch's phrase they sell the birthright of their fellows for a mess of pottage for themselves. We do not admire a citizen who accepts the benefits of government but evades paying taxes. Business men do not admire competitors who refuse to join their trade association to maintain business standards and abolish unfair practices. If the association is not all it should be, they say reform it from the inside. Likewise we should have contempt not praise for workingmen who refuse to share the sacrifices of labor in its efforts to stand on its own feet and who make exaggerated and vicious gossip of racketeering and communism in the union their excuse. Conventions in the past have declared the right of organization and collective bargaining. That right needs to be reaffirmed and extended as a duty.

No friend of labor will close his eyes to its sins. But they do not need to be rehearsed here. It is often selfish and blind. In the rare instances where it really has the upper hand it can be tyranical too. But the sight of these sins should be insights into our own. Are not we selfish? Is not their indifference to our welfare a reflection of ours to theirs?

The Convention might point out the need for reforming our economic structure. Surely we cannot be forever content with a business organization that sets off so sharply the employer's interest in profits against the employee's interest in wages and so makes inevitable a perpetual conflict. How ridiculous to blame labor for strikes and to talk of outlawing them when they are simply natural to the owner-worker setup in industry! Consumers and producers cooperatives and government enterprises like schools, water works and the post office, though not free from labor trouble, certainly have less of it. That may be because they are more democratically owned and controlled. The worker can use his vote to get what he wants instead of the strike. And the public seems more disposed than the private owner to be reasonable.

Resolutions, however, mean little unless they are charters for the activity of responsible groups in the Church. A properly staffed and prophetic national social service department could do much to bridge the gap between Church and labor. Perhaps like the Forward Movement, which has shown a vigorous social conscience, the department would have to be divorced from the National Council and its money mindedness. Certainly the pioneering spirit of the old social service commission was lost when it was placed under the Council. Social service in its broad sense of bringing Christ to the social order as well as to the individual is as obviously a missionary enterprise as evangelism in foreign parts. Indeed the chief obstacle to missionary success at home and abroad is the unchristian character of our community life. Why not set up the department with at least as much financial backing and independence as the Congregationalist Social Action Committee or that of the Federal Council of Churches? Or else support more whole heartedly the Church League for Industrial Democracy? For only by a far better campaign of education and action can we bring together the labor movement and the Church, which need each other so desperately.

## *Second Thoughts*

MRS. MARY JULIET KNIGHT, Jacksonville, Florida, is "distressed beyond measure by the report of the Commission on Marriage and Divorce. The supposed 'liberalizing' of Canon 41 to enable any diocesan bishop to allow re-marriage of divorced persons in our churches by our priests, according to his individual views, seems to me a sure method to promote anarchy instead. As has been said it would be like 'creating 100 popes with a possible 100 codes of morality'—what folly."

MISS ELLEN K. MAHAN, Quogue, Long Island: After reading the article, Marriage and Divorce, by Bishop Johnson, in THE WITNESS of September 9th, I could not but think of dear old Policeman Flynn (I wish I could remember the name of his creator) who said that he would have the law to "mane what it manes and not what it says." Pondering on the possible verdict of Our Lord, who came, of His own will, to give His life a ransom for many, the innocent for the guilty, it seemed fair to inquire "And who *is* the innocent party?" Who, indeed, but the unfortunate child of the union who, having been hit on the head by one parent is now to be stabbed in the back by the other. Who, seeing the destruction of homes on all sides, the young minds forced to dwell on subjects belonging properly only to maturity, young hearts torn by the loss of an undivided love, would not change the prayer "Mary pity women!" to "Jesus, loving Savior, pity Thy little ones who are slaughtered all the day long." We are called to be followers of Jesus Christ, perfect, even if at times it seems to cost too much. That it is worth the price we all know in our better moments.

THE REV. CHARLES GRANVILLE HAMILTON, Aberdeen, Mississippi, suggests that a number of minor changes are needed in our Church. First, theological education for candidates for the ministry should be paid out of the national budget. Good men are lost, he maintains, because they cannot afford the cost of a seminary training. Second, the year book of the Church should list our churches and the clergy, with salaries and the amounts given to diocesan and national

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work. Third, expenses of deputies to General Convention should be paid by the Convention. "We could then send at least a few who are not arch conservatives. The Convention this year includes generals, colonels, judges, Old Guard politicians, corporation lawyers, power company executives, plantation owners, manufacturers, editors, but no laborers or sharecroppers." Fourth, the Convention should define what a communicant is. "What constitutes a communicant—one who has made his communion once a year; one who by his attendance, interest, contributions, manifests an interests in the Church—or what?"

## *Witness Questionnaire*

QUESTION: Do you favor a return to the Quota System (an assigned amount from each parish for missions based on current expenses) or should missionary giving remain on a voluntary basis?

| The Boxscore: | Quota | Voluntary | No Opinion |
|---|---|---|---|
| Clergy | 422 | 968 | 97 |
| Laymen | 188 | 336 | 24 |
| Laywomen | 144 | 198 | 22 |
| Totals | 754 | 1,502 | 143 |

There were various comments, with a considerable number saying that the problem of missionary giving would never be solved until there is a recovery of zeal for missions. Typical of the comments is the following: "There is no virtue in quotas which parishes either cannot or will not accept. Parishes like people are self-centered and are not going to give whether the amount is assessed or voluntary. In voluntary giving there must be some sort of a yardstick like a quota to help determine the amount, for few parishes even approach what they could give if they were really aroused. Since there never can be taxation in our Church we must depend on voluntary giving, whether we call it the quota system, expectancies or voluntary pledges." Another rector thinks that quotas help in bringing their obligation before the people but that we must depend on voluntary contributions nevertheless. A third believes that each parish should be studied separately to determine its ability to pay, based on past performances, and then a quota assigned. A considerable number took advantage of the question to say that regardless as to how the money is raised we must continue on the pay-as-you-go plan, with some indicating that they feel we have gotten away from it by writing, "we must return to the pay-as-you-go plan." There were also a considerable number who said that definite pieces of missionary work should be assigned to dioceses and to parishes so as to personalize the giving (see feature article by Dr. Phillips in September 16th issue of THE WITNESS). This feeling was put thus by a lay deputy to the Convention; "The capacity to give will not be tapped until the appeal is made more specific. I favor the encouragement of gifts for specific missionary objects to be underwritten by parishes and groups of parishes. I am sure this would stimulate giving."

QUESTION: Do you think that all the churches (denominations) should unite in their foreign missionary programs?

| The Boxscore: | Yes | No | No. Opinion |
|---|---|---|---|
| Clergy | 740 | 718 | 29 |
| Laymen | 276 | 216 | 56 |
| Laywomen | 226 | 120 | 18 |
| Totals | 1,242 | 1,054 | 103 |

This question, as we expected, brought forth hot comments. Here are some of them: "Certainly the Catholic Church of Christ can't share in a wishy-washy unity based upon nothing." "No. If the P.E.C. in the U.S.A. is only a denomination it ought to shut up shop". "How can we unite with Protestants?" "Great Scott—No. The converts would be taught so many contradictions they would go crazy". "No. Their workers and their work is inferior to ours". "No, I am not a traitor to the Holy Catholic Church nor am I a compromising coward. I am cancelling my subscription". "Don't be silly". "Let the Church mind her own business and leave Protestants alone". "The question is too silly to answer". "What nut was responsible for this question?" "No, no, no, no, no; not as long as the Episcopal Church has any reason to exist". "The question is too foolish for words. How could a Protestant minister hear confessions and say mass?" There were many who expressed their disapproval of the idea by underscoring their "No" many times, or writing the word several times. There were also those who wrote "Yes" emphatically (and it is to be noted that the vote is slightly in favor of the idea). Thus there were a lot of answers like these: "Most certainly yes"; "Yes, eventually, why not now?"; "Most certainly. Church unity is the thing most needed to advance the cause of Christ and how could we better begin?"; "Yes, let's stop cutting each other's throats." A Bishop said that he thought it perfectly reasonable and desirable to have unity in educational and medical work, and felt that it might be a great step toward organic unity. There were a great many who said that they desired it but thought the time not yet ripe, while a still larger number wrote, "not unite but cooperate." Finally there were those who wrote essays for the editor on the ministry, the sacraments, the creeds and kindred subjects. Also it should be added, rather to our surprise, that the laymen and women were quite as positive in their opinions as were the clergy, with this particularly true of the laymen.

A final question was in regard to the Church weeklies; how many were subscribers, and to what. Our issue of September 2nd gave you the results, with a very high percentage taking one or more of the papers. But we do not want to close without boosting our stock a bit by quoting a clergyman who wrote: "I think one of the greatest pieces of missionary work the Church could do would be to have all the dioceses

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get back of our Church papers and really support them. Let's do away with our diocesan papers and stress the reading of our national journals." Which may be rather hard on the diocesan papers, all valuable, but we would say merely that this coming month is a grand time to start your people reading a national weekly. Let them have the news of General Convention by getting into their homes each week either *The Churchman, The Living Church, The Southern Churchman* or THE *WITNESS*.

This concludes the articles based on the questionnaire, though it is quite likely that we will give a summary of the results in our next issue which will be our first General Convention number.

W. B. S.

## *Let's Know*

*By*
BISHOP WILSON

WEDDINGS

MARRIAGE is as old as the human race so far as we know anything about the human race. The wedding is the ceremony by which the marriage is contracted and announced to the public. In connection with these wedding ceremonies a great variety of customs grew up long before Christian times. Many of them have been perpetuated in modified form to the present day. Even though they may have been pagan in origin they were continued among Christians as picturesque customs but, of course, with the pagan significance eliminated. In the early centuries of the Christian era the Church did not officiate at weddings. Christians were married according to the old Roman customs—then they repaired to the Church where they received the Blessed Sacrament and a Christian blessing was pronounced upon them. Not until well down into the Middle Ages was the whole matrimonial ceremony turned over to the Church and by that time many a custom had become ingrained in the habits of the people which had no Christian meaning but which was harmless and interesting. Some of them are still with us.

A long time ago a man paid a price to the bride's father as compensation for taking a valuable worker out of the father's home. Part of this payment was usually given to the bride. All that remains of this now is the giving of a ring. In our modern ceremony the ring is placed on the priest's book and carried to the altar to be blessed before being placed upon the bride's hand. This is to signify that all material possessions belong to God and are held by us in trust. In olden days a ring was used in sealing a contract. Thus the bridegroom completes the marriage contract as he puts the ring on his bride's finger and declares "with this ring I thee wed".

The joining of hands is symbolic of the reception of a woman into the man's household.

In early times people were always on the lookout for demons which might do them harm. Many an old custom was devised to deceive or out-smart the demons. Thus the bride wore a veil so that the demons might not recognize her. Also the origin of dressing the bridesmaids in festive garments was to confuse the demons as to the identity of the bride. The canopy which used to be held over the bride was originally for the same purpose of protection against evil spirits. Among modern Jews a canopy is still used at weddings but with a different significance. In this case it is reminiscent of the old nomadic days when the bride was ushered into her own tent-home.

The wedding march is all that is left of the old festal procession from the bride's house to her new home.

The throwing of rice and old shoes are modern remnants of ancient fertility cults.

When a bride is carried over the threshold of her new home it is a reminder of the vigorous old days when women were seized in raids and carried off to forcible marriage.

Other customs have been discarded as incapable of adaptation to Christian standards but one has remained under a changed guise. In Roman days the bride offered a cake to Jupiter as part of the wedding ceremony. From this the modern wedding cake is derived but any religious meaning has been expunged. When guests take home a piece of the cake to sleep on it, they are probably going back to some phase of the old paganism.


## The Last Call

If all of your people are not going to General Convention see that they have the next best thing—the full, illustrated reports that will appear in the Witness, written by a staff consisting of

BISHOP JOHNSON
BISHOP WILSON
DEAN JOHN DAY
REV. CHARLES D. KEAN
MRS. FRANK E. WILSON
REV. WILLIAM B. SPOFFORD

The Witness in Bundles of ten or more costs 3c a copy when the order is for thirteen weeks or longer. For the Convention period only the cost is 4c a copy. Send us a card at once, giving the number desired and when to start the order. We will bill at the end of the period.

**THE WITNESS**
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## AMERICAN CHURCH HISTORY PARALLEL TO THAT OF STATE

With the General Convention of the Church opening in Cincinnati next week many Church people turn back the pages of history 150 years to learn of the beginning of the American Church. As early as May, 1784, an informal and unofficial group of clergy and laymen from New York, New Jersey and Pennsylvania, meeting in New Brunswick, N. J., drew up seven simple articles which they communicated to their fellow-churchmen in all the States. There were as yet no American bishops. These seven articles recommend: "That there shall be a General Convention of the Episcopal Church in the United States of America; that the Church in each State send clerical and lay deputies; that associated congregations in two or more States may send deputies jointly (a reflection this, of how few congregations there were) that the Church shall maintain the doctrines of the Gospel as now held by the Church of England; and shall adhere to the Liturgy of the said Church, as far as shall be consistent with the American Revolution and the Constitutions of the respective States; that in every State where there shall be a Bishop, he shall be ex officio a member of General Convention; that the clergy and laity assembled shall deliberate in one body but vote separately, and their concurrence shall be necessary to make any measure valid; and that the first meeting of General Convention shall be at Philadelphia, the Tuesday before the Feast of St. Michael next."

Accordingly, September 27, 1785, found the new General Convention assembled for its first meeting. There were sixteen clergy and twenty-six laymen, from seven States: New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, South Carolina. In Cincinnati when the Convention opens its fifty-second triennial meeting, there will be assembled from forty-eight States and seventeen jurisdictions outside the States, approximately 130 Bishops, 300 clerical and 300 lay deputies.

The first American Bishop, Dr. Seabury of Connecticut, had returned in June, 1785, from his consecration in Scotland, but was not present at the first General Convention. The American clergy had of course received their ordination to the priesthood in England.

Practical, far-sighted, and hard-working, as the contemporary record makes evident (meetings were held nearly every evening at six, in addition to the daytime sessions), this first Convention tackled three main projects: A Constitution; a plan to secure American bishops (three are required for the consecration of other bishops, so Bishop Seabury alone was not enough), and a way to make the Liturgy of England, inherited and adapted from the earliest Christian centuries, appropriate for use in another country.

A committee of seven clergy and seven laymen, to draft a Constitution and to prepare necessary alterations in the Liturgy, was appointed at the Wednesday evening session and reported the following Saturday morning, and this before the age of typewriters. Carrying on so efficiently, the same committee was asked to prepare the plan for obtaining American Bishops. This was reported on the following Tuesday.

Working with "exemplary diligence," in the language of the day, throughout the remaining sessions, the Convention brought the Constitution to a point where it was ready to be referred to the Churchmen in the various States; prepared a long and stately, but no less practical address to the English Bishops, asking that provision for American Bishops be made; and ordered the Book of Common Prayer to be printed with approved alterations from the English book. Pending developments in each of these matters, Convention adjourned.

The second meeting took place in June, 1786, and an adjourned session followed in October. Replies at length had come from England with the desired agreement about American Bishops; New York, Pennsylvania and Virginia reported that they each had elected a candidate for episcopal consecration. The Rev. William White of Pennsylvania, thirty-seven years old when he was unanimously chosen to preside over the first meeting of the General Convention, was a dominant figure of these early years, and of the fifty years to follow. He and Samuel Provoost of New York and David Griffith of Virgina were elected Bishops in their respective States. Dr. White and Dr. Provoost were consecrated in England on February 4, 1787. As there were thus three bishops present in 1789, Drs. Seabury, White and Provoost, they then met for the first time as a House of Bishops, separate from the House of Clerical and Lay Deputies, and the two houses have continued from that day. Dr. Griffith died in 1789 and James Madison of Virginia in 1790 became the fourth American bishop. He was first cousin to that other James Madison, also

(Continued on page 15)

## BUTLER SAYS THAT FASCISM IS THREAT TO OUR DEMOCRACY

Fascism is the chief threat to democracy declared Churchman Nicholas Murray Butler, president of Columbia University, in an address which opened the 184th academic year on September 22nd. He asserted that the world is facing the greatest crisis in more than 1,000 years in a contest between believers in liberty and democracy and fascist dictators who seek to extend their authority over other lands through the instrument of war. He warned that "neutrality would be immorality" in such a contest, in which he said all nations and people were involved.

"It is customary for many citizens of the democratic countries to look upon the people and the government of Russia as their chief enemy," President Butler said. "They are wrong. There are other forms of despotism that are even more menacing than communism. The fascist form of despotism has a seductive power which the despotism of communism does not share. The chief enemy of the democratic institutions which these people have built through the centuries and upon which their prosperity and happiness rest, are the three military dictatorships of Japan, of Germany and of Italy. The people of these three countries have the right to adopt and accept whatever form of government they prefer, but they have no right to endeavor by force to extend their power and their form of government over other and unwilling peoples. It is precisely this which each one of them is attempting to do."

After outlining the violations of the Pact of Paris and the Nine-Power Treaty in the undeclared wars of Italy on Ethiopia, Japan in China, and Germany and Italy in Spain, Dr. Butler said that such active and carefully thoughtout demonstrations of ambition and power had not been staged by the Soviet Union.

"The challenge to believers in liberty is imperative and instant," he concluded. "The attempt of the dictator to extend his authority over other lands must be met and faced by a free people who have been stirred to see, to understand, to think and to act. There is no other way in which the paradox of despotism can be brought to an end."

### OLIVER HART DECLINES ELECTION

The Rev. Oliver Hart, rector of St. John's Washington, has declined his election to be Bishop Coadjutor of Central New York.

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

This riding that a few people are giving the Church League for Industrial Democracy because of the meetings that the organization is to stage during General Convention is getting to be funny, and to me at least a bit of a nuisance. It keeps me writing statements to the papers at a time when I prefer to be at other things. After all there is a hot race in the National League to determine which team is to be taken over the jumps by the Yankees. The latest blast comes from a newly formed organization called the Church Layman's Association. They held a meeting behind supposedly carefully guarded doors in New York on September 20th with about seventy-five people there, a considerable number of whom were members of the CLID, on hand to find out what it was all about. The guiding spirit of the meeting, and apparently of the Layman's Association, is Amos A. Fries, retired major general of the United States Army and one-time chief of the Chemical Warfare Service. The General has seen "communism" in every progressive and peace movement for years, so that nobody should have been surprised to find him telling the reporters the other day that he had discovered it in the program the CLID is putting on in Cincinnati. In fact General Fries has gone to such extremes in his irresponsible attacks that he was on one occasion rebuked by Secretary of War Weeks and on another by the Press Club Post of the American Legion in Washington. He sees a bewhiskered Bolshie behind every bush and can find the influence of Moscow in the most innocent of Church resolutions. He is not alone in this. Some of his associates are even funnier. Two of them, kind old ladies full of patriotic zeal, recently went to a New York clergyman with the story that my name was not Spofford at all but Spotoffski, and that in reality I was a Russian Jew, financied by Moscow gold and trying to deliver the Episcopal Church to the communists. My disposition is to ignore such blasts and attend to more serious matters, but I am after all a man under orders as executive secretary of the CLID so I was required to prepare a statement for the press by our executive committee. This I present to you with the suggestion that if you are as sick of this silly business as I am that you skip to more important news. The statement follows: "At a secret meeting of the newly formed Church Layman's Association resolutions were adopted declaring that the Church League for Industrial Democracy is an organization 'espousing and promoting communism' and is thereby 'striking directly at the heart of the Church and the Christian religion'. This handful of Church people then called upon the General Convention 'to make plain that the CLID has no official connection with General Convention, and to that end make known the fact that meetings of that organization, advertised to be held daily, are in no way a part of the agenda of the General Convention'.

"I have been again instructed by the executive committee of the League to declare that the sole purpose of the organization, since it was founded in 1919, is to apply the principles of the Christian religion to the present problems of industrial society. This purpose is clearly stated on the card which those seeking membership in the League are required to sign in applying for membership. This purpose is amplified in an official leaflet of the League in which Bishop Parsons of California, our president, declares that innumerable Christian bodies throughout the world have repeatedly stated that the Church stands for the motive of service and the method of cooperation, and he points to pronouncements of the Anglican Bishops meeting at Lambeth, the Pope, the Stockholm Conference, the Federal Council of Churches and the General Conventions of our Church to support his statement. He continues: 'The CLID exists to remind and keep reminding Churchmen that this matter of substituting cooperation and social planning for competitive individualism is a practical thing. The teaching and spirit of our Lord where they rule must be embodied in institutions. They are not platitudes. They are the principles of a sound society. The name of the League does not mean that its members are committed to any particular current type of industrial democracy. It does mean that they are committed to regard industry as a cooperative task just as political democracy regards government as a cooperative task. The principle of political democracy is generally accepted even if it works badly. The CLID is trying in its modest sphere to help Christian people to see that Christianity takes us inevitably to the same kind of principles in the social order. That is its sole reason of existence. It says we must not be satisfied with ideals. We must try to see how they work.

"We believe that this official statement by our president is a sufficient answer to those who declare that the CLID is promoting 'communism' and 'is striking at the heart of the Church and the Christian religion.'

"In regard to official connection with General Convention, it is hardly necessary to point out to informed Episcopalians that the House of Bishops, the House of Clerical and Lay Deputies and the meetings of the Woman's Auxiliary are alone official. But as Bishop Hobson of Southern Ohio, host of the Convention, points out: 'There have always been a number of meetings held by societies and other groups which are not under the direction of, or officially connected with, the Church. The latter organizations have always drawn up their own programs and they, and they alone, are responsible for these programs. One of these organizations is the Church League for Industrial Democracy. Convention committees do not censor these programs since to do so would be a violation of the principle of free speech. As hosts our chief duties are to provide meeting places, and to arrange for such details as will make it possible for those who come to Cincinnati to get as much as possible out of the Convention days. . . . Some persons seems to think that if the majority of the local committee disapproves of having a certain speaker at the meeting as planned, that steps should be taken to prevent the CLID from holding its meeting. Such action would of course be unwise and useless. You cannot tell a group of grown men that they cannot listen to some man they want to hear. . . . Grown men and women are free to speak and free to listen. . . .

### THE LAST CALL

THE WITNESS for next week will be the first General Convention number. Through the first issue of November we will carry full reports of the Convention, written by Bishop Johnson, Bishop Wilson, Mrs. Frank E. Wilson, Charles D. Kean, Dean John Day and the managing editor. Each number will carry illustrations of events and personalities. The paper in Bundles for the Convention period only are 4c a copy, payable at the end of the period. Those ordering bundles for thirteen weeks or longer will be billed at the end of the quarter at 3c a copy. Orders should be sent at once, with your card or note indicating whether for the Convention period only or for a longer period. Please send your order to the Chicago office, 6140 Cottage Grove Avenue.

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Our Church must stand for this eternal and God given principle of freedom. Therefore the local committee will try to fulfill its duty as host to all who come to Cincinnati for General Convention beginning October 6th, and so far as we are concerned they can talk freely and listen freely without censorship'."

* * *

**Dr. L. W. Glazebrook Is Ill**

Dr. L. W. Glazebrook, for ten years a lay evangelist for the national commission on evangelism, was recently taken ill as the result of a mild stroke. He is convalescing nicely with no mental or physical complications.

* * *

**Propose Changes in Canon on Music**

According to the present canon offertory anthems are required to be "in the words of Holy Scripture or of the Book of Common Prayer." The joint commission on music is to propose at General Convention that this be changed to allow for the inclusion of music with text not now admissible.

* * *

**Clergy Conference in Long Island**

The clergy of the diocese of Long Island met in conference at Westhampton Beach, September 20-22, with addresses by the Rev. Charles Lowry, Jr., professor at the Virginia Seminary; Rev. Howard C. Robbins, professor at the General; Bishop Larned of Long Island; Bishop Littell of Honolulu and Bishop Stires, diocesan.

* * *

**Boston CLID Meets at Adelynrood**

The Boston chapter of the Church League for Industrial Democracy held a conference for young people at Adelynrood, retreat house of the Companions of the Holy Cross, on September 18-19. The subject was "Missions in the Modern World." The leaders were the Rev. Stanley Ross Fisher, Episcopal rector at Hanover, Mass., who was a member of the fact-finding commission that surveyed missions in the Orient for the Laymen's Inquiry; the Rev. P. T. Shultz, rector at West Roxbury; the Rev. Allen W. Clark, rector of All Saints', Brookline; the Rev. A. C. Lichtenberger, rector of St. Paul's, Brookline and chairman of the Boston CLID chapter, and Miss Erna B. Blaydow, director of religious education at All Saints', Brookline.

* * *

**Bishop Freeman on Tolerance**

Bishop Freeman of Washington, in a sermon preached at Washington Cathedral at a service on Constitution day, declared that there is "nothing more baleful than the spirit of intolerant anti-Semitism which is sweeping the world today." He declared it to be one of the dangers now prevalent that threatens the liberties guaranteed by the Constitution.

* * *

**Young People Meet in Newark**

P. M. Russell, personnel supervisor of a telephone company, told sixty young people of the diocese of Newark, meeting in conference September 17-19, that employment is improving and that young people between the ages of 16 and 25 were the ones getting the new jobs. He also declared that employment managers looked for qualities in employees "which are the moral equivalent of religious discipline." The Rev. Spear Knebel, rector at Woodside, Long Island, said that "the job of living is much more important than the work by which we live." Others to address the conference were Bishop Ludlow, the Rev. A. Stewart Hogenauer and Mrs. Cynthia Reynolds, new secretary of young people's work of the National Council.

* * *

**The Report On Provinces**

The joint committee on provinces of General Convention has issued a report, following conferences with National Council representatives, and is to make the following recommendations to the General Convention.

1. We approve of the general principle of making the National departments of religious education and social service advisory and of delegating to the provinces the promotion of their programs in so far as the provinces may be equipped to assume such responsibility.

2. We believe that the field department should seek the advice and cooperation of the provinces and that its secretaries would, in some provinces, work more efficiently and economically if under provincial direction. This plan has been approved by the synod of the first province and is, in our judgment, worthy of trial.

3. The national departments, in our judgment, should not wait for a better organization of all the provinces but should work through and with each province according to its organization and resources.

4. In order that the provinces may be equipped to assume this larger responsibility, which, we believe, should mark the next advance step in the general work of the Church, we recommend the employment in each province of at least one full time executive. It is obvious that a larger responsibility involves more generous support. This, we believe, will be given when the need for it is evident. The failure of the Church to take more interest in the provinces is due largely to the lack of definite tasks assigned to the provinces. We suggest that provinces without executives investigate the value of such executives as indicated in the experience of those provinces where they have been employed.

It also recommends an amendment to the constitution of the Church to provide that the resignation of a bishop in the home field be made to the House of Bishops of the province. Also a canonical amendment is recommended whereby the president of the province would make arrangements for the consecration of a newly elected bishop. "This would relieve the Presiding Bishop of an exacting duty involving a large expenditure of time and money." Bishop Parsons of California is the chairman of the committee.

* * *

**News From the Front in China**

A letter dated August 30 from Bishop Roots of Hankow says that since the schools and colleges of the north of China will be unable to carry on, an additional burden is being placed on the schools in his district. "The schools and colleges in the north are not going to be able to carry on as usual and many of their students will doubtless come to this center. We have been asked, as have the Government Schools, to take in as many such students as possible. We expect to be full to capacity and are eager to carry on in our help at this time when China so much needs all the assistance we can give. We expect to be busier than ever. The future is of course impossible to predict and it is possible that places now safe may not be later on; that communications may be cut out —the Canton Hankow Railway is our only way out from this center at present; and the war may be a prolonged one.

"The American Consul has advised us on word from the American Embassy to make plans for evacuation and to have all our people gathered in Chikungshan, Kuling or Hankow. We are doing this so far as at all possible. So far there has been no bombing in Hankow and Wuchang has suffered only a little."

A letter is also at hand, dated August 27th, from Mr. Roy Allgood, headmaster of the Kuling School, which is maintained for the children of missionaries, in which he says that "At present Kuling is in the nature of a refugee or concentration

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camp for both foreigners and Chinese. It is considered one of the safest spots in central China; hence many are seeking that safety. There are approximately 300 or more Americans resident here at present. We are going ahead with our plans to open school September 10. Arrangements are now about complete and we are planning to teach all grades from 1 to 12. So many Americans have been withdrawn from their stations to Kuling that it is comparatively easy matter to arrange for teachers. How long such conditions will continue I am unable to say. Our Consular officials are strongly urging all those who can to withdraw from China. Naturally they are hesitant and will not do so until it becomes apparently necessary.

"A representative from the American Consulate-General in Hankow is expected to arrive here today. During the past few weeks I have been doing very much for them. I have been daily in telephone communication with both Hankow and Nanking, answering questions and running errands. All of this on top of my school work became a little bit too much, so I requested them to send a representative up here.

"We are hoping for an early change for the better in the war situation but this is doubtful. My personal opinion is that it will become worse and that the war will last for a long time. To what extent it will affect us here we cannot say. We are going ahead in faith trying to do the best we know how from day to day. I will try to keep you informed as to future developments."

* * *

**There Are Ways for all to Help**

Mary Jane Hutchings, blind, deaf and extremely poor, lived in a little town in Devonshire, England. Her parents died when she was a child so at the age of fourteen she entered a home maintained for people with no money, no relatives, and who were unable to work. There she learned to read in Braille and to knit. One day she received a paper from the Society for the Propagation of the Gospel printed in Braille and read with her fingers of "The Candidates Fund" to which people were asked to contribute in order to aid men studying for the ministry. Some days later Mary went to the chaplain and presented him with three shillings for the fund. A few weeks later she gave him two more shillings. The chaplain sent the money to the Candidates Fund, telling the officers of the S.P.G. of the girl who made the contribution. In the next paper of the Society there was a little story of the self-sacrificing girl who had made five shillings by knitting, with the suggestion that others might try between them to raise a "Candidates Five Shillings Fund". This was at the beginning of summer—and by the end of the year $10,000 had come in, with amounts as large or larger donated every year since—all started by a young girl with apparently nothing whatever to give.

* * *

**Chicago Reports On a Questionnaire**

Lack of parent study groups, inadequate activities for young people, a lack of thoughtful worship services for different age levels—these are some of the parish shortcomings according to the results of a questionnaire sent recently to Church leaders by the national department of religious education, and reported at the conference of Church school workers held in Chicago last week.

* * *

**St. Margaret's House Opens Its Year**

St. Margaret's House, Berkeley, California, has opened its academic year with the college house full and with a long waiting list, and with two students in training for professional


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are eligible to apply for the insurance and annuity contracts offered by the Church Life Insurance Corporation at LOW RATES. The Trustees of The Church Pension Fund formed the corporation in 1922 for the benefit of those actively engaged in the work of the Episcopal Church; not only paid workers, but vestrymen, Church school teachers, officials of parish organizations, et cetera, and their families.

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Church work, Elizabeth Rhea, daughter of Dean "Pat" Rhea of Boise, Idaho, and Muriel Hallett of Pasadena who was there last year. It is also announced that the memorial campaign started in the spring to wipe out the indebtedness on the institution has brought in $11,000 in cash and $5,000 in pledges. All of this is from the diocese of California and the campaign is now to be extended to other parts of the Province of the Pacific.

* * *

**Clergy Conference in Michigan**

The clergy of the diocese of Michigan held a two day conference September 14-15, with 75 men attending. The leaders were Bishop Page who spoke on "Devotional Aspects of the Forward Movement"; Archdeacon Hagger on "Scriptual Basis for Missions"; the Rev. Francis B. Creamer on "The Philosophy of Missions"; the Rev. I. C. Johnson on "The Diocesan Program" and Charles O. Ford, executive secretary of the diocese, on "Technical Aspects of the Fall Campaign." Bishop Creighton and Dean Kirk O'Ferrall led the devotions.

* * *

**Drama of Missions in Phialedelphia**

Thousands of Church men and women gathered in Convention Hall, Philadelphia, on Sunday, September 27, to witness the drama of missions, "Glory of the Light", with a cast of 1275 persons. After being shown in Philadelphia the drama moves to Cincinnati where it will be presented twice on October 10th. One of the features of the presentation in Philadelphia was a children's chorus of 6,000 voices.

* * *

**Detroit Congregation Moves to New Quarters**

The Church of the Redeemer, Detroit, a mission which since its organization nine years ago has been meeting in a store, has moved to new quarters, the "Club Service" which is a building housing a commodius auditorium located on Plymouth Road, which a survey earlier in the year disclosed to be one of the densely populated parts of the city. The congregation has no resident clergyman, the services being conducted by diocesan lay readers, with women's work, religious education and young people's activities carried on under the direction of a diocesan woman worker under the direction of Archdeacon Hagger.

* * *

**Bishop Stewart to Address Church Clubs**

Bishop Stewart of Chicago is to address the meeting of the Federation of Church Clubs when they meet in Cincinnati on October 16th. Judge Oscar W. Ehrhorn of New York is the president of the federation.

* * *

**Instructions for Clergy Visiting Convention**

The following letter has been received from the Rev. Robert S. Lambert, chairman of the opening service committee of General Convention:

"As hosts of the General Convention we are planning to have the Opening Service in the great stadium at the University of Cincinnati. All preparations are being made for a fine procession. It is to be hoped that all visiting clergy will bring their vestments, green stoles and hoods. All members of the procession are asked to use the Calhoun Street entrance to the University gym-


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nasium. There rooms and accommodations will be prepared to meet the needs of all participants. They should report at least an hour before the service. The lay deputies will also assemble at the gymnasium at 10:15. The service will be at 11 o'clock, eastern standard time."

* * *

**Changes in the House of Bishops**

Changes in the House of Bishops since the 1934 General Convention, either through deaths or resignations, are, Deaths: Bishop Ferrando, suffragan of Puerto Rico; Vincent, retired of Southern Ohio; Urban, suffragan of New Jerseys; Booth of Vermont; Sumner of Oregon; Fawcett of Quincy; Gailor of Tennessee; Weller, retired of Fond du Lac; Wells, retired of Spokane; McKim, retired of North Tokyo; Schmuck of Wyoming; Knight, coadjutor of New Jersey; Lloyd, suffragan of New York; Davies of Western Massachusetts; Aves, retired of Mexico; Reese, retired of Georgia; Thomas, retired of Wyoming. Including those whose resignations will be acted upon at convention the following Bishops have resigned during the past triennium: Campbell of Liberia; Fiske of Central New York; Woodcock of Kentucky; Babcock, suffragan of Massachusetts; Saphore of Arkansas; Graves of Shanghai; Jett of Southwestern Virginia; McCormick of Western Michigan; Matthews of New Jersey; Roots of Hankow; Thomson of Southern Virginia.

* * *

**Texas Attorney Enters Seminary**

J. Edward Johnson from Texas, an attorney of considerable prominence in his own part of the country, is among the fifteen men entering Seabury-Western this fall. He is a partner of the law firm of Early and Johnson, has been county attorney and assistant district attorney and a big shot in other local fields. Another interesting student is Sih-kong Chen of China, if he ever gets there. The seminary authorities know that he left China just prior to the outbreak of hostilities and is somewhere on his way to Evanston. Of course there is the possibility that he returned to help drive the Japanese from his fatherland.

* * *

**Ministering to Migrants in California**

Last July, representatives of various churches in Marysville, California, diocese of Sacramento, were called together by the Rev. Edward L. Freeland, to discuss means for carrying on some religious ministrations for the migrant farm laborers in the federal model camp located there. A Sunday School was set up with a staff of teachers from different communions, St. John's Church supplying five members. The school began with about sixty children. The adults of the camp asked that something be done for them, and an evening preaching service was arranged to be carried on by various ministers of the city. It is felt that what is done here will serve as a start for similar ministrations in other farm-labor camps.

* * *

**Religious Leaders to Investigate Vigilantism**

Methodist Bishop Francis J. McConnell has been named chairman of a panel which will conduct open hearings on the threat to the civil rights of workers, and of the people of the United States generally, in Pittsburgh, Pa., on Oct. 8, according to an announcement released by the American League Against War and Fascism. The American League is organizing a national committee to defend the democratic right of workers to organize in unions of their own choice and to bargain with employers without discrimination. The chief concern of the open hearings in Pittsburgh which will be the first action of the civil rights committee, will be the danger from the so-called "citizens committees." The civil rights committee holds these "citizens committees" to be part of an organized vigilante movement inspired by anti-labor groups in the United States. Witnesses will be called upon from the cities and towns where vigilantism has sprung up, and from nearby areas. Representatives of all walks of life will be heard by the committee, and on the basis of its findings this people's committee will draw up a report for the American people.

The growth of these vigilante movements constitute "the most serious menace to American Democ-


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racy," an initial statement of the new committee declares. "These organizations, through intimidations and terrorism, are attempting to deprive the American worker of the legal right to organize, strike and picket", and attempt to discredit genuine local and federal machinery for enforcement of the law in order "to win public sympathy for their movement."

The members of the national committee, and of the panel which will hear charges against the danger of vigilantism, will be drawn from among prominent religious and professional leaders in the United States.

* * *

**Little Rock Rector Refuses to Run**

The Rev. W. P. Witsell, rector of Christ Church, Little Rock, Arkansas, mentioned as a possible candidate for the bishopric of Arkansas following the expected retirement of Bishop Saphore at General Convention has announced that he would not consider being nominated. In his statement to the press he said that the diocese needed a vigorous and consecrated man between the ages of 40 and 50, and from outside the diocese "against whom there will be no prejudice." It is expected that a special convention of the diocese will be called, following General Convention, to elect a diocesan.

* * *

**Retreat for Albany Clergy**

The clergy of the diocese of Albany held a retreat September 15-17 at Hoosick, N. Y. under the direction of the Rev. R. L. Howe, chairman of the diocesan department of evangelism and conducted by Holy Cross Father Harrison. Preceding the retreat Bishop Oldham held a conference on plans for the fall. There were thirty-five clergy present.

* * *

**General Seminary Opens Term**

The General Seminary opened its 120th year on September 22nd with an entering class of 35 men. New members of the faculty are the Rev. J. A. Bell, fellow and tutor; the Rev. T. J. Bigham Jr., fellow and tutor, and the Rev. T. S. K. Scott-Craig, instructor in Greek. Three clergymen of the Greek Orthodox Church are guest students at the seminary this year. A special feature of the year will be the offering of seven special extension courses for laymen and clergymen of the metropolitan area. The first three will begin on Monday evening, Oct. 18. They are "The History of the Communion Service", a seminar for men, by Dr. Easton; "The Place of Christ in Human Life", a seminar for women, by Dr. Stewart; and "The Church and the Ministry", lectures for men and women by Dr. Richardson. Other courses will be offered later in the year.

* * *

**Sam Shoemaker for Spiritual Offensive**

The Rev. Samuel Shoemaker, preaching last Sunday at Calvary, New York, declared that a mighty spiritual and patriotic offensive is needed to turn back the forces of anti-Christ which are today attacking the home, the state and the Church. The attack on the home is made largely through women to whom the home means drudgery, motherhood means restriction and constancy in marriage means boredom, he said. Similarly the dissemination of false ideas of freedom

# Services in Leading Churches

**The Cathedral of St. John the Divine**
**Amsterdam Avenue and 112th St.**
**New York City**

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

**Church of St. Mary the Virgin**
**New York**
**46th St. between 6th and 7th Aves.**
**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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

Sundays: 8 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**
**Rev. John Gass, D.D., Rector**

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

**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.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James' Church, New York**
**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**

8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Thursdays and Holy Days, 12 Noon, Holy Communion.

**St. Thomas Church**
**Fifth Avenue and 53rd Street**
**New York**

**Rev. Roelif H. Brooks, S.T.D., Rector**
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
**Detroit and Grosse Pointe**
**Rev. Francis B. Creamer, Rector**
**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Cathedral of the Incarnation**
**Garden City, N. Y.**
**Arthur B. Kinsolving, 2nd, Dean**
**Rev. Frederic F. Bush, Dean's Assistant**

Sunday Services: 7:30 A. M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

**Trinity Church, New York**
**Broadway and Wall St.**

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's, Cathedral**
**Buffalo, New York**

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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.

**Baltimore, Maryland**
**St. Michael and All Angels**
**St. Paul and 20th Streets**
**Rev. Don Frank Fenn, D.D.**
**Rev. Harvey P. Knudsen, B.D.**

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days—Holy Eucharist — Mon., Wed., Sat., 10:00 A. M. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

**Trinity Church**
**Main and Holman, Houston, Texas**
**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.

**Gethsemane, Minneapolis**
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

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among men teaches promiscuity instead of life-long loyalty, he added.

Anti-Christ's attack on the Church is manifold, Mr. Shoemaker continued. "Patriotism itself is made a thing of narrowness and shame," he said. "History is debunked of its greatest characters. The attack on the forces of organized religion is to draw interest away from religion to programs of social and political improvement, as radical as you dare make them, and to split the already disunited Christendom into as many particles as possible."

* * *

**Raising Money for His Parish**

Mr. Thomas Parkin of Redding, California, is a faithful layreader. He is also an expert at contract bridge. The church there is raising funds for a parish hall. Mr. Parkin gave a series of lectures on bridge at the local hotel, at so much a head. There was a large crowd. He turned in a lot of cash to the building fund committee.

* * *

**Church Consecrated in North Carolina**

The Bishop of North Carolina recently consecrated St. Mark's Church at Roxboro. It is an attractive stone building, erected about ten years ago, and the parish has been thriving under the leadership of the Rev. A. S. Lawrence Jr.

* * *

**Quiet Day for North Carolina Clergy**

The clergy of the diocese of North Carolina are to hold a quiet day on October 3rd under the leadership of the Bishop. At the same time he is to lay the corner stone for a church to be built at Ashboro.

* * *

**Parochial School for Raleigh Parish**

Christ Church, Raleigh, N. C., where the Rev. John A. Wright is rector, has established a parochial school, called Ravenscroft in memory of Bishop Ravenscroft, first bishop of the diocese and first rector of the parish. Two reasons for it according to the rector; one, the schools of the city are not particularly high grade; two, he believes that the education of youth should not be abandoned to secular authorities. There were 132 pupils registered on opening day.

* * *

**Quiet Day and Conference in Lexington**

A conference and quiet day for the clergy of the diocese of Lexington was held on September 22nd under the leadership of Bishop Abbott. The lay deputies of General Convention were also present since matters to come before General Convention were chiefly being considered.

* * *

**Can You Anwer These Questions?**

The Presiding Bishop of the Church in China thinks that people do not know enough about rubrics and therefore proposes to give examinations on them. It's an idea. How many of these questions can you answer. First of all "What is a rubric?"

What Collect is to be said daily for three or four weeks and what one daily for five weeks?

How many godparents should a child have?

What service begins with a sermon?

Is the Friday between Christmas and Epiphany a day for fasting?

For what deceased persons is the burial office appropriate?

In the office of baptism, when does the minister return the baby to the godparents?

What Thank-Offering is directed to be given for the relief of mothers in distress?

The rubrics sometimes use the word "priest" and sometimes "minister"; when and why is the distinction made?

What advice is the minister ordered to give to people about making their wills?

Where do these words occur in the rubrics: — "inset" — "overplus" — "Octave" — "well expert"?

Where is it directed that "there shall be silence kept for a space?"

In what city and on what date and by whom was the American Prayer Book ratified?

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**AMERICAN CHURCH HISTORY PARALLEL TO THAT OF STATE**

(Continued from page 8)

a Virginian, who became the fourth American President.

The Constitution of the Church was eventually adopted in 1789, at the third meeting of the Convention, and has been amended in subsequent meetings. For essential details of Church government, seventeen rules called "Canons" were prepared in 1789 and have been changed and added to through the years, as circumstances have demanded. There are now sixty-four Canons.

The Book of Common Prayer as revised was established for use from and after October 1, 1790, but Prayer Book revision is never completed. There has been some revision in each generation as the Book, which is a living, dynamic instrument in the hands of the Church, preserves what is felt to be the best of the past, and adopts what appears to be most excellent in the present, always seeking, in the words of the Preface of 1789, quoted from the Englsh Prayer Book Preface of 1662, "to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting, variations in things once advisedly established."

So much for some of the earliest chapters in the life of the American branch of the Church, a story that has continued these past hundred and fifty years, and that has no ending. The next chapter will be written in Cincinnati.




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# THE WITNESS



**CHRIST CHURCH, CINCINNATI**
Scene of Many Convention Events

## FIRST GENERAL CONVENTION NUMBER

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## CLERGY NOTES

BLODGETT, FRANCIS B., dean of St. Paul's Cathedral, Erie, Pa., has been elected dean of the Convocation of Meadville, succeeding the late Rev. Martin Aigner.

CHOWINS, LAWRENCE, Kansas City, Kansas, is now in charge of Grace Church, Galveston, and St. George's, Texas City, Texas.

CRAIG, JAMES L., has resigned as rector of Emmanual Church, Miles City, Montana.

FOULKES, EARNEST W., vicar of the Nativity, Newport, Pa., and rector of St. Stephen's, Thompsontown, Pa., has resigned, effective October 18th. He is to retire and will make his home in York, Pa.

GAST, STUART F., rector of St. Paul's, Bloomsburg, Pa., diocese of Harrisburg, has accepted the rectorship of Christ Church, Williamsport, Pa.

GRINDON, HOWARD A. L., has accepted rectorship of the Church of St. Philip the Apostle, Cleveland, Ohio.

HORSFIELD, GEOFFREY, has resigned as rector of St. Paul's, Savannah, Ga. His address is now 630 Maxwelton Court, Lexington, Kentucky.

MERIFIELD, GEORGE A., in charge of St. Luke's, Ferndale, Michigan, has accepted the rectorship of Grace Church, Mt. Clemens, Michigan.

MEZICK, FRANK, Arrington, Nelson County, Va., has resigned as rector of the parish, effective October first, to retire. He is to make his home at Anne Arundel, Maryland.

PURTON, CECIL C., rector of Grace Church, Mt. Clemens, Michigan, for the past fifteen years has resigned because of ill health.

RANTZ, ARTHUR J. was ordained deacon by Bishop Paul Jones, acting for the Bishop of Ohio, at Trinity, Toledo, Ohio, on September 19th. Mr. Rantz is a curate at St. John's, Youngstown, Ohio.

SPURR, Archdeacon B. M. of the diocese of West Virginia, died on September 25th of a heart attack.

URQUHART, KENNETH, in charge of St. Matthias', East Rochester, N. Y., has been granted a leave of absence to do missionary work in Liberia.

WELSH, STANLEY L., formerly rector of Christ Church, Calumet, Michigan, is now in charge of the Glasgow-Scobey field in Montana.

WOOLVERTON, HARVEY L., was advanced to the priesthood on September 21 at St. Paul's Cathedral, Oklahoma City, by Bishop Casady. Mr. Woolverton is a curate at St. Paul's, Des Moines, Iowa.

ZIADIE, WILLIAM, an associate of the Cowley Fathers, is now in charge of St. Paul's, Butte, Montana, and is assistant at St. John's.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# CHURCH GOVERNMENT

*By*
BISHOP WILSON

THE Church has always conducted its affairs through some sort of representative body. What might be called the first Convention was held in an upper room in Jerusalem, as recorded in the first chapter of Acts, when a successor was chosen for Judas Iscariot—let us say, the election of a Missionary Bishop. More formal was the Apostolic Council reported in the 15th chapter of Acts when certain matters of policy were determined under the presidency of St. James.

Since the time of the Apostles the Church has regularly faced its problems, developed its discipline, and expanded its organization through meetings of synods, councils, convocations, and conventions.

This has been the rule for the Episcopal Church ever since 1785 when the first General Convention was assembled in Philadelphia. It is an interesting question as to whether that gathering should be ranked as the first General Convention or whether the honor of the title belongs to the later meeting in 1789. There were no bishops present in 1785 and the Church had no Constitution or general organization. This was also true of the assembly held the following year. It was not until 1789 that the three bishops sat as a House of Bishops, that a Constitution was adopted, and a revision of the Prayer Book approved. Obviously the first two conventions were tentative and preparatory for purposes of discussion rather than legislation. Yet the first two proved to be so very important that they have by popular consent been counted as General Conventions, leaving that of 1789 to be reckoned as the third.



BISHOP HOBSON AND BISHOP PERRY
*Going Over Final Plans for Convention*

Thus the Convention which is now meeting in Cincinnati will be the 52nd in the history of the Episcopal Church. It is interesting to note that twenty different cities have been hosts to General Convention, spreading the sessions all the way from Boston to Portland, Oregon, and from Minneapolis to New Orleans. The most frequent and persistent entertainer of all has been Philadelphia where the Convention has met no less than 18 times. New York comes next with 13 to its credit. Three times the Houses have assembled in Baltimore and twice each in Boston, Richmond, and Washington. This will be the third time for Cincinnati. The following have entertained the Convention on one occasion — Wilmington, Trenton, New Haven, Chicago, Minneapolis, San Francisco, St. Louis, Detroit, Portland (Oregon), New Orleans, Denver, and Atlantic City.

Some of our mathematically minded readers will probably count up these figures and jubilantly notify us that the total makes 55 while we have just said that the present Convention is the 52nd. Before they pounce upon us we will deprive them of their glee by reminding them that three of the Conventions have consisted of double or adjourned sessions, which accounts for the apparent discrepancy. The second Convention met in Philadelphia in June, 1786, and adjourned to re-convene in Wilmington the following October. The third Convention met in Philadelphia in August of 1789 and adjourned to meet again in the same city the following October. The thirteenth Convention was called in Philadelphia in May of 1820 and took a recess to re-assemble the next year, in November of 1821 also in Philadelphia. Otherwise the meetings have been held at regular three-year intervals. Where will the next one be?

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# THE CONVENTION OPENS

*By*

WILLIAM B. SPOFFORD

GENERAL CONVENTION is in session, having opened yesterday at 7:30 with a corporate communion for Bishops and Deputies at Christ Church, Cincinnati, followed by the great outdoor service at eleven in the stadium of the University of Cincinnati at which Bishop Edward L. Parsons preached to a congregation estimated at 25,000 persons. In the afternoon the two houses of the Convention organized, with Presiding Bishop Perry in the chair in the House of Bishops and the Rev. ZeBarney Thorne Phillips of Washington presiding over the 600 members of House of Clerical and Lay Deputies. At the same time the meeting of the Woman's Auxiliary was called together in the beautiful Scottish Rite Room of the Masonic Temple, meeting place of Convention. Last night, October 6th, there was a reception for delegates and visitors, held at the Art Museum, Eden Park, with Presiding Bishop Perry and other Church dignitaries at the head of the receiving line. The missionary mass meeting at which the United Thank Offering is announced, is to be held this evening, October 7th, in the Music Hall of the Temple, with Bishop Perry presiding and Mrs. Harper Sibley of Rochester as the speaker. On Thursday also is the first session of the open forum of the Church League for Industrial Democracy, about which there has been so much to-do, with Mr. Norman Thomas giving the address and with Bishop Brewster of Maine in the chair.

The first hours of Convention are given of course to the formation and reporting of committees, with a number of them standing out because of the importance and public interest in the matters on which they are to report. Foremost of these perhaps is the committee on Program and Budget of which Bishop James M. Maxon of Tennessee is the chairman. Whether there will be entrenchment of the missionary and departmental work carried on under the auspices of the National Council or an expansion of it—what effect the war in the Far East will have on the budget—whether there is to be a curtailment of departmental activities—these are some of the questions that will be faced when the committee reports tomorrow, October 8th, at a joint session of the House of Bishops, the House of Deputies and the House of Churchwomen.

The committee on the Status and Work of the Presiding Bishop, of which Bishop McElwain of Minnesota is chairman, is also to submit a report which will bring forth debate sure to consume many hours. The committee is recommending that the office be made a permanent one, with a Bishop elected for life, with an age set for retirement, rather than for six years as at present. "That the Church could be thus assured of a consistency in attitude and opinion over a period of years" is given by the committee as a reason for the change, a statement sure to be vigorously opposed by those who feel that no one man should determine the attitude and opinion of the Church on vital matters. The question as to whether or not national Church headquarters should be moved to Washington also will be discussed under this report, with the committee apparently favorable to the idea. Whatever happens in regard to moving headquarters, the Convention is almost sure to require the man elected to the office to give up diocesan jurisdiction in order that he may devote his full time to the work of the National Council.

THE thorny question of title for the Presiding Bishop likewise comes up for discussion under this report, with the committee maintaining that "The Presiding Bishop, by virtue of the duties which he now performs, is Primate and Metropolitan whatever title he holds," and suggesting that he be given these titles. One may be sure there will be opposition from those who fear a loss of democracy by the concentrating of authority in the hands of one man.

Another important commission is that which was appointed to evaluate the activities of the National Council, with Bishop Irving P. Johnson of Colorado as the chairman. In the report they pass the problem back to the National Council by stating that "the National Council is a more competent body to determine its own internal arrangements than is such a large group as General Convention, which is not cognizant of details involved in the work of the National Council." However there will be a considerable amount of discussion of this subject, with the proposal apt to be made that a thoroughgoing investigation of the entire National Council set-up be made by competent outsiders.

Bishop Page's commission on Marriage and Divorce will of course get the headlines in the daily press since it has greater reader interest than issues involving merely the internal affairs of the Episcopal Church. This is going to be a Marriage and Divorce convention. The commission recommends that the present canon be so modified as "to bring to many good men and women that spiritual help and power which we believe it is the function of the Church to give" by making it possible for each diocesan bishop to judge cases of divorce to determine whether or not the parties involved may remain communicants of the Church. This report will be opposed by those who would make the present canon still more stiff by omitting the exception in favor of adultery and never allowing re-marriage, or the blessing of the marriage of divorced persons, by a clergyman of the Church. There will be hours of oratory on the subject with Bishop Page leading the forces desiring the changes recommended by the commission and Bishop Manning of New York leading the forces opposed.

Another week and things will be sufficiently under way to enable us to report to you something of the debate on these important matters. Likewise we shall be able to give you further information about the many side-shows and the interesting personalities that are attending this 52nd triennial General Convention.

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# THE MEETING OF CHURCH WOMEN

*By*
MRS. FRANK E. WILSON

INTEREST of all churchwomen is centered on Cincinnati where the Triennial meeting of the Woman's Auxiliary to the National Council, the largest church organization for women's work, is meeting concurrently with the General Convention. The Woman's Auxiliary furnishes the means through which the women of the Church may serve the Church in all its general work, and seeks to help every Churchwoman realize the privilege of such service. The late Bishop Lloyd truly expressed the spirit of the organization when he said: "It is the Woman's Auxiliary which keeps constantly before the Church its reason for being."

Headquarters of Convention are in the beautiful Masonic Temple, the meetings of the Auxiliary held in the Scottish Rite Room. The fact that practically all Convention activities are housed under one roof means a great saving of time and foot work. The Executive Board has nominated as Presiding Officer, Mrs. Edwin A. Stebbins of Rochester and Mrs. Harold E. Woodward of Missouri as Vice Presiding Officer. Approximately 450 women delegates have registered and many visitors. Membership of the Triennial is composed of five delegates (and five alternates) from each diocese and missionary district. Hundreds of visitors also attend and a part of the program is planned with their interests in mind.

The theme of the meeting is "Fellowship in Faith and Work." Again as in the past two Triennials, subjects will be presented in speeches to the whole group after which sectional conferences will be held not only for the discussion of the subjects, but so that the delegates may have fuller opportunity to formulate a general program for the next three years. The four general presentation addresses will be made by the Rev. Elmore McN. McKee, the Rt. Rev. V. S. Azariah, the Rt. Rev. Efrain Salinas y Velasco, and the Rev. Paul Roberts. The first is to be on the faith needed today, the other three on the fellowship in faith and work of the Church coming from the Church in Asia, in Latin America, and in North America. After hearing the addresses, the delegates will divide into fifteen conference groups for discussion. The results, summarized and adopted by the delegates, are taken home by them to their respective diocesan and district branches as a general outline for the next three years. Other more informal talks and reports will include reports from the Oxford and Edinburgh Conferences, talks on Personnel, Types of Work in the Church, Money and Property, the United Thank Offering, and Supplies. Instead of missionary luncheons as in the past, there will be several teas every afternoon providing contacts with the missionaries, who are always one of the most thrilling groups at Convention.

Besides the regular business meetings at which the speeches and reports are made and all other business transacted, today in Music Hall which holds more than 6,000 persons, the Corporate Communion of the Women of the Church will be celebrated, at which the United Thank Offering will be presented in the famous gold alms basin, a gift made in 1852 by members of the University of Oxford "to the Church in America" when the English Society for the Propagation of the Gospel was celebrating its jubilee. The Presiding Bishop is celebrant assisted by many missionary Bishops. Mrs. Harper Sibley, well known to all churchwomen will give the address at the Mass Meeting in the evening, to which the announcement of the total offering is the climax.

Exhibits, the product of much enterprise and perserverance on the part of countless groups, form an iridescent background to all the events of the Convention. One of the chief attractions is Southern Ohio's cathedral on wheels. This auto trailer, furnished in churchly fashion, with altar, Bishop's chair, organ and pews, is called St. Paul's Wayside Cathedral and will be used to extend the Church's contacts to the isolated.

YOUR correspondent attended, as a delegate from Wisconsin, the National Convention of the League of Women Voters in May, 1936, held in Cincinnati, and thereby was treated to a foretaste of the hospitality and entertainment offered by the "Queen City." She has been looking forward with keen anticipation to revisiting beautiful Eden Park, overlooking the Ohio River with its stately Art Museum where the Opening Reception was held last evening to meet the Presiding Bishop and Mrs. Perry, leaders of the Church and Woman's Auxiliary. In this park one sees a stone memorial given to the city by the children of Rome because Cincinnati, like Rome, is built on seven hills, and is named for a Roman, "Cincinnatus," a noble one, no doubt! Beautiful Taft Museum, former residence of the late Charles P. Taft, who gave it to the city in 1932, with a million dollars for its maintenance. White wood work, pale pastel tinted walls, draperies over a hundred years old, reproductions of carpets of the period and Duncan Phyfe furniture form a fitting background for colorful Chinese porcelains and paintings by Gainsborough, Van Dyck, Hals and other famous artists. On Mt. Adams, the Rookwood Pottery, to which one ascends on a huge elevator accommodating an entire bus load, giving a view of gorgeously colored hills of "old Kentucky" across the river. This contraption is known as "McGinty," because of the old song "Down Went McGinty to the Bottom of the Sea." The zoological garden, one of the finest in the world. The $42,000,000 Union terminal with its murals portraying the history of Cincinnati and the Midwest.

Located on the Mason-Dixon Line, Cincinnatians have the spirit of the old south as well as the energy of the new south and of the north. In the words of Mayor Russell Wilson: "It is said that every man has room in his heart for two cities, his own and one other. May we ask that Cincinnati be your other city, which you will regard as home once removed."

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# *Convention Issues*

FOR the past four numbers THE WITNESS has presented to its readers the results of a questionnaire sent this summer to all the clergy in charge of parishes or missions; to all deputies and alternates to General Convention; to all delegates and alternates to the meetings of the Woman's Auxiliary and to 2,500 additional lay men and women selected for their leadership in Church work. For the benefit of those who are receiving the paper for the first time with this first Convention Number, we present tabulations of the answers on these questions to come before General Convention. The discrepancy in total figures is due to the fact that additional questionnaires have been received during the publishing of the reports.

Question: Should we have an Archbishop?

| The Boxscore: | Yes | No | More than One | No Opinion |
|---|---|---|---|---|
| Clergy | 750 | 644 | 36 | 62 |
| Laymen | 196 | 296 | 14 | 20 |
| Laywomen | 104 | 198 | 6 | 12 |
| | 1,050 | 1,138 | 56 | 94 |

Question: If we continue with a Presiding Bishop should he be elected for life or for six years, as now?

| The Boxscore: | For Life | Six Years | No Opinion |
|---|---|---|---|
| Clergy | 538 | 832 | 124 |
| Laymen | 164 | 312 | 46 |
| Laywomen | 82 | 230 | 10 |
| | 784 | 1,374 | 180 |

Question: Should the national headquarters of the Church be moved to Washington?

| The Boxscore: | Yes | No | No Opinion |
|---|---|---|---|
| Clergy | 774 | 560 | 160 |
| Laymen | 258 | 228 | 36 |
| Laywomen | 112 | 192 | 18 |
| | 1,144 | 980 | 214 |

Question: Should there be more decentralization, with departmental work now done from New York assigned to the provinces?

| The Boxscore: | Yes | No | No Opinion |
|---|---|---|---|
| Clergy | 946 | 432 | 90 |
| Laymen | 274 | 192 | 64 |
| Laywomen | 178 | 105 | 70 |
| | 1,398 | 729 | 224 |

Question: Do you think conditions warrant an increase in the budget?

| The Boxscore: | Yes | No | No Opinion |
|---|---|---|---|
| Clergy | 696 | 718 | 54 |
| Laymen | 256 | 220 | 54 |
| Laywomen | 150 | 174 | 29 |
| | 1,102 | 1,112 | 137 |

Question: Do you think that the situation in your own parish is such as to justify the hope that there will be a marked increase in missionary giving next year?

| The Boxscore: | Yes | No | No Opinion |
|---|---|---|---|
| Clergy | 382 | 1,032 | 54 |
| Laymen | 108 | 368 | 54 |
| Laywomen | 76 | 248 | 29 |
| | 566 | 1,648 | 137 |

Question: Are you personally prepared to make a substantial increase in your missionary offering?

| The Boxscore: | Yes | No | No Opinion |
|---|---|---|---|
| Clergy | 410 | 1,004 | 54 |
| Laymen | 106 | 370 | 54 |
| Laywomen | 66 | 258 | 29 |
| | 582 | 1,632 | 137 |

Question: Do you think that too much of the money for missions goes for administration?

| The Boxscore: | Yes | No | No Opinion |
|---|---|---|---|
| Clergy | 862 | 370 | 242 |
| Laymen | 292 | 114 | 124 |
| Laywomen | 235 | 80 | 38 |
| | 1,389 | 564 | 404 |

Question: If there should be a shortage of funds should national departmental work (religious education, social service, publicity, etc.) be cut before cuts in missionary appropriations?

| The Boxscore: | Yes | No | No Opinion |
|---|---|---|---|
| Clergy | 1,292 | 172 | 10 |
| Laymen | 344 | 148 | 38 |
| Laywomen | 269 | 64 | 20 |
| | 1,905 | 384 | 68 |

Question: Do you favor a return to the Quota System (an assigned amount from each parish for missions based on current expenses of the parish) or should missionary giving remain on a voluntary basis?

| The Boxscore: | Quota | Voluntary | No Opinion |
|---|---|---|---|
| Clergy | 422 | 968 | 97 |
| Laymen | 188 | 336 | 24 |
| Laywomen | 144 | 198 | 22 |
| | 754 | 1,502 | 143 |

Question: Do you think that all the churches (denominations) should unite in their foreign missionary programs?

| The Boxscore: | Yes | No | No Opinion |
|---|---|---|---|
| Clergy | 740 | 718 | 29 |
| Laymen | 276 | 216 | 56 |
| Laywomen | 226 | 120 | 18 |
| | 1,242 | 1,054 | 103 |

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# *The Convention Spirit*

*By*
BISHOP JOHNSON

THERE are those who flout General Convention on the ground that it is expensive, argumentative and ineffective, but these critics lose sight of values which cannot be evaluated in these terms. It is of the nature of sheep that they require shepherding and their possession of wool and mutton can make such leadership very profitable to the shepherds who have charge of the fold. The result is that either for profit or for glory there are innumerable applicants for the job, who are very reluctant to abandon the privileges that they have acquired. History is full of bell wethers who have usurped the shepherd's office. Leadership, the sheep must have. The question is what kind? You may submit to the Pope, you may follow some ambitious prophet or you may go to the trouble and expense of having a General Convention in which regimentation is difficult and self-constituted infallibility is taboo.

If we evaluate General Convention in terms of constructive action it may not be worth the price, but if you evaluate in terms of a preventative it is invaluable. Our own General Convention is remarkable for the diversity of its opinions and the unity of its fraternity. No ram in shepherd's clothing can control it, and no black sheep can disrupt it. It is the greatest example extant of unity in diversity; of manifesting the unity of the spirit in the bonds of peace, rather than exhibiting the uniformity of opinion in the bonds of prejudice.

It furnishes a liberal education to all that attend along the following lines: first, the liberty of the Sons of God; second, the charity of the Household of Faith; third, the universality of the Church's vision even if there are many who are uninspired by the vision and unrelated to the task.

One is conscious that there are many bishops who regard the oversight of their dioceses as a property right, and many rectors who look upon their parishes as a private corporation, but gradually we are emerging from the conception that the Church is a collection of private parishes or of unrelated dioceses. Gradually we are learning that the clergy are not ordained to be the rector of St. Dive's parish nor the bishop consecrated to be the bishop of a little Vatican City.

Gradually we are learning that we are all members one of another and that there is neither blue nor red, neither kike nor genteel in the household of faith. And it is the General Convention that does it. If we had no General Convention we could have no bigger vision than the horizon of our own personal domains.

The Church is divinely inspired to depend upon General Convention to save us from little leaders directing petty people to trivial things. Anyone who is fortunate enough to be at Cincinnati can estimate the value of the great mass meetings, the personal contacts, the earnest debates, the catholic education which is compressed into a few days. As for the money spent, I question whether any money is spent less foolishly and whether, if it were not for General Convention, as much money would be given ultimately to carry on the great work of the Church.

# *What Is It?*

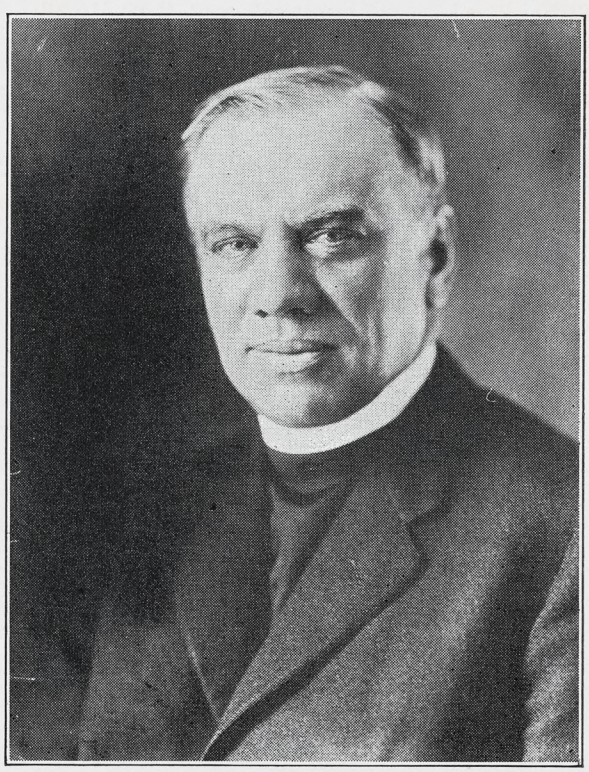
*By*
MARSHALL E. MOTT
*Archdeacon of Western Massachusetts*

WHAT is the General Convention?
What do we get out of it?

In a general sense, it is to the Church what Congress is to the United States. Our diocesan conventions correspond to the state legislatures; and our parishes to the towns and cities of the states, which regulate their own local affairs according to rights and privileges granted them by laws and canons.

The General Convention has for its task to set up rules and principles, to help regulate the life and work of the Church, to the end that the great purpose for which the Church exists may more effectively be carried out. The central purpose is religion as taught by Jesus Christ, and His commission to carry this to the whole world.

The General Convention gives us our Book of Common Prayer and Hymnal; sets forth the way and manner of choosing men for the ministry, the standard of education and other qualifications for ordination; how dioceses are set up and bishops chosen. It regulates in a general way the rights, privileges, duties



BISHOP IRVING P. JOHNSON
*Presents Report on National Council*

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and responsibilities of both clergy and laity. It sets up standards of faith and morals, and emphasizes strongly the missionary objective. These are a few of the many things to which it gives attention, ever trying to find a more nearly perfect way.

The Convention meets once in three years. And it is necessary to meet in a large city in order to find accommodations for the many gatherings, and the great number who attend.

We have 106 dioceses and missionary districts. The House of Bishops is composed of all the Bishops of the Church and all make an earnest effort to attend. The House of Clerical and Lay Deputies numbers about 650 equally divided between clergymen and laymen. These are elected by the diocesan conventions. This is the official body.

At the same time there are meetings of a House of Women, who number several hundred; and who through the Woman's Auxiliary to the National Council carry out a very comprehensive program pertaining to women's work in the Church.

Then in addition to the men and women who come as regular delegates, there are thousands who come to see, hear and learn, for here are leaders in all phases of church work who have come from all parts of this country and from many parts of the world.

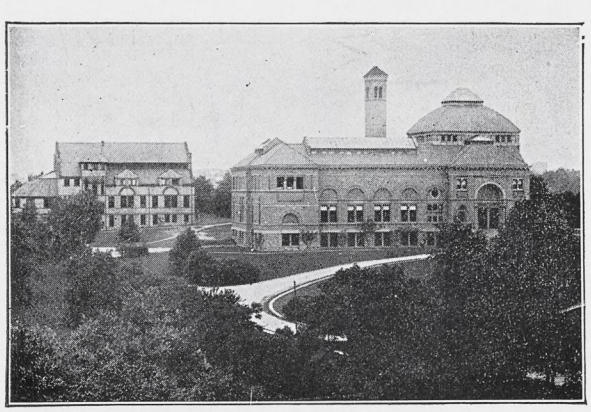
There are exhibits, many conferences, institutes, and forums, open to any who are interested. One gets a new vision of the breadth and depth of the Church's interests.

One of the most important considerations is the Missionary Program for the next three years. No one thing is given as much time and attention. How can we best arouse every congregation, every Churchman, to take a live interest in carrying the Gospel of Jesus Christ to the world? How can the Church do her work more effectively in parish, diocese, and missionary field at home? How give of her strength to answer the call which keeps coming to her from many nations, peoples and tongues outside our own borders?

Here is the very heart of the Convention, for this is the central object of all our effort. Those who go to the Convention, whether officially or unoffcially, will find the atmosphere charged with this spirit, men and women on fire to give, to do, and to dare, to answer Christ's call.

The official delegates are a select group of men and women chosen from practically every honorable profession and station of American life, from the highest to the humblest. You will find masters of industry, statesmen, financiers, educators, scholars, farmers, tradesmen, professional men and women from many fields, home workers, etc. They are select in the sense that they have been chosen on the basis of moral character, and religious interest and enthusiasm. They are one in the desire to help promote the Kingdom of God.

It is a great Convention, in the sense that the Church stands for a great ideal, and believes that Christians are called to great things.



THE ART MUSEUM
*In Cincinnati's Eden Park*


## *Timely Tracts . . .*

The following have been added to the Witness series of Timely Tracts. They sell for 5 cents a copy; $3 for 100 copies, assorted if desired.

THE INNER LIFE by Bishop Cross

PRACTICAL SUGGESTIONS ON RUNNING A PARISH by W. Appleton Lawrence

CHRISTIANITY AND WAR by Frederick C. Grant

THE CHALLENGE TO YOUTH by C. Leslie Glenn

THE CHRISTIAN AND HIS MONEY by Bishop Washburn

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Tracts previously published:

Why Believe in God? by Samuel S. Drury
Why Believe in Jesus? by Albert H. Lucas
The Disciplined Christian by Charles L. Street
What Christianity Demands of Me by Edric A. Weld
What We Demand of Society by G. Gardner Monks
Why Missions? by Edmund J. Lee
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# CHURCH AGENCIES HOLD MEETINGS AT THE CONVENTION

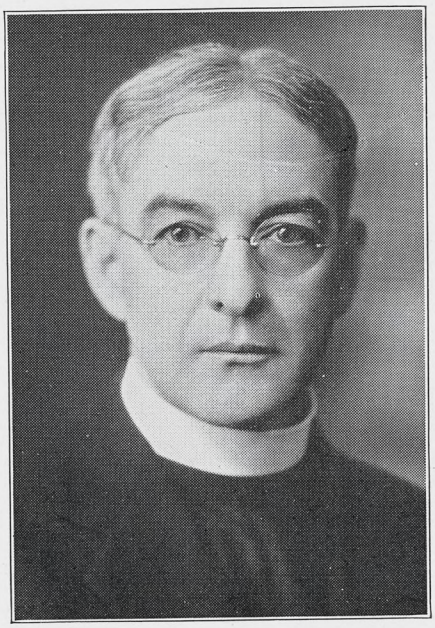
World-wide interests under many banners have gathered in Cincinnati. Missionary, social, industrial, educational enterprises are all having their side-shows and meetings, arranged so that delegates and visitors may learn more of their aims and achievements first-hand and get the inspiration of their far-reaching influence.

Oldest in organization and youngest in membership is the Girls' Friendly Society which is holding round table conferences on Monday, Tuesday and Wednesday of next week in the parish house of Christ Church, pictured on the cover, where so many Convention services and meetings are being held. In addition to their business meetings there are to be two conferences open to the public, one led by Mrs. Cleon Bigler and the other by Grace Loucks Elliott.

The Daughters of the King have already held their conference, October 1-5, meeting at the beautiful Church of the Advent. Among the outstanding leaders to take part were Bishop Hobson, host of the General Convention; Dean Elwood Haines of Louisville; the Rev. William C. Munds of Corpus Christi, Texas; the Rev. David Covell of Cincinnati; Bishop Morris of Louisiana; Bishop Maxon of Tennessee; Bishop Johnson of Colorado and Bishop Seaman of North Texas. In addition to these addresses there were round table conferences led by members of the society.

The 45th convention of the Brotherhood of St. Andrew likewise was held before the opening of General Convention, their sessions being held at Christ Church from October 2nd through the 5th. Among those to give addresses were Dean Chester B. Emerson of Cleveland; the Rev. Elliot F. Talmadge of Toledo; Mr. Charles P. Taft of Cincinnati; Judge F. W. Dallinger of New York; the Rev. Theodore O. Wedel, secretary of college work of the National Council; Professor Paul Rusch of Japan and Bishop Wallace Gardner of New Jersey. Several hundred Churchmen from all parts of the United States attended this convention.

The Church League for Industrial Democracy is to launch its open forum meetings today, October 7th, at noon when Mr. Norman Thomas of New York is to give an address in the Mayfair Theatre in the Masonic Temple. He is to be followed on Friday with an address by the Rev. Sam Franklin, director of the Delta Cooperative Farm, with Lieutenant



BISHOP JAMES MAXON
*Presents Report on the Budget*

Laurence Oxley, Colored Churchman, who is a representative of the Federal Department of Labor, the speaker on Saturday. Meetings of the League are to be continued through the second week of the Convention, with the program as printed in the official Convention Program being followed, except that on October 14 the speaker is to be the Rev. Nevin Sayre, brother of the Under-secretary of State, in place of the Rev. A. J. Muste and Bishop W. A. Lawrence is to preside.

The Church Army is to hold outdoor services daily during Convention, in addition to their other meetings. The Church Periodical Club is in conference today (October 7th) and is to sponsor other conferences from time to time throughout the Convention. The Church Congress, being brought back to life under the leadership of the Rev. Don Aldrich of New York, is having an open meeting today in the parish house of Christ Church. The Church Mission of Help is holding several meetings, while the Liberal Evangelicals have a business meeting tomorrow and a public dinner on the evening of the 12th at the Hotel Gibson.

In addition to these organizations there will be many dinners; the Church colleges, all of the seminaries, the chancellors of the dioceses, the provinces and also several diocesan dinners or luncheons; friends of Washington Cathedral; St. Barnabas Guild for Nurses as well as other societies and groups.

The Young People of the Church are to have their week-end conference starting tomorrow and running through Sunday, under the direction

(Continued on page 15)

# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Federal Council of Churches has issued a condemnation of Japan's aggression against China and expresses its horror of the deliberate bombing of civilian populations. Seven concrete proposals for Church action are recommended: 1, reaffirmation of the Church's renunciation of war. 2, condemnation of ruthless slaughter of men, women and children. 3, mobilization of opinion "to support the government in transforming a policy of irresponsible isolationism into one of active participation in the organizing of the political and economic forces of the world for the purpose of establishing justice and goodwill". 4, recognition of the difficult position in which Church members in Japan and China find themselves. 5, continued support for missionary enterprises in the two countries. 6, solicitation of relief funds. 7, declaration by the churches of the world of their faith in the power of the Gospel to transform the world.

* * *

**Trinity Parish Comptroller Resigns**

Mr. Lawson Purdy resigned as the comptroller of Trinity Parish, New York, at the regular meeting of the corporation on September 27th. He remains in his position as warden and a member of the vestry. Mr. W. Sanders Davies has been appointed acting comptroller.

* * *

**China Also Is United**

The Rev. Leighton T. Y. Yang of Trinity Church, Wuchang, China, just arrived at the Virginia Seminary for a year of study, declares that the Chinese people are united as never before, due to the invasion by Japan. The onrush of communism also has largely disappeared as a result of the war.

* * *

**Bishop Tucker to Deliver Hale Lectures**

Bishop Tucker of Virginia is to deliver the Hale Lectures at Seabury-Western Seminary, Evanston, October 21-29, on the history of the Church in Japan.

* * *

**Clergymen Fight for Japan**

According to Prof. Paul Rusch of St. Paul's University, Tokyo, here for General Convention as the deputy from Japan, several young men who have recently been ordained deacons have been called to the colors in Japan and have no choice but to go. He also declared in an address in Chicago that the

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Japanese people are unitedly behind their government in the war upon China. He further said that it was his opinion that the war would end during the winter—supposedly with a Japanese victory.

* * *

**Centennial Dinners in Western New York**

Every parish in the diocese of Western New York is to have a dinner on the evening of All Saints' to celebrate the centennial of the diocese. At each a historical paper will be read and then the folks will listen to a radio address from Buffalo by Bishop Davis. Dean Whitney Hale of Buffalo is in charge of arrangements.

* * *

**Colleges Are Open in China**

According to the Associated boards for Christian Colleges in China, representing twelve colleges and universities, all of these colleges are open in spite of hostilities.

* * *

**Wants Another Commission On Marriage and Divorce**

Bishop Stewart of Chicago has announced his opposition to the proposed canon on marriage and divorce, one of the big issues before General Convention, and proposes that the whole matter be re-committed to an enlarged commission for further study.

* * *

**Lectures Offered By Cambridge Parish**

Christ Church, Cambridge, Mass., is offering a series of lectures, given by professors of Harvard and the Episcopal Theological School, on Outlines of Christianity.

* * *

**Rochester Parish Remembered in Will**

The Church Home, Rochester, N. Y., is to participate in the estate of the late Mrs. Blanche Andrews upon the death of Mr. Andrews. It is estimated at a quarter of a million dollars. The Epiphany receives $500.

* * *

**Clergy Conference in Rochester**

Clergy of the diocese of Rochester held a conference September 22-24 under the leadership of Bishop Ferris and Bishop Reinheimer. The speakers were Bishop Kroll of Liberia; the Rev. William C. Compton and the Rev. Harry Longley who spoke on issues before General Convention; the Rev. H. Russell Talbot and the Rev. John G. Spencer who spoke on membership growth in the diocese; the Rev. Theodore O. Wedel of the National Council on religious education and Mr. William L. Richards, national field department representative, on the aims of the National Council. Following the clergy, the laymen of the diocese met for a two day conference with the same program.



LEON PALMER
*Leads Brotherhood Convention*

* * *

**Bishop Wise Is Consecrator**

Bishop James Wise of Kansas was the consecrator of Bishop Goodrich Fenner as Coadjutor of Kansas in the absence of Presiding Bishop Perry who remained in Providence because of an infection. Bishop Moore of Dallas and Bishop Capers of West Texas were the co-consecrators. The service was held on September 29th.

* * *

**Clergy Conference in North Texas**

The clergy of North Texas held a conference at Lubbock on September 22, with General Convention issues and problems before the district the chief topics considered. The conference was unique in at least one particular—the wives had a session at the same time.

* * *

**Clergy Conference in Connecticut**

The Edinburgh Conference, The Forward Movement and labor problems were the principal subjects discussed at the annual clergy conference of the diocese of Connecticut, held at Wallingford, September 21-23. The Rev. Floyd Tomkins Jr., who is a leader of the Conference on Faith and Order, dealt with the Edinburgh Conference and did it in an entertaining as well as an instructive way. The Rev. Fleming James, professor at the Berkeley Divinity School, was the leader of the conference on the Forward Movement, while Mr. Joseph Tone, state's commissioner of labor, received prolonged applause for his address on the challenge of modern labor conditions. There was also discussion of the following topics; united services and pulpit exchange; fellowship with clergy of other churches; the disciplinary methods of other churches; the admission of outsiders to Holy Communion; the recognition of the breaking down of denominational bigotry thus making possible corporate acts of Christian endeavor. There were also addresses by Bishop Budlong, Bishop Brewster and the Rev. Frederick Sill, O. H. C.

* * *

**A Missionary Takes a Holiday**

"I left Japan the end of July for a nice quiet boat trip to Manila and back, a three-weeks' trip," writes Miss Helen Boyle, treasurer of the missionary district of the Tohoku, from Sendai, Japan. "I was gone four weeks and encountered typhoon, war, pestilence and earthquake. It was a very interesting holiday trip."

* * *

**Clergy Meet to Discuss Sermons**

The clergy of the convocation of Asheville, diocese of Western North Carolina, went into a huddle on September 21-22 with the interesting object of tackling their own sermons. The Rev. H. P. Scratchley talked on the sermon's message and contents; the Rev. Arthur W. Taylor of Canton spoke on its place in worship; the Rev. William C. Cravner of Asheville held forth on the preparation of the sermon while a mere layman, Mr. Harold V. Smedberg of Brevard, told the parsons what the man in the pew thinks of their efforts. In any case that was his subject—here's hoping he didn't muff the opportunity.

* * *

**Church Clubs to Hold Meetings**

The National Federation of Church Clubs is to hold meetings in Cincinnati October 15-16, with all members of Church Clubs invited, whether members of the Federation or not. There are to be corporate communions each day at Christ Church, followed by a breakfast. There are then to be meetings at 10:30 and 3 on vital Church matters. The Cincinnati Church club is to entertain members of the federation at dinner on Saturday evening.

* * *

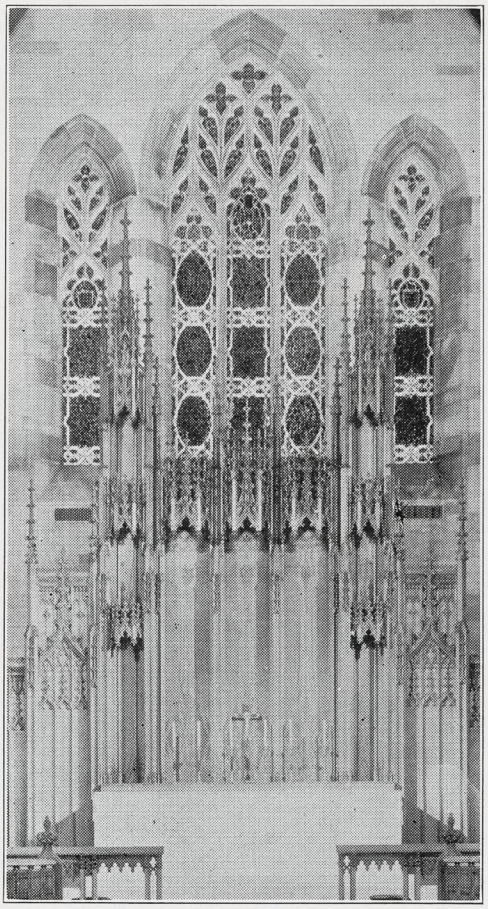
**A New Window Calls for New Setting**

The Church of the Epiphany, Avalon, Pa., where the Rev. J. N. Warren is rector, is emerging from ten layers of Pittsburgh "smog", deposited during the many years. Here's how it all happened. A parishioner

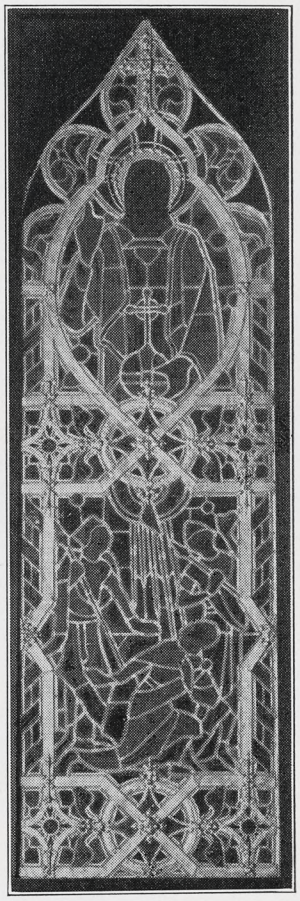
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The upper portion of the central lancet by day. The actual glass is of course revealed here. Christ is portrayed in an attitude of blessing, while the lower medallion illustrates the conversion of Saul.



The Chancel window of St. Paul's P. E. Church, Chestnut Hill, Pa., during evening service. Here is illustrated an entirely new method of window decoration, inasmuch as the usual antique window is devoid of interest at night. The gilding and decorating of the main lead lines gives an effect similar to a tapestry and is especially interesting in this particular instance.



The same detail at night. Notice the intricate design in the modeled and gilded lead. This magnificent expanse of stained glass should really be seen to be appreciated.

## In addition

Our stained glass, mosaics, and mural decorations may be seen in the following buildings:

The Cathedral of St. John the Divine, New York City; The Chapel at Princeton University; Folger-Shakespeare Library, Washington, D. C.; The Washington Memorial Chapel, Valley Forge; St. Michael's Chapel, Canterbury School, New Milford, Conn.; The Unitarian Church of Germantown, Phila., Pa.; St. John's Cathedral, Denver, Colorado; The Church of the Holy Child, Phila., Pa.; Muhlenberg College Chapel, Allentown, Pa.; First Congregational Church, Columbus, Ohio; Rodeph-Shalom Synagogue, Phila., Pa.; The National Cathedral, Washington D. C.; The East Liberty Presbyterian Church, Pittsburgh, Pa.

# The D'Ascenzo Studios

**1604 Summer Street, Philadelphia, Pa.**

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recently donated a new East Window which is now being made in the D'Ascenzo Studios in Philadelphia. So the vestry decided that such a jewel called for a brighter setting and ordered a thorough cleaning of the church. Next it was found that a new chancel ceiling would be the cheapest investment in the long run, so a new ceiling of acoustical tile was installed. It then developed that the lighting was not good so a number of engineers were called in to go to work on that problem. News of the plans prompted a wave of giving with the result that sufficient money was subscribed in one week to cover the total costs of the renovations, a new reredos, credence table, chancel rug and two additional windows.

* * *

**Sesquicentennial Celebrated in Diocese of Erie**

Several parishes of the diocese of Erie celebrated the United States Constitutional Sesquicentennial last month. At Trinity, New Castle, Rector Philip C. Pearson preached on "Problems of 1787 and ours today" which certainly gave him an opportunity to branch out a bit, particularly since the service was attended by the mayor and city council; the four remaining G. A. R. veterans of Lawrence County, and all the patriotic societies of the city. Services were also held at St. James', Titusville; the Church of Our Father, Foxburg, and the Epiphany, Grove City.

* * *

**Vestment Firm to Exhibit At Convention**

There is an exhibition of clergy and choir vestments, stoles and linen, communion ware, stained glass and other Church appointments at General Convention by the firm of J. M. Hall, Inc., of New York. The exhibition is to be at 308 East Fourth Street in Cincinnati.

* * *

**Episcopal Rector Acts As Chaplain**

When a delegation headed by General John J. Pershing visited battle fields in Europe this summer to erect memorials to American soldiers they took along three official chaplains. The Rev. Perry Smith, rector at Roseburg, Oregon, was selected to represent the Protestant Churches. There was also a Roman Catholic priest and a Jewish rabbi.

* * *

**Clergy Meet in Oklahoma**

The clergy of Oklahoma held their fall conference this year in two sections; one for the missionary clergy on September 21-22 and the other for parish clergy the two days following. Work in the rural field, among college students and among Negroes were the chief topics discussed under the leadership of Bishop Thomas Casady.

* * *

**Speakers Bureau On Spain**

The American Friends of Spanish Democracy, of which Bishop Robert L. Paddock is chairman, maintains a Speakers' Bureau and is glad to furnish speakers for church groups, clubs, or forums. The speakers include university professors, writers, newspaper men returned only recently from Spain; they are prepared to discuss any phase of the Spanish situation which may interest your group most. For further information, write to Speakers Bureau, American


At the General Convention

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**When Children Need a Laxative**

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black - Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold at drug stores in 5-ounce bottles, price 50 cents. Also obtainable from the manufacturer—send 50 cents for one bottle to The Chattanooga Medicine Co., Chattanooga, Tenn.





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Friends of Spanish Democracy, 70 Fifth Avenue, New York City.

* * *

**Church Consecrated in Southwestern Virginia**

Bishop Jett of Southwestern Virginia consecrated St. John's Church, Bedford, on September 19th. The church was erected in 1924, with the parish house added a few years later. The people of the parish recently raised the funds to pay off the indebtedness on the property.

* * *

**Mass Meeting On War in China**

William E. Dodd, American Ambassador to Germany, took part in a mass meeting held in Madison Square Garden, New York, on October 1st to protest the invasion of China by the Japanese. The Rev. Harry F. Ward, professor at Union Seminary and chairman of the American League against War and Fascism, under whose auspices the meeting was held, was the chairman. Others to address the meeting besides Ambassador Dodd were Dr. Chao-Tsing Chi, Chinese writer; Rabbi Stephen S. Wise of New York; the Rev. D. Willard Lyon, for many years a leading missionary in China and a Chinese girl who was an eye-witness to the Japanese bombardment of Shanghai. The meeting was endorsed by a large number of clergymen, editors, professors and public figures.

* * *

**Here Is a Sad Tale**

And it is from the Los Angeles Churchman. Last month a member of one of our local churches was out hunting, when a terrible storm came upon him. He looked for shelter, but there was none. It began raining, so he crawled into a nearby hollow log. It fitted snugly. The rain lasted for hours and the water soaked through the wooden log. Then the log began to contract.

When the storm was over the man could not get out. The log held him tight. He knew that if he could not free himself he would die of starvation. His whole life flashed before him, especially his mistakes. Suddenly he remembered he had not paid his pledge to his church for his vacation time in advance. This made him feel so small that he was able to crawl out of the log without any difficulty.

Next day the treasurer of his parish received a check for three months' pledge in advance. Selah!

* * *

**Tacoma Parish Receives Bequest**

Christ Church, Tacoma, Washington, has received $5,000 by the will of the late Mrs. Hugh C. Wallace, who died this summer in New York. Mrs. Wallace was the widow of Hugh Campbell Wallace, ambassador to France in the post-war period of Woodrow Wilson's administration, and the daughter of Chief Justice Melville W. Fuller of the United States Supreme Court. She and Mr. Wallace made their summer home in Tacoma and she continued to do so after his death, always attending services at Christ Church where the Rev. Sidney T. James is rector.

* * *

**Houston Church Women Have Training School**

In Houston, Texas, women of the various churches are united in the Council of Federated Church Women. Last week they opened a leadership training school at Trinity Church, with six courses offered to equip them better for Church service in the community.

* * *

**Death of San Francisco Churchman**

William H. Crocker, for many years a leading Churchman of San Francisco, and a national figure because of his political activities, died on September 24th in his seventy-sixth year.

* * *

**Texas Clergy Hold a Conference**

The clergy of the diocese of Texas held their annual conference September 21-22, following an interdenominational conference that had been held the two previous days. At the first conference the subject under consideration was "The Present Challenge to the Church" with two Episcopalians on the program; the Rev. Thomas N. Carruthers of




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Houston who spoke on "The Church Must Act" and the Rev. Everett H. Jones of Waco who spoke on "Communism". Bishop Quin was the leader of the diocesan clergy conference when "Objectives for 1938" was under consideration.

* * *

**Conference for Women in Michigan**

The annual conference for women of the diocese of Michigan was held September 22-23, attended by 160, representing most of the 125 parishes and missions of the diocese. There were addresses by Bishop Page, Bishop Creighton, Archdeacon Hagger, the Rev. Ernest Piper, the Rev. Robert W. Woodroofe Jr., and the Rev. I. C. Johnson, all of the diocese.

* * *

**Normal School for Church School Teachers**

The diocese of Western New York opened a normal school for Church school teachers on October 4th, the sessions being held in Trinity Church, Buffalo. It is to meet each Monday for seven weeks, with the teachers from the State Teachers College in addition to religious leaders of the diocese.

* * *

**Southwestern Virginia Adopts Budget**

At a meeting of the executive board of the diocese of Southwestern Virginia this month a missionary program calling for the expenditure of $37,632 was adopted for 1938. Chief items in the budget are $10,500 for the National Council, $14,000 for diocesan clergy salaries, $3,150 for salaries for diocesan missionaries and $3,500 for the diocesan department of social service.

* * *

**Congregational Minister Is Ordained**

Frederic H. Young, Congregational minister and son of a Congregational minister, was ordained deacon on September 25 by Bishop Washburn of Newark.

* * *

**No Red Scare in Luxemburg**

The little Grand Duchy of Luxemburg was recently the scene of a remarkable event. A so-called "anti-Communist" law had been adopted by the Chamber of Deputies with 34 against 70 votes and by the State Council without any dissent. But the people rejected the law in a referendum which resulted in 72,000 votes opposed to the law and 70,000 for it.

The two government parties, Catholics and Radical Liberals, had insisted that this law was indispensable for the maintenance of public order. Since Luxemburg has no army, they declared, it would be easy for a handful of armed men, with the aid of volunteers from abroad, to overthrow the existing order by violence. Therefore the Communist organizations — and Fascist also, should they come into existence— must be dissolved.

The plebiscite showed, however, that the Luxemburgers will not tolerate the slightest limitation of their rights and liberties and that they do not want the world to believe that they are adopting the anti-Bolshevist tactics of the Nuremberg Nazi congresses.

There are very few Communists in Luxemburg and the people are not at all sympathetic to Bolshevist experiments. They are good democrats and dislike any measures which limit the freedom of speech, of the press and of assembly. Those who voted for the law are also good democrats, but they believed that they were voting for or against Communism.

The referendum resulted in the resignation of the Government, although it still had a majority of seven in Parliament. The new coalition Government will probably include Catholics, Radical Liberals and Socialists. The trade union movement is strong and the Socialists and Christian Labor Unions have already secured a considerable increase in wages in the mining and steel industries.

* * *

**Presiding Bishop Preaches in Cincinnati**

Presiding Bishop Perry was the preacher at a service on October 3rd, at Christ Church, Cincinnati, sounding a keynote for General Convention about to open. He said: "What has the Church of Christ to say to a world that is suffering from the deadly instruments of war and peace, from selfishness, ambition, lust and pride, the ravages of destruction? In the first place the Church must teach from sure conviction, the absoluteness of divine law. God's Kingdom is a realm which is not governed by the shifting standards that men may write or not into their statute books. The principles of righteousness, justice and mercy which He inspires are not shaken by men's violation of them. His peace lives in the hearts of men who themselves are forced to live in a war-swept world. His law of love prevails in spite of hatred that may wreck a home, a community or a nation. His reign does not wait until the Kingdoms of this world become the Kingdom of His Christ. Above all the Church will show by precept and example that the weapons of this world can have no place, and cannot avail, in the Kingdom which Christ rules. His victories are won through the means that He has blest. These never have and never shall have gone down to defeat. They may seem at times to be lost in the noise of battle and the strife of tongues, but silently, inevitably they come to their fulfillment through the ministries which He ordains 'not to destruction but to salvation, not to hurt but to help.'"

* * *

**Missionaries Are All Safe**

A cable from Bishop Graves of China to the national department of foreign missions, dated September 30th, states that he is to return to Shanghai on October 11th from Tsingtao. He reports that all the twenty-two missionaries now in Tsingtao, and their children, are safe


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and well. An air mail letter from the Rev. Lloyd R. Craighill, from Kuling, informs the department that he has been commissioned by Bishop Huntington to evacuate women and children of the diocese of Anking to the Philippines.

* * *

**Churchmen Honor Bishop Tucker**

Bishop Tucker of Virginia was honored at a dinner last week in Richmond, attended by 250 clergymen and lay people. Bishop Francis of Indianapolis, Bishop Freeman of Washington and Bishop Goodwin of Virginia were the speakers. The occasion was the 25th anniversary of Bishop Tucker's consecration.

* * *

**Edwin N. Lewis Executive Secretary**

Edwin N. Lewis, for thirteen years associated with Washington Cathedral, has been appointed executive secretary of the cathedral offices and director of publicity.

* * *

**Support for New Marriage Canon**

The social service department of the diocese of Western Michigan on September 27th passed a resolution approving in principle the modification of the canon law to permit the remarriage of divorced persons.

**CHURCH AGENCIES HOLD MEETINGS AT THE CONVENTION**

(Continued from page 9)

of Miss Hilda Shaul, educational director of the diocese of Southern Ohio, with various Church organizations cooperating in the program. Among those to address this conference are Bishop Azariah of India; the Rev. Joseph Fletcher of the School of Applied Religion; Bishop Hobson and Bishop Quin. There will also be panel discussion in which the young people themselves will take part.

The Church Training Institute is to open next Tuesday and will be in session at Christ Church Parish House through the 15th, with outstanding leaders of the Church giving lectures on all phases of Church activity. On the same days there will be a seminar for leaders in religious education, under the direction of the Rev. D. A. McGregor, secretary of the national department. Likewise on these days the clergy training institute in social service is to be held under the joint auspices of the Graduate School of Applied Religion and the National Council's department of social service, with courses given on marital relations; child welfare; mental hygiene and psychiatry; family case work; labor relations and delinquency and crime.

Motion pictures play a larger part in this Convention than in any previously held. Pictures of Miss Margaret Marston's trip to the Orient are to be shown several times; the CLID is to show pictures of the Delta Cooperative Farm and of the present Spanish war before its forum meetings; a picture of college work done at St. Francis House, Wisconsin University, is to be shown; there is another of the work of the American Church Institute for Negroes, while on the afternoons of October 8, 11, 13, 15 and 18 pictures are to be exhibited in the Mayfair Theatre to demonstrate the use of motion pictures in the Church.

There will be the usual exhibits, with sixty-nine agencies of the Church having booths. And if there are those looking for fun and recreation a large number of sightseeing tours have been arranged by one of the many committees of the diocese of Southern Ohio that have done such a thorough job in arranging the many details for this great General Convention.


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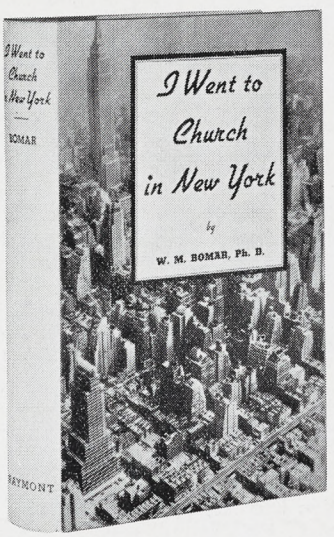
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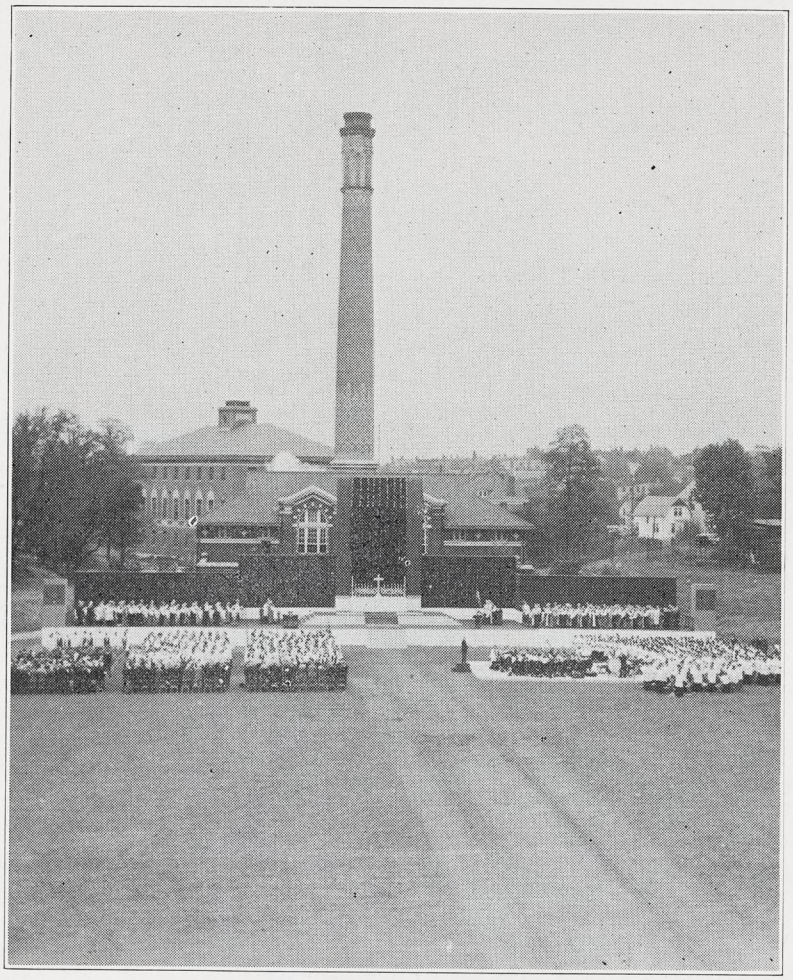
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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
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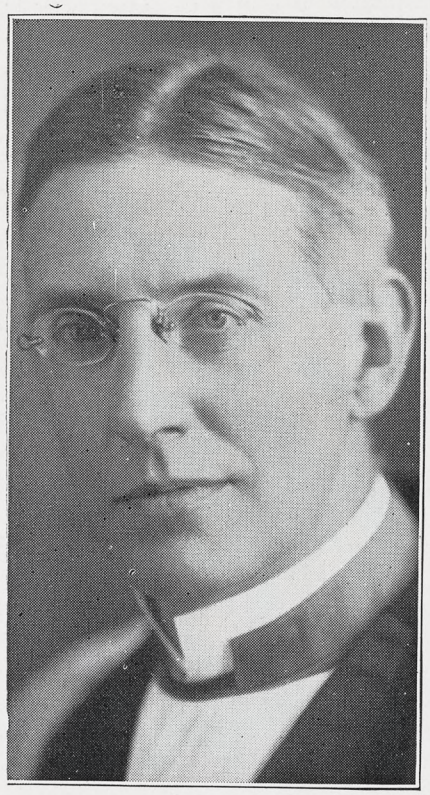
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# THE CONVENTION SERMON

*By*
EDWARD L. PARSONS
*The Bishop of California*

THE entire concern of the Church is with God who loves. It has no other business. In worship, in service, in missionary endeavor, being true to its purpose it seeks only to flood the world with God. It is not an ethical society existing to make men respectable. It is not a society of reformers setting out to clean up the evils of the social order. It is not a school of theology bent upon making men accept what it counts as truth. It is not an institution seeking power and influence through the world. All these things may come as aspects and sometimes distortions of its task. But its task is God. It is a free fellowship of those who have found God through Christ and, hearts bursting with eternal love, stretch out their hands to bring others into that fellowship. The danger to the life of the Church is now as always in the blurring of its real mission by concern for those special things. As long as the Church is ready to sacrifice through love that men may know God, it is saved. Salvation takes no account of numbers or wealth or power. It takes account only of man's relation to God. "He that loses his life saves it," says Christ of the individual; and it is as true of the Church.



THE CONVENTION PREACHER

The man who loves and is really trying to reconcile men to God lays aside his prejudices, makes nothing of race and nation if it interfere with the out-pouring of God's love, tries to think as God thinks of all men as his children, whether they be great industrialists or political dictators, whether they lead a Labor Union or a Liberty League, whether they are what our papers so charmingly call socialities or merely people who ride in street cars with bundles under their arms. It means the big mindedness of God; the readiness to stand by unpopular causes, the willingness to be misunderstood. It means,—well, what shall I say,—It means that kind of big generous, utterly human, utterly divine spirit which is like God, nay, which is the indwelling of God Himself. It is that which we must keep fresh in the Church; it is that and not the interest of the institution which is the test of our ministry. When the supposed interests of the Church as an institution drive men away from God instead of bringing them nearer to him, it is time to stop and think and pray for the mind of Christ. I cannot find in the Gospels that Jesus ever said anything about the interests of the Church. He did say everything about those of the children of God.

THE first aspect of the Church's work is with missions. Recent years have brought great changes in this field of work. We cannot dodge them. Our missionary work must be adjusted to them; and it can be only if we keep perpetually fresh before us what it is we are trying to do. To extend the Anglican Communion or the Protestant Episcopal Church in China is the immediate means and method which God has put into our hands for our ministry there; but our ministry is to reconcile China and Chinese men and women to God through Jesus Christ. We will give them the best we can; but we will give in utter self-sacrificing love, knowing the task is long, knowing our limitations both culturally and religiously, knowing that we must build on such knowledge of God as man may have, and ready to surrender our ways, our special interests if only we can help to make God live in China. We have to be as big-minded and as large hearted as God. We have to

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be as Jeremy Taylor said, "Ready to do the work of men after the manner of God." We believe that we have special treasures in our own interpretation of Christ. We have to give them freely but give them with the knowledge that what seems to us so precious may seem of inconsiderable value to others, equally Christ's, equally learned, equally loving. When we plan our share, and it is a very small one, of the mighty work of love, let us make our plans with wisdom, with economy of money and of time; but let us be prodigal of spiritual power, of prayer, of faith. Above all let us never in our planning, in our campaigns with our slogans and our skilled technique, lose sight of what it is we are seeking. Such loss of sight is easy. I am not proposing that we cast out our machinery but that we never let it divert our thought from the purpose of it all. We get clogged with material things. We think campaigns will bring Christ to men. There is always the terrible danger that they will end like the great crusade. We may capture Jerusalem but forget the Master. Our painful effort must not go to raising money for missions, but, if I may play on words, to raising men for God.

THE second significant aspect of the Church's mission is the social order in which we live. There is not much chance of touching the men and women and children fighting for their very bread in the Kentucky coal fields with the message that God is love; nor to help the migratory worker ranging up and down our California valleys in his rickety car with his wife and four or five children, hating the unsanitary camps where he must refuge, with sullen anger at the owners (who likewise need our sympathy in this impossible world), there is not much chance to raise him up to God. Shall we say to him: Read your Bible, pray, have your quiet time? Go and try it in the burning sun baked valley, with bad water, no sanitation, a thousand quarreling children, no shelter, no privacy, and the hourly dread of being let out. Go try it. You will never again say that Christ has no concern with the social order.

The Oxford Conference on Life and Work brought vividly before the Churches the extent and nature of this social responsibility. Let me speak of two phases of it, both concerned with the significance of the two greatest movements which the Christian Church has to face in the world today. One is the movement toward the totalitarian state. We can see clearly enough that the Christian faith and practice of freedom and fellowship and love stands irrevocably opposed to such a conception of the state. None of us needs to argue that in an American gathering. What we do not always see is that in America as in all the great democracies there are subtle influences leading us towards state worship. Men must always have some ultimate test to which they may appeal for the safeguarding of the validity of their social standards. In the increasing and sad secularization of the modern world where God has gone so far from the life of many the easiest arbiter is the state.

Uncle Sam is the only God whom many Americans know. The Constitution is their only Bible although their knowledge of it may be as vague as is that of many Christians of the Bible. A narrow and intolerant patriotism, a hatred of minorities, a complete readiness to use force and deny civil rights . . . there is plenty and more than plenty of such in American Life today. But the Church's mission is to bring men to God, not to Uncle Sam. It is to reconcile these turbulent and force-loving people to God who is love.

The Church lifts the banner of the Cross, proclaims the utter supremacy of love and dedicates you and me to the ministry of reconciliation. We may not win today but we have no doubts. We know that God rules and God is love.

An altogether different task faces us in the other tremendous movement which marks the world of today,—the rise of the under-privileged classes. This is no mere transient affair such as Fascism or Naziism. It is born of the Gospel of Christ. It is the fruit of his service to mankind. That it has often gone far astray from him and in Russia denied him altogether; that it often develops class warfare; that it is guided again and again by what seems demoniac hate; that here in America it brings unrest and bitterness, strikes, and lockouts, and is met by force and spy systems and denial of civil liberties, must not blind us to the fundamental fact, that the Kingdom of God is a free fellowship of the children of God and that in it every child of God has worth which transcends any economic order. He is not a mere cog in a great industrial machine; his labor a mere commodity. In the vision of God riches and power count nothing as against the family life of the brothers in Christ. The slave, in St. Paul's phrase, becomes a brother beloved.

IT IS not the business of the Church, I am sure every hearer of my words would agree, to espouse any specific economic theory, nor identify the Gospel with any specific social legislation; but it is the business of the Church, and of the Christian who is part of the Church, to appraise all social and economic theory in the light of its effect upon the individual. When then we see these world-wide movements of the masses, what are we Christians to do about it? We shall not reconcile them to God nor save the world if we live in fear for our wealth or social position. We shall not say "these people must be curbed and disciplined, or put in their places", these people who as Uncle Nathan says in Drinkwater's play, "have no places!" We shall look out upon this seething world and remember the Master's words "The meek,—that is the downtrodden and underprivileged—shall inherit the earth." "He hath exalted the humble and the meek" will take on new meaning for us. We shall see the spirit of the Lord working, striving, bringing unrest in order that the least of these his brethren may find abundant life and the way open to come nearer to Him. We shall hear the call to intelligent sympathy and understanding, and above all we shall wake to the fact that it is our responsibility as Christians to carry the spirit and meaning of the Gospel into every phase of the problems which beset us today. The Church in its corporate capacity stands helpless to make that great new world of the

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Kingdom of God unless the men who carry the administrative burdens of society understand and purpose to shape their course by the way of Christ. Oxford may give us inspiration and guidance. Pulpits may echo its words. We in General Convention may properly make clear to our own people the points at which Christ and the world come into conflict. But resolutions will not stop war. Only wise and Christian statesmanship can do it. Sermons will not free the children enslaved in factories. Only men and women with Christian purpose, with Christian love, though they may not think of it as Christian, can do it. This is Christian realism; for realism means marrying the ideal to the actual. It means ideals that grip. And these men and women must do it. We cannot wait for God to come in spectacular power. He has never worked that way. The early Christians waited for the kingdom and it did not come. They tackled their ordinary work with the mind of Christ and the Kingdom dawned.

THIS witness of love is obscured, distorted and sometimes utterly blotted out by the divisions of Christian people. We would reconcile men to God and we are not reconciled with one another. Christians cannot ignore the call to unity. It is the most difficult of all our tasks and the most fundamental. Bring Christians together in the task of reconciling love and their unity in Christ overshadows all the differences. But that unity must be made effective, visible. Strategy, tactics, economy, every practical consideration in the warfare of the Church Militant insists upon it. But none of these is the ultimate reason for the corporate union of Christ's Church. The reason is Christ. The reason is that whenever the supreme motive of his followers is really the motive of reconciling love, anything but unity is a mockery of the Christian faith. But unity is not a matter of negotiations of theologians alone, nor the adjustment of methods of government. Unity must begin with me. If I really care to reconcile the world to Him in Christ I shall want to work with my Christian neighbor. I shall find every possible way of unity with him, to help to bring Christ into the world.

---

*This is not the complete Convention Sermon but a presentation of what the editors consider its most significant passages.—Editor's Note.*

# BISHOP MITCHELL CALLS FOR REFORM

A RINGING call for reform in the affairs of the Church was sounded by Bishop Walter Mitchell of Arizona in a private interview to a WITNESS editor.

Reform, he declared, must start with the clergy themselves. "It is an indisputable fact," he said, "that most bishops and the rectors of the larger parishes enjoy salaries which provide all the necessities and many of the luxuries while there are other clergy, frequently with larger families, who can hardly pay for the bare necessities of life. In addition there are the unemployed clergy. The failure to do something about this situation can only be called disgraceful." He gave it as his opinion that laymen and laywomen could not effectively be appealed to for sacrificial giving until there was more sacrifice on the part of the leaders.

Dealing with the affairs of the National Council and the questions of reorganization now before General Convention, Bishop Mitchell said that it was impossible for a Council, meeting but four times a year, to manage such a large work effectively. The General Convention should select a leader and then let him lead, "hedging him about with such restrictions as would enable us to depose him if we thought that necessary, and with the National Council there to turn to for council and advice."

Dealing more concretely with the affairs of the National headquarters, Bishop Mitchell said that the commission's report recommending that changes be left to the Council itself smacked of bureaucracy. In his opinion the national organization had lost the confidence of the Church, undeservedly so but nevertheless reforms must be made if confidence is to be reestablished. He then offered definite proposals. First, that there should be retrenchment at "281," with three departments, "one of missions, one of promotion and one of finance, lumping the departments of foreign missions, domestic missions, religious education and social service in the former; the field and publicity departments united in a promotion department, leaving the finance department as it is, with an executive secretary over each, responsible to the Presiding Bishop."

The department of religious education, he declared, has not justified what it has cost and he was disposed to believe that the work now done from New York might be more effectively done if divided among the provinces. What he said of religious education he felt to be even more true of social service, "for that department has been almost emasculated already." The field department and the publicity department should be coordinated under the direction of one man, with Mr.



SCENE AT OPENING SERVICE
*Bishops Creighton, Thomas, Mitchell and Helfenstein*

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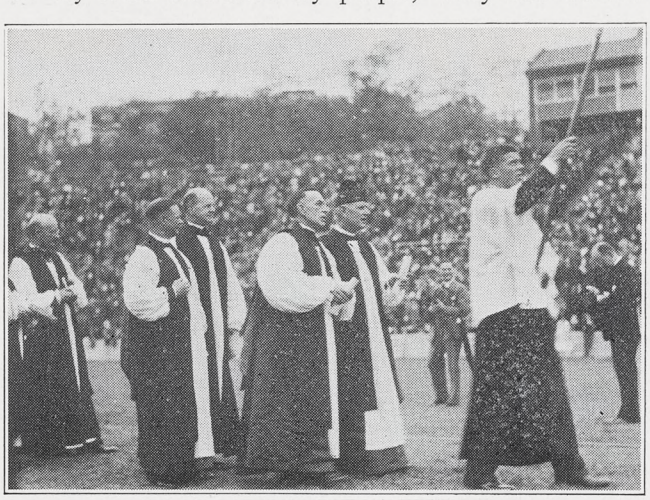
Lewis B. Franklin, as treasurer and head of the finance department, freed from responsibilities which he now has, in order that he may devote his full time to the work he does so well.

"A drastic reorganization is in order," he declared, "and to effect it, as a rule, it has generally been found necessary to bring in new men, fresh from the people and not committed to the old regime. This would apply to our own headquarters. It is here, in our Church, that we fail so lamentably. We are so tender of persons that, time and again, we refuse to do what we know perfectly well we ought to do, rather than run the risk of hurting the feelings of some individual, either by changing his work or by appointing another in his place. Frequently in the end we succeed in hurting his feelings more deeply as well as injuring the work."

Bishop Mitchell then said that it was generally agreed now that a mistake was made in creating the office of President of the National Council and that steps doubtless would be taken at this Convention to correct it. However, if the present incumbent (Bishop Cook of Delaware) "had fallen in love with his job the chances are that we would not eliminate it for fear of hurting his feelings, even though we were just as certain that the job should be eliminated. Fortunately the Bishop of Delaware was among the first to see the mistake and is as anxious as any of us to see the position abolished." He then pointed out that Bishop Bartlett, executive secretary of domestic missions, had announced his intention of giving up that position in order to devote his full time to the district of Idaho. "It is a wise move," said Bishop Mitchell. "Idaho is entitled to his full time, and this removes the question of one person in the matter of a radical reorganization."

He then paid a glowing tribute to the life-long service of Dr. John W. Wood as executive secretary of foreign missions. "It has been my conviction for several years that his services are not being used to the best advantage. During these long years he has made many trips to the foreign fields. I suspect it would surprise us all to know what a large amount of money it cost to make all those trips. On every hand we hear the cry from interested lay people, 'Why can we not know more about the work?' One of the strong arguments for a return to a carefully supervised, limited policy of special appeals is that thereby the man in the pew would again be able to get first hand information. I am convinced that if the present secretary of foreign missions were made a sort of advisor, both to the headquarters and to the Church at large, he would be worth vastly more to the cause of missions. He has a great store of information about the work which no other living person in the Church has, but as long as he is charged with the responsibility of the executive work he will never be able to make that information, procured at considerable cost, available to the Church. On the other hand, if he were given an office and a secretary and it became his responsibility to reduce that fund of information to writing, it would become available to the Church. Moreover, he would be able to answer the call to conduct conferences, make missionary addresses and carry on educational work throughout the Church."

Bishop Mitchell concluded his address by declaring that "Reform from top to bottom is required, beginning with ourselves but not stopping until we shall have given to the Church a national organization which will deserve to command the loyalty and support of the whole membership."



NEW BISHOPS IN PROCESSION
*Bishops Essex, Beal, Lawrence, Atwill and Fenner*

## *A Few Highlights*

*By*
WILLIAM B. SPOFFORD

A JOINT committee of fifteen, called the committee on national and international problems, has been created to which has been referred all motions, resolutions and memorials relating to world peace, industrial and economic questions, law and order and other national and international questions. It consists of five bishops, five clergymen and five laymen. They are to report before the close of Convention.

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Bishop Sterrett of Bethlehem introduced a resolution expressing the approval of the Convention of the appeal made by President Roosevelt on October 5th that peace-loving nations "return to the reign of law and regard for humanity, and to stem the tide of lawless slaughter of innocents which threatens the peace of the world and the welfare of every nation."

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The Archbishop of Montreal and primate of the Church of England in Canada sounds very awe-inspiring. The man to carry the title is Bishop Owen, as genial an individual as one could meet. He is an honored visitor at the Convention—incidentally visiting his attractive daughter, who is the secretary of the Church Mission of Help for the diocese of Southern Ohio.

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Bishop Parsons, referred to now as the president of the Church League for Industrial Democracy by the press, rather than as the Bishop of California, has gone on record as favoring full cooperation with the League of Nations in cracking down on Japan, "just as far as the League is willing to go." He also has expressed "thorough sympathy" with the Loyalists in Spain, and

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condemnation of fascism both in Germany and Italy. "The United States," he told the press in an interview, "should be the bulwark against the spread of fascism."

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Incidentally, and quite as an aside, one of these days I think I shall write an article giving advice to reactionaries. There is nobody more aware of the impotence of the C.L.I.D. than I am. Yet thanks to vigorous opponents it has been inflated to such proportions that there is real danger that we will steal the show. Three meetings have been held as these paragraphs are written, with five hundred people jammed into a hall that seats 350, and with several hundred turned away each day.

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The Bishop Coadjutor of Kansas, Goodrich Fenner, seems to find it difficult to adjust himself to his new position. I found him wandering around the House of Deputies and had to remind him that he was now a Bishop. Understandable, since he was consecrated just a week before this Cincinnati show got under way.

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Newspapers are giving plenty of space to the Convention, with the press room, in charge of the Rev. Jack Irwin with his coat off, jammed with genial reporters waiting for something to break. But the P.E.C.U.S.A. hasn't all the headlines. The R. C.'s picked our first week to consecrate a bishop in the city, bringing in their dignitaries in order to show the folks that we are not the whole of it.

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Bishop Freeman of Washington, in a statement to the press, declared that most problems which confront the Church have become secondary to vital questions of international relations and economics. Marriage and divorce for instance, so much the concern of this Convention, "is not so important when we have civil war in America with partisans in labor disputes shooting each other down." A "Here, Here," from this corner.

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About a thousand people lined up the opening night of the Convention to shake hands with Presiding Bishop Perry, Host-Bishop Henry Hobson and Mrs. Hobson, and John J. Rowe, chairman of the Convention committee and Mrs. Rowe. The party was at Cincinnati's Art Museum.

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Maybe we will have a ball game. I have advocated one for years, and finally have a Bishop on my side. Texas' Bishop Quin has officially announced that the House of Bishops will take on the House of Deputies in a game, and Cincinnati's Powel Crosley, owner of the Cincinnati Reds, has offered his ball park for the game. Quin (and this Bishop stuff is out while it is baseball talk) says he has a screwball that will stand the deputies on their ears. Why anyone should boast of a screwball after what has happened to Hubbell is difficult to understand. Anyhow while that first game of the world series was tied up at one all, Screwballer Quin of the House of Bishops, announced to the press that, given Hank Sherrill of Massachusetts as a battery mate, he would take on the best the Deputies had to offer. I might add that the House of Bishops did NOT adjourn to listen in on the world series. But I am told a lot of them were late on the opening day. I was with several of them—all Giant fans. They answered the roll call after that seven run Yankee sixth.

Well, maybe next week we can report a ball game. Screwballer Quin serving them up, Hank Sherrill behind the plate and Billy Remington on first. And if they will let me be the master-minding manager, I think we can take over the Deputies.

# *Events and People*

*By*

DEAN JOHN DAY

THE distinguished lay delegate from the diocese of Virginia referred to the Hon. J. Randolph Anderson from the diocese of Georgia as from the diocese of Atlanta. Mr. Randolph said he was like the Georgia legislator who would rather be a fiddler on the coast of Georgia than a harpist in the kingdom of heaven.

The Rev. Irving Rouillard, clerical delegate from the diocese of Albany, tells us that his home city, Saratoga, N. Y., is the Educational, Recreational (recreation he explains, includes horse racing and betting on the ponies) and the Balneological center of the United States.

The Rev. A. L. Kinsolving, clerical delegate from Massachusetts was congratulated by a friend from Cuba, upon his recent marriage, by a "That's the best job you ever did." "Amen," replied the rector of Trinity Church, Boston, with deep reverence.

Overheard in passing one of the local "movie houses" where "Souls at Sea" is being filmed: "The movie people would have that show on during the meetings of the General Convention. I wonder which house is more at sea."

The roll call of the house of deputies revealed the significant fact that all the clerical delegates from the dioceses of Massachusetts, New York, Ohio, Pittsburgh, Southern Ohio and Virginia have their theology doctored.

The Hon. J. Randolph Anderson, in giving instructions as the chairman of the committee on the dispatch of business in the house of deputies remarked, "Now the house of deputies will not touch the Canon on Divine Grace until the Bishops have dressed it up. And as to this matter of the Presiding Bishop's status, the House of Bishops cannot handle this in a cold-blooded fashion like the House of Deputies."

The Mayor of Cincinnati, in his address of welcome to the joint session of both houses told them that while Episcopalians were in the city "the progress of the law would be suited to Episcopalian hesitation." He also said that thousands of people motor hundreds of miles to see the new union terminal. He hoped that the transient beatitude of the presence of so many churchmen would bring a permanent result to the city.

While Norman Thomas was talking at the C.L.I.D. Meeting one of the clergy kept saying audibly "blah, blah" and finally removed himself when he realized that others wished to listen. A lay delegate was overheard saying after the questions, "I feel as though I had received a religious horse whipping."

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## WOMAN'S AUXILIARY THANK OFFERING IS $861,030.82

By ELEANOR H. WILSON

Roll call for delegations from far and near, installation of officers, reports of members of the National Executive Board, and resolutions occupied the first session on Wednesday afternoon of the Triennial Meeting of the Woman's Auxiliary. There were 417 registered delegates, a record attendance for the opening meeting. These represent 89 dioceses and Missions of the Church from all parts of this country and from such distant places as Hankow, Tokyo, Anking, Honolulu, the Philippines and Alaska. More are expected at subsequent meetings.

Mrs. Edward A. Stebbins, Rochester, N. Y., and Mrs. Harold E. Woodward, St. Louis, were installed Presiding Officer and Assistant Presiding Officer, respectively. Miss Elizabeth Matthews welcomed the visitors to Cincinnati. Mrs. Daniel T. Huntington, who comes from the most distant branch of the Auxiliary, Anking, China, responded. Miss Grace Lindley, executive secretary of the National Board, gave a comprehensive report of progress since the last Triennial and plans for the future. Among other things, she said: "The Auxiliary must review the use of the United Thank Offering. It must find ways of not only increasing the gifts of the women of the Church through that offering, but ways of enlisting the men, women and children of the Church in the Church's mission and naturally of finding means to meet the financial needs of the mission."

All resolutions presented were for reference only, without debate, to appropriate committees for possible action later. Six were presented by Miss Lindley for the executive board, one on the use of the U. T. O., two on supply work, and one each indorsing a recommendation from the Conference of Colored Church Workers on military training in church schools and on the Girls' Friendly Society. Five other resolutions were presented from the floor.

While it does not come within the province of this writer to describe the impressive opening service of General Convention, she cannot resist mentioning the significant fact that four women, the first of their sex to march in an ecclesiastical procession at a General Convention, took part in the processional at the Stadium. Elected to the National Council at the 1934 Convention they are: Mrs. James R. Cain, Miss Eva Corey, Miss Rebecca Hibbard and Miss Elizabeth Matthews. Miss Grace Lindley, as executive secretary of the Woman's Auxiliary has been so honored previously.



GRACE LINDLEY
*The Leader of the Auxiliary*

The objective of all women, delegates as well as visitors, was Music Hall where early Thursday morning the United Thank Offering was presented at the Corporate Communion. Absolute silence prevailed as the throngs of women entered the great auditorium and seated themselves before the candle lit altar draped with folds of blue velvet against which blossomed masses of Easter lillies. Quietly, each woman to herself read the beautiful "Meditation" on "Fellowship in Faith and Work" on the first two pages of the "Order of Service." Then with the processional hymn, "Holy, Holy, Holy, Lord God Almighty" the choir entered followed by the missionary bishops and the Presiding Bishop, who was celebrant. A golden chalice and patten blessed and used for the first time at the Corporate Communion of Bishops and Deputies was again used at this service. They are gifts to the church from a bequest in the will of Miss Frances H. Close, New York, who, twenty years ago, left gold and silver pieces to be made into communion vessels as a gift in memory of members of her family.

The triennial program is both a conference and a convention. The convention aspect is the transaction of certain necessary business as to matters under the care of the Auxiliary. The conference side, which looms up larger than the business transactions, is the result of months of planning and consultation by the executive board. The writer has already mentioned the four principal addresses. The triennial will meet four times in twelve conference

(Continued on page 15)

## COUNCIL CALLS FOR $300,000 TO AID CHURCH IN CHINA

The conflict in China as it affects the work of the Church in the Far East received prolonged attention of the National Council meeting just before General Convention. Dr. John W. Wood, head of Foreign Missions, reported that the situation was creating many emergency expenses that the Church in America would be called upon to meet. These include the expenses involved in moving missionaries from unsafe battle areas to other places such as the Philippine Islands or the United States and their maintenance there; relief of Chinese Christians who in the manner of early Christians look to the Church in time of stress; maintenance of St. Luke's Hospital, twice evacuated since the fighting began, the normal income of which has been seriously curtailed since the beginning of hostilities although the demand for its services has never been greater. These reports were supplemented by a statement of Mr. M. P. Walker, treasurer of the American Church Mission in China, now in the United States on furlough, who was present at the meeting. The Council decided to launch an appeal to the Episcopal Church in America for a China Relief Fund of $300,000.

Impressive evidence of the receptivity to the Christian message in mission lands was given to the Council in a brief address by the Rev. Athalicio Pithan, rector of the Church of the Redeemer, Bage, Brazil, and deputy to the fifty-second General Convention of the Episcopal Church from the diocese of Southern Brazil. Mr. Pithan, who was a member of one of the first classes to graduate from the Southern Cross School, Porto Alegre, and the Church's theological seminary there, reminded the Council that in the past ten years the Church's work in Brazil had more than doubled. This statement was emphasized by Mr. Pithan's bishop, Bishop William M. M. Thomas, who recalled that when he first visited the Japanese colonies in Brazil ten years ago there were but five missions among these people; today there are twenty-five.

Bishop Cook announced with deep regret the resignation of Bishop Warren L. Rogers of Ohio as a member of the National Council, because of ill health. The vacancy caused by this resignation will be filled by the General Convention.

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## LITTLE ACTION IN THE FIRST WEEK OF CONVENTION

By CHARLES D. KEAN

Controversial subjects loomed on the horizon as the General Convention finally got under way but for the most part these subjects were heard of but briefly and were assigned to places on the Calendar for an early date.

The highly controversial proposed amendment to the Marriage Canon was reported in both the House of Bishops and in the House of Deputies. In the former house it was referred to the Commission on Marriage—which prepared it—and will be introduced in the near future. In the latter house, it was assigned not to committee but to the calendar first and is scheduled to appear early next week for discussion.

Other controversial matters have also been heard from, but for the most part these have yet to become centres of official discussion. For the most part both houses have devoted their time to hearing reports, referring matters to committees, and putting through matters which do not require much further study or deliberation. A great number of Memorials on a wide variety of subjects have been sent to the Convention, but no action has as yet been taken on these—which include such subjects as health examination before marriage, stricter canonical examination of ordinands, social security for lay workers, on removal of the name Protestant from the Church's title, on the physical examination for candidates, on the Forward Movement, and other topics reported elsewhere.

The House of Bishops accepted the report of the Committees on Confirmation (with some minor revisions), on Deaconesses, and on Aided Dioceses and Missionary Districts. The Bishops voted to change the title of Bishop Cook's committee, the last, to the Commission on Appropriations for the Domestic Field. The House of Deputies has deliberated on several matters, including the Marriage Canon, but without any action.

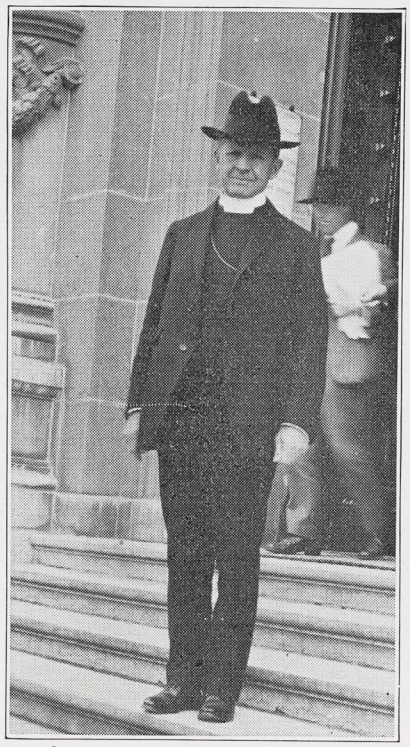
Two distinguished visitors, the Rt. Rev. V. S. Azariah, Bishop of Dornakal, and the Most Rev. Derwyn T. Owen, Archbishop of Toronto, and Primate of Canada, have been received by the Convention.

The two Houses met in joint session, together with the women's auxiliary, on the second afternoon to receive their guests and to hear an address of welcome by the Mayor of Cincinnati. Following these addresses the whole meeting was turned over to reports on the two ecumenical conferences of last summer. Bishop Perry presided.

The Oxford Conference was described by Bishop Stevens of Los Angeles, who praised the contribution to the ecumenical movement of the late Charles Henry Brent. He said "The Church Must Be the Church" was the watchword of Oxford. Bishop Oldham of Albany urged the carrying of the Oxford spirit into effect in action, and gave a fiery appeal for concrete development. Mrs. Harper Sibley, of Rochester, discussed the economics report of that conference, in which she indicted both capitalism and communism on four counts each.

The Edinburgh conference was reported by Clifford Morehouse of Milwaukee, Dr. Howard Chandler Robbins of the General Theological Seminary and Bishop George Craig Stewart of Chicago. Mr. Morehouse said that the consecration of a Roman Catholic Bishop in Cincinnati the same day bore witness to the need for the Faith and Order approach. Dr. Robbins discussed the advance of Edinburgh over Lausanne, describing the former as a mere beginning. The first conference was a call to unity, he said, the second an affirmation of existing unity. Bishop Stewart concluded the joint session by describing the need for further work while recognizing achievements already made. The afternoon closed with the use of the closing service of the Edinburgh conference.

Friday was spent also in joint session—this time hearing the report of the work of the National Council. The report was made in the light of contemplated reorganization, one of the big subjects for consideration next week.



BISHOP PERRY
*Presides over the Bishops*

## A COMMISSION ON NEGRO WORK ASKED BY COLORED CLERGY

An informal conference of Church workers among Colored People was held last week in Cincinnati at which the chief action was to recommend the forming of a new and official commission on Negro work. A resolution has been offered in both Houses, and interested members of the Convention are quietly lining up support for it. Outside the strictly educational and institutional work of the American Church Institute for Negroes, the Church's work by and among its several thousand Negro communicants, and its missionary work in fields where hundreds of thousands of Negroes have no Church connection, are not nationally organized or promoted. The conference therefore wants to have the Convention establish this permanent commission, composed of white and Negro members with one of the Negro priests of the Church as executive secretary. It would be the task of the commission to study and evaluate needs and make recommendations to the National Council; interpret this work to the Church at large; act as a clearing house for the problems of the race; promote interracial diocesan committees and make known instances of interracial cooperation. Information and work of this sort is greatly needed, declared the leaders of the conference. Though it is badly needed and is easily available.

Large numbers of Negro Churchmen are attending the General Convention and there is less evidence of racial discrimination than there has been at General Conventions in other cities. They have been assigned rooms in the leading hotels, which also have opened dining rooms for Convention delegates and visitors that are free from racial discrimination. Also, perhaps for the first time, there is an official delegate belonging to the Colored race, a Churchwoman who is a member of the delegation of the diocese of New Jersey to the convention of the Woman's Auxiliary.

### THE WORLD COUNCIL OF CHURCHES

Bishop Stewart of Chicago has introduced a resolution endorsing the proposed World Council of Churches, under the conditions set forth by the Edinburgh Conference of this summer. The resolution directs the commission on Faith and Order to appoint one delegate and one alternate to attend the meeting next May in Holland at which a detailed plan for such a World Council will be drafted.

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## C. L. I. D. HOLDS CROWDED MEETINGS IN CINCINNATI

By CHARLES D. KEAN

The subject of wide controversy before Convention, the Church League for Industrial Democracy, has taken a large part of the limelight during the 52nd triennial session. Criticized by several bishops and others for being permitted to appear on the convention program, its meetings have been more than crowded to capacity, with several hundred turned away each day. Norman Thomas, leader of the Socialist party, addressed the first meeting, with Bishop Brewster of Main in the chair. The meeting on Friday, the 8th, was addressed by Sam Franklin of the Delta Co-operative Farm, with Bishop Gilbert, suffragan of New York in the chair, while the third meeting on Saturday the 9th, was addressed by Laurence Oxley of the Federal Department of Labor, with Stanley Matthews, of Cincinnati, presiding.

The House of Bishops had hardly begun its sessions when Bishop Kemerer of Duluth, seconded by Bishop Manning, presented a resolution which would sharply delineate between official and unofficial items on the program at future conventions. The resolution was lost on a voice vote.

"The realization of the ethics of Jesus in the modern world as requiring a Socialist Society" was the theme of Mr. Thomas' address. Mr. Thomas condemned the difference between the theory and practice of the Church in every-day life—particularly in the fields of world peace, racial equality, and economic freedom. He denounced the Pope in alliance with Fascism in Spain, lynching in America, and economic slavery on the labor front.

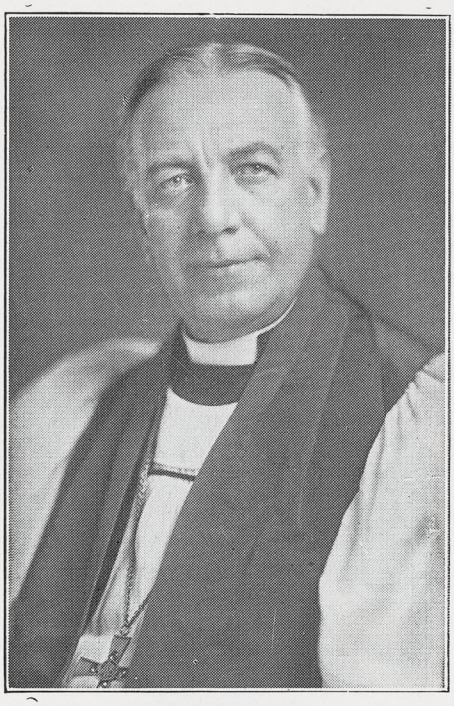
"I repeat that I do not think that what we want from the Church," Mr. Thomas said, "if it has any valuable contribution in social affairs, is a detailed program equivalent to a party program. We want proof that the ethics of the Church are meaningful and valid. We want evidence that under this ethical inspiration Churchmen can help to mould a new social order which does not make a mockery of our hopes of plenty, peace and freedom. If the Church truly gives not only an ethical code but power for living to its adherents we want more proof of that tremendous claim by the quality of the service that the Church and churchmen render wherever justice is denied to the least of these whom the Founder of the Church called His brethren."

There was considerable discussion following the address, with most of the questions and brief speeches indicating sympathy with Mr. Thomas' views. His address was also given prolonged applause.

The Rev. Sam Franklin, the second day, described the plight of the sharecroppers of the south, both white and Negro, and told of the efforts being made at the Delta Co-operative Farm to help solve the problem. It was a stirring address, full of human interest, based upon a frank recognition that only a fundamental change in the working of the entire economic system could correct present day evils. Organized labor, the co-operative movement and political action must all be used in bringing about these needed changes declared the speaker. His address also was follower by a question period during which many people asked the speaker about various details of farm activities. Mr. Franklin paid a glowing tribute to Church people for the help they have given the experiment, and spoke particularly of the contributions of the C.L.I.D., consisting not only of donations of money and clothing but also of a full time worker for the Farm, Miss Alice Rex, who was introduced to the meeting.

One of the high spots of the meeting was a preliminary statement by Bishop Gilbert of New York, chairman. He declared that if there had been any misunderstanding about the C. L. I. D. meetings it certainly was not the fault of the organization. The C. L. I. D., he declared, was only interested in underprivileged humanity, as Christ was, and in his judgment

(Continued on page 15)



BISHOP FREEMAN
*Wants Important Issues Faced*

## NEWS NOTES OF THE CONVENTION IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Three cities have asked for the convention in 1940. Bishop Helfenstein is heading a movement to bring the convention to Baltimore; Bishop Quin has extended an invitation to Houston, Texas, while Bishop Maxon invites the 1940 General Convention to Memphis. The decision will be made in the closing days of the Convention.

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**Assessments Are All Paid**

The expenses incidental to the office of the Presiding Bishop and those incurred in connection with the business of General Convention are paid from a fund for which each diocese is assessed. Raymond F. Barnes, treasurer of the Convention and for the sixth consecutive time a deputy from the diocese of Long Island, announced on the opening day that for the first time in history every diocese had paid its full quota before the opening of Convention.

* * *

**Resolution Concerning Religious Communities**

A resolution has been introduced which would place greater restrictions on religious orders and communities. If passed it would require each community to submit its rule and constitution to the bishop in whose diocese the mother house was located, for his approval before the order was given official Church recognition. The present canon provides that a religious community is responsible to, and under the control of, the bishop of the diocese in which the mother house is located. When an order establishes a center in another diocese its bishop has no power of supervision. The resolution therefore calls for a joint commission to study the present canon looking toward changes which will place greater restrictions upon the orders and communities of the Church.

* * *

**Resolutions on Many Subjects**

Many memorials and resolutions have been introduced and referred to proper committees, which will come up for discussion the second week of Convention. Among them: revision of the hymnal; one introduced by the Rev. Oscar Green of California calling for a greater equality in clergy salaries; pensions of deaconesses, introduced by the delegation from Chicago; a Connecticut proposal that work for flood relief be continued; Ohio and Erie ask authorization for the administration of communion by intinction; Kansas

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calls upon the Convention to endorse resolutions of Congress looking toward world peace, also proposing an amendment to the constitution of the United States which would require a referendum before war could be declared. Virginia introduced a resolution urging the continuing of the Forward Movement; a number of resolutions have been introduced on the matter of Marriage and Divorce. Washington asks that national headquarters be moved to that city. And the name of the Church is in again through a resolution from the Philippines which calls for the dropping of the word "Protestant" from the official title. "It will help the cause of unity," the resolution states. Colorado asks that the time of meeting of General Convention be changed to spring "because the present custom of meeting in the fall interrupts parish affairs when the year's program is just getting under way." Bethlehem asks that some provision be made for the social security of lay workers of the Church, at present included neither in the federal social security act or the Church Pension Fund. The Guild of the Blessed Sacrament, located in Dunkirk, N. Y., presented a communication to the Convention urging a change of the title of the Presiding Bishop to that of Archbishop. William Montgomery Brown, once bishop of Arkansas, who was deposed for heresy, again asked for re-instatement. The Presiding Bishop announced that it was not within the province of the House to act on the request. The question of lay-readers assisting by administering the chalice in Holy Communion comes up again for discussion through the introduction of several resolutions. The district of Oklahoma has asked that it be made a diocese—a request that will doubtless be granted with cheers.

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**Resolution Urging Health Certificates**

The Rev. Christopher Sparling of Lexington has introduced a resolution asking General Convention to recommend to state legislatures that laws be passed requiring health certificates before the issuing of marriage licenses. It would require both men and women to present certified negative reports for syphilis and gonorrhea.

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**A Number of Bishops Absent**

There are a number of Bishops absent in the House of Bishops, most of them because of illness: Bishop Thompson of Southern Virginia; Bishop Ivins of Milwaukee; Bishop Rogers of Ohio; Bishop Carson of Haiti; Bishop Sanford of San Joaquin; Bishop Beecher of Western Nebraska; Bishop Touret, retired; Bishop Paddock, retired; Bishop Woodcock, retired; Bishop Burton, retired; Bishop Sterley, retired; Bishop Winchester, retired. The House sent greetings to them all. Bishop Paul Jones, long absent from the House since his retirement in war days, was in his seat—and in one of the front seats reserved for the veterans. He is at present the chaplain at Antioch College, nearby.

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**Whitney Hale to Move to Boston**

Dean Whitney Hale of Buffalo, here as a deputy from Western New York, has announced his acceptance of the rectorship of the Church of the Advent, Boston, vacated by the untimely death of the Rev. Alfred Newbery.

* * *

**Report on Aided Dioceses**

Bishop Cook of Delaware presented a report to the House of Bishop for the commission on aided dioceses and missionary districts. It included a National Council recommendation that missionary districts in the United States be discontinued in order that funds might be more equitably distributed. He reported that twelve aided dioceses have ceased to ask for help from the National Coun-


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cil during the past triennium. The commission has also considered the advisability of merging a number of dioceses, a matter which doubtless will be further discussed by the Convention.

* * *

**Status of the Presiding Bishop**

The question of the status of the Presiding Bishop is to be discussed in the House of Bishops Monday, October 11th, and will be reported in our next number. Bishop McElwain, chairman of the commission, will then submit his report. He has already announced that in his judgment it is the most important matter to come before the Convention. He urges return to the position of the Presiding Bishop as established in 1919 when he was the executive and administrative head of the work of the Church carried on by the National Council. Whether the office will carry with it the title of Primate and Metropolitan, whether the one elected to the office will serve for life and whether he will be given a separate see, resigning his present diocese, will also be debated on Monday in the House of Bishops.

* * *

**Bishop Stires Goes After Professors**

Bishop Stires of Long Island denounced the destructive influence of the anti-religious attitude of college faculties in the House of Bishops and moved for a joint commission to study the problem. His resolution was referred to the committee on Christian education.

* * *

**The Official Convention Program**

Bishop Kemerer of Duluth introduced a resolution in the House of Bishops on the second day requiring future committees in charge of the official General Convention programs sharply to separate official and unofficial events. The motion was seconded by Bishop Manning of New York, whose protests against the meetings of the Church League for Industrial Democracy has received such wide publicity. The motion was lost, so that unless further action is taken unofficial organizations will continue to have their meetings listed as at present in the official program of Convention.

* * *

**Letter to the Spanish Hierarchy**

The letter to the hierarchy of the Roman Catholic Church in Spain, printed throughout the country last week, is receiving favorable comments in the lobbies of the Convention. The statement was issued by a committee headed by Bishop Paddock, former bishop of Eastern Oregon, now retired, and was signed by over 150 leading clergymen, college presidents and editors. It is an answer to the pronouncement of the Spanish bishops in which they defended the rebellion of Franco. Among the Episcopalians to sign the statement were the Rev. Shelton Hale Bishop of New York, the Rev. Guy Emery Shipler of the Churchman; the Rev. W. Russell Bowie of New York; Professor Adelaide Case of New York; President William Eddy of Hobart; the Rev. John Gass of


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New York; Bishop Gravatt of West Virginia; the Rev. William Hooper of Hartford; Mr. Stanley Matthews of Cincinnati; the Rev. J. Howard Melish of Brooklyn; the Rev. George Paine of Boston; the Rev. Bradford Young of Brooklyn and the Rev. Eliot White of Roselle, New Jersey. The statement is a detailed analysis of the Roman Catholic pronouncement and a severe criticism of it.

* * *

**The Question of Provinces**

Bishop Parsons of California, as chairman of the committee on provinces, announced to the House of Bishops that a conference had been held with members of the National Council which had resulted in general agreement that provinces could be used more effectively, particularly in social service, religious education and promotion of the missionary work of the Church. Provinces would do much of the work, with national offices serving as a clearing house. It is a subject which will be debated at some length before Convention closes.

* * *

**Bishop Lawrence Gets a Hand**

The venerable retired bishop of Massachusetts, William Lawrence, caused the House of Bishops to forget its rule that there should be no applause. When this veteran walked into the House there was a burst of applause. He was born in 1850 and was consecrated in 1893. He addressed the House briefly on the Church Pension Fund. "The success of the Fund," he said, "lies not in its inaugurators but in the devoted support of the whole Church. The trustees are bound to see that the Fund carries on as a system always unquestionably sound and assuring protection for the clergy and their families at retirement or death."

* * *

**The Budget Is Presented**

The budget for the National Council was presented to the Convention at a joint session of both Houses and the Auxiliary on Friday, the sessions lasting all day. The amount asked for, covering three years, is $7,500,000, on a gradually increasing basis each year. The amount asked for 1938 is $2,400,000, an increase of $87,000 over 1937. In addition the Council hopes to launch a drive for $300,000 for China, reported elsewhere. In presenting the report Bishop Cook, president of the Council, stated that the Council had consistently obeyed the mandate of previous General Conventions by balancing the budget each year. This brought a question from Bishop Manning. He pointed out that at the Convention of 1925 the entire debt of the Council had been wiped out, and the Church was then placed on a pay-as-you-go basis, under which the Council was required not to allow expenditures to exceed income. "If this order of General Convention has been obeyed, will the


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officers of the Council please explain why there is now a debt of over $700,000?" The question was not satisfactorily answered, the Presiding Bishop merely saying that since Bishop Manning was a member of the Council part of that time he would know, had he been more faithful in attending meetings. Bishop Freeman of Washington, Bishop Stewart of Chicago, Bishop Darst of East Carolina, Bishop Reinheimer of Rochester, Miss Elizabeth Matthews of Southern Ohio, were among those who expressed themselves strongly in favor of adopting the budget as recommended. There were however a number of questions raised from the floor. A layman said it would be difficult to urge people to give $86,000 more this coming year, in addition to $300,000 for China, when practically the entire increase is to go to work done at national headquarters, with but $786 out of the $86,000 going into the field. Mr. Franklin, treasurer of the Council, answered this objection by saying that there were many elements in the overhead expenses of the National Council which were really missionary. The Rev. R. A. Simmonds, Oregon, said, "The question of this increase is a serious matter. We shall return to our parishes to meet critical questions. We find as a matter of fact that the Budget has been increased by the exact amount that the overhead has been increased. How can we answer that criticism?" The question of salary increases at national headquarters was also raised by several deputies. The budget has now been placed in the hands of a budget committee and will be reported to the Convention the second week. It is generally felt that the budget as recommended by the Council will be adopted, with possibly minor changes, and that in addition the special drive for $300,000 for China will be approved.

* * *

**Resignations Are Accepted**

The following resignations have been accepted by the House of Bishops: Bishop Roots from Hankow; Bishop Graves from Shanghai; Bishop McCormick from Western Michigan; Bishop Matthews from New Jersey; Bishop Saphore from Arkansas; Bishop Jett from Southwestern Virginia; Bishop Babcock from Massachusetts.

* * *

**Want the Sermon on the Air**

The House of Deputies passed a resolution urging that arrangements be made to have Bishop Parsons preach his opening sermon over the radio.

* * *

**The Official Convention Program**

Mr. Samuel Huston of Pennsylvania, in the name of the entire Pennsylvania delegation, submitted a resolution opposing official notices of unofficial events from being printed in the Convention Program in the future. A similar motion had been defeated in the House of Bishops the previous day. It was generally understood to be directed against the listing of the meetings of the C. L. I. D. The resolution was referred to a committee by the president of the House of Deputies. A motion was then made to take it from the committee at once for immediate action. This motion was lost.

* * *

**Lewis B. Franklin Elected Treasurer**

Lewis B. Franklin, for many years the treasurer of the National Council, has been unanimously reelected to that office by both houses.

* * *

**Kansas City Also Wants Convention**

Bishop Spencer, in the name of the diocese of West Missouri, has invited


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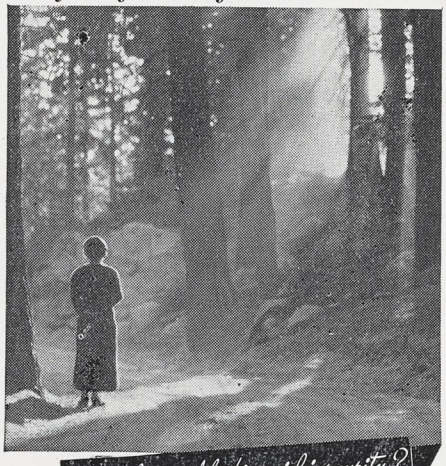
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the 1940 Convention to Kansas City —this makes four cities after it— Houston, Memphis, Baltimore and Kansas City. A committee has been appointed to make recommendations.

* * *

**Resolution on Forward Movement**

The report of the committee on evangelism recommended that the Forward Movement be continued and adequately financed. It paid a tribute to Bishop Hobson for the fine leadership he has given the F. M. in the past three years.

* * *

**Name of Church Issue Killed**

The committee on canons asked that it be discharged from further consideration of the resolution asking that the word "Protestant" be dropped from the name of the Church. The House of Deputies so voted, which ends that matter for another three years.

## C. L. I. D. HOLDS CROWDED MEETINGS IN CINCINNATI

(Continued from page 10)

the organization was a real credit to the Church.

Mr. Laurence A. Oxley, representative of the federal department of labor, was the third speaker, with Mr. Stanley Matthews, chairman of the Cincinnati chapter of the League, presiding. Like the other two meetings the hall was jammed with many standing and others turned away. He spoke of the Negro as being greatly underprivileged, first because of the racial attitudes of his fellow workers and also because he constitutes for the most part a section of the great body of unskilled workers in the mass industries, subject as a group to the threat of unemployment resulting from industrial contraction and from organizational discrimination. He declared that leaders in the Church had for years given attention to the so-called Negro problem, but the fact remained that vast numbers of the Negro race found it impossible to obtain work, regardless of training.

"It is rather paradoxical to see the Church in America emphasizing missionary work in China, Japan, Africa and other far countries when at our very door the plight of the Negro is comparable to, and in many cases far worse, than the abject condition of so-called 'heathen' in the foreign mission field. Twelve and a half million disillusioned Negroes in America cannot be expected to listen to a gospel of brotherhood and good-will when they note the silence and apathy of the Church as their brethren are lynched and discriminated against, and when they note that the Negro is made to bear many 'stripes' marks of inferiority."

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(Continued from page 8)

groups for discussion. The first of these meetings is a new departure in the fact that it was held before the first of the main addresses. Members of each group are thereby given a chance to become acquainted, to evaluate the spiritual advance made since the past two Triennials and to prepare their minds to listen to the coming addresses toward discussion afterward.

The writer was assigned to Group 7, Mrs. James H. George, of St. Louis, discussion leader. This class promises to be one of the most stimulating features of the triennial judging from the response Mrs. George received during the brief period we met, women popping up all over the room with questions and suggestions as how best to carry the results gained from our study to our own communities.

Questions to be considered include: What are the basic principles which characterize the Christian World Fellowship? What should be the mission of the Church around the world in confronting the issues of evangelism, Christian Unity and cooperation, war and peace, church and state, and social and economic life?

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A joint session of the two Houses of the Convention and the Woman's Auxiliary was held the second afternoon to listen to the reports on the Conference of Life and Work and the World Conference on Faith and Order.

In the evening the Cincinnati Music Hall was jammed for the United Thank Offering mass meeting, at which Mrs. Harper Sibley of Rochester, N. Y. was the leading speaker. This meeting is always one of the highlights of General Convention for it is there that the announcement is made of the amount of the United Thank Offering. It amounted to $861,030.82, contributed by loyal Churchwomen to extend God's Kingdom on earth.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*
FRANK E. WILSON
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# FELLOWSHIP IN FAITH AND WORK

*By*
PAUL ROBERTS
*Dean of St. John's Cathedral, Denver*

NOT many years ago America was one of the few industrial nations in the world; today the number has grown so rapidly that it has tremendously increased the tension in our own industrial situation. Labor unions, grown to a size able to face the powerful organizations of capital on more equal terms, have further increased this tension. At the same time the churches have been losing the interest and support of laboring people, until we scarcely speak the same language. The Church has largely the middle class mind and point of view. I wonder how many at this Convention are from the group we call labor. There may be socially minded clergy or laity who are interested in labor's aims, but certainly this Convention is not a fellowship that cuts across industrial barriers. We may pass resounding resolutions about fellowship between nations or between groups within the nation, but often there is positive danger that such resolutions will quiet our consciences about the real problem, and become a substitute for action. No amount of talk about fellowship can replace the actual effort to create it, and no emphasis upon catholicity that does not have at its heart a catholic attitude toward the interests and points of view of others, can be anything but an empty shell. In fact, it will be but a smoke screen, blurring our vision of what it really means to be a Catholic Christian.

We are saying constantly that the Church can not support any particular political or economic program. That may or may not be true, but the Church can and should develop and encourage wider, stronger fellowships by organizing to create understanding and appreciation of the needs and attitudes of many differing groups. Christianity must express itself in terms of the best thought and greatest need of the day. Today the greatest need is fellowship. All about us we see desperate attempts to reunite the dissolving elements of a civilization that has lost its unity. In some places race or class or nation is set up as the unifying factor. In such a world the Church has a unique place and opportunity with a gospel of unity that transcends all narrowing limits. Have we the courage to build the Church on the foundation Christ set down in the Parable of the Good Samaritan, in answer to the question, even more insistent today than nineteen hundred years ago—"Who is my neighbor?"

Whatever else our Lord had in mind in creating the Church, a central aim was fellowship breaking through all sorts of barriers. What different points of view and interests were represented in the original twelve; Peter the fisherman; Matthew the publican; Simon the Zealot. How His teaching cut across racial barriers. The Prayer Book has kept alive that spirit of Christian fellowship in our services. It is built entirely upon the family basis, from the welcome of the newest member of the family in Baptism, to the family meal in the Sacrament of the Altar. The General Confession is the recognition of our sharing in the sins of the world; the General Thanksgiving, in its blessings. It is the conviction of the truth that the Church is mankind, realizing itself as the family of God. We need to emphasize and make real that corporate nature of our services, as a binding together of mankind into a unity. We can make our services truly acts of worship only when they are the gathering up and giving intense expression to the truth that our daily work together in the world is worship. Our distinction between sacred and secular is not in harmony with a faith in God, who is Father as well as Creator. The Church needs to make new, adventurous explorations in relating her services more closely to the world's work, and lifting up that work to the level of worship. Perhaps it is the adventure of fellowship that will furnish the direction.

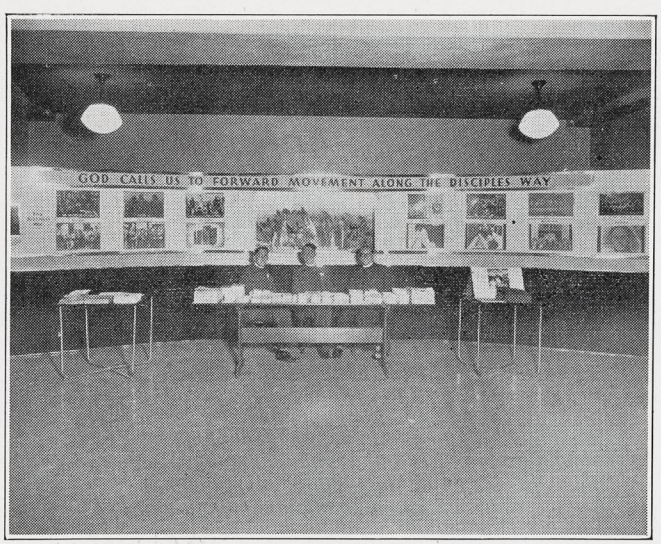
LARGE congregational Sunday services, no matter how closely related to the common life, are not sufficient. They must be supplemented constantly by other activities. To face the implications of Christianity in social life, new experiments for group meetings in parish houses need to be tried. New types of ministry may be required, new courses offered in theological seminaries and far more ministers should be taking such courses to fit them for an understanding of this social task. Teachers are required to take special work every few years, to hold their teaching certificates. Why shouldn't ministers be required to take certain courses every few years, to keep them from losing touch with the task of the Church in our modern age.

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There is a desperate need for more ethical guidance by the Church in social living. Many insist that the task of the Church is to inspire Christian individuals to go forth into society to change it. If that is the task of the Church in relation to the world, then the Church must give far more support and instruction to the individual who is to face the complicated conditions of modern society. Good intentions must be guided by knowledge. Our Christian ethic may be fairly clear in the sphere of personal relationships. It has too little guidance to offer in the sphere of social responsibility. Too many of our people are ruled in their social ideas, sincere and honest though they may be, by prejudice and personal interests, and there is often an attitude of hostility within the Church toward those in other groups, with other interests and ideas.

Christian love is not a sentimental charity or comradeship with those who are attractive or congenial, but a concern for all men everywhere, because we know that they are the objects of God's love. The church must be the place where every and any honest group may have a hearing and an eager, sympathetic understanding. We hear much about the need for attacks on Communism and Fascism. It would be well for us to learn a lesson here from our medical brothers. They have come to realize that the most effective defense against an epidemic is to discover and attack the causes of the disease. We need to study carefully the causes of modern autocracies, and then to make eager efforts to correct those conditions, rather than depend upon emotional outbursts against the natural results of those evils. We will find that their common cause is a disregard for the high worth of personality, a denial that persons are primarily children of God, with a consequent lack of fellowship.

The Church needs to begin with the youth. Every parish should be educating its young people in a Christian attitude toward the social tasks they soon must face. A recent report on the state of the Church deplored the widespread dependence of the Church on secondary motives in maintaining the loyalty of its people, alleging they were the same as those that maintain lodges and clubs: novel attractions, entertainments, bazaars. In a revolutionary era we need to face more frankly and earnestly the primary problems of fellowship. Every diocese should have large summer schools for young people, to provide instruction on the place and work of the Christian in modern life. Such groups might well study the Co-operative Movement, for example, and its relationship to the growth of fellowship.




LEADERS AND EXHIBIT OF FORWARD MOVEMENT

*Bishop Cross of Spokane, Gilbert Symons director and Bishop Quin of Texas whose address to young people appears in this number.*

An opportunity is created for many parishes by the abandonment of the regular Sunday evening services. Here is a chance for some adventuring in the task of relating worship to work and an opportunity for education in the Christian Ethic today. Sunday evenings might serve as opportunities for members of various communions to face together the common enemy of all religious bodies—because it is the enemy of Christianity itself—the secularization of life. I have not mentioned the disgraceful lack of fellowship among Christians. Surely such a sadly and wickedly divided Church, unwilling to unite even in the great Christian sacrament of fellowship, can have little to say that doesn't sound hypercritical to a divided world. "Physician, heal thyself" is the natural response of the world. Daring adventures must also be made in this area. We talk forever about safeguarding our peculiar contribution to the Church universal; we may talk about it so long that there will be no Church to which to give it. It is pathetic, but it is true, that multitudes today feel that the Church is offering nothing useful in this field of fellowship. They believe it is committed hopelessly to a social system that is concerned more with profits than with persons. They are increasingly looking to other organizations for an understanding attitude toward these problems of human welfare and brotherhood. It is a tragic fact that often within the Church those who are eager to understand the point of view of labor, or who question the Christian character of any part of our capitalistic order, are suspected. Such suspicion is the child of fear, largely irrational fear.

THIS whole field of fellowship in America offers an opportunity for a new type of missionary work. As missionaries followed those early pioneers into new sections of our country, and went out to people of every race and nation and civilization, so we need a new missionary adventure into the places and areas of thought in which so many of our people live. Let members of the Church—lay as well as clerical—go out to discover and study the barriers to fellowship among us, industrial, social, racial. Let them go to learn the problems of underpriviliged groups, not to take charity but to take personal interest and concern. The Church might do a great service and be a help in destroying the bitterness and hostility that is increasingly evident around us. There is probably not a parish in this country which could not find a great opportunity for such adventures in fellowship. One feels quite sure that if we were following Christ today that is where He would lead us. He turned from Galilee and

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the intimate fellowship of His own congenial group and set His face and His steps toward Jerusalem where hostile groups awaited Him. We must push far deeper into those places and ideas and injustices that threaten to destroy our Christian fellowship in America.

"God is our refuge and strength." Our need is to think of Him and His Church far more in terms of strength to meet the tremendous demands of the hour than in terms of a refuge to escape from them. We should read and re-read a few telling sentences, written by J. H. Oldham in a recent Oxford Conference book, "The Church and its Function in Society."

"The Church should be the place where barriers of race, nationality, class, sex and education are done away with, where the under-privileged, the downtrodden, the outcast and the depised, find a welcome and feel themselves at home; a meeting ground where those who are divided in questions of politics and economics can realize afresh their unity in loyalty to a common Lord, can discuss their differences in the reality of this fellowship and learn to understand one another. In the modern disintegration of social life, the Church ought to provide centers in which men can find protection, shelter and security in the care and love of their fellow men, and rediscover the meaning of community in the support and comradeship of a society, the members of which bear one another's burdens and seek the good of all. The Church ought also to be the place not only where support and encouragement are given those who need them, but where the more robust and vigorous may find their individualism and self-will disciplined and tempered, and their purposes purified and strengthened in a common endeavor to learn and to fulfill the will of Christ."

*From an address delivered to the Woman's Auxiliary in Cincinnati.*

# An Address to Young People

*By*
CLINTON J. QUIN
*The Bishop of Texas*

I WANT to tell you in my own way, as God has given it to me, what I think He wants us to do but first of all, let me break through your general attitude towards being told what to do. The heritage of the past does not register very deeply in the minds of the younger generation nor in the older generation either. You may have read what Mark Twain said about his Father—"When I was a boy fourteen years old my Father was so ignorant I could hardly stand to have the old man around but when I got to be twenty-one, I was astonished at how much the old man had learned in seven years". In a conversation with one of my daughters several years back discussing some problem, she said to me, "Daddy, you are ten years behind the time". I immediately handed her a pencil and a slip of paper and said "Please sign that paper for only six weeks ago you told me I was twenty years behind the time and if I have picked up ten years in six weeks, I am moving pretty fast". I am not telling you, I am only passing on to you what young people have said to me. We have a right in this Church to ask you for leadership which is not being used as it should. We have been spending our time with less important things. Forty years ago the average span of human life in America was thirty-nine years. With care and research and discovery and prevention today that has been extended to over fifty-five years. I contend that we need to be more interested in the "lead" line than in the "dead" line and that it is possible for you young people to give us the ability of your leadership in showing how the Christian life should be lived. We need you young people.

Governments have always recognized this. When America was at war in 1917, conscription was built up to the thirty-five year age limit. An army needs young men. Their daring, their willingness to take risks and make adventures, even their carelessness were qualities of character needed for war and whenever we begin to fight wars by the fifty to the seventy year old group, we may be brought to see the senselessness of any kind of war. Do not forget that Jesus died a young man. You wouldn't question His courage, His daring, His willingness to give all He had for a principle. The Church can not move forward if it is fearful to speak its mind nor may its people if they are afraid to be counted as fools for Christ's sake. Christian discipleship means a disciple under discipline. What did you stand out for last week which caused you some embarrassment or sacrifice simply because




LEADERS AND EXHIBIT OF INSTITUTE FOR NEGROES

*Miss Flagal, secretary; Robert Patton, director; Cyril Bentley, associate director; J. A. Russell, president of St. Paul's; A. M. Strange, principal of Okolona.*

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you were a Christian? Did you take any risks? What did you do last week at great inconvenience for your Church and your Christ? What sort of an impression did you leave in some crowd? Did the group know you were a Christian? This leadership has to begin with our practical experiences in the places we find ourselves each day. We do not ask you to be peculiar any more than Jesus was—we do ask you to be natural and use the same qualities of character you admire most in the Christ.

You have talked a good deal about the older people running the Church and not giving the young people a chance—well, you have a whole lot on your side in that criticism. Resolutions have been passed by conventions forced through by young enthusiastic clergy asking that in each delegation to this Convention there be one or two delegates under thirty-five years of age and that is exactly what we are after—to bring the young people into leadership, but you have to have the stuff in you to lead. Now let us come back to our text and understand once and for all—old and young alike—we must be prepared for this leadership and I do not know any better sign post to help us find the right way than what Jesus put upon our lips in prayer—"Thy will be done".

THERE is some confusion in people's minds between will and law—between God's will for example and life's laws. We recognize the law of gravitation without any argument or the law of cohesion. Now God's will is something different. For example, it is a law of the home that no spoiled food shall be placed on the dinner table but no matter how loving the father of the family or how Christ-like the members of the family may be—spoiled food will poison the family. You may disregard the laws but you can not break the laws—as Maude Royden says "What happens is the law breaks us".

On the other land, it is the father's will that at that same dinner table everybody should have good manners. That will may be broken. So when Jesus talked about God's will and taught us to say "Thy will be done", he recognized that you and I might or might not do that will.

The first step in aggressive living for the Christian is to recognize that there is a PATTERN will. When we identified ourselves with Jesus Christ's cause and kingdom, we accepted that fact and the further fact that God's will was always good. Jesus said "It is your Father's good will to give you the kingdom". I also have a will—you have a will. Sometimes I impose my will on other people—sometimes others impose their wills on me but God does not work that way. God can only do His will for you through you.

In the second place, we have to find out something about that will. How do you know what your own earthly father's will is—or your mother's—or anybody's will is but by being in their presence—by loving them—serving them—sharing duties with them—by daring to do what they tell us to do even though we can not always know why—by daring to believe they know what is best for us. I doubt if any of us spend enough time trying to find out what is God's will for us. This will require worship and study and work. This is why your clergy continually emphasize the necessity of Church attendance—of religious education, Church schools, Bible classes, and other activities. If we recognize the fact that God does will certain things for us, it is a wonder that our very curiosity does not more often make our search diligent.

We recognize the PATTERN will and we recognize the fact that we have to find out what that will is. Now in the third place as Christians we have to experiment with this will. Jesus said "if any man will do my will, he shall know". A perfect loyalty might take this on faith but God does not ask that—he dares us to try his way. It is in this field of experimentation that we Christian people show our weakness.

Here is an occasion when I can overlook some hurt or insult—the Pattern Will says "forgive" even you yourself pray "forgive us our trespasses as we forgive". You will say "I will fix him" or "I will get even".

Here is an opportunity when you think you have done everything you ought to do for some person. The Pattern Will bids you go a second mile—your will says "enough is enough".

Here is a misunderstanding between you and somebody else. The Pattern Will is clear in its teaching about tolerance, loving your neighbors, brotherliness—but your will says "I will never speak to so and so again". We are just not willing to try the Father's will. Do you as a Christian accept a Pattern Will? Have you honestly tried to know that will for yourself? What is true of individuals, is true of families, of neighborhoods, of communities, and of nations. We are Christian enough to recognize the Father's will, we are almost Christian to the point of exposing ourselves to that will but when the decision comes, we are not willing to give the Father's will a try. Now what are we going to do about this?

DISCIPLINE would do a lot towards helping us and if we are to believe what is being written and said about undisciplined life in America and the sorry trail it sets up for us, we could well afford to make ourselves do a lot of things we do not like—it will not hurt to quote again from Dr. Link, the director of the psychological service center, New York, on the subject of taking a little of the Church's discipline. "I go to Church because I would rather lie in bed late on Sunday morning. I go because I would rather read the Sunday newspapers. I go because I shall meet and shall have to shake hands with people many of whom do not interest me in the least because I might be asked to do something I do not want to do; because I may disagree with what the minister has to say. I go because I do not believe in all of the doctrines of this Church or any other Church. I go in short because I hate to go and because I know it will do me good."

Yes, discipline may help, providing we are willing to take it, but ultimately there must be a *surrender.* There is no such thing as part-time religion. If it is worth having at bed time, it is worth having at other

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times. If it is worth something at home, it is worth something on the street. If it is good for a child, it is good for any age and for everybody. If you need it in sickness and sorrow and death, you need it as life goes along. If it is important in some relationships, it has its place in all relationships—in business, in politics, in international dealings—in all of society. Now let me come to a close with just a word about the thrill of the Father's will. The psychological pull of graduation for a young person is the anticipation of adventure—the pull of marriage is the same thing—the pull of a new business undertaking, a new job, a vacation, a new home, another town, the pull of war is its anticipation of adventure, though with a propaganda which makes the young feel the additional call to honor and sacrifice. I am telling you that your religion has more than all of these if you dare to give yourself over with the same abandon. Christianity is a religion of surprise—"O God, who hast prepared for those who love thee, such good things as pass men's understanding."

Let us ask ourselves together—who is going to bring about a Christ-life understanding between employer and employee? Not the C.I.O.—not the A.F.L.—only the right motive in the bargainers. Not until you and I alike dare to do God's will.

Who is going to abolish poverty, unemployment and the necessity for relief in America—not any political party—not the New Deal—not a city planning commission—not the social service department of the Church—no one until you and I alike dare to do God's will.

Who is going to put a stop to what is now taking place in Spain, in China, and the misunderstanding in the Mediterranean—not treaties—not diplomacy—not even battleships—only a Christ-like conscience which dares to do God's will and the start begins with me and with you.

You can not tell me that sixty million Christian people in America are impotent to do anything under God's heaven they set out to do. It is you who say "Our Father who art in Heaven"—it is you who say "Thy will be done". What do you mean?

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Delivered at the Young People's service at General Convention on October 10th.

# *People and Events*

*By*

DEAN JOHN DAY

WHEN the Bishops were ascending the temporary chancel erected in the stadium on the opening day of the Convention, one clerical delegate asked another who the dignified gentleman was, dressed so immaculately in morning clothes. "Oh that fellow," was the reply, "is Mr. Wilson, the mayor of the city, a good Presbyterian." Church unity must be on the march when the House of Bishops can be led by a Presbyterian. . . . Bishop Johnson of Colorado said in the House of Bishops, "A committee is the invention of the devil for the passing of the buck." . . . In introducing Bishop Maxon of Tennessee at a dinner for the correspondents of The Living Church, Editor Morehouse said: "I have become quite interested in the genealogies of interlocking directorates. There are those at this Convention who insist that the Church League for Industrial Democracy is a 'red' organization. On its letterhead I find the names of Bishop Parsons and Bishop Gilbert, suffragan of New York. That makes them both 'reds.' I then turn to the letterhead of the diocese of New York and find the names of Bishop Gilbert and Bishop Manning. That of course makes Bishop Manning a 'red.' Next I take the letterhead of the Forward Movement and I find the names of Bishop Manning, Bishop Hobson and Bishop Maxon which, by this reasoning, makes both Bishop Hobson and Bishop Maxon 'reds.' I now present to you as our chief speaker the 'red' bishop of Tennessee, Bishop Maxon." . . . Speaking about the Budget and Program, Bishop Maxon, who is chairman of the joint committee, said, "We need more of the spirit of our Lord and the miracle of the two small fishes and the five barley loaves, or was it five small fishes and two barley loaves . . . I can't remember figures any more." And no wonder. We met a member of that committee who had been conferring with diocesan delegations from nine in the morning until six at night, without time out for lunch, and he was returning for a night session.

Bishop Stewart of Chicago remarked after one of the joint sessions at which there was considerable Episcopal oratory, "What some of us need to do is to take some of the feathers out of the tail of our imagination and stick them in the head of our judgment." . . A member of the local hospitality committee told us she liked her work immensely because she had "met so many cute bishops." . . . The Rev. Frank Nelson of Cincinnati, member of the Budget and Program committee, gave the Deputies some interesting figures to think about. "From 1932 to 1936," he stated in an address, "there have been the following reductions in giving; 18% to colleges; 24% to community chests; 29% to general benevolences; 30% to churches. There have been the following increases in expenditures: 25% for jewelry; 30% for army and navy; 41% for theatres; 203% for automobiles and 302% for radios."

Spencer Miller, Jr., in a lecture on the labor question, pricked any bubble of self-righteousness there may be among those who think they are giving to the Church until it hurts. He declared that the photo engravers had about 9,000 members in their union in 1931, half of whom were unemployed. The employed members therefore set aside 50% of their weekly wages to create a capital sum of $1,700,000 which was paid out in one year to the unemployed members of the union. . . . Another startling statement made by Mr. Miller was that for every hour cut from their daily labor there had been added five years to the life of the average printer. Through the struggle of the typographical union for a shorter week, twenty-five years had been added to the life expectancy of members of that union.

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# *A Few Highlights*

*By*

WILLIAM B. SPOFFORD

The Rev. "Daddy" Hall is much in evidence, running about with his pockets and hands full of tracts asking people if they are right with God. With his genial and happy smile he says, "I believe everything in the Good Book. I even believe in hell. I didn't always, but a visit to New York convinced me that there was such a place. Brother, are you going to heaven or hell when you die?" Thus he goes on endlessly, as long as you can find the time to listen to him. Great fellow, is Daddy Hall.

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I am afraid that baseball game will not come off. The Bishops, at least some of them, were anxious to get out on the field and do their stuff but apparently their challenge was not accepted by the House of Clerical and Lay Deputies. Maybe we ought to have a Commission on Ecclesiastical Baseball to do the necessary preliminary work.

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The Church Society for College Work has distributed an elaborate and expensive booklet setting forth their claims in pictures. It proves all sorts of things about the importance of the work our Church is carrying on in colleges. There is one statement, in the book and also in their attractive exhibit, that has caused some misunderstanding however. In big bold letters one reads, "Episcopalians are denser in the colleges." I heard one young student remark, "I am pretty dumb myself but I do not think that Episcopalians as a group are any denser than other religious groups."

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It took the killing of Public Enemy No. 1, Al Brady, to get the Convention off the front pages of the Cincinnati newspapers. Marriage and divorce got us back again the next day and we have been there ever since.

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One of the most interesting people at the Convention is Canon Cyril E. Hudson, St. Alban's, England, who is here delivering four lectures at the School of Applied Religion, presided over by the Rev. Joseph Fletcher. Living at the school while here, I ducked away from all the excitement at the Masonic Temple yesterday in order to pound out WITNESS copy in the quiet of my room. Instead I sat down with the two clerics for a discussion of world affairs that lasted until after midnight. Hear him if you have a chance. He is in this country until Christmas, delivering lectures at the Berkeley Divinity School.

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One of the Cincinnati newspapers has a woman reporter on the job getting bits about women she considers worthy of a story. So far she has written up Mrs. Harper Sibley; Mrs. Leslie Glenn, who is Mrs. Sibley's daughter; Mrs. Frank E. Wilson, who is reporting the Auxiliary meetings for THE WITNESS; Mrs. D. T. Huntington, wife of the Bishop of Anking, and Elizabeth McCracken, one of the editors of the Living Church.

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A Cincinnati candy store near the Convention hall has a sign painted on its window that proves something or other, depending on your point of view. It reads: "Nuts from all parts of the world. Welcome Episcopalians."

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For the first time in the history of the Church five women were seated among the mighty when the joint session was held to consider the program and budget. They were Miss Lindley, secretary of the Auxiliary; Miss Elizabeth Matthews of Southern Ohio; Miss Rebekah Hibbard of Pasadena; Miss Eva Corey of Boston and Mrs. James Cain of South Carolina. They took their places of honor as members of the National Council.

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Presiding Bishop Perry wears the red ribbon of the French Legion of Honor in his lapel. There are a lot of other honored war veterans here, including Bishop Hobson, who has the Distinguished Service Cross. Also the Rev. Joe Barnett, former national chaplain of the American Legion, is a deputy from Fond du Lac, and he is staying with a Roman Catholic priest who was a buddy of his in France.



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SINCE 1831—AMERICA'S LEADING SILVERSMITHS

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## CHURCH WOMEN HAVE A DEBATE ON MILITARY TRAINING

By Mrs. Frank E. Wilson

Military training in Church schools and colleges was a subject on which sharp differences of opinion were expressed in the meeting of the Woman's Auxiliary. A resolution was presented by Mrs. Henry Hill Pierce of New York, disapproving of such training, who presented a vigorous defense of it. Mrs. Decker French of Davenport opposed the resolution, maintaining that if her two sons and two grandsons had to go to war she would not want them to go unprepared. Mrs. A. M. Lukens of Deer Lodge, Montana, said that nothing could better win the support of college students than the adoption of such a resolution. Mrs. Charles Williamson of Chicago wanted to praise military training for its "physical benefits and good discipline," but she was answered by Mrs. Harper Sibley of Rochester, N. Y., who declared that "military training is not necessary for discipline and character development." The debate went on for the best part of a morning, with many women taking part. The vote was taken and the resolution was passed by a vote of 179 to 126.

Final action on expenditure of the United Thank Offering of $861,030.52 was taken Thursday. Detailed discussion of the various items the day previous resulted in a rapid and unanimous acceptance of the entire report as presented by the committee chairman, Mrs. Edward Ingersoll.

First on the list of items and new in the history of the Offering is the designation of the Auxiliary's pension fund for retirement of U. T. O. workers as the Ida M. Soule Pension Fund. Mrs. Soule, when a young churchwoman attending one of the early meetings of the Auxiliary, suggested that all the women make a united offering for some special object. Mrs. Soule, now living in Boston, is 88 years old. The fiftieth anniversary of the U. T. O. occurs in 1939.

Eight women were elected members at large on the national executive board. They are Mrs. Robert G. Happ, South Bend, Ind.; Mrs. Paul H. Barbour, Mission, S. D., and Mrs. Beverly Ober, Baltimore, Md, all being reelected; Mrs. Norman B. Livermore, Ross, Cal.; Mrs. Charles Deems, Minneapolis, Minn.; Mrs. Henry MacMillan, Wilmington, N. C.; Mrs. Clinton Quinn, Houston, Texas; and Mrs. Kenneth C. Sills, Brunswick, Maine.

The executive board also has eight members elected by the Provinces. Miss Mary Louise Pardee, New Haven, Conn., and Mrs. Fred W. Thomas, Ashville, N. C., were reelected from the present board recently. Other provincial board members include Mrs. Franklin S. Chambers, New Lisbon, N. J.; Mrs. James G. Blake, Akron, Ohio; Mrs. John E. Flockhart, Dubuque, Iowa; Mrs. Harold Woodward, St. Louis, Mo.; Mrs. Charles Carver Jr., Portland, Ore., and Mrs. John E. Hill, Philadelphia.

Action was taken on eight resolutions; the report of this committee was the signal for much discussion and criticism of several sections.

Approval was given to the following resolutions: Support of the Convention's appointment of a commission on Negro work; a recommendation to Convention that "our church encourage peace education by cooperating with the existing peace agencies with which the Church is in accord; a request that the executive board of the Auxiliary ask seminary deans to provide further opportunity for seminary students to be informed of modern plans and methods of women's work in the Church; to lend sympathetic support to the experiment of using motion pictures in the work of the Church; urging that delegates emphasize to their diocesan authorities the importance of the partnership principle; that delegates do everything possible to make the Every-Member Canvass a success with pledges paid in full; asking the executive board to suggest to the hospitality committee of the next Convention that preference be given to hotels accepting delegates of all races; requesting a revision of By-Laws governing the next Triennial; and a recommendation that every Church woman "pray more fervently than ever before for peace," and persuade others to do likewise.



BISHOP SALINAS y VELASCO
*The Mexican Bishop Addresses Auxiliary.*

## THE CONVENTION TAKES DEFINITE ACTION ON UNITY

By Charles D. Kean

Two concrete steps in the direction of Church Union have been taken by General Convention, with both Houses taking concurrent action on resolutions submitted by the joint commission on Faith and Order and the joint commission on Approaches to Unity. These entail authorization of the former commission to send delegates to the meetings in Holland next summer to plan the World Council of Churches, and the latter to authorize that commission to take more definite steps toward framing a concordat of organic unity with the Presbyterian Church of the U. S. A.

The World Council of Churches, the result of action taken by the Oxford and Edinburgh Conferences this summer, is to be a joint continuation of the efforts of both the Life and Work and the Faith and Order Movements. Both Houses of Convention concurred in the proposal to endorse this project, while at the same time the report of the Edinburgh Conference was received with acclaim.

Conversations toward unity have been carried on with the Northern Presbyterian Church for nearly half a century. They were suspended for a while in the early 1900's but were continued after the formation of the present commission 10 years ago. The present resolution enables the commission to begin more definite conversations on the basis of a joint declaration of faith—the two sacraments of Baptism and Holy Communion, the Divinity of Christ, and the Holy Scriptures.

Concurrent action also authorized the commission on Approaches to Unity, which already has begun negotiations with the southern Presbyterian Church, the various Methodist Churches and the several Lutheran Churches, to include the Reformed Episcopal Church with the scope of its activity.

The House of Deputies has passed subject to concurrence by the Bishops a resolution endorsing Surgeon General Thomas E. Parran's campaign for the control of syphilis. The resolution was introduced by Dr. John M. Trible, lay delegate from Texas.

The Bishops and Deputies both passed resolutions submitted by the special committee of 15 on national, international and social problems—deploring the slaughter of noncombatants and the growth of international disorder; viewing the growth of fascism and communism as the gravest danger to Christian civilization; and providing for the study of

(Continued on page 15)

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## PRESIDING BISHOP IS TO SERVE FOR LIFE ON FULL TIME

By Bishop Wilson

The two questions which were sure to provoke most debate in General Convention were the report of the commission on marriage and divorce and the report on the status of the Presiding Bishop. Therefore it was arranged that the former should be brought up in the House of Deputies and the latter in the House of Bishops. The action achieved in each case was then to be communicated to the other House for concurrence. This has been done with a great saving of time and eloquence. The divorce proposal was threshed out at great length and defeated by the Deputies (reported elsewhere.) The Bishops concurred with no debate and the matter was closed.

Meantime the Bishops debated the status of the Presiding Bishop. Four things have been done, the Deputies later concurring with the action. First, they have restored the Presiding Bishop as president and chief executive officer of the National Council. This takes the place of the double-headed arrangement of the past three years when there has been a Presiding Bishop and a President of the National Council. Second, the term of the Presiding Bishop shall run from the time of his election until the General Convention following his 68th birthday, instead of the present six year term. Third, the newly elected Presiding Bishop must make such arrangements with his own diocese as will release him from his former diocesan obligations. Fourth, a commission is to be appointed to confer with diocesan authorities here and there, looking toward the erection of a see for the Presiding Bishop, this commission to report to the next General Convention. This is really an important achievement which should have happy results for the future of the Church.

On Saturday morning, October 16th, the Bishops assembled in Christ Church for a corporate communion, after which they met in executive session for the election of a Presiding Bishop; a suffragan bishop for the Philippine Islands and missionary bishops for Hankow and Shanghai. Three bishops were nominated for the office of Presiding Bishop, Bishop Perry, who now holds the office, Bishop Stevens of Los Angeles and Bishop McDowell of Alabama. Bishop Gilman, at present suffragan bishop of Hankow, was the only nomination for Bishop of Hankow and the Rev. W. P. Roberts was the only one nominated for Shanghai. Four clergymen were nominated as suffragan for the Philippines, the Rev. Lee Rose of Sagada, the Rev. Clifford Nobes of Sagada, the Rev. A. B. Parson, associate secretary of the department of foreign missions, and the Rev. H. Gowen of Besao.

Elections are always a solemn proceedings, performed in a church before the altar. The roll of the bishops is called for each election separately and every bishop comes forward to deposit his ballot. The voting continues until a majority has been secured for missionary bishops . . . and all the bishops entitled to vote in the House, which means something more than a straight numerical majority of those voting. The results of the balloting are reported in the box on this page.

The business of the House of Bishops has been moving along rapidly, and we are ahead of schedule. A splendid report has been made on the Forward Movement. Of course everyone wants it to be continued.

Congratulations to the missionary district of Oklahoma. They asked to be constituted into a full-fledged diocese and the Convention has gladly approved. It is the first time in a great many years that a missionary district has got fully on its feet as a diocese.

### PRESIDING BISHOP TUCKER

HENRY ST. GEORGE TUCKER, Bishop of Virginia, was elected Presiding Bishop of the Church on October 16th. Only three men had been nominated. However on the first ballot there were votes for a number of others, with Bishop Tucker having many of these write-in votes. He was elected on the second ballot, with the House of Deputies giving unanimous concurrance shortly afterwards. Bishop Tucker is 63 years of age and was for many years a missionary bishop in Japan before being elected Bishop of Virginia. The election has been generally acclaimed by everyone attending Convention. Suffragan Bishop A. A. Gilman was elected Bishop of Hankow, China, and the Rev. W. P. Roberts was elected Bishop of Shanghai. There was also the election by the Bishops of a Suffragan Bishop for the Philippines, but it was not announced since the House of Deputies adjourned on Saturday before there was an opportunity to ratify the election.

### CROWDS SEE DRAMA OF MISSIONS

Cincinnati's Music Hall was crowded to capacity twice last Sunday to see the Drama of Missions, a pageant depicting the missionary work of the Church, with a cast of over a thousand.

## MARRIAGE CANON REMAINS UNCHANGED FOR THREE YEARS

By Charles D. Kean

The Church's marriage canon will remain virtually unchanged during the next triennium as the result of a defeat by the House of Clerical and Lay Deputies of the proposed changes submitted by the joint commission on marriage and divorce. A minority proposal was also defeated as were eight other resolutions affecting that canon.

The House did approve the addition of two more causes for annullment—lack of legal consent, and sexual perversion. It also voted to continue the joint commission with the addition of six new lay members to study the subject in the light of the forthcoming Lambeth Conference and also to investigate the policy of other churches. The proposed addition of women to the commission was defeated.

The majority report advocated the remarriage of divorced persons subject to the Bishop's approval. It was defeated by an order vote (voting is by diocesan delegations, rather than by individuals) as follows: For—clergy 11¾, lay 21½; against—clergy 51½, lay 48; divided—clergy 15, lay 7. The minority report, which amended the canon so that it would apply only to cases of divorce because of adultery, but which permitted the bishop to go behind the legal evidence in the divorce court, was defeated by a voice vote. The other proposals, which were also turned down, dealt with the elimination, correction or addition to the various sections of the canon.

The main points of those favoring the commission's report were sympathy for those with broken lives, modern New Testament criticism, and the policy of the Eastern Church. Those of the opposition stressed loyalty to the great mass of the laity, the Catholic Faith, and the tradition of the Church.

Two things came out from the debate, and these were recommended later for study by the joint commission. They were the division of the marriage canon into two parts; one on the Solemnization of Holy Matrimony, the other on Annulment and Divorce; and the sharp separation between civil and religious marriages with all marriages being performed by the secular authority and the religious service only for those whose cases warrant it.

### SALARY OF PRESIDING BISHOP

The salary of the Presiding Bishop has been set at $15,000, with an additional $5,000 for expenses. This is an increase of $3,000 of the present salary.

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## MR. HOMER MARTIN COMPLETELY WINS OVERFLOW CROWD

By Stanley Matthews

The climax of the C.L.I.D. forums was reached on Saturday, October 16, when the much heralded Homer Martin, president of the Automobile workers union, completely captured a crowd of five hundred, with fully as many turned away. A second meeting was held at the Y.W.C.A. to take care of those unable to get in at the first meeting. Mr. Martin, an attractive man with a contagious smile, announced that he was to speak as "a Christian to Christians." He then told of his experiences as a Baptist minister in the industrial districts of Kansas City, of the crushing of life because of economic conditions, and his realization that only by removing poverty could men attain that abundant life promised by the Master. It was a stirring and moving address that completely captured the huge audience. There may have been those present who left without being sold on the C.I.O. but certainly there were few who were not sold on Homer Martin. It was a masterful address, delivered by a man who made it perfectly obvious to his audience that he was utterly sincere in his conviction that the establishment of strong labor union is an effective way of bringing a better life to great masses of the people. His address was followed by a long question period, with practically all of the questions indicating sympathy with the speaker. And Mr. Martin answered the questions with insight and understanding and no little humor.

The chairman of the meeting was Bishop Paul Jones, who in his opening remarks thanked those in charge of the Convention for the fine cooperation given to the C.L.I.D. in arranging these General Convention meetings. He also pleaded with the audience to join forces with the one organization in the Church that is active in the field of social and industrial relations.

With the resumption of the C.L.I.D. forum meetings after the Sunday recess, the capacity audience which filled the Mayfair Theatre a half hour before the time for meeting testified to the unflagging interest aroused by the General Convention program of the League. The speaker on Monday was the Rev. Reinhold Niebuhr of the Union Seminary, with Bishop Scarlett in the chair. Dr. Niebuhr lost no time in placing his audience under a spell from which it is to be hoped they may never entirely emerge. One felt that his eloquent plea for an honest facing by Church people of some of the fallacies commonly held would be gratefully received, even by those who cling to these fallacies. Speaking as a Christian to fellow Christians, with complete faith, true humility and keen humor, he imposed upon his hearers an irresistible obligation to scrutinize their thinking for symptoms of self-interest, pride and prejudice.

Dr. Niebuhr mentioned first the confusion in people's minds between the words "love" and "justice," frequently considered synonymous by many well intentioned Christians. As a result, he pointed out, they drift into an erroneous belief that social evils can be cured without struggle, by love alone, whereas the substitution of love for justice leads only to an obscuring philanthropy, leaving the underlying causes of injustice unchecked.

A second commonly held fallacy, according to Dr. Niebuhr, is the idea that the Church must remain neutral in the class struggle. Ridiculing the notion that wealth and power are always on the side of evil, while the poor and oppressed are always on the side of good, he nevertheless pointed out that any markedly unequal distribution of power has invariably led to injustice. The Church therefore should work for a more equal distribution of goods.

A third fallacy is the fear of radicalism. "I do not propose," he said, "that the Church should set itself against the existing social order. But I would remind you that the word of God, especially as spoken by the prophets, has always been a judgment against a civilization. A social order grows until its power is too great and then God destroys it."

Finally he commented on the feeling in the Church that we should have no converse with atheists. "The proletarian inherits his irreligion from the bourgeois thought of the 18th century. That is, the worker got his atheism from the business man of an earlier age. When religion becomes identified with a traditional injustice, the victims of that injustice conclude that the Church is to blame. It is not Christ that these men hate but a particular Christ represented by the union of clericalism with expression."

In the question period, when asked what attitude the Church should take toward communism, Dr. Niebuhr said, "Those who try to make the supreme issue before the Church a struggle between Christianity and communism are taking a grave risk that may force the Church to support fascism. It is perilous to invoke hatred against those you think are God's enemies because they are more apt to be merely your enemies."

The Rev. Howard (Buck) Kester was the speaker on Tuesday, with the Rev. Malcolm Peabody in the chair in the absence of Bishop Sherrill who

(Continued on page 14)

## NEWS NOTES OF THE CONVENTION IN BRIEF PARAGRAPHS

By W. B. Spofford

Having disposed of the marriage and divorce canon by making no changes, and having disposed of the question of the status of the Presiding Bishop, the Convention is now marking time waiting for the report of the committee on Budget and Program. In the first days of the Convention, at a joint session, the officers of the National Council presented a Budget calling for $2,400,000 in 1938, which is an increase of $87,000 over this year. In addition they asked for a special fund of $300,000 for work in China, later approved by both houses. For the past ten days the Budget committee has been in session night and day examining the proposed budget. Also every diocesan delegation has met with a special committee which has urged them to pledge, in the name of their diocese, a sum greater than that given in recent years. The results of these conferences will be reported to the Convention and action taken, probably on Monday the 18th. There is every reason to suppose that the Budget will be approved virtually as presented by the officers of the Council, and that the Convention will come to an end the following day with a service at which the Bishops' Pastoral will be read.

* * *

**Change Church Name for the Philippines**

The delegates from the Philippines offered a resolution in the opening days calling for the dropping of the word "Protestant" from the name of the Church. The matter was not considered. However because of a particular situation in the Philippines the word "Protestant" is to be dropped from the title there. General R. H. Noble of San Francisco, long a resident in the Islands, told the House of Deputies that the word was offensive due to the activities of Protestant bodies in proselitizing among Roman Catholics.

* * *

**Parking Tickets Are Torn Up**

Bishop Hobson, host of Convention, told the House of Bishops that those receiving tickets for traffic violations could have them taken care of by handing them in at the motor corps desk. He suggested that fines thus saved might be given to the $300,000 fund for China.

* * *

**Want a Secretary for Rural Work**

The House of Bishops approved the recommendations of the committee on rural work, of which Bish-

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op Green of Mississippi is chairman, that provision be made for a rural secretary and that the publicity department give wide publicity to the report of the committee. It is questionable whether the committee on Budget and Program will feel justified in making the expenditure.

* * *

**No Action on Federal Council**

Upon recommendation of Presiding Bishop Perry the Convention is to take no action on the question of membership in the Federal Council of Churches, pending the formation of the World Council of Churches. It was also voted that approaches be made to the Eastern Orthodox Churches in America, looking toward simultaneous action by them in accepting membership in the Federal Council.

* * *

**Liberal Evangelicals Hold Meeting**

About 200 men attended the dinner of the Liberal Evangelicals. Greetings were presented by Presiding Bishop Perry, National Council's President Cook, Convention Host Hobson. Four members of the organization who have been recently elevated to the episcopate spoke: Bishop Beal of the Canal Zone; Bishop Clingman of Kentucky; Bishop Ludlow of Newark and Bishop Lawrence of Western Massachusetts.

* * *

**No Censorship for Movies**

Deputy R. W. Hollenbeck of Southern Ohio, offered a resolution on October 16th which would create a board of censors for any motion pictures to be shown in churches and parish houses. The motion was lost.

* * *

**On Non-Combatant War Service**

Bishop Remington of Eastern Oregon presented a report on non-combatant war service, declaring that a bill had been drafted asking Congress to exempt those of military age from combatant service in time of war when they hold conscientious objections to it. The bill would provide for the establishment of a recording office in each denomination for the filing of names of those who do so object. The report stated that similar laws were in effect in other countries and maintained that such a law would be strictly in accord with American tradition and precedent.

* * *

**The Clergy Who Are Unemployed**

The Convention has taken the usual action on the matter of unemployed clergy. The Presiding Bishop is to appoint a commission of two bishops, two priests and two laymen to study the subject. Bishop Page of Michigan told the House of Bishops that he believed the effectiveness of the Church could be increased 25% if we had a better system for the placement of clergymen. A committee is therefore to be appointed to study this matter.

* * *

**Deceased Members Get the Laughs**

The House of Deputies always has a service in the closing days of the Convention for deceased members. It is being held on Monday, October 18. The Rev. H. A. Stowell of Arkansas in reporting for the committee in charge said that he hoped deputies would turn in correct lists. He declared that at the service in 1922 a member was memorialized as dead who turned up as a Deputy three


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years later. He also got a roar out of the Deputies by announcing that they did not plan to memorialize as dead former members of the House of Deputies who had been elevated to the episcopate. President Ze Barney Phillips got such a laugh out of this that he completely lost his dignity and nearly fell out of his chair. Incidentally I think he has the hardest job at the Convention—and he has done it in a grand manner.

* * *

**Brotherhood Secretary Is Ordained**

Leon C. Palmer, for many years the secretary of the Brotherhood of St. Andrew, was ordained deacon on October 14th at Christ Church, Cincinnati, by Bishop McDowell of Alabama. He has resigned his office with the Brotherhood, effective January 1st, to be the secretary of religious education of Alabama and in charge of Grace Church, Birmingham.

* * *

**A Commission to Evaluate Commissions**

Here is something new in the way of commissions—a joint commission to evaluate all Joint Commissions. Bishop Moore of Dallas is the chairman and the Rev. Irving Rouillard of Saratoga Springs is the secretary. It sounds funny but I think they have got something there at that.

* * *

**Dean Roberts Wants Shorter Conventions**

Dean Paul Roberts of Denver introduced a resolution in the closing days of the Convention asking for a committee to study ways of shortening Conventions. "Everything we do here could be done in half the time," he declared, "if we really got down to business. These long Conventions cost enough to pay the entire bill of the Church for a year. Also it is only upper-middleclass folks that can afford to come for such a long period. No working man could possibly take two or three weeks, at his own expense, to represent his church here."

* * *

**Nebraska Bishop Makes a Speech**

Bishop Shayler of Nebraska has been a member of the House of Bishops for eighteen years. He made his first speech in the House the other day when he opposed a resolution cracking down on colleges for the lack of religious teaching.

* * *

**All Mass Meetings Well Attended**

All of the evening mass meetings have been well attended. The American Institute for Negroes filled the auditorium to hear of the work the organization is doing, and to listen to the double quartet of Negro students rendering spirituals. The Forward Movement likewise packed them in, with addresses by Bishop Hobson, the Rev. Karl Block and Dr. Francis C. M. Wei of China. The social service mass meeting likewise was a success,


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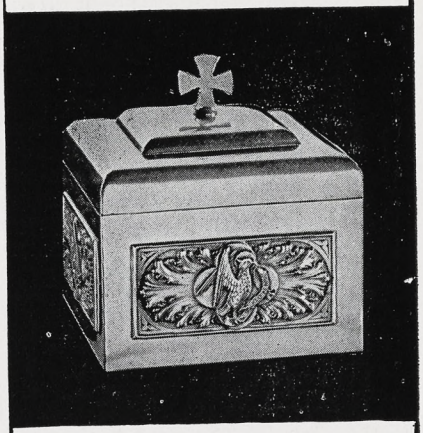
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with a stirring address by B. Seebohm Rowntree, liberal British industrialist, who declared that the Church must face up to the many problems growing out of our economic life.

* * *

**Wants More Equalization of Clergy Salaries**

The Rev. Oscar Green of California has introduced a resolution calling for the creation of a joint commission to survey the salaries paid clergymen, and to offer suggestions as to how the present unequal remunerations may be adjusted.

* * *

**Bishops Refuse to Concur**

The House of Bishops on Saturday morning refused to concur with the House of Deputies in a resolution which would separate the official from the unofficial events of General Convention. The effort to do so was generally understood to be a veiled criticism of the forum meetings of the C.L.I.D. Bishop Manning spoke in favor of the resolution and he was opposed by Bishop Sherrill of Massachusetts, Bishop Hobson of the Southern Ohio, Bishop Parsons of California, Bishop Brewster of Maine. The motion to concur with the Deputies lost, with the new Presiding Bishop, who is a member of the C.L.I.D., voting with the majority.

**HOMER MARTIN COMPLETELY WINS OVERFLOW CROWD**

(Continued from page 11)

was tied up in the House of Bishops. Speaking with great restrain of both speech and gesture, Kester bore the marks of a man who has been on the firing line in the industrial struggle, and gave one the impression that there were painful recollections in his mind which he would gladly forget. In a voice seldom raised but vibrat-

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ing with feeling, he described the conditions among the sharecroppers, and the efforts made by the Southern Tenant Farmers Union to better their lot, and the bitter and lawless opposition they have to encounter. "There are millions of people in the South who are just as much slaves as their forefathers were. The sharecroppers are organizing. But their union is not an ordinary one. Blacks and whites have joined forces in a common economic struggle. They are organizing peacefully and legally. But their homes are burned, their leaders are killed, their meetings are broken up. History is being made in the South. The Church can help to shape that history. You Churchmen can lead us. But if you turn your back on us the Church in America is done for."

Roger N. Baldwin, director of the American Civil Liberties Union, was the speaker on Wednesday, with Bishop Parsons as chairman. In introducing Baldwin Bishop Parsons declared that one of the honors he prized most highly was the presidency of the C.L.I.D. He was compelled to leave the meeting following his brief remarks and the chair was taken by Mr. William F. Cochran of Baltimore. Mr. Baldwin told of the current attack throughout the world on democratic and progressive forces, and declared it to be the sole purpose of the Civil Liberties Union to defend all comers, without distinction, in their constitutional rights.

The Rev. John Nevin Sayre, Episcopalian and head of the Fellowship of Reconciliation, was the speaker on Thursday with Bishop Lawrence of Western Massachusetts as chairman. He maintained that pacifism alone could prevent this world from destroying itself. "The essence of the way of the cross is this: that aggression, war, all personal and social evil can be restrained and conquered by men and women who as martyrs for truth receive violence upon themselves but who never, like soldiers, inflict violence upon others." The capacity audience carried on a lively discussion following the address.

Mr. Murray Lincoln, secretary of the Farm Bureau Federation, was the speaker the following day, with Mr. Charles Taft in the chair. He spoke on the development of cooperatives and maintained that this movement offered the best avenue to correct the evils of the present capitalistic system. "The cooperative method coincides with Christian philosophy," he declared, "since it is evolutionary and not revolutionary. It brings into our everyday transactions the principle of brotherhood and democracy. As Christians you are already social cooperators. And as cooperators we are trying to put the golden rule into business and practice real Christianity."

Mrs. Harper Sibley, wife of the former head of the United States Chamber of Commerce, also addressed the meeting briefly on the social resolutions of the Oxford Conference.

## CONVENTION TAKES DEFINITE ACTION ON UNITY

(Continued from page 9)

social insurance for lay employes of the Church.

Both houses have also agreed in setting Kansas City, Mo., as the place for the next convention, with the date unchanged. It has been suggested that the great mass service of the next convention be held on the first Sunday after the opening. A proposal to advance General Convention from October to April was defeated by the Deputies.

On the subject of theological education, the deputies passed a resolution presented by Deans Rollins of Virginia Seminary and Grant of Seabury-Western calling for a study of theological examinations by a joint commission instead of setting up as recommended by the joint commission on theological education a national board of examining chaplains.

Both Houses of Convention have endorsed the $300,000 fund for the rehabilitation of Chinese missionaries, refugees and missionary work, to be raised upon a voluntary basis.

Another activity of great importance is the formation of a joint commission on Negro Work. Contemplation of the employment of a full-time executive secretary, a Negro priest, is now before the committee on Budget and Program.

### ALFRED W. S. GARDEN, PRIEST —A TRIBUTE.

HE ENTERED the Higher Service on Tuesday, September 14th, 1937. Well deserved references have already been made by the Pittsburgh papers and our own Church press. Also a special Memorial Service has been planned by the Bishop and Clergy of the Diocese, to be held in Emmanuel Church, Pittsburgh, on Sunday evening, October 3rd, where the deceased had faithfully and courageously served as Rector for a period of fifteen years.

The Standing Committee of the Diocese, at its regular quarterly meeting, held on Friday morning, September 24th, of which the departed was a valued member, unanimously passed a resolution that a further tribute should be paid, this to be spread upon the Minutes, and copies to be sent to the surviving widow, the son, the daughter, and the weeklies of our own Communion, together with the official organ of the Diocese—The Church News.

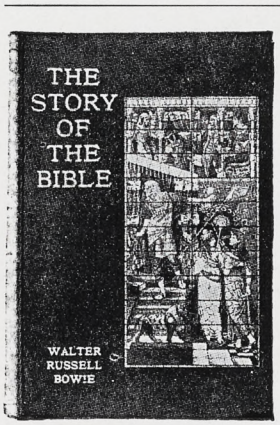
The following comprises that tribute:

"A man, whose ministry radiated the practical. It can never be fully known how many discouraged and needy souls he lifted up. To those of us, who often saw him, he translated the missionary spirit in its completeness. He was both intensive and extensive. He was nigh at hand and far away in his Christlike sweep. ALFRED GARDEN was a lover of men, and he coupled with that a love of animals. No wonder was it that he served conspicuously, for eleven years, the Animal Rescue League of Pittsburgh. One of our gifted writers stated the other day that if horses and dogs could speak they would rival with the many men, in giving eloquent testimony, to his helping hand. Human and humane was this Minister of God. His ministry will ever be fragrant in the memories of those who knew him most. He had a contempt for the merely theoretical and a burning passion for Christianity in action. He has, indeed, lived; and now even lives more wonderfully."

"He is not dead! He has but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serener sphere."

William Porkess,
Secretary, The Standing Committee.

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# THE WITNESS



**HENRY ST. GEORGE TUCKER**
The New Presiding Bishop of the Church

## ACCOMPLISHMENTS OF CONVENTION

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## CLERGY NOTES

ADAMS, FREDERIC M., former rector of the Messiah and the Incarnation, Brooklyn, is now the dean of Trinity Cathedral, Trenton, N. J.

BEAN, SEWARD H., was instituted rector of St. Andrew's, Detroit, on September 30th by Bishop Creighton.

BERNARDIN, J. B., formerly assistant at All Angels, New York, has resigned and is now living in Kansas City, Mo.

BOND, WILLIAM H., former vicar of Christ Church, Lykens, Pa., and associated missions is now the chaplain of the Pennsylvania Industrial School, Huntington, Pa.

DAY, RICHARD, recent graduate of the Union Seminary, is now an assistant at All Angels, New York.

FARNSWORTH, H. M., is now the rector of St. John's, Cornwall, N. Y.

FOULKES, ERNEST W., vicar at Newport and Thompsontown, Pa., has retired from the active ministry and is now living at 315 S. Lindberg Ave., York, Pa.

GRIESMYER, ORIN A., formerly of St. Andrew's, Emporia, Kansas, has accepted the rectorship of St. John's, Tuckahoe, N. Y.

HARDING, ERNEST A., assistant at the Messiah and the Incarnation, Brooklyn, N. Y., has been elected rector of the parish.

HARKNESS, LAWRENCE A., is now the rector of St. Mark's, North Tarrytown, N. Y.

HENRY, LELAND B., formerly of the diocese of Rochester, is now an assistant at St. George's, New York, in charge of the educational program and parish activities.

HONAMAN, EARL M., rector of St. Andrew's, Harrisburg, Pa., has accepted the rectorship of St. Paul's, Bloomsburg, Pa., with residence at 125 Main Street.

HORSFIELD, G. M., has resigned as rector of St. Paul's, Savannah, Ga.

HOWE, R. L., formerly rector of St. Stephen's, Elsmere, N. Y., has accepted appointment to the faculty of the Philadelphia Divinity School.

JOHNSTON, HENRY, JR., formerly of St. Andrew's, Charlotte, N. C., is now the student pastor at the University of Alabama and assistant to the rector of Christ Church, Tuscaloosa.

KEAN, CHARLES D., recent graduate of the General Seminary, is now an assistant at St. George's, New York, in charge of social service.

LAMB, GEORGE WOODWARD, has resigned as vicar of the Advent, Hatboro, Pa., to retire.

MACON, CLIFTON, has returned to New York City and is to be addressed at 90 Morningside Drive.

MARLOW, R. J., was ordained deacon by Bishop McDowell of Alabama and is now the assistant at the Advent, Birmingham, Alabama.

MIZE, EDWARD M., formerly in charge of St. Peter's, Minneapolis, Kansas, has accepted the rectorship of St. Andrew's Emporia, Kansas.

MYERS, J. B., former assistant at Trinity Chapel, New York, is now in charge of Trinity Church, Fishkill, N. Y., and St. John the Baptist, Glenham, N. Y.

PEARMAN, WILLIAM A., has resigned as vicar of St. Paul's, San Antonio, Texas, to retire.

PENNELL, EDWARD M., JR., rector of All Saints', Brooklyn, N. Y., has been commissioned chaplain of the 106th Infantry, New York National Guard, succeeding Rev. C. H. Webb, who retired from the chaplaincy in August.

PIPER, ERNEST E., was instituted rector of St. Matthias', Detroit, on September 23rd by Bishop Page.

PURTON, CECIL C., has resigned as rector of Grace Church, Mt. Clemens, Michigan, because of ill health.

STIFFLER, JOHN L., vicar at Mount Carmel and Kulpmont, Pa., is now the vicar of the Nativity, Newport, Pa., and associated missions.

TURNER, JOHN CARLTON, formerly in charge of All Saints, Jacksonville, Fla., is now in charge of the Holy Comforter, Gadsden, Alabama.

WAY, WILLIAM, rector of Grace Church, Charleston, S. C., has returned to his parish after a vacation in Europe.

WHITTAKER, ALBERT L., Southington, Conn., entered St. Raphael's Hospital, New Haven, Conn., for an operation on October 4.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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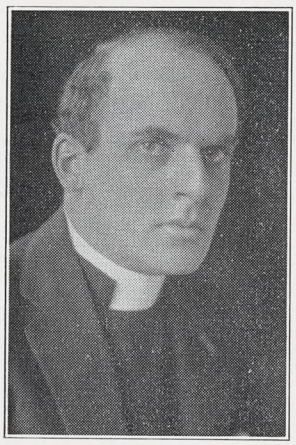
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# ACCOMPLISHMENTS OF CONVENTION

*By*
GEORGE CRAIG STEWART
*The Bishop of Chicago*

WHAT has been accomplished? Has it been worthwhile? We have expended a great deal of time and thought and not a little money—has it paid? Let me then—moving quickly—emphasize what appeared to me to be the high points of the 52d General Convention.

It has been a singularly harmonious and forward-looking Convention, reflecting a spirit of confidence and courage and of flaming missionary zeal; and at the same time a spirit of strong, sturdy common sense. Forward has been the key-note; but alongside that word and sentiment have been the solemn committal—"And this means me!" The Episcopal Church is a great missionary Church. Its budget of the National Council suffered like all budgets, slashing reductions during the depression, and consequently tragic curtailment of work. It dropped from four million two hundred thousand dollars in 1931 to two million three hundred thousand in the last Triennium. But we are on the way up again! For 1938 two million four hundred and fifty thousand dollars is the minimum goal and beyond this an immediate need of three hundred thousand dollars for the relief of Chinese in the districts where the Episcopal Church is carrying on its work, and once these sums are pledged we have definite immediate projects of two hundred thousand dollars more.



BISHOP STEWART

This Convention proposed and effectually planned that before this budget could be adopted the various dioceses must pledge themselves to do their utmost to realize their specific shares of said budget. In a word, the Church is marching forward, not merely winging upward. Its feet are on the ground! It is on the march!

The women of the Church, through the great Woman's Auxiliary, reported at this meeting a Triennial Offering of $861,000, which represents nearly $100,000 more than three years ago. God bless the Woman's Auxiliary!

The play of conservative and liberal forces in the Convention was nowhere more clearly seen than in the treatment of the highly debatable subject of divorce and re-marriage. The Episcopal Church under its present canons permits the re-marriage of none of its divorced communicants, except such person be the innocent party in a suit for adultery. Many wanted this altered, some by removing the exception, thus making the canon law more severe than it is; some by loosening the discipline and giving the bishops freedom to permit marriages at his discretion. Here is a field where sentimentalism and emotionalism might easily rage, swaying the reason and threatening the stern disciplines that inhere in allegiance to Jesus Christ. Here is a field where Pharisaism might rear its ugly head of hard legalism and bitter intolerance; neither of these extremes was in the saddle. Clergy and laity wished neither hard legalism on the one hand nor sloppy sentimentality on the other. They examined the recommendations of the commission; they debated the subject with earnestness, and then they voted,—the vote was overwhelmingly in favor of leaving the present canon law as it is, of urging the commission to study the subject further and of asking that at the Lambeth Conference of all Anglican Bishops in 1940, when the Bishops of the Autonomous Churches of the Anglican Fellowship,—the Church in Canada, the Church in South Africa, the Church in Scotland, the Church in India, the Holy Catholic Church of China, the Holy Catholic Church of Japan,—meet, as they do each ten years, this whole matter be considered in order that the whole anglican Fellowship may through its Episcopate register its mind.

The Episcopal Church is not a hard, cold, inhuman, ecclesiastical institution. It is warm with human sympathy and tender toward human difficulties and frail-

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ties; but it is determined to distinguish clearly between what are merely legal marriages and sacramental marriages of Christians, who, because they are Christians, submit to the discipline of Christ.

THIS Convention of Episcopalians stressed the great cause of Christian Unity. The Convention followed almost immediately the Ecumenical Conferences of this past summer, the Conference on Life and Work at Oxford, and the Conference on Faith and Order at Edinburgh, and the report of the Episcopalian delegates to these Conferences, was enthusiastically received. Twenty-seven years ago the General Convention met here in Cincinnati and at that very meeting, the great movement of Faith and Order was launched by Bishop Charles Henry Brent, who lived to see the first World Conference of Christians called at Lausanne in 1927. Could he have lived to attend the recent one at Edinburgh he would have been enormously encouraged, for the movement has gained steadily in power, and plans are now under way not only to unite the World Conference on Life and Work and the World Conference on Faith and Order, but to summon a World Council, which shall represent all the Churches in a permanent organization which may help to integrate a united front against the rising tides of secularism and irreligion which threaten even countries hitherto regarded as Christian, and to further the great missionary enterprises of Christianity in all the world.

The charge has often been made that

"The Episcopal Church both is and was
A Subsidy of Caiaphas"

a class church, a church of socialites, of the privileged, of the rich. No charge could be more false. Such a critic should have been present at the presentations of the Great Pageant of Light where more than a thousand participants portrayed in highly dramatic form the work of the Church in prisons, in hospitals, in homes for the aged, in shelters for neglected—both in crowded city streets and in lonely countrysides, among the Negroes—in both the south and the north—and among the foreign-born both at home and abroad. And such a critic should have attended the daily meetings held in the theatre adjoining the Hall of the Bishops, where, under the auspices of the Church League for Industrial Democracy, men like Reinhold Niebuhr, Norman Thomas, Homer Martin, and other so-called radicals presented to crowded houses the cause of social justice. Of course, there were protests against these meetings, and very earnest, sincere protests too, but they only served to swell the attendance and each meeting, let it be said, had for its chairman, a bishop of the Episcopal Church. The opening sermon by Bishop Parsons was a clear and forceful call to social action. And the committee of fifteen, made up of five bishops, five priests and five laymen, representing the whole Convention, included in its report timely and stirring reminders that the Episcopal Church, traditionally conservative as it is, is in the very advanced line of constructive social thinking and of definite constructive social action.

PERHAPS the most important action at the Convention was the clearer definition of the status and work of the Presiding Bishop of the Church. The newspapers in their announcements before Convention had much to say about a plan to make him an Archbishop. But no such plan was ever contemplated. The Presiding Bishop in our Church in Scotland is called the Primus; in England, he is called the Primate; in our Church in Canada he is called the Primate. It was never proposed to call our Presiding Bishop Archbishop. An Archbishop is the head of a Province, and the Episcopal Church has at present eight Provinces. As the witty Bishop of Colorado remarked, in a speech in the House of Bishops—"When we get to Archbishops, we shall want eight of them, and then they won't be so important:"—

No, the questions before the Convention were these: —Shall the Presiding Bishop be Made President of the National Council? Shall he be elected not for a period of six years but until he reaches the age of sixty-eight. When elected, shall he surrender his diocesan duties to devote himself entirely to the work of the Presiding Bishop? The National Council recommends all three steps; so did the commission on Status and Work of the Presiding Bishop; and the Convention authorized all three steps, although it did not decisively call upon him to surrender his diocesan jurisdiction. If and when, however, a national primatial jurisdiction is provided for him, the canons make it possible for him to accept it. In a word the action taken was all very definitely in the direction of bringing under one person the responsibility for spiritual leadership in the great national and international enterprises of the Episcopal Church in America.

The election of the new Presiding Bishop in secret council of the Bishops, after a solemn service of Holy Communion, took place, Bishop Tucker of Virginia was elected, and under his noble leadership the Church will bend its energies to press forward its ministries of evangelization, of healing, of tender Christlike ministries in all its widespread fields at home and abroad.



ALFRED A. GILMAN
*The New Bishop of Hankow*

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# *A Few Highlights*

*By*

WILLIAM B. SPOFFORD

IN ADDITION to a new Presiding Bishop the General Convention elected three missionary bishops. Two of these were announced in THE WITNESS for last week, Bishop Alfred Gilman as Bishop of Hankow; the Rev. W. P. Roberts as Bishop of Shanghai. The third to be elected was the Rev. Robert F. Wilner to be the suffragan bishop of the Philippine Islands. Mr. Wilner is a missionary in the Philippines at the present time. . . . Kansas has the distinction of having both the youngest bishop, both in years and in service, and the youngest clerical deputy. Bishop Fenner is the "baby" bishop and the Rev. James C. Hoffman, rector at Fort Levenworth, ordained priest only a little over a year ago, is the youngest clergyman, and doubtless the youngest man, in the House of Deputies. . . . It is said that promptly at twelve o'clock each day all the members of the House of Deputies under thirty-five years of age tip-toed out to attend the noonday forums of the C.L.I.D. while their elders frowned. . . . Not so with the House of Bishops. Many of them came irrespective of age. . . . Marjorie H. Berkeley, wife of a Detroit rector, arises to express her indignation "at the behavior of certain clergy at the mass meeting for women. One 'round collar' amused himself and those with him, but not those around him, by remarks and groans during the speaking that some of us had travelled miles to hear. Two other clergymen at the meeting on Life and Work and Faith and Order, carried on a lively conversation. Should it be the laymen or the clergy to set the example for fair and open mindedness and decent courtesy. Be witnesses of Christ. . . not pagans." . . . One of the high spots of the convention sideshows, I am told, was the round table discussions led by five field secretaries of the Church Mission of Help; Agnes Penrose of Albany, Genrose Gehri of Chicago, Gwynedd Owen of Southern Ohio, Marguerite Marsh of New York and Agnes Grabau of Tennesee. The normal problems of adolescence, they pointed out, are being complicated for many young people by social, economic and personality adjustments. They are seeking, and getting, assistance on a professional basis from the CMH workers. . . . The Rev. Edmund J. Lee, head of Chatham Hall, and formerly a missionary in China, delivered an impassioned plea for the United States government to use such diplomatic and peaceful means as it can to restore peace in the far east. The resolution which he introduced condemned attacks on civilians in China, stood for the territorial integrity of China, and instructed the Bishop of Washington and the Rev. ZeBarney Phillips, president of the House of Deputies and chaplain of the United States Senate, personally to present the resolution to the President and the Secretary of State. . . . The usual thing happened to the unemployed clergy. A commission reported, after three years study, that there were not so many of them in any case, so let's study the matter further for three years. . . . Which is swell providing you don't happen to be one of the men unemployed. . . . The Church Pension Fund and its subsidiaries, the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation, received high praise in a resolution which passed both Houses. . . . The Girls' Friendly Society held well-attended conferences on October 11-13, with the group led by Grace Loucks Elliott (*Women after Forty*) being particularly popular. . . . Bishop Stewart in his convention sermon on October 17th, called for a movement during the next three years that will take for its slogan "Not more money, but more grace." He declared that Christ is today the most "vivid, clear, gripping personality known to man." . . . There cannot be too much praise for the way the convention was run by the diocese of Southern Ohio. Everything was done to make the delegates and visitors comfortable and happy. Perhaps the busiest person of the lot was Mrs. Harold Van Buren who was in charge of 300 volunteer automobile drivers that made up the motor corps. All you had to do if you wanted to go anywhere was to stand in front of the Masonic Temple, be bowed into a nice automobile beside an attractive driver and whizzed away. . . . A lot of the boys, I am told, were taking rides not because they wanted to go anywhere in particular but because they enjoyed the drivers. . . . Mrs. Van Buren would not name all the places they had been asked to drive visitors but she did say that there were several who asked for doctors and dentists and one who wanted to go to the dog pound since he had lost his dog. . . . which he found in the city pound. . . . Editor-Bishop Johnson declares that one of the best things about the General Convention is the opportunity it offers for fellowship. True no doubt, but it was my experience and the experience of others that I talked with, that it offers a chance to meet again hundreds of friends you want to get off in a corner with for a chin-wag, but with whom you exchange but a brief "hello" because of the rush of Convention events.

# *The Pastoral Letter*

THE WITNESS is not printing the Pastoral Letter of the House of Bishops in full since it has been widely published in the secular press, and because it has been mailed to every clergyman of the Church to be read to congregations. Read by Bishop Stevens of Los Angeles on October 19th at the closing service of the Convention, it expressed a feeling of encouragement over the evidences of new vitality in the Church. It contained a strong condemnation of war and exploitation of the weak by the strong, and pledged the Church to fight for justice, fair play and the square deal. "The Church must not sit quietly by when the world faces acute social and economic problems. It is intensely concerned with these crises that bring misery and need to God's children. Hunger, persecution, exploitation and injustice—all the ills that beset man and hinder the development of free personality are its responsibility. Our hearts must be stirred in such a way that it

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will be our desire to find jobs for the jobless, to carry hope to the hopeless, to assure relief to the oppressed, and, in the words of the Oxford Conference on Life and Work 'to secure the best possible social and economic structure in so far as such structures and institutions are determined by human decisions.' "

Dealing with the subject of war, the Pastoral said: "Because we believe in God we must protest against the view that national necessity justifies conquest and exploitation. It is highly important that nations renounce war, but first there must be the abandonment of that group selfishness which is satisfied at the expense of the weak and ignorant. The Christian gospel is shot through with the concepts of love, peace and brotherhood, and we bow our heads in shame that as individuals, groups and nations we have so openly ignored these virtues and have allowed what we call economic necessity to make us forget moral law."

After dealing with the Church's task in the field of religious education, social service and missions, the Pastoral concluded with a ringing call for Church Unity, by reaffirming "our belief in the imperative need of a unified Christendom and of a Church which in its oneness shall proclaim the love of God as revealed in Jesus Christ and our responsibilities as citizens of His Kingdom."

## *Closing Days*

*By*

BISHOP WILSON

THIS has been distinctly a missionary Convention. From start to finish the emphasis has been on the missionary opportunities and obligations of the Church. This was made quite clear in the selection of a new Presiding Bishop. The House of Bishops deliberately went outside the list of three nominated by the joint committee on nominations and elected Bishop Tucker of Virginia who spent his early ministry in Japan and was a missionary Bishop there before he became Bishop of Virginia. For years he has been a member of the National Council and also a member of the committee of the House of Bishops on Foreign Missions.

It is a fair question as to whether the joint committee on nominations for Presiding Bishop ought not to be discontinued. Whatever their suggestions may be, the Bishops are bound to vote freely inside or outside of the committee's recommendations. The chief thing accomplished by the committee is to create a little embarrassment for their nominees who are not even consulted before their names are blazoned in the newspaper headlines. In any case the House of Deputies has a veto on any election by the Bishops and the nominating committee seems to be a piece of excess machinery. Of course, the move to abolish it should originate in the House of Deputies, but a dozen years of experience indicates that we could very well get along without it.

Quite properly resolutions of appreciation were adopted in both Houses for the self-sacrificing work done by the retiring Presiding Bishop. Twice Bishop Perry has been chosen for this office by the House and the seven years of his administration have covered what is likely to go down in history as the most difficult period the Church has ever had to face. It has been a gruelling experience to stand at the head of the Church's work during the entire duration of a major depression when public sensibilities were irritable and a critical spirit was abroad in the land. Through it all Bishop Perry has pursued an even-minded course, cheerful, hopeful, and charitable even when the prospect was most unpromising. On his travels he has endeared himself to Church people in all parts of the country and he has left a record of courtesy and goodwill for which we need to be deeply grateful.

For several days the House of Bishops has been well ahead of the House of Deputies in its work. Perhaps this is inevitable because of the larger size of the House of Deputies. Yet the Bishops have several duties to perform which do not reach the other House at all—resignations of Bishops, nominations of missionary Bishops, sessions in Council for advice to one another on matters which do not concern the Deputies, and the elections which this time occupied nearly an entire morning. Frequently the Bishops have had to delay action which they were ready to take because something was tied up in the House of Deputies. It makes one wonder if possibly the House of Deputies has not grown too large to handle its work with proper dispatch. A body of six hundred men is bound to get in its own way. It might not be a bad idea to reduce the number of deputies from each diocese or to devise some sort of proportionate representation where the smaller dioceses would have fewer deputies than the larger ones. Stock objections are always raised to such a proposal but some day we shall have to face it.

By the way, an instance of journalistic ineptitude occurred in the report of the election of Bishop Tucker as it appeared in the Chicago Tribune. A very strange photograph was reproduced which made the Bishops wonder whom they had elected. Investigation reveals that the face in the paper is that of another Henry St. George Tucker, cousin of the Bishop, who died five years ago. Once upon a time the cousin was elected to Congress and some newspaper published the Bishop's picture. Perhaps one mistake corrects the other.

## *Christian Principles*

The following resolution was adopted by the General Convention on October 18th.

THE General Convention of the Protestant Episcopal Church met at a time of world-wide confusion. The outlook in Europe, ominous and baffling of analysis, reveals the greatest armament race in history, a bloody civil war in Spain, which already has taken the toll of more than a million lives, and the revival of piracy and reprisals on the high seas. It is impossible to predict the future. With the Orient ablaze in an

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undeclared war which has destroyed every vestige of non-combatant rights guaranteed by international law, the great powers stand hesitant, unwilling to protect their own nationals and helpless to restrain the aggressor.

In all lands the insecurity of contemporary life has given a new weapon to those who offer security to the masses in return for the surrender of personal responsibility. It has imperilled freedom and threatened democracy.

At home we face one of the great industrial crisis of our history. In addition to a wave of irresponsible and unauthorized strikes, the conflict within the household of labor has further unsettled an otherwise unstable situation. We witness a growing spirit of hate and race prejudice that, unarrested may lead to bitter strife and disorder. In the economic and industrial world we see struggles that approximate civil war. Underlying all these lesser and more violent manifestations of a world-wide distemper resides a lowered moral standard.

The Christian Church stands for the ideals of social justice; it stands for the sanctity of human personality; it stands for the obligation of the strong to help the weak. It is irrevocably committed to the doctrine of the Brotherhood of Man and the Fatherhood of God.

We commend to the President, the Congress of the people of the United States, a strong re-affirmation of these elemental imperatives of the Christian faith, and an unfailing practice of the principles of life given to mankind by Jesus Christ, principles that relate to the security and permanence of state and nation. We are admonished that laws without ideals are impotent that the moral character of a people is primary, and that without it chaos ensues.

We further would affirm that to secure order, equity and peace in industry or indeed in every area of life, the economic and social barriers to Brotherhood must be removed, intolerance and class arrogance abolished, and the rights of the individual scrupulously maintained.

## *People and Events*

*By*
DEAN JOHN W. DAY

THE REV. HANSON A. STOWELL, chairman of the committee on memorials to deceased members, in making his report to the House of Deputies, said:

"I find that some of the lists on memorials for deceased members of the House of Deputies contain the names of some deputies who are still members of this Convention; and also some of those who have been elevated to the Episcopate. Of course, those who have been elevated to the Episcopate will be taken care of in the House of Bishops. In 1934, a man sat in the House of Deputies who was commemorated as dead in the Denver Convention of 1931. If there are any post mortem deputies present, will they please rise, so we can take a look at them?"

---

The Rev. R. A. Kirchhoffer, a clerical delegate from Alabama, in making an address about the Church Pension Fund, said:

"There is no way of telling what clergy are good moral risks."

---

A lay deputy, who was reading a resolution, proceeded as follows: "Resolved," "The House of Blank concurring." He meant the "House of Bishops."

---

One evening, we were talking, in the hotel lobby, with a Jew and a Roman Catholic, who were interested in the many kinds of clerical dress worn by the bishops and clergy. The young Jew said to us, "What order of the ministry is designated by those clergy who have their collars on backwards, but wear grey clothes?"

---

A lay deputy, from the Diocese of Quincy, offered the following resolution in the House of Deputies:

"Resolved, That the presiding bishop be called *primmate.*" (What he meant, of course, was *primate*). Incidentally, the lay deputy gave his case away by saying that he had no expectation whatever that the resolution would carry. It didn't.

---

In his last lecture at the graduate school of Applied Religion, the Rev. Cyril E. Hudson, Canon of St. Alban's, England, told his class about a grave marker in Germany. It was of a young man who died within the last month, and on it was inscribed:

"In Memoriam of
So-and-So
Who died in the Faith of His Redeemer,
Adolph Hitler."

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# THE CONVENTION ADOPTS INCREASED TRIENNIUM BUDGET

By W. B. Spofford

A total budget of $7,500,000 for the years 1938, 1939 and 1940, a figure recommended by the National Council, was adopted by the General Convention on October 18th by both Houses. It calls for $2,450,000 for 1938, $2,500,000 for 1939 and $2,550,000 for 1940. This means an increase of approximately 20% from every diocese and missionary district for 1938 and something more than that for each of the other years. In addition to this sum, an effort is to be made to raise $300,000 for the rehabilitation of the work in China. The budget was approved without a dissenting vote in either House when action was finally taken on October 18th, although a number of questions were raised when it was first presented at a joint session ten days before. At that time Bishop Porter of Sacramento pointed out that most of the increase represented increase in overhead expenses; the Rev. R. A'Court Simmonds of Oregon said that it seemed strange to him that "the appropriation for domestic missions has been decreased by the exact amount of the increase for overhead"; Bishop Manning of New York pointed out that in 1925 a National Council debt of $1,500,000 had been wiped out and the Church placed on a pay-as-you-go plan, and "how can we say that the pay-as-you-go plan has been adhered to since 1925 when there is now a deficit of between $700,000 and $800,000?"

The objections were based upon the fact that the budget, as presented at this Convention, called for the following increases for overhead and departmental work over the budget adopted three years ago at Atlantic City: religious education, $3,521; social service, $3,112; finance department, $4,163; publicity, $5,256; field department, $15,322; Woman's Auxiliary, $2,697; salaries and travel for administrators, $11,321; equipment and maintenance of the Church Missions House, $6,671. In addition the contingent fund called for $20,467 more than the budget adopted three years ago, and there were considerable increases in the budget for the overhead expenses of the department of domestic missions and the department of foreign missions. Meanwhile there was a decrease in the appropriation for missionary work, both domestic and foreign, of something over $20,000.

The report on the budget was presented in the House of Bishops by Bishop Maxon of Tennessee and in the House of Deputies by the Rev. Frank Nelson of Cincinnati. The report set as the total that must be raised by dioceses and missionary districts for 1938 the sum of $1,748,090, representing an increase of $479,458 over the objectives assumed at the Atlantic City Convention. The balance to make up the sum total of the budget, $2,450,000, is to come from invested funds and from the United Thank Offering. In presenting the report the budget committee issued a challenge to the Church to exceed the amount of the budget by $71,900 in order that the salaries of missionaries may be increased. In explaining the budget when originally presented to the Convention the treasurer of the National Council, Mr. Lewis B. Franklin, stated that a considerable part of the increase in overhead was due to the fact that the National Council has given instructions to the officers to engage a secretary for missionary education; another vice-president who is to be the head of the field department; a full-time social service secretary, and to provide funds for the salary increases to the staff and some of the officers at the Church Missions House that was voted earlier in the year.

In adopting the budget of $2,450,000 for 1938 the Convention expressed "profound gratitude and thanksgiving" at being able to restore many of the cuts made during the depression.



BISHOP STEVENS
*Reads Bishops' Pastoral*

# NEW MEMBERS ARE ELECTED TO THE NATIONAL COUNCIL

By Charles D. Kean

Fourteen members, including three Bishops, three presbyters, four laymen and four women were elected by the General Convention as members of the National Council on October 18th. Others to serve on the Council, which is responsible for the missionary and departmental work of the Church between General Conventions, are elected by the Provinces. Those elected were Bishop Henry W. Hobson of Southern Ohio, the host of the present Convention; Bishop Clinton S. Quin of Texas; Bishop Cameron J. Davis of Western New York; the Rev. Edmund P. Dandridge of Nashville, Tennessee; the Rev. Frederic S. Fleming, the rector of Trinity Parish, New York City; the Rev. Malcolm E. Peabody, the rector of St. Paul's, Chestnut Hill, Philadelphia; Mr. Robert H. Gardiner of Gardiner, Maine; Mr. William G. Mather of Cleveland; Mr. Austin J. Lindstrom of Chicago and Mr. Blaine B. Coles of Portland, Oregon. To represent the women of the Church, the convention of the Woman's Auxiliary nominated eight for the office, with the following four being elected: Mrs. James R. Cain of Columbia, S. C.; Miss Eva D. Corey of Boston; Miss Elizabeth Matthews of Glendale, Ohio and Mrs. Henry Hill Pierce of New York City.

## MISSIONARY TEAMS TO VISIT THIRTY DIOCESES

In answer to requests from many parts of the country, the National Council's Field Department is repeating, with several variations, the scheme used three years ago, of sending teams of three speakers each on itineraries during the next seven weeks.

This activity is to be financed, as before, by offerings at the meetings. The National Council is underwriting the expense, however, and this has necessarily limited the scheme somewhat especially in parts of the West where population is small, distances great, and expenses relatively high.

The plan was offered to fifty-two dioceses and thirty have accepted. Each diocese plans its own itinerary. In some places all three members of the team stay together; elsewhere they separate, filling three simultaneous engagements. Usually a team consists of one worker from abroad, one from the home field, and one woman who is a missionary or other leader.

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# WOMAN'S AUXILIARY ASKS FOR GREATER REPRESENTATION

By CHARLES D. KEAN

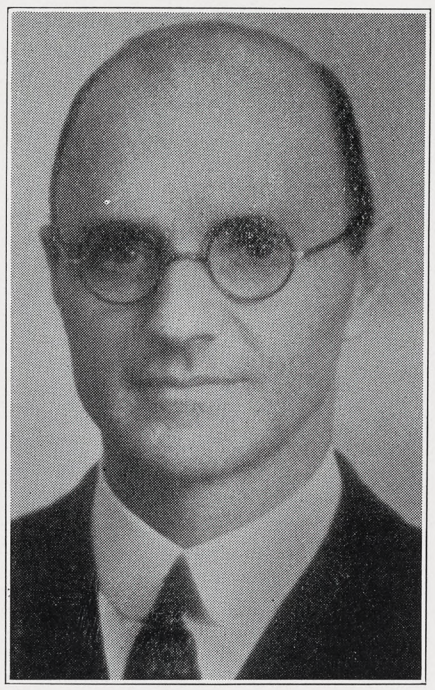
At the closing session of the triennial of the Woman's Auxiliary a resolution was offered to put the women on record as supporting the representation of women on vestries, in diocesan conventions and in General Convention. Inclusion on vestries was carried, though not unanimously. The request that they be included in diocesan conventions was carried by a vote of 162 to 96, but the request that they be allowed to serve as deputies to General Convention was lost by nearly an unanimous vote. There were several greetings received; one from the women of the Church in Japan; another from the women's missionary society of the Church of England in Canada, and one from the mother's union of the Church of England. Also a characteristic greeting, saying "We shake hands with you" was received from the Indian women of the Dakotas, signed by Mrs. Nancy American Horse, Mrs. Selina Briggs and Mrs. Elizabeth Red Buffalo.

The Convention (Deputies and Bishops) voted that undesignated legacies up to $40,000 a year should go to carry on the work of the Forward Movement. This changes the action taken at the Convention three years ago when the F. M. was voted 50% of undesignated legacies. The balance from undesignated legacies is to go to reduce the floating debt of over $700,000, rather than be put in the reserve deposit fund.

Suffragan Bishops, who would have a vote as well as seat in the House of Bishops if action taken at Atlantic City was supported on the second reading at this convention, are to have a seat only, due to the vote of the laymen. The House of Bishops ratified the action taken in 1934 but when the matter came to the House of Deputies on October 18th the clergymen voted favorably but it was defeated by the laymen. This failure to ratify on the part of the laity prevents this amendment from going into effect.

The Convention voted for a joint commission to study the economic, social and other causes of lynching. It also passed a resolution calling upon the Church to cooperate with responsible peace agencies. Another resolution committing the Church to the preservation of civil and religious liberties was likewise passed.

Action was also taken recommending that dioceses, parishes and Church institutions purchase retirement contracts for lay employees of the Church through the Church Life Insurance Corporation. It was pointed out that the federal social security act does not provide for Church workers, thus placing a responsibility upon the Church to do so.



WILLIAM P. ROBERTS
*The New Bishop of Shanghai*

A resolution offered in the House of Deputies to give the title of Primate to the Presiding Bishop was defeated. Dean Paul Roberts introduced a resolution calling for a joint commission to study the structure and organization of General Convention in order to simplify methods, hasten procedure and lessen expense was passed by the Convention. It is Dean Robert's opinion that the amount of time devoted to General Convention prevents the man in the lower income brackets from representing his diocese. The Convention approved not only the appointment of a joint commission for Negro work but also approved the appointment of a Negro priest to be the executive secretary of the commission, on full time.

The Convention failed to approve a resolution offered by the Rev. Beverley Tucker of Richmond, brother of the new Presiding Bishop, which would permit the administering of the Holy Communion in one kind and by intinction. The House of Deputies refused to vote for administering in one kind but did vote for the permissive use of intinction by a vote of 139 to 98. However when the matter went to the House of Bishops it was killed because time had been set for adjournment and there was therefore insufficient time to consider the matter.

# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

THE WITNESS has had to devote all of its attention for a couple of weeks to General Convention, completely neglecting the other news of the Church. We will try this week to catch up, getting back into our normal stride next week.

* * *

**American Church Union Holds Meeting**

The American Church Union, successor to the Catholic Congress, held a meeting in the Methodist Church across from the Convention Hall on October 14th. The speakers were Bishop Stewart of Chicago, the Rev. Don Frank Fenn of Baltimore, and Admiral Belknap of New York.

* * *

**This Matter of a Church Flag**

The last two or three Conventions have done the best they could to accept some design for a Church flag, but so far without success. The matter came up again this year, with ambitious designers presenting their creations. Indeed I saw one man feverishly working out a design on a large piece of cardboard as he held it against a wall. There was a good bit of innocent jollying on the subject but I think I am correct in saying that the Church has yet to accept any flag.

* * *

**Six Commissions in Church Army**

Six new officers were commissioned the other day as a part of General Convention affairs. The Army is here in full force, holding outdoor meetings daily at a Methodist Church across the way from the convention hall. The service was held at Christ Church. The next evening there was a public dinner, with Bishop Azariah, Bishop Maxon, Bishop Dallas and Mr. Samuel Thorne as the speakers. Captain Mountford, genial as ever, is of course much in evidence about the halls.

* * *

**South Dakota's Bishop Pleads for Indians**

Bishop Blair Roberts of South Dakota spoke his piece to the pressmen the other day in behalf of his beloved Indians. "We conquered them and took their lands and put them upon reservations. We owe it to the Indians to fit them for a life we forced on them for our own profit." Bishop Roberts, in case you have not seen him, is a towering figure, fifty-six years of age, thirty of which have been spent working with the Indians of the northwest.

There are more Indians in his dio-

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cese than in any other in the Episcopal Church in the United States. Of the 23,000 Sioux among whom he labors, 10,000 are members of his church.

"We have 97 Indian chapels in nine reservations and conduct Indian schools," he said. "The church is trying to do its share to equip the Indian to fit into the modern world.

"Unfortunately, the Indian has been a political football and has been exploited. We whites have a big responsibility for the red man. We broke nearly every treaty made with the Indians.

"I have lived so long and intimately with the Indians that I am sure the conception many persons have of the race as a stolid and gloomy one is not correct.

"If you glance at the Indian in a city street he may look that way, but when you enter into his home and his life and get close to him, you find he has as much a sense of humor as other races, knows how to laugh and loves music. The Indian has many admirable qualities and I know many of them who lead consecrated Christian lives."

Bishop Roberts is accompanied in Cincinnati by four of his Indian coworkers, who came here to take part in the drama of the missions.

* * *

**Young People Hold Lively Conference**

Several hundred young people from all parts of the country held their conference at the General Convention over the last week-end, under the direction of Miss Hilda Shaul, director of religious education of the diocese of Southern Ohio. The Rev. Joseph Fletcher, director of the School of Applied Religion, Cincinnati, was the first speaker, following the communion service at which Bishop Scarlett of Missouri was the celebrant. Said Director Fletcher:

"The youth of today asks why it is that in spite of the economic plenty made available for us by modern industrial science it is harder now than ever to adopt a true vocation, and that even to get a 'job' is a 'lucky break.' The difficulty of getting any work at all is so great for young people, except for a fortunate and privileged group, that our question is often an academic one. Just as long as we see our neighbor being denied the chance of vocation, of work that gives expression to his own personality and fits in with a creative ideal, just so long must we feel shame and be anxious to gain his freedom for him."

In regard to the question as to when a youth becomes independent of his family, the Rev. Fletcher said recent changes in socio-economic conditions have lengthened the period of youth's dependence on the family.

Jobs are getting scarcer and the period of training and education necessary is becoming greater. Fifty years ago it would have been rare indeed to find a man of 25 who was still living on his family's bounty without producing any wealth. Today it is quite common.



MISS MARY KLEMM
*A New Auxiliary Secretary*

As to what kind of friends young people should choose, the speaker said:

"Obviously we can use the opportunities of group sports and social life to help us decide how intimate we should be with Helen or Harry or Hepzibah. But as Christians we need to understand that the word 'social' stands for much more than it does when spelled with a capital 'S' in the rotogravure section of a wordly newspaper. It is very doubtful if a Christian young person really knows what Christian friendship is, or how it can be used in the service of God's will, if his or her friends are all of one economic class, one residential section, one race, one denomination, one sex and one price of automobile. It is because so many Christians fail to carry their religion into their social life and friendships that churches are so often close corporations and little mutual admiration societies. This is also why some churches have so many empty pews."

Youths in the audience joined in the discussion. One girl said it should be a pleasure to earn one's money and that students could take vocational training in high school. A boy from the South, Frank Hammond, of Montgomery, Ala., said such training was not available in his section, where only manual training could be had in high schools. A South Carolina girl chimed in, saying vocational training could be had in her district. Another youth ended his talk by saying he did not believe in Horatio Alger stories.

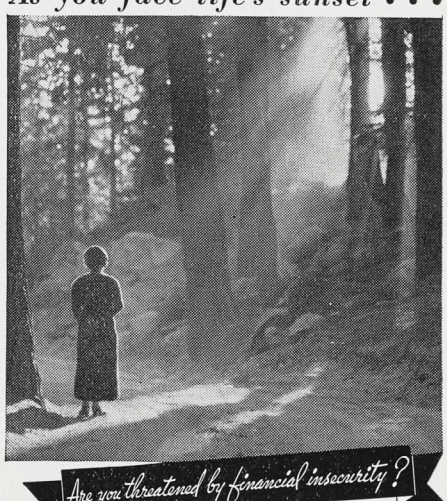
Some of the young people raised the question as to whom they should go out motoring with at night, and whether a girl should always let her mother decide this or should exercise her own judgment at times. No definite answer was reached. Another question posed was: Who makes the first advance to friendship —a boy or a girl? Here again no conclusion was given.

* * *

**Disapproves of Intervention in China**

Disapproval of foreign intervention in the Sino-Japanese conflict was voiced by Bishop Huntington of Anking, China, in a sermon preached last Sunday in Cincinnati. He also gave it as his opinion that Japan could never conquer China. He also said there had been a remarkable growth of the Church in China in

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recent years, with many Chinese Christians now actively at work converting their fellow countrymen.

* * *

**A Report From Council's Treasurer**

Lewis B. Franklin, treasurer of the National Council, released a statement on October 13th, stating that payments to the Council during the Month of September amounted to $93,942. Forty-two out of 99 dioceses and districts have paid 100 per cent of the amount due to October first. "There remains to be collected during the remainder of the year," states Treasurer Franklin, "the sum of $493,784. Past performance gives us confidence to look forward to complete performance of this task."

* * *

**New Secretary for Auxiliary**

Miss Mary Klemm, for three years the secretary of the Y.W.C.A. at the University of Cincinnati and before that a resident at St. Margaret's House, Berkeley, California, has been appointed field secretary of the auxiliary of Southern Ohio. And I am glad that she has since it gives me an opportunity to adorn the paper with her picture, found elsewhere. In announcing the appointment, diocesan authorities state that "she brings to her new appointment not only skill in group work, particularly in the process of group thinking, but an interest in the resources of Christianity for solving social problems of the day. Her previous experience had made possible a practical knowledge of religious, political and economic issues."

* * *

**Clergy Fail to Give Leadership**

The slackening of faith and the diminishing zeal that characterize our present-day religious life spring from clergy who are not intellectually convinced, declared Dean William P. Ladd at the opening of the Berkeley Divinity School, New Haven, Connecticut. He said that the academic work at a seminary was designed to reinforce the faith of candidates for the ministry, and that an intensive study of history could alone give stability, if not certainty. The school opened this year with an increased enrollment.

* * *

**News Notes From Rhode Island**

Auxiliary Bishop G. G. Bennett, the Rev. Lawrence Piper of New Hampshire and the Rev. Russell L. Hubbard of Providence, were the speakers at the institute of the convocation of Narragansett, diocese of Rhode Island, held at Compton, October 12, 19 and 26. . . . Canon B. I. Bell and the Rev. Russell Hubbard announced that more than 1,300 clergymen signed the petition against liberalizing of the marriage canon. . . . The Rev. Clarence H. Horner, new rector of Grace Church, Providence, last week delivered two addresses at Brown University, one to the freshmen and sophomores on "Where are we going", and another to the juniors and seniors on "What is religion?"

* * *

**Bishop Azariah Visits Chicago**

Bishop Azariah of Dornakal, India, was a visitor in Chicago on October 21 and 22. He preached at services at St. Bartholomew's for the parishes of the south side and at St. Mark's, Evanston, for the north side parishes. He also addressed the Church Club at a luncheon and spoke at the laymen's missionary meeting the following day.

* * *

**A Man for You to Look Out for**

From the dean of the cathedral at Davenport, Iowa, the Rev. Rowland F. Philbrook: "For the protection of the clergy will you warn them to use caution in any dealings with a young man giving the name of William Hughes? He is easily recognizable for he is an albino, and his plausible and appealing story will not bear in-


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vestigation. I should be happy to answer promptly and fully any inquiries that may be addressed to me."

* * *

**Disapproves of Christian Nurture Series**

The department of religious education of the diocese of North Carolina, at a meeting recently, called upon the national department to re-write the Christian Nurture Series. The resolution stated that "The present series is out of date, has many glaring weaknesses, and the partial revision is wholly inadequate."

* * *

**New Church in Houston**

Houston, Texas, has a new Episcopal Church in the recently completed St. James Church, where opening services were held on October 3rd. The Rev. Thomas S. Clarkson is the rector, serving also as city missionary.

* * *

**Woman Preaches in New York**

Miss Muriel Lester, famed as a social worker and a pacifist, was the preacher on October 10th at St. George's, New York City. Miss Lester is in America from London, where she is the head of a social settlement, and is on her way to China and Japan on a peace mission.

* * *

**Life Vows Taken By Sisters**

Life vows of poverty, chastity and obedience were taken by three sisters of the Transfiguration, Glendale, Ohio, at a service held on October 18th. Bishop Johnson of Colorado conducted the service and preached, with Bishop Paul Matthews the celebrant. The community was founded by Bishop Matthews' sister, the late Mother Eva Mary. The three to take vows were Sister Helena Miriam, who was Miss Helen Lambert, formerly a missionary in Alaska; Sister Grace Elizabeth who was Miss Elizabeth Ludt of Warren, Ohio, and Sister Evelyn Ancilla who was Miss Evelyn Hetherington of East Cleveland, Ohio.

* * *

**New Headquarters for Church Club of New York**

The Church Club of New York has moved into new and attractive quarters in the Ambassador Hotel.

* * *

**Old Westover Church Has Anniversary**

Westover Church in Charles County, Virginia, has just celebrated its 200th anniversary as a church at its present site, and its 300th anniversary as a parish. There were two services. At the first four former rectors assisted the present rector, the Rev. B. Duvall Chambers, with the sermon preached by the dean of Washington Cathedral, Noble C. Powell. The historical service was


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held later with addresses by Editor-historian Douglas S. Freeman of Richmond, and the Rev. G. MacLaren Brydon, historiographer of the diocese.

* * *

**Religious Education Meetings in New York**

Religious education meetings are being held on Monday evenings in the synod house, New York, commencing this week when Bishop Manning delivered an address on the Prayer Book. Next Monday the speaker is to be the Rev. S. Tagart Steele, vicar of the Intercession, Trinity Parish; November 8th, the Rev. Karl Tiedemann of the Order of the Holy Cross; November 15, Professor Adelaide Case of Columbia University; November 22, the Rev. H. W. B. Donegan, rector of St. James. Following the opening address there are discussion groups led by various experts.

* * *

**Federal Council Supports President**

The Federal Council of Churches has sent a letter to President Roosevelt expressing strong support for his Chicago declaration concerning "the sanctity of international treaties and the maintenance of international morality."

* * *

**A School On Christian Living**

Three bishops and a half dozen college professors are lecturing on Monday evenings this fall at the School of the Christian Religion, being held at St. Paul's, Lansing, Michigan, where the Rev. Clarence W. Brickman is rector. The bishops are Bishop Page of Michigan, Coadjutor Whittemore of Western Michigan, and Coadjutor Creighton of Michigan.

* * *

**Call for Action Against Japan**

A group of ministers composing the South End Ministers Association of Newark passed a resolution unanimously the other day expressing "horror and disapproval of murderous atrocities" committed by the military forces of Japan, and the disregard by Japan of international law. The resolution calls upon Christian people "to take such action as his conscience may dictate to discourage the course of Japanese militarism, by refusing to buy any article made in Japan and by petitioning the state department to declare an embargo on the shipment of war materials to Japan."

* * *

**Normal School In Detroit**

The Detroit normal school opened its 22nd annual session at St. Paul's Cathedral on October 19th and is meeting each Tuesday evening for six weeks. There is a headliner each session who addresses the entire school, after which the bunch breaks up into groups for the discussion of various topics. The star at the opener was Professor Preston W. Slossom of the University of Michigan. This week the Rev. Francis B. Creamer of Detroit talked on "The function of the Church in the world today," while those to speak at subsequent meetings are the Rev. J. Francis Sant of Detroit; Bishop Creighton; Bishop Page; the Rev. Ernest E. Piper and Dean O'Farrall of Detroit's St. Paul's Cathedral.

* * *

**New Trenton Dean To Be Welcomed**

A reception is to be given on November 3 to honor the Rev. Frederick M. Adams as the new dean of Trinity Cathedral, Trenton, New Jersey. He comes to the cathedral





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Brooklyn, where he was rector for a number of years. He is to be installed as dean on November 11th at a service at which Bishop Gardner will be enthroned as bishop of the diocese.

* * *

**Institute On Family Relations**

An institute on family relations is being held this fall at Christ Church, West Englewood, New Jersey, where the Rev. William Russell is rector. There are sessions both afternoon and evening on four consecutive Thursdays with the following lecturers: "Family finance" by Professor Ferdinand Carson of New York University; "Looking at Love and Life" by Valeria H. Parker, president of the national council for women. She is also to deliver a lecture on "The biology of the family." Dr. H. B. Wilson of the Hackensack hospital is to lecture on "The Great Adventure;" Dr. I. H. MacKinnon of the psychiatric clinic of the medical center, New York, is to speak on "The father-mother-child relationship" and the Rev. L. Bradford Young of Holy Trinity, Brooklyn, is to speak on "The spiritual nature of the family."

* * *

**Homecoming Service At Illinois Parish**

Bishop White of Springfield (Illinois), assisted by Rector William Wesley Daup, blessed a large number of memorials at a home-coming service held at St. John's, Decatur, Illinois, recently. Also an old mortgage was burned with several thousand dollars left with which to renovate the plant.

* * *

**Rector Lectures On European Conditions**

The Rev. James A. Mitchell, rector of St. Paul's Englewood, N. J., is delivering a series of five lectures at the parish's school of adult religious education which meets each Tuesday evening. Mr. Mitchell visited European countries this summer as a member of the American Seminar and is to speak of conditions in the various countries visited, including Germany and the Soviet Union. He is to be followed by the Rev. John H. Rosebaugh of Tenafly, N. J., who is offering a course on the training of children.

* * *

**This Business of Passing the Plate**

About a year ago the Church of The Saviour, Syracuse, N. Y., discontinued the customary usage of passing the alms basin and presenting it at the altar, substituting the receiving of alms at the church door. On October 17th they returned to the old custom. Writes Rector Arthur B. Merriman, "We feel that the experiment was a worthy challenge to those who offered the excuse of having no money ('Therefore I cannot come') but we must admit that those who made the excuses failed to take advantage of the new system."

* * *

**Cathedral House for Long Island**

Construction is under way on a new cathedral house on the spacious grounds of the Cathedral of the Incarnation, Garden City, Long Island. The building is to serve both parochial and diocesan purposes. The auditorium will seat 1,000, and the building will contain suites of officers for the Bishop and the dean.

* * *

**New Parish House for Norwood**

A new parish house is being built for St. Philip's, Norwood, New York, where the Rev. Leon Frank Haley is rector. The building will cost about $17,000, the entire amount having been raised.

* * *

**Here Is a Believe It Or Not**

Archdeacon Goodman of Tigara, Alaska, has been working in that country since 1912. Dr. Grafton Burke of Fort Yukon, Alaska, has been there since 1908. Up to the eve of General Convention this year they have never met. The maritime strike of 1937 had a far-reaching effect in that it prevented the one ship from sailing which was to have traversed the far northern coast of Alaska to the mouth of the MacKenzie River, and so prevented Archdeacon Goodman from making that northern circuit on his way out as he had hoped.

* * *

**Removing the Causes**

Juvenile court workers have discovered that many children who are brought into court are charged either with stealing toys or stealing money to buy toys. Out of this grew the idea of establishing a toy-lending "library." One has been operating for several months in Kansas City, Mo., and a second one is now being prepared there by women of Grace and Holy Trinity Cathedral. The play room in the parish house is to contain the collection of toys, new and "reconditioned," which the women have been collecting. Any child in the neighborhood may have a

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* * *

**Anniversary of Lambeth Conference**

The 70th anniversary of the Lambeth Conference was observed this fall. The conference arouse out of a resolution passed in 1865 by the provincial synod of the Canadian Church, urging that means should be adopted "by which members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare." Archbishop Longley, of Canterbury, after consulting Convocation, summoned a conference at Lambeth Palace. Out of 144 bishops invited, 76 attended: 18 from England and Wales, five from Scotland, 19 from America and the rest from Ireland and the Colonies. Among the absentees were the Archbishop of York, the Bishop of Durham and other English diocesans who were afraid of so dangerous an innovation, lest it would take to itself the functions of a General Synod or enact canons. Such fears proved groundless. The conference has remained solely deliberative and consultative. Its resolutions neither bind nor commit any branch of the Anglican Communion. The conference of 1867 lasted only four days. Succeeding conferences have increased enormously in the time spent, the size to which they have grown and the work undertaken. At the 1930 conference, 307 bishops assembled and, though purely deliberative, many of its resolutions exercise profound influence far beyond the borders of the Churches in communion with Canterbury. The next conference is scheduled to be held at Lambeth Palace, London, in 1940 . . . providing world events do not prevent the meeting, which is at least a possibility judging by present developments.

* * *

**Catholic Support for C.I.O. Urged**

Roman Catholics in America should support the Committee for Industrial Organization, according to John Brophy, its director. Himself a Roman Catholic, Mr. Brophy declared in a recent interview that those Catholics who oppose communism can best do so by working for social justice. "If Catholics in America discourage unionism," he said, "they are allied with the industrialists, whether they will or no. I am not afraid of communists, but rather of the apathy of Catholics to the C.I.O. Catholics should aid C.I.O., not shower on it destructive criticism. If the communists win out in America, it is because Catholics have failed to work vigorously for social justice. Lip service is not enough. Communism grows out of bad socio-economic conditions. It is the apathy of Catholic leaders and Catholics that I fear today." The bias of the Catholic press, Brophy held, leads workers to question its sincerity about social justice. "Less shouting in the Catholic press about communism," he says, "and more constructive propagation of the labor encyclicals is the real answer to communism. The labor encyclicals were a call to action. Let us have action. We must work for a more equitable distribution of the national income. The seminaries and the colleges must concern themselves with the vital question of education in economics, realistic Christian economics. If the Catholic press and Catholics knew that Phil Murray, Tom Kennedy and John Brophy, as well as scores of other leaders in the C.I.O. were Catholics, they might hesitate before calling C.I.O. a 'communistic' labor organization. Catholics are the largest creedal body in the C.I.O. Why attack us unfairly? The way to root out communism is to improve working conditions."


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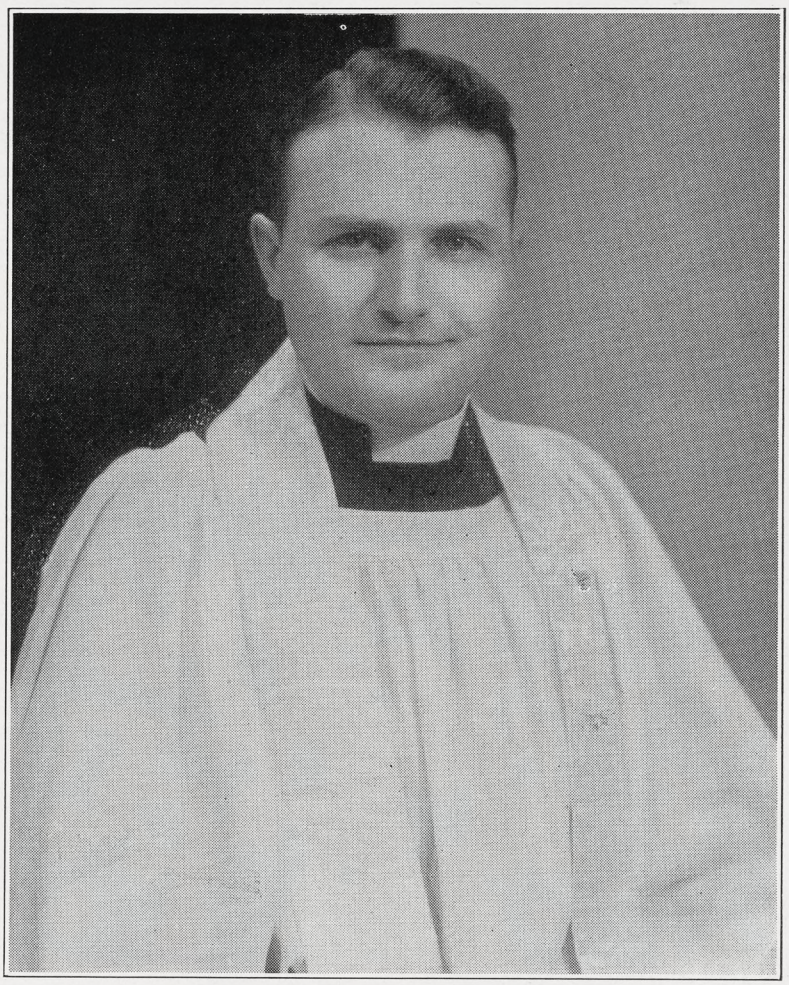
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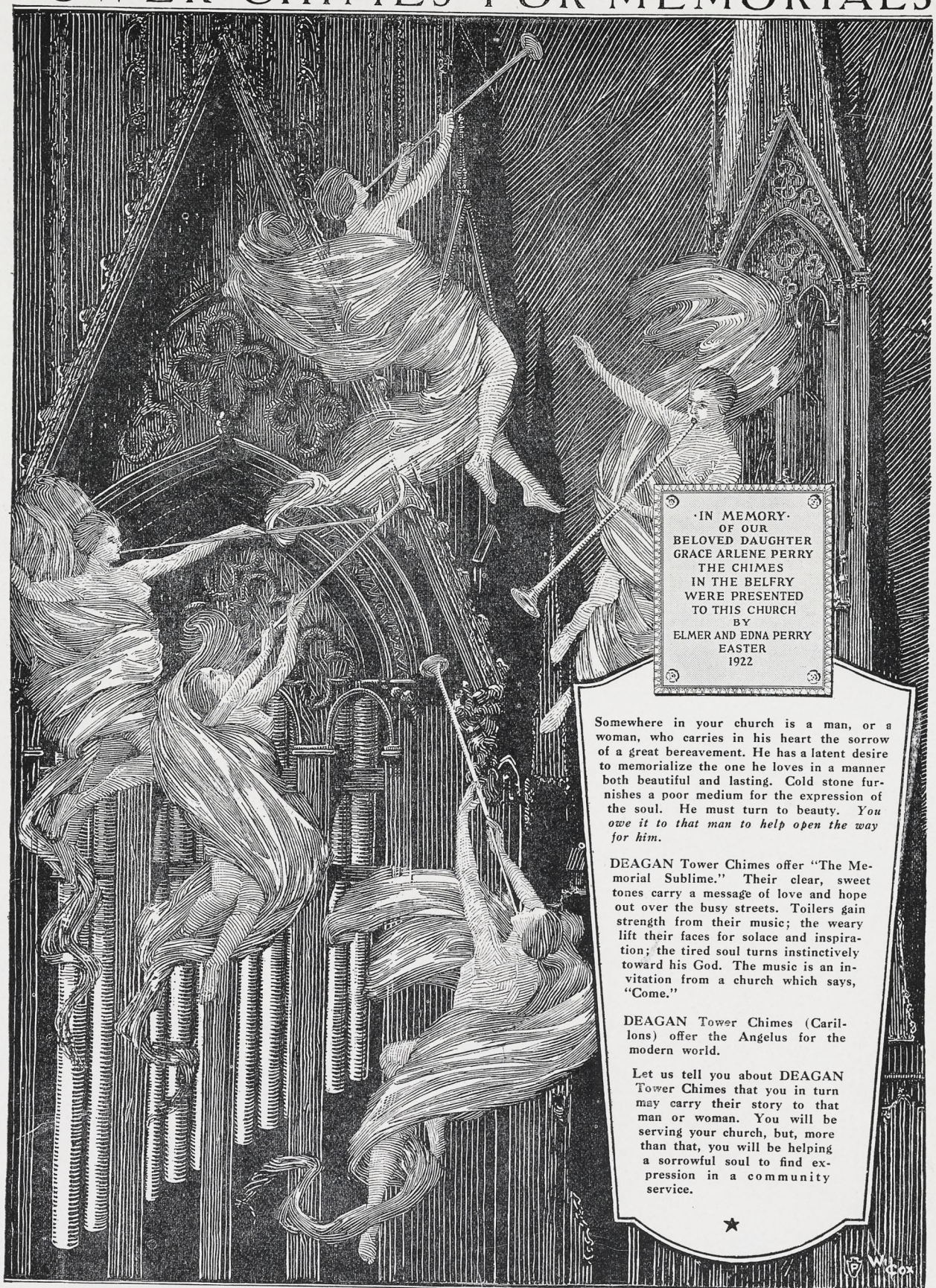


**H. ROSS GREER**
His Column is a Witness Feature

## EDITORIAL ON CONVENTION COLOR

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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## CONVENTION COLOR

*An Editorial by*
BISHOP JOHNSON

THERE is no gathering in the United States which is quite so colorful as our General Convention. In comparison with it other religious gatherings are rather drab whereas we have all the colors of the rainbow—purple and red and orange and green. Some people who are color blind do not like it. They want just black and white; just the serious business of the Convention and highly spiritual ideals. They do not realize what it means to have a great family gathering in which all the children have their part—some in rags, some with tags and some with velvet hoods. There are no seats for the unemployed clergy or for the unemployed laymen. They have to be represented by proxies—and since their proxies are seldom elected to be deputies, they have to talk on the outside.

When I was a boy and went to the circus I was more interested in the side shows than I was in the main show. The latter was about the same every time but the side shows were different and they were most interesting, even though they did detract somewhat from the appeal of the main circus. There are those who want the Church to be composed entirely of respectable people who are well dressed, do not split their infinitives and have never remarried after divorce. Unfortunately this is not quite the picture which reflects the mind of Christ who seemed to be chiefly interested in the poorly clothed and the woman who had had five husbands.

I know of no way in which the unemployed nor even the ordinary laborer can sit as a deputy. It takes too much time and costs too much money and if the Church were to supply the money, the laborer could not spare the time. Unfortunately the Convention has to be composed of prosperous bishops and prominent clergy and influential laymen, and none of these parties are apt to see things from the laboring man's viewpoint although many of them, in fact a majority, are quite sympathetic with the needs of the poor and the claims of the underprivileged.

Accordingly I am one who pleads for a Hyde Park where anyone can get anything off his chest that worries him—steam is dangerous only when you clamp the lid on. Moreover it doesn't do any harm for some of us to listen to ideas with which we do not agree. If the ideas are disagreeable the idealists are our brothers and not our enemies. They are trying to present an economy based upon a belief in God and a devotion to Christ.

Their ideas may be as wet as was Cincinnati during the flood, but one was impressed with the way in which that city has recovered from the catastrophe and it may be that the Church will have to endure a flood in order to make new adjustments to economic problems. In that case we need an ark in which to house the survivors. At any rate let us be willing to hear what they have to say.

Unfortunately many of them are anxious to pull down a structure which they have neither the ability nor the grace to replace. I cannot see what will be gained if we merely substitute the sins of the proletariat for those of the capitalistic class. We can all agree as to the sins of the latter but that does not mean that the ikon of the iconoclasts is one that we are able to worship.

The first and great commandment is that of loving and worshipping God and unless the revolutionists have that for their major premise we will be ejected from the frying pan into the fire.

I BELIEVE that this group in the Church desires that the change which they advocate shall be based on the gospel of Christ. In Spain we are witnessing the destruction of centuries of industry by two groups, one of which has misrepresented Christ and the other has rejected Him.

Surely it is a valuable asset for the future if the Church acknowledges its sins and yet does not put the lid upon the group which is anxious to overcome those sins without rejecting Christ. It may be that in confessing the sins of the present Christians they are blind to the sins of those who would destroy existing conditions, but at least they are not repudiating Christ in their endeavors. I have found the tendency on the part of minority groups, as I have previously said, that they condone murder in their partizans and condemn larceny

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in their opponents. As a group I cannot follow them until I can see more clearly what they propose to substitute for what is.

If they mean to invoke a totalitarian state to produce righteousness, then I prefer capitalists to politicians and I value my personal liberty more than material efficiency. I had rather starve to death than to be a slave of Hitler, Stalin or Mussolini.

I do not believe that righteousness can be produced by legal enactment and that when these European experiments become old they will have identically the same sins that the old men before them fell into. Unless you convert the individual, Sodom and Gomorrha will not profit by any regime which the wit of man can devise. I think that the Wesleys had the right idea, which their successors did not perpetuate, namely that until the individual has been converted the whole body will be sick.

Christ faced worse evils than those which confront us but He was not a revolutionist. He built His Church upon personal devotion to Him and to His mission. I believe we are confronted with a new racket, that of innumerable reform movements in the hands of executive secretaries who have a personal interest in the perpetuation of their organizations. If we seek the mind of Christ it will be a gospel to the individual rather than one of mass formation which He always avoided, knowing that mob psychology always follows the lead of the most radical and the least benevolent in the crowd.

Having considerable sympathy with the movements in question I believe that they should be heard respectfully and possibly more good will come from this hearing than from the speeches within the Convention hall.

Possibly the Episcopal Church needs to have its respectability shocked by just such explosions. At any rate let us realize that the group which meets in General Convention is one which excites the admiration of bell boys and policemen, who have frequently said that it is the finest group which has met in the city. Really it is amazing that a body which contains the most diverse elements of any Church convention should always be courteous in Convention Hall and kindly to those without. Perhaps that is the real test of what the Church should be.

## *To Know God*

*By*

H. ROSS GREER

A YOUNG man approached a clergyman in regard to a personal problem. In attempting to help him the cleric asked, "Do you know God?"

The young man replied, somewhat petulantly, "I've been baptized and confirmed and I'm a communicant of the Church."

"But do you know God?" repeated the minister.

"I am an Episcopalian; I didn't know that was necessary," was his somewhat smug rejoinder.

Baptism, Confirmation and communicant status should make us acquainted with God. But a bowing acquaintance is not enough. Acquaintanceship should grow into friendship. A Christian man should not be less than Abraham who was the friend of God. The Church ought to be the society of the friends of God and of one another.

In fact, the old question, "What am I for?" with its answer, "I am made to know God, to love God and to work along with God in this life and forever and ever hereafter in heaven" deserves to be better known and practiced.

## *Let's Know*

*By*

BISHOP WILSON

PARISH RECORDS

SOME years ago when I was a parish priest I received a letter from a woman in England saying she had been married by one of my predecessors. Later she had removed to live in England where her marriage certificate had been destroyed in a fire. She was one of the heirs to an estate which was being settled and it was necessary for her to show documentary evidence of her marriage. Could I provide her with a certified copy of the parish record? Fortunately I could—and did.

Way back in the seventies a Civil War veteran had lived in my parish. His wife died and he subsequently went to live on the west coast where he married again. There he died and his second wife, left in straightened circumstances, was applying to the government for a pension. She was obliged to furnish proof of the death of the first wife to assure the government that they were not paying two pensions to the same family. No record could be found until someone recalled that the family had been connected with the Episcopal Church. Whereupon they came to me and I was able to produce the parish record of the first wife's burial.

Not so happy was the outcome of a request which I received last summer. A railroader out in Utah was applying for a pension under the new railroad pension law. He had to provide evidence of the date of his birth and none was available. He had been baptized in a little mission in our diocese and wrote me for a copy of his baptismal record. Through some carelessness during an interval when there was no priest in charge of that mission the parish register had been lost. There was nothing we could do about it.

Such instances could be multiplied without end. One of the things we bishops are constantly urging on our younger clergy is the importance of keeping full and accurate records in our parish registers. The need of it has been growing increasingly important since birth records have been demanded by the state department in issuing passports and since so many laws have been passed about the minimum age of factory workers. Now the pressure has become still greater with the enactment of the social security act. All over the country people are asking for baptismal records to show proof of birth dates in order to qualify for old age pensions.

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Last winter came such a letter from a woman in California who had been baptized in another of our little missions long since gone out of existence. She described the place and the circumstances, including her father's name, but signed the letter with her married name. I located the old register and found that four girls in that family had been baptized in that mission. I wrote back that if she would tell me which one of the four she was, I would be glad to send her a certified copy. Incidentally the record showed she was a year younger than she thought she was.

All of which is a reminder to the clergy that parish records should be kept with the greatest of care. It is also a reminder to vestries that suitable registers should be provided even if they do cost a few dollars and that a safe place should be found to keep them from accidents. A year ago I had occasion to secure the county birth record of a child born in one of our large cities and it was not recorded. The attending physician was sure he had filled it out for the hospital to turn in—but it was missing. I had to go to the Church for the baptismal record. It really is important.

# AZARIAH, BISHOP OF DORNAKAL

THE Rt. Rev. Vedanayakam S. Azariah, Bishop of Dornakal, in the Church of India, addressed the triennial meeting of the Woman's Auxiliary at Convention, saying in substance that the impotence of the Church today is the result of two chief causes, first, that the resources of the Church are not devoted to its divine mission, and second, that the Church is divided.

"I am sometimes asked," the Bishop said, "is not the first function of the Church to worship God? I don't know.—I think the first purpose is to carry the love of God into the whole world." He quoted the story written by a Roman Catholic priest about the Telugu Christians in South India. The author found himself obliged to explain why the Protestant Christians had increased rapidly while the Roman Catholics were almost static. His explanation was that among his fellow Roman Catholics all resources of men and money were employed in "taking permanent care of hereditary bodies of Christians," instead of using them to seek new Christians.

How much of the resources of the Church are employed for the pleasure and satisfaction of its members, for the "permanent care of hereditary Christians"? asked the Bishop.

"I am told that lay people often ask the clergy why we should mission to foreign lands when they have perfectly organized religions of their own. Such a question shows only neglect of education of the laity. If after twenty or thirty years of Church attendance, receiving the Holy Communion Sunday after Sunday, a person in sober wits can ask that question, somehow we have failed to show the purpose of the Church."

"To be a follower of Christ does not mean to save one's self. It was said of Him that He saved others, but Himself He could not save. The Salvation Army used to ask many people, 'Are you saved?' When I was a young man we used to discuss the answer to this question. I think that when the question is put to baptized and confirmed Christians it misses the point. The significant question would be, 'Are you saving?' The question must be asked of the Church, is it saving itself or the whole world."

The Bishop reported a conversation held not long ago with an English churchman. "Have you a cathedral?" the Englishman asked. "No," replied the Bishop, "only a little chapel. We hope some day to build a larger edifice." "How much money will you spend on it?" "Probably 5,000 pounds in all." "Why, Bishop," the Englishman explained, "yesterday I signed a check for 40,000 pounds to repair the organ of our cathedral." Bishop Azariah added that since coming to America he had heard of a Church in which one door cost over $90,000.

"We seem to be forgetting that the Church's mission is to reveal the Father's love to the whole world. Jesus Christ is helpless to accomplish this mission because His Church is careless and spares even grudgingly a small proportion of its resources for what should be its chief work."

MOVING to the second part of his address, the divisions in the Church, the Bishop called attention to the fact that the corporate witness of the Church is now coming to be a greater witness for Christ than even the witness of individuals. The world, he said, can understand the heights to which a few saints have risen. But when the world sees that a whole community is filled with the Spirit of the Master and sees not only individuals but a whole community bearing witness, then it begins to recognize what the power of the Church may be.

"When we see the world at war we as followers of the Prince of Peace must humble ourselves and ask why we as a Church are not bearing a witness to Him which would compel the world to heed. We are not doing this because we are not united. The divisions of the Church—you have heard much about them. The world sneers at us; the non-Christian world cannot understand."

Bishop Azariah then outlined the effort which began in South India seventeen years ago to unite the many missions in that area. The group of 56 ministers who met to confer on this matter realized that their people, who included about two-thirds of the total number of the Christians in India were united in their social world, were speaking one language, were one in their ambition to see India, one-fifth of the human race, come to the feet of Christ, but on Sunday they found

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themselves divided into separate camps, divided by causes which they had not created.

Conference has continued all these seventeen years (there was slight laughter at the Bishop's patient tone of voice in making this statement)—"you laugh at this," the Bishop said, smiling himself, "you are probably thinking that Bishops take too much time, that if we would leave the matter to the Woman's Auxiliary, we should all be united tomorrow. But the prejudices of three hundred years do not die in one year or in seventeen."

At present the two chief difficulties hindering the progress of the plan, the Bishop continued, are the position taken by those who feel that too much place is given to Bishops and those who feel that too little place is given to them, so it appears, the Bishop suggested, that perhaps the right median place has been reached.

Adding a more specific reference to his own diocese the Bishop reminded his audience that national and political weakness of India is all due to the caste system. There are 2,200 castes. "Caste is Hinduism and Hinduism is caste. Christianity must be the one unifying force."

How far it is a unifying force in his own diocese of Dornakal may be seen from the fact that although the majority of his 210,000 Christians were outcasts, there are also 25,000 from high castes. The significant thing is that the later have all come into the Church during the past six or seven years, and they say it is because they have seen the extraordinary change which has taken place in the life of the outcasts. Men who would not walk through the streets of the outcasts' quarters, now worship with them in the same church. The Bishop has seen twelve castes at the altar in one Communion Service, where formerly the high caste people would have felt themselves polluted even by the shadow of an outcast. Such a corporate witness as this must compel the attention of the non-Christian community. The non-Christians say, "We cannot explain this."

"It is the working of a divine power," the Bishop said, "The Church is indwelt by God's Holy Spirit."

## *Talking It Over*

*By*

WILLIAM B. SPOFFORD

PRESIDING BISHOP TUCKER, in New York last week to look over his new job, told the press in an interview that western nations must share the responsibility for Japan's war on China. We set them a bad example, was the gist of his remarks, since all western nations have been guilty of imperialism. He said further that the only road out was to give Japan an outlet for her products. Which, in my judgment, is getting at the heart of the matter in reverse. Wars are to be avoided, not by giving nations an outlet for their so-called surplus wealth but by establishing an economic system which will enable their own people to consume this wealth they create. Why an outlet for the products of any nation while the people of that nation are suffering for the want of them? That is the question that is crying for solution and must be solved before we have peace on this earth.

THE WITNESS has a group of distinguished clergymen and laymen organized as an Advisory Board. Problems confronting the publication are presented to them, including financial problems, which they go a long way in solving by making annual contributions. It is generally known, I presume, that I serve this paper as managing editor and also the C.L.I.D. as executive secretary. I have leaned over backwards in an effort to keep the two tasks distinct. This can be best illustrated by the amount of space devoted to C.L.I.D. activities in this paper in recent weeks. *The Churchman, The Living Church,* and the *Southern Churchman* all have devoted more space to the meetings of the C.L.I.D. in Cincinnati, and the controversy that centered around these activities, than has THE WITNESS. They have done so because their editors, being good journalists, know that it is live copy. I have been a less able editor because, due to my double role, I did not want to seem to be using THE WITNESS to promote my special interests. Yet in spite of this policy on my part there have been rather startling resignations from the Advisory Board, which means of course decreased financial support. We are not crying about it—at least I am not. Long ago I determined to figure things out the best I could and then hew to the line, letting the chips fall where they may. But it does raise an important consideration—how far will the laity of our Church go in supporting the clergy when they express opinions with which they disagree? For it can be said that, though our Board is made up about evenly of clergy and laity, all of the resignations have come from laymen. Bishop Stewart, not a member of the C.L.I.D., praised the meetings of the organization in a broadcast delivered on the closing Sunday of the Convention, telling the outside world that they offered proof of the Church's interest in the under-privileged. Dr. Bowie of New York, in his sermon last Sunday, said that the C.L.I.D. meetings in Cincinnati were an instance of "religion dealing drastically with realities." Bishop-Editor Johnson, in his editorial this week, while not mentioning the C.L.I.D. by name, nevertheless speaks enthusiastically of our efforts at the Convention. Bishop Manning, an outspoken critic of the C.L.I.D., has nevertheless not felt compelled to resign from THE WITNESS Advisory Board because of my connection with the League. Methodist Bishop McConnell, as reported elsewhere, declared the other night that "the next ten years will probably see more deadly warfare against free speech than our nation has known within the lifetime of any who hear me." It is the laymen, apparently, who will wage this war. And their weapon will be the time-honored one of economic pressure. The results, I am confident, will disappoint them. Clergymen live for other things than three meals a day and they will derive sufficient energy from two, or even one, to enable them to give vigorous utterance to honest opinions.

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## CALIFORNIA RECTOR URGES SURVEY OF CLERGY SALARIES

The Rev. Oscar F. Green, deputy to General Convention from the diocese of California and rector at Palo Alto, introduced into General Convention a resolution calling for a joint commission to make a survey of salaries paid the clergy, and to offer recommendations in 1940 looking toward greater equalization.

In speaking to this resolution, Mr. Green said: "I am ashamed to present this matter to you; in fact, I am ashamed every time I receive my salary check. The reason for this is that my check is larger than those of nine tenths of my brethren. I should like to think that I am a better man than all these other men, that I have unusual abilities, and that they are plain lazy. But I have heard this kind of rationalization about the salaries of industry so long that I am ashamed to make it. I should not feel so uncomfortable if the ministry were a competitive occupation. But it should not be. The theory is that we are all brothers working to bring in the Kingdom of God. But here is a bachelor who gets twice as much as his neighbor with a wife and three children. Here is a man on a mission field working much harder than I am. He gets also half of what I do. And more than this when he retires he will receive only half the pension I shall.

"We talk about social justice. Is this justice? A Committee in California has studied three hundred salaries of men in Virginia, California, Utah and Nevada. This is what it finds; the highest salary is $7,500; the lowest is $720; the average salary (including rectory) $2,236; the average salary (exclusive of rectory), $1,863; the median salary (including rectory), $2,100; median salary (exclusive of rectory), $1,740. The middle man in our Church gets in cash $1,740.

"The question is what ought a clergyman to receive? I should say that a professional man ought to get as a minimum $2,000. But we find that of these three hundred clergymen, a hundred and forty-three (including an allowance for rectory) receive less than $2000. That is 48%. If we are thinking of the cash they receive, two-thirds of them receive less than the minimum for a professional man. Many a man at this Convention will spend right here half of what we pay to keep some of our clergy going the whole year.

"This is a matter that demands our attention. It demands it because basically the situation is unjust. Is work in Nevada less important than work in New York, where the salaries soar to more than a thousand dollars a month? It demands it because by this disparity of income we are jeopardizing our missionary program. Because all of us think too much of money: we do not stay on the job where we are most useful, but we strive to find a place of higher pay, because we have built up a false notion of success. Disregarding the ideal of Jesus who told us to seek the Kingdom of God and his righteousness first, in our hearts we have envied those with large salaries and worshipped at the altar of Mammon. I can think of nothing that will make a greater impression on the world, and bring more persons to the feet of Christ, than an effort on our part to show that as Christian ministers we are a brotherhood willing to share and share alike."



DR. RAYMOND F. BARNES
*Treasurer of General Convention*

### MISSIONARY BISHOPS ADDRESS THE DEANS

The bishops of our continental missionary districts went into a huddle during Convention and out of it came a communication addressed to seminary deans. They stated that there is a dearth of suitable young clergy for the missionary fields, and suggested that the seminaries better start training a few. They then indicated what they wanted to find in these young men: first, missionary conviction; 2nd, knowledge of the peculiar problems in rural fields; 3rd, thorough knowledge of how the Church is organized—National Council, Auxiliary, etc.; 4th, knowledge of religious education. The seminaries also should train the men to be more orderly, more disciplined, more devout. The bishops also said that they wanted men free from the cares of family life.

## CHURCH IS URGED TO EXTEND WORK TO SMALL TOWNS

The Church has a primary obligation "to actively prosecute a carefully devised and comprehensive nation-wide program for the conservation and improvement of the religious life in the rural and small town population of America," Dr. R. J. Colbert, chief of economics and sociology at the University of Wisconsin, said at a mass meeting of the Department of Domestic Missions at General Convention.

Dr. Colbert pointed out that religious life seems to be definitely on the decline over a large portion of the country and that barely half of the adults in rural communities are church members. "We cannot," he added, "expect to win America to the Christ-like way of living by placing so much emphasis on our support and effort in the city and leaving the 'crumbs' for rural work."

Dr. Colbert, in his talk on "Has the Church an Obligation to Rural America?" asserted that the Church must have a hand in the vast and sweeping changes taking place in rural America. "We cannot expect," he continued, "such a program to be left to the parishes, dioceses and missionary districts to work out as best they can. In no small measure, the future of the Church in America depends upon how this convention measures its obligation to rural America, and how well it provides for meeting that obligation."

An excellent report on rural work was also presented to the Convention by Bishop Green of Mississippi, in which it was stated that one of the chief reasons the Church grows slowly is because little attention is given to rural areas. A very large percentage of the members of city churches, the report maintained, got their early training in the country, a statement that was supported by figures from numerous surveys.

### POLITICS IN NEW YORK CITY

Bishop Manning is beginning to discover how easy it is to get oneself branded as a communist. In spite of the fact that he maintains that the Church should have nothing to do with politics he recently issued a strong statement endorsing Mayor LaGuardia as mayor of New York. His endorsement was followed by one from Ralph M. Easley, chairman of the National Civic Federation which is an anti-labor organization, in which Mayor LaGuardia was denounced as a communist. All of which makes Bishop Manning a communist sympathizer—if Ralph Easley is right, which he is not.

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## AN EXCELLENT NEW VOLUME ON BOOK OF COMMON PRAYER

By Gardiner M. Day

The whole Church is vastly indebted to Bishop Parsons and Bayard Jones for this grand volume *The American Prayer Book* which has just been published by Scribners. ($2.50) It is difficult to think of any subject related to the Church upon which two clergymen could write that would fill a greater need than will this volume. The book which we have depended upon more than any other has been Dr. Samuel Hart's *The Book of Common Prayer*. So many changes have been made and so much has been discovered by fellowships since Dr. Hart wrote that this new work will undoubtedly displace Dr. Hart's book in many a worship course in parish and seminary. Bishop Parsons and Dr. Jones have both been life long liturgical students. It would be hard to think of two people in our Church better equipped to collaborate in giving us a study of our Book of worship.

The authors treat their subjects from the standpoint of the meaning of worship, the history of the Prayer Book and its use for the present day. Opening with a chapter on the meaning of worship and another on the ancestry of the English Prayer Book, the *American Prayer Book* is considered section by section. The authors have wisely felt free to call upon any other student of the subject in the Church and in addition have the advantage of a careful reading of the manuscript by Dr. Easton of the General Seminary. It is appropriately dedicated to the memory of Bishop Charles Lewis Slattery who, for so many years, guided the liturgical commission of the Church.

A very handy little volume of approximately one hundred and forty pages in length, entitled, *I am a Vestryman,* has been given to us by Bishop Theodore R. Ludlow of the diocese of Newark and is published by Morehouse, both in a general edition and in a special edition for the diocese of Newark. Bishop Ludlow traces the history of the Church, describes the way in which our Church is governed, the relation of the diocese to the National Church and then explains in very definite, clear and concise language, what the Church expects of a vestryman and what a vestryman's relation to his rector should be. It is an outline that ought to be tremendously useful for rectors to put in the hands of newly elected vestrymen. It is being recommended by the Forward Movement Commission as a valuable course for clergy, vestrymen and layworkers, both men and women.



JOSEPH FORT NEWTON
*Writes on Living Every Day*

This book ought to help greatly in making more loyal and affective vestrymen in our parish.

The writings of few clergymen in our Church are more widely read than those of Joseph F. Newton. Hence, his volume entitled, *Living Every Day* will be welcomed by literally thousands of readers. (Harpers $1.90). For years Dr. Newton has written a syndicated column of inspirational readings for the daily newspapers. This has brought to him a vast correspondence and kept him closely in touch with the spiritual problems of the average individual. No one can look into this book without finding many suggestions and helpful thoughts. An idea comes to the author as he reads a letter from some troubled correspondent, or a little excursion into the history of some familiar phrase or quaint adage becomes the subject of a page of meditative reflection. This is the kind of book to keep by your bed-table to dip into when you feel a bit discouraged and in need of a lift from a friendly mind other than your own. Many favorite passages from Dr. Newton's column will be found in this little volume and his friends will be thankful that he put these syndicated selections into more permanent form.

### CHAPEL DEDICATED AT PACIFIC DIVINITY SCHOOL

The Weld Memorial Chapel of the Church Divinity School of the Pacific, Berkeley, California, was dedicated on November first by Bishop Parsons.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. Spofford

Here is a story from Japan that came through uncensored. No sooner had the Japanese government decided on its war in China, than it called together a very large group of leaders of various kinds of young people's activities, under the auspices of the imperial department of education, to secure a pledge of support. Y. M. C. A. and Y. W. C. A. leaders were present, but, notably, it was non-Christians who proved the most recalcitrant. Disapproval was boldly expressed and so lukewarm a resolution was passed that the small ultra-patriotic minority said no action at all would have been preferable. There was a similar reaction at the same kind of meeting of leaders connected with Buddhism, Shinto and Christianity held the next day, again with the minister of education himself present, except that the Christian leaders were more vocal. Japan's ministers of state, and the army and navy high command were exhorted to show the same earnestness and temperance (liquor and tobacco) as corresponding figures in China, for example the Generalissimo.

While the National Christian Council under great pressure set up a committee of twenty-nine Japanese representatives of the various denominations and the foreign honorary secretary, which has published a statement pledging themselves "to comply with the purport of the government's statement and to render faithful service to the state," the words used in the original seem to be the mildest that could be selected.

About the middle of July four young men in Osaka were called for service in China and with their insignia on, drowned themselves in a canal, leaving a note behind expressing their complete refusal to fight. The army officer having local jurisdiction, ordered that the bodies be left untouched where they had been fished from the water with their statement beside them. Thus their testimony was witnessed by thousands. About the same time another young man, quite unconnected with these four, told his friends he would go with his unit of freshly called up men, but he would not fight and that they would soon receive a telegram reporting that he had been shot. He said he hoped to influence his comrades during the interval.

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Within two weeks the telegram was received.

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**For Boycott Against Japan**

The United Christian Council for Democracy, a federation of nationally organized denominational groups, has added its support to a nation-wide boycott against Japan. The action was taken at a meeting of the executive and national committees meeting at Union Seminary last week. Forty voted for the resolution with but three voting against.

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**To Dedicate Statue of Bishop White**

A life-sized statue of Bishop William White, first bishop of Pennsylvania, is to be dedicated this Saturday at Washington Memorial Chapel at Valley Forge. Many societies, still in existence, of which Bishop White was a member and in several instances the founder, are to take part in the services. Bishop Taitt is to officiate and the unveiling is to be done by Jane Gordon Fletcher, a great, great, great, great granddaughter of Bishop White. The address will be delivered by the Rev. Walter H. Stowe of New Brunswick, N. J., the president of the Church Historical Society. In addition to the statue a new building, a library, is to be dedicated.

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**Quiet Day For Prayer**

This is the fifth year in which the women of the Church are observing November 11th as a quiet day for prayer. Orders for more than 100,000 copies of the leaflet issued for individual use during the day have been received.

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**Young People Meet In Georgia**

The Rev. Hamilton West of Gainesville, Florida, was the speaker at the banquet held in connection with the convention of the young people of the diocese of Georgia, held on October 22-24. There were also discussion groups led by Bishop Barnwell, the Rev. Albert R. Stuart and Mr. Clyde Jardine. The convention voted $300 to aid in building quarters for the Negro help at Camp Reese, diocesan summer camp. Bishop Barnwell was the preacher at the closing service, held at St. John's, Savannah.

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**Matriculation at Cambridge Seminary**

Annual matriculation day was celebrated at the Episcopal Theological School, Cambridge, Mass., on October 18, with Professor Angus Dunn conducting a quiet morning on the four cardinal elements of the priesthood—the ministerial, the prophetic, the pastoral and the priestly. The Rev. Charles H. Cadigan of Amhurst preached the sermon, and Professor Hatch was the toastmaster at the banquet in the evening in the absence of Dean Washburn, in Cincinnati attending General Convention. The speakers were Bishop Lawrence, Dr. James H. Means, a trustee, Professor John M. Maguire of the Harvard Law School, Professor James Thayer Addison of the Cambridge faculty and George R. Milliard who spoke for the students.

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**Parochial Mission For Boston Parish**

A two weeks' parochial mission was opened on October 31st at All Saints', Boston, conducted by Superior Whittemore, Father Turkington and Brother George, all of the Order of the Holy Cross.

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**Lewis D. Learned Resigns**

In the resignation of Mr. Lewis D. Learned as executive secretary the diocese of Rhode Island loses the services of a faithful worker who for many years has been a leader in the work in that diocese. Bishop Bennett is now the acting secretary in addition to his other duties.

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**Church Leader Dies Suddenly**

Mrs. Otto Heinigke, who recently retired as president of the Church Periodical Club after serving for thirty years, died suddenly within a week after her return from General Convention.

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**Club For Young Men and Women**

A community project, a club for young men and women, has been opened at St. John's, Detroit. The club for people in their twenties, provides social, cultural and recreational activities. Besides providing reading and lounge rooms there is to be training in dramatics, music and athletics. There were 250 young people at the opening on October 22nd.

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**Praise For Meetings of C.L.I.D.**

Criticism of the Church League for Industrial Democracy, before the recent convention of the Protestant Episcopal Church in Cincinnati, only succeeded in increasing interest in it, the Rev. W. Russell Bowie said in his sermon at Grace Church last Sunday.

Dr. Bowie, one of the four clerical deputies from New York to the Convention, preached on "What Happened at the Convention." Observing that the convention refused to rebuke or criticize the unofficial meetings of the League, as it had been asked to or by some members of the Church who believed the league too radical, Dr. Bowie added:

"The daily addresses and forums which the league sponsored were an astonishing example of the reverse effect of injudicious attack. The attacks presumably were meant to make people want to stay away from the meetings. The results, of course, were that they made everybody want to go.

"And when they got to these meetings about which there had been an effort to create such a panic, what did they find? They found them presided over on successive days by such men in the highest ranks of the Church as the Bishops of Maine, Massachusetts, California and Missouri, and a layman like Charles P. Taft.

"The spirit of religion, eager, alive and passionate, pulsated through the gathering every day. And it was religion dealing drastically with realities. The speakers were men deliberately chosen not to speak sentimentalities, not to bring any smooth gospel, not to give the Church the sleek and comfortable sense of how pious it already is, but to challenge it with the direct demands of human life, and especially of the poor and disadvantaged among whom Christ himself moved and from whom the Church is not to let itself be separated."

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**Workers Picket Long Island Church**

Grace Church, Queens, Long Island, is putting up a new parish hall. In letting the contract they forgot to state in the document that union labor should be employed. As a result the church has been picketed for the past two Sundays at church time, much to the disgust of a number of laymen who threatened to "escort the pickets out of town." Rector Ernest Sinfield however advised against such direct action, though he did wire a protest to Mayor LaGuardia.

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**Urges a Racial Missionary District**

Contending that as long as parishes do not absorb the Negro communicants of the Church we have racial segregation, the Rev. R. I. Johnson of North Carolina, Negro priest, told the General Convention that the problem can best be solved by setting up a Negro Missionary District. He said it would give Negro Churchmen a sense of power and esteem; would provide for Negro leadership; would give Negroes representation

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in the councils of the Church; would make possible a Church paper for Negroes; would develop leadership and financial responsibility; make the appointment of Negroes to offices in the Church not a racial gesture but a normal part of Church life.

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**Women Hold Educational Conference**

A thousand women of the diocese of Pennsylvania held a three day educational conference last week in Philadelphia. The headliners were the Rev. H. W. B. Donegan, rector of St. James, New York; Mrs. James R. Cain of South Carolina, member of the National Council; Captain Christopher Atkinson of Church Army and Bishop Frederick D. Goodwin of Virginia.

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**The State of the Church**

At each General Convention a report is presented on the state of the Church. In presenting it this year in the House of Deputies Archdeacon Diller of Bethlehem cited a new emphasis on evangelism, growth in personal religion, aroused interest in unity and a deepening sense of social responsibility.

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**World Conference of Christian Youth**

A world conference of Christian youth is to be held in the summer of 1939 at Amsterdam, Holland. Various organizations are cooperating in the undertaking which will bring together 1,500 delegates between the ages of 18 and 25. Its purpose is stated officially as follows: "to mobilize youth to witness to the reality of the Christian community as the God-given supernatural body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusion."

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**Free Speech In Grave Danger**

Speaking before a throng of Methodists who gathered last week in spacious Carnegie Hall, New York, to honor him on the 25th anniversary of his episcopate, Methodist Bishop McConnell declared that we are entering upon a fight against free speech in this country. Pastors are being frozen out who "give utterances on unpopular themes. There cannot be much doubt that in those optimistic days of twenty-five years ago God had, in the opinion of the well-fed and well-clothed, taken on the nature of an amiable philanthropist—smiling good-naturedly on all creation. The masses of mankind did not feel that way about it, but the Christian leaders talked too often in such fashion as to make the Gospel mostly a mixture of milk and honey."

With the World War, according to Bishop McConnell, "many earnest thinkers about religion foreswore the Gospel outright," while some violently set up a fascist god.

Bishop McConnell declared that the "impersonal economic laws," including that of supply and demand, were not ironclad, but could be set aside or modified "by men who are thinking, not of laws of any kind but of the profit to be gained by manipulating them."

The Bishop held that "the adjustment of the church to the fact of the world's pain is no credit to the church," and that "we must think of the church as having a part in the generation of that public opinion which, after all, is the basic force in modern social movements." Referring to the threat of nationalism, he added:

"Taking nationalism just as we see it today, its presence in the world is a sad reflection on the weakness of Christian sentiment among the nations.

"It will be a tragedy if in these days of awful stress the spirit of social liberalism fails. For liberalism means free speech and free assembly. If anybody thinks that it is to cost nothing today to stand as a liberal for free speech, he had better revise his notion of liberalism. The next ten years will probably see more deadly warfare against free speech than our nation has known within the lifetime of any who hear me.

"Probably the most dynamic question before the church today—if the church regards itself as in the world at all—is that raised by the various forms of Marxianism, ranging all the way from militant Russian communism to afternoon tea parlor socialism. It is interesting to note that the two important leaders who have in the last century taken the possibility of human perfectibility seriously have been John Wesley and Karl Marx, Wesley laying stress on an inner transformation of the souls of men by divine grace and Marx stressing the improvement of men by transformation of their environment.

"The most hopeful note today is that which raises the question of human values in the life of our time.

"Take the labor movement, which calls for so much of our attention today. Whatever we may think about this or that policy in detail, however unworthy these or those individual leaders may be, what gives the movement its drive is the insistence upon larger human chance for millions of men in fundamental contacts with their fellowmen. The church, above all other organizations, must be quick to catch and keen to learn the significance of anything human."

* * *

**A Test on the General Convention**

At St. Andrew's School where the Rev. Walden Pell is headmaster, the boys have been following the General Convention by reading The Witness. The other day Headmaster Pell gave a test to the second formers, based upon the news that appeared in our October 14th number. Here are his questions and the answers—the grades the lads received he failed to give us.

1. What structure towered above the altar at the opening Convention Service? (A) Chimney.
2. What country has 400,000,000 population? (A) China.
3. The Bishop of what Diocese delivered the Convention Sermon? (A) California, Parsons.
4. Who is Bishop of Washington, (D. C.)? (A) Freeman.
5. Who is host-Bishop of General Convention? (A) Hobson.
6. Who is Presiding Bishop? (A) Perry.
7. What was the best thing the Rev. A. L. Kinsolving ever did? (A) Married.
8. What former nominee for President spoke at the CLID meeting? (A) Norman Thomas.
9. What did one clergyman keep saying? (A) Blah blah.
10. A joint committee of 15 will consider all problems of what sort? (A)) National, international economic, industrial, peace, war, etc.
11. When will the next General Convention be held? (A) 1940.
12. What organization has held crowded meetings at General Convention, and has drawn much criticism? (A) CLID.
13. What Pacific islands have dropped "Protestant" from the title of the Episcopal Church there? (A) Philippine.
14. What aged bishop got a hand when he entered the House of Bishops? (A) Lawrence, Mass.
15. What is the name of the other House of General Convention? (A) House of Deputies.
16. What great organization of women raises a Thank Offering? (A) Auxiliary.

* * *

**Chinese Leader on Invasion of Japan**

"China's military machine may be wiped out and undoubtedly the Chinese armies eventually will be destroyed, but the people of China will never bow to the yoke of Japan. They will resist to the death, and you cannot wipe out 450,000,000

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people, one quarter of the earth's population." So declared Francis Cho-Min Wei, president of Hua Chung College at Wuchang, China, in an address on October 22nd at Hobart College. He declared that neither country could afford to lose and therefore predicted that the war would be a long one. But he did say that it might be brought to a sudden end by a revolution in Japan in the not distant future. "Japan," he said, "is now a modern industrial, capitalistic nation. The war is costing the Japanese people one million dollars a day. Japan also is an almost bankrupt nation, and the only way this money can be raised is through heavy taxation. As the people and the nation are drained of their wealth to fight this war on foreign soil, as they become poverty stricken and hungry, they will rebel. I would not be surprised to see a revolt in Japan as early as tomorrow."

* * *

**A Congress On International Good-Will**

The World Alliance for International Friendship through the Churches is sponsoring a congress, November 7-11, in Boston. Episcopalians on the program are Bishop Oldham of Albany, president of the Alliance, the Rev. Norman Nash, professor of Cambridge Seminary who is also the president of the Massachusetts Council of Churches and Bishop Sherrill of Massachusetts. The headliner of the congress is Viscount Cecil of England.

* * *

**Church Pension Fund Trustees Meet**

Charles E. Mason, treasurer of Trinity, Boston, was elected a trustee of the Church Pension Fund to succeed the late William H. Crocker of San Francisco, at a meeting of the trustees on October 27th. William Fellowes Morgan, president of the Fund, reported that the investments of the Fund exceed their cost, with a value on September 30th of $33,472,667. Benefits to retired clergymen, widows and minor orphans, now exceed $1,300,000 a year. New business written in the first nine months of this year by the Church Life Insurance Corporation exceed 1936 by 33 per cent, while the Church Properties Fire Insurance Corporation now carries insurance on ecclesiastical property amounting to about $80,000,000.

* * *

**The Problem of Young Adults**

Younger adults — young business people, professional people and young married people—are not attached to the Church. Those making up young people's fellowships, reports indicate, are not moving into positions of adult leadership. The problem was tackled at Trinity Church, St. Louis, by the organization of a "cell" (communist technique), with a group limited to eight meeting regularly for study, attending a monthly corporate communion, participating in some active service for the Church. Also there was a rule requiring a ten minute meditation and fifteen minutes of religious reading each day. There were six in the original group but after several meetings all but two of them said quite frankly that they were not interested and withdrew. The two remaining started afresh, enlisted new people, so that today this original cell is to divide into three units.

* * *

**Eau Claire Youth Joins Forces**

The young people of Christ Church Cathedral, Eau Claire, Wisconsin, have joined forces with the young people of the Congregational and Methodist churches of the city to form "The University of Life", with meetings each Sunday evening—supper, songs, worship and classes. There are 150 young folks enrolled.

* * *

**Merged Parishes Move**

Last May St. Philip's and St. Mary's, Philadelphia, merged. Since that time they have been worshipping at St. Philip's. Last Sunday they moved to St. Mary's, completely redecorated, a new organ, an enriched sanctuary and altar.

* * *

**Bishop Manning Wants More Study**

Bishop Manning of New York, in opening a series of meetings on religious education last Monday at the Synod House, declared that people of the Church need a more thorough understanding of the Prayer Book if we are to deal with the present world situation. Which gives me an opportunity to announce that we are soon to feature a new column called "Round About the Prayer Book," conducted by Dean William P. Ladd of the Berkeley Divinity School. He will offer his comments on various lessons to be drawn from the Book of Common Prayer and will also present you with an opportunity to make suggestions and to ask questions.

* * *

**Parents Meet in New York**

The annual meeting of the parents of the diocese of New York was held at St. Bartholomew's on October 27th. The high spot was an address by M. Theodora Whitley, professor at Columbia, who talked on what religion means to a child.

* * *

**Church Peace Union Endorses President**

The executive committee of the Church Peace Union at a recent meeting voted approval of President Roosevelt's speech in Chicago regarding "the present reign of terror and international lawlessness," and supported the statement by Secretary of State Hull in proposing to cooperate


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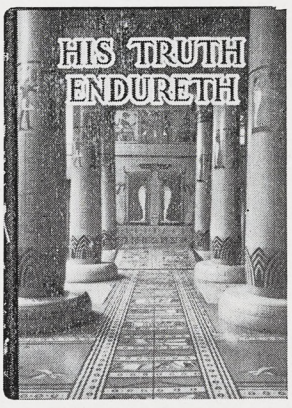
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with other nations in a meeting of the signatories of the Nine Power Treaty.

* * *

**Trinity Parish Changes Policy**

Trinity Parish, New York, got headlines the other day by signing a lease with a restaurant, renting from the parish, which permits the establishment of a bar in connection with the restaurant. The parish corporation has for years frowned upon the sale of liquor on any of its properties.

* * *

**Meeting to Honor Dwight L. Moody**

A mass meeting to honor Dwight L. Moody was held October 27th in New York. The speakers were the Rev. H. W. B. Donegan, rector of St. James, Sherwood Eddy, Henry Sloan Coffin and John R. Mott.

* * *

**Clergy Are Threatened by Mobs**

One of the sensational facts that has come out of the hearings on vigilantism in Pittsburgh, conducted by a distinguished panel at the instigation of the American League Against War and Fascism, is that these lawless "law and order leagues" and anti-labor "citizens committees" have done everything they could to restrain free speech, especially regarding clergymen, and to persecute minority groups like the foreign-born, Negroes and Jews. Kenneth Koch, of Weirton, W. Va., one of the witnesses at the hearings, testified that the ministers in the vigilante-bound areas have been picked out especially by the vigilantes as the targets for their attacks on free speech. Clergymen are afraid to talk to strangers in any of the company towns because they have been threatened with dismissal, Koch declared. One minister, he said, who is sympathetic to labor organization had been informed that his "congregation was warned that if the minister came out into the open (on labor problems) he would have to be dismissed." When Mr. Koch was asked who made the threat, he said: "I was told of the warning by the minister himself and by several members of the congregation. The minister wouldn't go so far as to say where the warning came from."

Another case of the same sort was reported by John Stevenson, a resident of Butler, Pa., who testified: "A minister of the Congregational Church was told that if he didn't stop his pro-labor activities, he would have to leave. He is in Cleveland now. He couldn't stand it any longer."

Miss Barbara Baker of Cleveland told of a Silver Shirt leaflet which proposed that one city in each state be named as a "City of the Jews", outside of which they would not be permitted to hold property or be guaranteed safety by law.

* * *

**Put God In First Place**

America must put God in first place, declared the Rev. Henry Darlington in a sermon preached last


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When Children Need a Laxative
In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black - Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold at drug stores in 5-ounce bottles, price 50 cents. Also obtainable from the manufacturer—send 50 cents for one bottle to The Chattanooga Medicine Co., Chattanooga, Tenn.




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Sunday at the Heavenly Rest, New York. "The trouble with us here in America is not that we do not know about God and the things of God, but we have relegated them to second place," he declared. "Americans unfortunately have a tendency to judge a man more by his money and other worldly possessions than by his morals or his manners. They seem to think that a multiplicity of possessions brings happiness. The honest answer is that it is not the things you have which bring you joy, but how you handle what you possess."

* * *

**Among the Candidates in New York**

There are at least two distinguished Church people running for the city council in New York, both supporters of Mayor LaGuardia, also a Churchman. They are Mrs. Mary Simkhovitch, director of Greenwich House, and the Rev. John Howard Johnson, vicar of St. Martin's, a large Negro congregation in Harlem.

* * *

**Bishop Oldham Is Honored**

Bishop Oldham of Albany was honored on October 24th when several hundred churchmen attended a testimonial dinner. The party marked the fifteenth anniversary of his consecration.

* * *

**Wants Church Yards More Attractive**

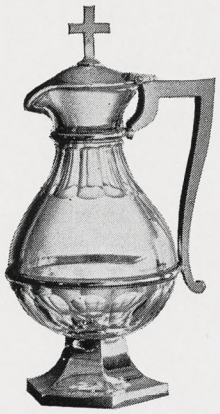
The Rev. Eugene A. Heim, rector at West Pittston, Pa., thinks a lot could be done to make churches more attractive. He writes:

"In traveling around the country this summer I saw a great many church yards and churches which could add a thousand dollars to the value of their property if they expended about twenty-five dollars. I have had it done in three parishes. Instead of baseball grounds in front of your churches spend about twenty-five dollars on shrubbery or ask your people for shrubs, and with a little planning the transformation will take place. I have seen wonderful possibilities where unattractive church grounds could be changed into places of beauty with little expense. Trinity Church, West Pittston, and St. Mary's Church, Reading, are examples of this transformation. These two parishes in the diocese of Bethlehem are looked upon as attractive spots in their respective cities."

* * *

**His Most Disconcerting Reply**

The Bishop of Exeter has been explaining that "the most disconcerting reply" he has ever received to the question "Why don't you come to church?" was the brief statement "I've been." Perhaps it does sound a little devastating in its suggestion that the service selected was not one which encouraged a return visit, but

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it might also be read as implying someone whose capacity for interest in any subject at all was soon exhausted. It reminds one a little of the famous story about the open-air young woman who was discussing the problem of a Christmas present for her equally unliterary boy friend. "Why not give him a book?" was one suggestion, to which the instant reply ran, "Oh, but he's got a book!"

So with the man who replied "I've been" when asked why he did not go to church. He may have been a congenial "oncer," of which there are quite a number in many departments of human activity. After all, some people have recommended "Try anything once" as a motto for life in general.

* * *

**Wants Pictures**
**Suitable for Children**

The Motion Picture Research Council, a national organization with a number of Episcopalians on the advisory council, wishes to have pictures produced especially for children and films for adults from which youngsters and adolescents may be excluded, according to a statement just issued by Ray Lyman Wilbur, president of the organization. "Some form of grading pictures as to quality, suitability to juvenile audiences and so on should be developed by the producers with the counsel of educational authorities, as are other products put on national sale," he said.

"The United States is one of the few countries where young people are admitted to the movies without any restrictions," commented Dr. Wilbur. Most countries follow the principle of admitting children to motion pictures only when the films to be shown are passed by some competent authority as being suitable for them, he stated.

The Payne Fund Studies on Motion Pictures and Youth, which were sponsored by the Motion Picture Research Council, indicated that many of the pictures now produced are not suitable for children, Dr. Wilbur explained. This research project was carried on over a period of five years by leading educators, psychologists and social workers throughout the United States and resulted in agreement that the effect of motion pictures on the minds, emotions, mental attitudes, patterns of conduct and character of the children who see them is an educative influence of prime importance.

"The Council opposes Federal or State censorship, and wishes to promote the principle of community control of our movie fare through the elimination of compulsory block booking and blind selling."

Episcopalians on the advisory council of the organization are Bishop Parsons of California, the Hon. Alanson B. Houghton, the Rev. Melcolm Peabody, the Rev. Guy Emery Shipler and Miss Miriam Van Waters.

* * *

**Roman Priest**
**Sentenced in Germany**

Father Rossaint, a Catholic priest of Dusseldorf, was recently sentenced to eleven years at hard labor, while another priest and two laymen were given shorter terms in prison. This was the conclusion of the affair which began in February, 1936, with the arrest of almost all leaders of the Catholic Young Men's Association of Germany and with the charge against them of having organized a secret plot against Hitler in cooperation with the illegal Communist Party.

# Services in Leading Churches

**The Cathedral of St. John the Divine**
**Amsterdam Avenue and 112th St.**
**New York City**

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

**Church of St. Mary the Virgin**
**New York**
**46th St. between 6th and 7th Aves.**
**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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

Sundays: 8 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**
**Rev. John Gass, D.D., Rector**

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

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

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James Church, New York**
**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

**St. Thomas Church**
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
**Detroit and Grosse Pointe**
**Rev. Francis B. Creamer, Rector**
**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Cathedral of the Incarnation**
**Garden City, N. Y.**
**Arthur B. Kinsolving, 2nd, Dean**
**Rev. Frederic F. Bush, Dean's Assistant**

Sunday Services: 7:30 A. M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

**Trinity Church, New York**
**Broadway and Wall St.**

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's, Cathedral**
**Buffalo, New York**

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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.

**Baltimore, Maryland**
**St. Michael and All Angels**
**St. Paul and 20th Streets**
**Rev. Don Frank Fenn, D.D.**
**Rev. Harvey P. Knudsen, B.D.**

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days—Holy Eucharist — Mon., Wed., Sat., 10:00 A. M. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

**Trinity Church**
**Main and Holman, Houston, Texas**
**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.

**Gethsemane, Minneapolis**
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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While these leaders—more than a hundred in number, among them two dozen priests—were in prison, the Hitler Youth launched its great attack for the annihilation of Catholic youth groups, the only young people's organizations which still existed aside from the Nazi groups. Gradually most of these youth leaders were released and only seven were cited for trial. Of these, four were sentenced to prison and three were acquitted.

Not the slightest proof was adduced of any Catholic-Communist plot. Father Rossaint had been a priest in the poorest district of Oberhausen, a big mining and industrial center. He did much work among the Communists, attended their meetings and told them frankly where he thought they were right and where they were wrong. He founded boys' clubs which were non-denominational, since most boys in that unreligious part of town would never have joined any Catholic group.

When Hitler came to power, Father Rossaint remained in touch with many Communists, helped some of them escape the persecution of the Nazi police, and invited some of their leaders to come to discussion groups with young Catholics. "Charitable intentions," said the "Osservatore Romano," "were construed as criminal complicity."

Father Rossaint was also active in the peace movement. His biggest "crime" was a youth peace demonstration which he organized in Oberhausen in 1932 under the auspices of the International Fellowship of Reconciliation. Over a thousand young people, Catholics and Protestants, attended the meeting and adopted a resolution in favor of disarmament. That meeting was included among the "crimes" committed by this Catholic priest.

* * *

**A Letter From a Medical Missionary**

Dr. Lula M. Disosway is one of the three American doctors at St. Elizabeth's Hospital, Shanghai. The senior member of the staff, Dr. Ellen C. Fullerton, left Shanghai last spring on furlough and is unable to get back to Shanghai at this time.

The following letter sent to Dr. Disosway's mother in New Bern, North Carolina, well illustrates the spirit of the members of our staff: "Please send this to all as I cannot tell when I will write again. I am well and hard at work. Don't worry about me. Have faith that all will be well. I have not cabled because things have been in such confusion and our treasurer has sent cables. I am sending this by a friend who is forced to leave for Hong Kong. He will send it by air mail from there. We must look facts straight in the face in times like these and we cannot think of ourselves. We must stay with our Chinese friends. It is hard when one needs all the human comfort possible and when one is all alone with a big hospital on her hands. Don't worry, I shall bury myself deeper in my work. I still have my childhood faith you instilled in me, and I know God will bring things out in the best way.

"Dr. Pott is in Tsingtao on his vacation. He is stranded there as no one is allowed to come into Shanghai. All foreigners everywhere are being sent into Hong Kong or Manila instead of here. I am the only doctor here except our Chinese. We are in the center of the settlement and the hospital is crowded. All the hospitals in the danger zone are evacuated and we are the only one for maternity work. We have many of the wounded also. We are busy and have food supply and money. The doctors and nurses will be the last to leave and we do not feel that will ever be necessary. I have Miss Ross our foreign nurse with me. We are safe and busy.

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## CLERGY NOTES

ABELE, CHARLES A., formerly of the Good Shepherd, Quincy, Illinois, is now the vicar of St. Andrew's, Peoria, Illinois.

ALFORD, JOHN A., in charge of St. Hilda's, River Rouge, Michigan, is now the rector of the Church of Our Saviour, Detroit.

ANDREWS, THEODORE, Colesville, New Jersey, recently sailed on a freighter from New Orleans on a trip around the world.

APPLETON, FLOYD, formerly rector of St. Paul's, Woodbury, Conn., is in charge of St. Stephen's, Jamaica, New York.

BENNETT, VINCENT L., formerly rector of St. Michael's, Milton, Mass., is now the assistant at the Ascension, New York City.

BLAGE, ARLAND C., formerly of St. James, Minneapolis, is now the vicar of St. Andrew's, Lawton, and St. Paul's, Altus, Oklahoma. Address: 110 South 8th St., Lawton.

CARTMELL, LEON C., formerly in charge of churches at New City and Spring Valley, N. Y., is now the rector of St. Mary's, Tuxedo, N. Y.

EDINGER, CHARLES E., in charge of Christ Church, East Tawas, Michigan, and adjacent missions, has been appointed to St. Luke's, Ferndale, Michigan.

GRAF, CHARLES H., formerly vicar of Christ Chapel, Brooklyn, N. Y., has accepted appointment as assistant at Trinity Cathedral, Trenton, New Jersey.

GRINDON, HOWARD A. L., formerly of St. Luke's, Whitewater, Wisconsin, has accepted the rectorship of St. Philip the Apostle, Cleveland, Ohio.

HATFIELD, VICTOR R., formerly in charge of the Good Shepherd, Blue Earth, and the Nativity, Wells, Minnesota, is now rector of St. Luke's, Ada, Oklahoma. Address 1115 High School Street.

HAUSER, ROSCOE C., JR., assistant at Trinity, Houston, Texas, has accepted the chaplaincy of Texas A. & M. College, College Station, Texas.

JONES, ROBERT L., graduate of the General Seminary in June, is now the assistant at St. Paul's, Rock Creek Parish, diocese of Washington.

LOWERY, V. G., has resigned as rector of St. John's, Birmingham, Alabama, to become the rector of St. Luke's, Marianna, Florida, with charge of neighboring missions.

MOODEY, J. REGINALD, St. Andrew's, Williston Park, Long Island, has accepted the rectorship of Trinity parish, Hewlett, Long Island.

MORRIS, ALBERT C., vicar of the Ascension, Boston, has accepted the rectorship of Christ Church, Andover, Mass.

MORRIS, HERBERT B., formerly vicar of St. Paul's, Clinton, and associated missions in Oklahoma, is now the canon precentor at the Cathedral of Our Merciful Saviour, Faribault, Minnesota.

PARKER, RICHARD, is now the assistant at St. James' Church, Los Angeles, California.

RIBBLE, ARTHUR LE BARON, rector of Shelbourne Parish, Virginia, is now the rector of Pinkney Memorial Church, Hyattsville, diocese of Washington.

STONE, MORTON C., assistant at Christ Church, Bronxville, N. Y., has accepted appointment as lecturer on liturgics at Philadelphia Divinity School.

TWOMBLY, A. S., curate at St. James, Lancaster, Pa., has accepted the rectorship of St. Paul's, North Andover, Mass.

WILSON, CLYDE D., assistant at Greenwich, Connecticut, has accepted the rectorship of Holy Trinity Church, Middletown, Connecticut.

WOOD, GEORGE, rector of St. Paul's, Sisterville, W. Va., is now the vicar of St. Paul's, Marfa, Texas.

ZUCKERMAN, J. HARVIE, former assistant at Calvary, New York City, has accepted the rectorship of All Saints', Littleton, New Hampshire.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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## WHAT IS A SAINT?

*An Editorial By*
BISHOP JOHNSON

AN ALL SAINTS DAY editorial should have appeared last week but General Convention has had the right of way and so this belated reference to the occasion. As a matter of fact, all days should be all saints' days for the Christian character is something made up of the daily round and common task. Some have inherited character from a saintly parent but have wasted it, either in trivial dissipation or riotous living. Others did not inherit much in the way of a spiritual estate but have acquired their competence. It is not only in the financial world that we note the transition from shirt sleeves to shirt sleeves, but it is equally true in the spiritual realm. So often the descendants of devoted Christians live a life of descending assets, whereas those who had chiefly liabilities to begin with have acquired spiritual riches.

All one has to do in order to fail is to do nothing worth while in the daily round. After all, what is a saint? Not a goody, goody person, but a devoted soul who takes seriously his vow to be a soldier and servant of Jesus Christ. The word "sanctus" from which the word "saint" is derived means one who is devoted to righteousness rather than one who has already achieved it. The trouble with this latter group is that they are all dead and while their works do follow them, they are not our next door neighbors. A good soldier is not one who knows no fear, but one who, in spite of fears, is intent on doing his duty.

So to me a saint is one who is following Christ to the best of his ability with the talents that he possesses; one who confesses his own sins; realizes his own limitations; is grateful for his own blessings, and does faithfully the duties which confront him.

I am thinking of three or four actual saints, whom I have known personally and who would be the last ones to claim the distinction. First I am thinking of a man who had been a lover of the woods, who became paralyzed in his body, but was radiant in his spirit. Economically he was a complete liability but spiritually he was a tremendous asset.

I am thinking of a young woman of brilliant attainments who was bed-ridden for years and sadly crippled, and yet never complained and always radiated joy.

When I think of these and hear people complain about their little trials, I sense the difference between good sportsmanship and the opposite. If men could thank God for the few blessings they possess, how they would contrast with those who blame God for the little misfortunes they endure.

I am thinking of a man who is a confirmed invalid, spending weeks and months in bed, whose enthusiasm and ability inspired a whole vestry to carry on when he could no longer work with them.

I am thinking of a woman who played the organ and lead the choir for more than forty years in a little town, who influenced scores of young people to have higher ideals and who, after her death, was missed far more than the most prominent people in town.

I am thinking of two or three families who have been visited with the tragic death of their loved ones and yet who carry on, confident that God is good and that all things will turn out well for those who trust their Father.

IN CONTRAST with these, I am also thinking of those whose religious performances consist chiefly in alibis, in criticisms of others, in a cynical attitude toward God, in an academic arrogance of superiority to the Christ.

And then my mind goes back to the words of the collect for All Saints Day: "Grant us grace so to follow thy blessed saints in all virtuous and godly living that we may come to those unspeakable joys which thou has prepared for those who unfeignedly love thee." And when I say these word, I am convinced that the only adequate purpose in the universe is embodied in the life and teaching of Jesus Christ, which I will try to put into three observations:

1st. That life has an adequate plan which will be consummated, not in a cemetery, but in our Father's House.

2nd. That God calls upon us to endure suffering without losing our faith in His power and goodness.

3rd. That God estimates our efforts in the light of our endurance and performance, without reference to the importance of our person or our acts. For example, Christ's estimate of the widow's mite, in contrast to what Caiaphas thought of it.

And in addition, I am persuaded that the world re-

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jects Christ because He does not flatter its pretentions to importance. Because we are merely babes in spiritual things does not interfere with divine love, provided we seek to grow in grace as opportunity offers.

The word "saint" has become discredited because it has been misinterpreted. It does not properly mean one who claims to be good or one who has no faults, but rather one who, in spite of his sins and weakness presses toward the goal of trying to be like Him.

We speak of scholars in the grades; we do not mean children of scholastic attainments but rather those that are seeking to be wise, acknowledging that they are quite unlearned. Of course, the word "scholar" has another meaning: so does "saint," but in both cases the common use of the word applies to those who seek rather than to those who have found, and the curious thing is that those who are acclaimed as scholars are far more aware of their ignorances than those who are grossly ignorant.

So the Saint is one who is devoted to Christ, fully aware of his own unworthiness and yet intent on serving his Master.

## *Talking It Over*

*By*

WILLIAM B. SPOFFORD

ONE OF THE MOST determined, and I think I can say also one of the most opinionated, Christians I ever met in my life was Martin Niemoller, German pastor now in prison. A handful of us, travelling this summer in Europe, met him in the home of another great German Christian, Professor Julius Richter, a world authority on Christian missions. The meeting was held in the latter's home in the suburbs of Berlin, with the shades drawn and the doors locked for fear of the secret police. There we heard these two leaders, and others of the German Church, tell of their struggle to maintain a free Christianity. Lean, strong and with a personality so powerful that you almost feared the man, Niemoller told of his determination to fight to the death the Nazis effort to capture the Church. There are 18,000 pastors in Germany, he told us. Two thousand of these, he estimated, are willing to sell out the Church to Nazi paganism. Another five thousand are ready to compromise, not because they wish to do so but because they see no chance of winning the fight. But the remaining eleven thousand will go to prison and death rather than compromise. This ex-submarine commander, a national hero of the old Germany, declared himself ready to accept the political and economic program of Hitler. He said further that he would again fight to protect his fatherland—even a fatherland ruled by Hitler. But compromise on the Church issue—never. It was on a Monday afternoon that we had our session with him. That Thursday he was arrested and led to prison where he has been since, awaiting a repeatedly delayed trial for treason. A letter from him was recently published in the Manchester Guardian which reveals the spirit of the man: "I should like to tell you that I am not only unbroken by imprisonment but am full of joy and gratitude for God's gracious guidance . . . It is one of our Lord's unfathomable truths that His trust upholds our peace of mind in all situations of life . . . I am now resting in peace after the abundant turmoil of the last few years, and am waiting, patient and full of confidence, if the Lord will again need me for service outside these walls. . . I know that I and many others whom God has committed to solitary places are carried by many prayers."

No wonder that one of the leading journalists in Europe told us that Hitler and the Nazi regime might fall on the Church issue.

PASTOR GEORGE A. BUTTRICK, New York Presbyterian, is a standout preacher and as such gave advise to a flock of parsons the other day. Emphasizing the need of correct diction, he said that a sermon should not be "a long procession of cumbersome words. Most ministers are victimized by their own adjectives. Great diction is not the linking of unusual words but the unusual linking of usual words. Anecdotage has no place in good preaching. Illustrations must be carefully chosen. The little boy who held his finger in the hole in the dike to avoid the flood is now an old man and should be sent home for a much needed rest."

ENGLAND ALSO is engaged today in a quiet little war. Not much of a war, but even so it has cost $225,000 a day for the past eleven months. It is against Warziristan, a mountainous section of the northwest frontier of India. According to reports "the destruction of cattle, crops and huts has caused enormous damage. Helpless women and children are still fleeing for their lives to seek shelter in caves from British guns and bombs." In return the British maintain that this war "is bringing about gradual pacification, civilization and economic betterment for the tribesmen." . . . The press of the German army is critical of Japanese aggression in China. It fears the economic collapse of Japan as the result of a prolonged war, thus making Japanese action as an ally of Germany against the U.S.S.R. impossible. . . . The little Duchy of Luxemburg is solving her unemployment problem. Last year there were 29 unemployed; this year there are but five. . . . Supporters of Franco's rebels maintain that the loyalists of Spain have destroyed art treasures. Yet there is soon to be exhibited at the Louvre, Paris, masterpieces from the famed Prado Museum of Madrid, removed by the loyalists when the museum was shelled by Franco. "To do it we used the best lorries at a time when a lorry was worth more than a machine gun at the front", declares Senor Renau, director of fine arts.

BISHOP STIRES OF LONG ISLAND, addressing his clergy on the General Convention, said that the late Dean Samuel Hart of the Berkeley Divinity School, for many years secretary of the House of Bishops, was the only man he ever knew who was "able unassisted to make himself into a procession". Dean Hart did this, according to the Bishop, every time he delivered a message to the House of Deputies. . . . And speaking of the recent General Convention, after praising Cincinnati for the marvelous way it was

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handled, Bishop Stires said he had but one complaint. "There was no ventilation in the House of Bishops. And ventilation is needed when you get over a hundred bishops into one room."

# *Toward Church Unity*

*By*

G. ASHTON OLDHAM

*The Bishop of Albany*

THE Oxford and Edinburgh conferences were at one in recognizing the imperative need of visible organic unity. Federation was called an unsatisfactory halfway house. The first and most obvious reason lies in the waste of money and diversion of energy due to the fact that a large part of our activities are devoted to competing with one another instead of attacking the common foe. Just now all Churches are finding difficulty in balancing budgets, and I see small hope of much improvement, because this condition is due not simply to lack of funds but to lack of enthusiasm for a sectarian presentation of religion. The layman does not understand or see the necessity for these continuing divisions. But once let the vision of a world-wide unified Church grip his imagination, and there would be no lack of generous support. This may not be the strongest argument for unity, but it is the most obvious and not entirely to be ignored.

Of far greater importance, however, is the fact that our divisions obscure our witness. How can we preach with any effect to the nations that they should compose their differences and live together in peace and harmony when we ourselves are unable in our own limited sphere to heal our own divisions? How can we preach cooperation in industrial and economic life when we present a picture of several score of competing organizations? Well may the world tell us to set our own house in order, to practice what we preach before presuming to give advice. How indeed can we call men to accept "the one name given under heaven among men whereby we must be saved," when we each pronounce it so differently and insist on so many different ways of approach as to confuse even the elect? How can we preach the brotherhood of all men when we ourselves give so poor an example of the beloved community? Only a united Church can witness with compelling power.

Moreover, the pressure of events is driving us to Christian unity. The Church today is on the defensive. Political opposition has driven Christianity out of country after country and in others distorted it beyond recognition. National idealogies are being offered as substitutes for the worship of the true God. The acids of modernity are corroding the spiritual life of Moslem, Hindu, Buddhist, Confucian and Christian alike. Insurgent, pagan materialism menaces the hardly won freedom of man's spirit. New mythologies of blood and soil, race, nation, party and class give radiant, if transient, meaning to life for millions of young men and women. Modern man in search of a soul has failed to find God because the Church, with its divided witness and selfish concern for its own welfare, has obscured instead of revealing Him. If ever there was a compelling call to unite or perish, it is being sounded today in the march of events. In the words of Bishop Brent, "the world is too strong for a divided Church."

Under these impulsions we took a step at Oxford, viewed by most with highest hopes, though by others with misgivings, to found a World Council of Churches. This proposal had its origin in a meeting of the Committee of Thirty-Five, held in advance of Oxford and Edinburgh, representing as many denominations and twenty-three countries, in an intensive three day conference and retreat, thinking, talking, praying together and earnestly seeking God's will. At the start, so diverse were the viewpoints that any prospect of unity seemed humanly impossible; but towards the end of the session, to the surprise and joy of all, it was achieved. After our agreement, one of the members moved that we should have a service of thanksgiving. We knew it was God's doing, not man's; we were all aware that we had undergone a deep spiritual experience, that by drawing nearer to God in prayer and sacrament we were drawn nearer to one another —and the only appropriate act was one of humble thanksgiving to God.

The full importance of this step cannot be appreciated at the moment. Time is needed. It is greatly significant as one concrete step, following upon all our talk, in the direction of organic unity. Despite the misgivings of some, it later received, after the most careful scrutiny, the whole-hearted endorsement of the Conferences of Oxford and Edinburgh, so that now, if finally approved by the Churches, we shall have at least a central organ or clearinghouse of ideas for both movements. Many have seriously objected to our joining the Federal Council of Churches because it was a Pan-Protestant organization. That objection cannot be urged against this World Council, for it is intended to include the Holy Orthodox and Old Catholics as well. Thus for the first time since the Reformation we possess in embryo an organ representing all non-Roman Christianity; and this, in the words of an editorial in one of our Church papers, "may well prove to be the most creative and epoch-making event in the history of the Church in our generation." Admittedly it is at present inchoate and undefined; admittedly it involves some risks and dangers. But let us beware, lest through timidity or complacency, we sin against the Holy Ghost. It is at least a symbol of the existing unity.

---

Part of an address delivered at General Convention.

# *Religion or Literature*

*By*

H. ROSS GREER

IT'S ODD how many people refer to the King James version of the Bible as the Saint James version. As allowed by the canon I often read the lessons in the American Standard or Revised version and sometimes I use Moffatt's or Weymouths texts in preaching. A

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parishioner said to me, "It is very unsatisfactory to hear the lessons in the revised version—the King James version is so well known." Perhaps it is too well known. We may have heard it read so much that its meaning has been dulled and we merely hear words.

Another parishioner objected to any use of the Moffatt version saying, "The King James is such beautiful prose. It is literature at its best, the English language at its noblest." True beyond a doubt, but is it the Church's job to teach literature? The Church is primarily concerned with religion, not literature. Besides the Greek of the New Testament is not classic Greek. It is the Greek that the people used and therefore understood.

Not a few misconceptions of Christian teaching are due to some of the archaisms of the King James version. Even so conservative a body as the Holy Roman Church is in the process of bringing out a modern version of Scriptures.

The Bible is not a text book in science, it is not primarily a source book for history. To regard it as worth attention merely because it is great literature and for no other reason is to debase it. Obviously it is the great source book of Christian religion and the revelation it contains of God and His ways with man enrich and ennoble natural religion and help us to a fuller appreciation of supernatural religion.

# *Prayer Book Inter-Leaves*

*A Series of Comments By*
WILLIAM P. LADD

"LET us enter his courts with praise," said the psalmist. This is the spirit in which the old monastic services began. The reader said "O Lord, open thou our lips"; the congregation answered "And our mouth shall show forth thy praise." Simple and logical. In worship as in everything else the way to begin is to begin. For six or seven centuries this opening held its ground. Then began clamor (encouraged by the friars) for an introduction. So the Lord's Prayer was inserted before the versicles. There it stands (out of place) in the English Book of 1549 which grew out of the monastic offices, and in the American Prayer Book.

For the Puritans, however, this introduction was not austere enough. So the revision of 1552 clapped on sentences, confession, and absolution. In England today the worshipper, entering church through a porch where a board marked "Prohibited Degrees" tells him that he "cannot marry his grandmother," proceeds to his pew to be greeted by the parson with the assurance that "when the wicked man turneth away from his wickedness he shall save his soul alive," and after making a confession and receiving absolution is warned in the Venite that "God sware in his wrath" that those "who tempt him will not enter into his rest." Thus the Puritans inflicted on the Church what is probably the worst introduction to a Christian service ever devised, and one which is certainly far from the spirit of *common* prayer and praise.

Our American Church made an excellent move in 1790 when it placed "The Lord is in his holy temple" at the head of the opening sentences; and another in 1929 when it dropped the "save his soul alive" sentence altogether. But long before the 1929 revision the feeling which the monks had, and which most Protestant denominations have, that Christians ought to begin their worship with praise, had reasserted itself. So we got the "pro"—another introduction. Then the "pro" itself had to be introduced. To that end we have been visited for our sins with the intoned prayer or the intoned amen, emerging from the penetralia of the choir room, or the parish house, or the parish house entry, any place distant enough to lend enchantment and induce in the Sunday morning congregation a sentimental frame of mind. Seven introductions all together, counting the prayer which the worshipper says silently on entering church! It is like the preacher struggling to get to the point through one opening paragraph after another, or the embarrassed lover who wants to pop the question but only stammers.

Our exits are usually simpler than our entrances, but it is always hard to stop. I was at a union Thanksgiving service last year where each minister had to have his fling, and there were six endings piled one on another. But I must stop. The editor limits my space. So further comment and the question What to do? will have to go over until week after next.

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Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.



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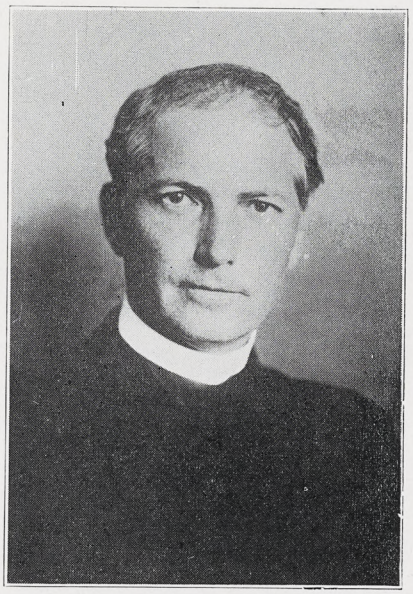
## ROBERT W. PATTON TELLS OF SUPPORT FROM THE NEGROES

"To give a race self-confidence and self-respect are initial steps in any program of racial development," stated the Rev. Robert W. Patton, the director of the American Church Institute for Negroes, in explaining the work this national organization is doing in the field of Negro education through nine schools in eight of the southern states in the name of the Church.

"With the problems created by the depression making greater and greater inroads on the work of our schools in view of the drastic and cruel reductions which had to be made in every item of expense, including the salaries of teachers, we were forced to look for new avenues of revenues to keep the schools in operation," he continued.

"To expect very much from Negroes themselves seemed a groundless hope because the Negro probably suffered more during the depression than any other group in America. As soon as the pinch came and positions were scarce, Negroes were immediately discharged to give white people their jobs. The result has been that the Negro has had to resort to relief in order to survive at all whereas, under normal conditions, we find that few Negroes were living on charity. Yet, it was to these impoverished people that the Institute made one of its appeals. Sending forth its efficient, jovial, field secretary, Wallace A. Battle, who is a Negro leader and knows well the condition of his people, an effort was made to organize all the colored people within a radius of fifth miles of each of the Institute Schools and ask them to make an annual contribution to the current running expenses of the school nearest to them. They responded well indeed and although they were able to give little cash, they did give cattle, chickens, and all manner of farm produce to the schools which accepted these gifts at their market value and used them in the boarding departments. The total cash value of the offering made in all the schools the first year was about one thousand dollars. The same offering this last year had a cash value of eleven thousand dollars and promises to be even larger when it is taken up this fall for this year.

"You may be sure this help has not only meant a great deal to the schools but, even more, to the people whose sacrifices made such results possible. The Negro can't give out of his surplus, for he had none. When he gives he must draw on whatever he has laid by to feed his stock and his family. In most cases the gifts were drawn from the corncrib which was to last the winter, the pantry-shelf in the house and there would be no way to replenish these supplies before new crops came in another year. Yet, like all sacrifices, the donor is more blessed than the donee, and we find that Negroes near our schools now feel a responsibility for the school's welfare, strive their best to help it in every way possible and look upon it as their own. They are proud to be numbered among its friends and contributors. A race brought to such realizations as these has a fair destiny indeed", concluded Director Patton.



ROBERT W. PATTON
*Church Institute Leader*

### UNION CALLS OFF PICKETING DEDICATION SERVICE

Grace Church, Whitestone, Queens, Long Island, has had some difficulty lately with picketing. They contracted for a new parish house which was built by non-union labor. As a result services were picketed on a number of Sundays, with signs on backs of workers saying the church was unfair to labor. The laying of the cornerstone, which took place on November 1st, promised to be more unpleasant than it otherwise would have been by the presence of the same pickets, but such action was averted when the building trades council of the A. F. of L. voted not to picket the ceremony. A spokesman for the union issued a statement in which he said that "labor doesn't want to interfere with religious ceremonies." Rector Ernest Sinfield, pleased over their action, stated that any quarrel the union has is with the contractor rather than with the parish.

## DOG-COLLARY MIND MAIN HANDICAP OF MANY CLERGY

By Gardiner M. Day

*Concerning the Ministry* by John Oman (Harpers, $2.25) contains thoughts, suggestions and advice from the pen of the leading English Protestant theologian. In an informal conversational style. Dr. Oman considers everything from the time the minister should eat breakfast to the sub-dividing of the sermon. The book is filled with aphorisms and illustrations culled from omniverous reading and wide acquaintance with men in all walks of life. Here is a sample bit of advice for the minister in the beginning of the book: "You should be like your most efficient lay brethern in learning well your own particular job and being a master of it". In another place the author makes some observations which are good for all clergymen to contemplate: "Unfortunately an official religious relation is much easier to cultivate than a human. But the main hindrance is not the dog collar on the neck but what has been called the dog-collary mind, which would only shout parson at you the more loudly for being dressed in a kilt and a pink tie." And then he further observes the great difference between the minister who regards God as "the head of the clerical profession" and "one who always plainly shows that he regards God as the Father of all men".

A more appropriate book to mention after Dr. Oman's book could hardly be found than *MacKay of All Saints*, which is a brief biography of Canon MacKay, who for twenty-five years was Vicar of All Saints Church, Margaret Street, London. He was a gifted preacher, an understanding pastor and a leader of the Anglo-Catholic movement in England. Despite the difference in theological point of view the life of MacKay illustrates many of the principles and rules laid down by the Protestant theologian, John Oman. This biography is published by Morehouse ($2.00).

### JOHN W. SUTER, JR., GIVES MEDITATIONS

The Rev. John W. Suter Jr., is giving a series of meditations on Monday afternoons during November and December at St. Thomas Church, New York. Mr. Suter is the rector of the Epiphany, New York. . . . Admiral Belknap, retired officer of the navy who is treasurer of the General Seminary, gave the address at a massing of the colors service held at St. Thomas on November 7th. . . . Today at St. Thomas there is an Armistice Day service with an address by Rector Roelif Brooks.

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

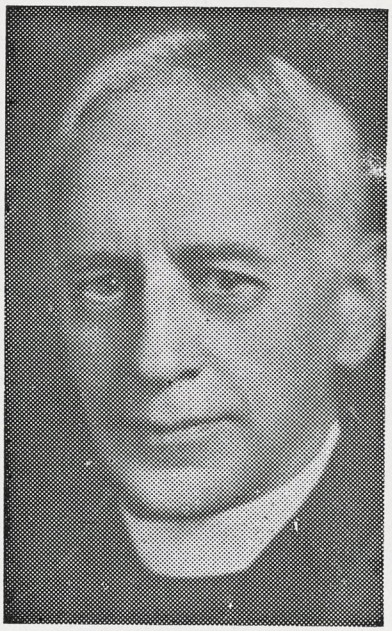
Japanese students in the United States who are organized in the Christian Association met the other day to deal with the present war in China. After long deliberation they passed resolutions expressing regrets over the conflict and the hope that it might soon cease. "Permanent peace", the statement declares, "cannot be expected unless the attitude of nations of the world is basically altered so that the international relationship may be founded not only on political but also on economic and racial equality and mutual appreciation one of the other." An editorial in their little paper, written by Editor Masatane Mitani, is more specific. He declares that the present war is due to the fact that Fascism has come to power in Japan, due to an understanding that has been arrived at between the military leaders and the financial leaders who are determined to maintain capitalism. "As Christian students", he writes, "we earnestly pray that some day we may be able to face each other without fear or prejudice and create a new world where no nation is compelled to establish a political-economic system which is a menace to other nations."

Certainly one way to stop the wholesale massacre of the Chinese masses is to get the military and financial leaders out of the saddle in Japan. And there is one way that you and I can aid in doing this—boycott Japanese goods. The war being waged in China by this clique that rules Japan is a highly expensive business, that is plunging the country toward bankruptcy, as our Francis Wei pointed out in an address at Hobart College, reported in these notes last week. Americans can hasten that day, which will mean the establishment of democracy in Japan and the overthrow of the war lords, by refusing to buy Japanese goods. The burden—if it is a burden—falls largely on American women since their chief market here is silk. Are you, Mrs. and Miss Churchwoman, ready to aid in stopping the slaughter of Chinese children with bombs dropped from the sky by covering your legs with rayon or wool rather than silk? It comes to about that, plus refusing to buy the cheap trinkets on sale in five and tens that are marked on the bottom "made in Japan."

* * *

**A New Feature Starts This Week**

Commencing this week we present a new feature, to appear every other week, and contributed by Dean William P Ladd of the Berkeley Divinity School. He is to deal with the various services in the Prayer Book, though he is not limiting himself to that. He wants questions so if you have things you would like to ask about any of the services of the Church address your communication to him direct. His address is at the end of his column found elsewhere.



WILLIAM P. LADD
*Berkeley Dean Starts Column*

* * *

**Science Supports Teachings of Jesus**

Survival after death was the subject of sermons preached last Sunday by two New York rectors, the Rev. Henry Darlington of the Church of the Heavenly Rest and the Rev. Roelif Brooks of St. Thomas. Both maintained that science today supports the teaching of Christ that there is survival.

* * *

**Trinity Rector On Preaching**

The Rev. Frederic S. Fleming, rector of Trinity Parish, New York, who started a world-wide debate last year on the subject of preaching, had more to say on the subject the other day in his report in the annual year book of the parish.

"We owe it to our laity," he said, "to lead them out of their present position of inefficiency. . . . We shall preach them to death if we fail with our preaching to lay a foundation and give a technique. The charge to 'preach the Gospel' comprehends far more than climbing into a pulpit, or sending forth missionaries to talk. Woe unto us of the clergy unless we teach our people how to believe and how to live as Christian souls."

Dr. Fleming said he was convinced that the bulk of the people sincerely desire to become "good craftsmen" in religion. "Think of freeing Christian souls from the tyranny of being spectators and listeners!" he commented. "Think of freeing them from having everything done for them in religion; men preaching for them and to them, choirs singing in their stead, others doing their praying and performing their worship. There is no higher joy than for the soul to learn how truly to worship.

As to the modern age's demands upon clergymen, Dr. Fleming said:

"The Church is placing upon its clergy, bishops and priests alike burdens not only too grievous to be borne, but which deprive the ministry of its true function.

"It is not well when the 'study' of the clergyman must degenerate into an 'office.' Sermons conceived in such an atmosphere may appear to be 'timely' and 'practical' and 'fitted to the needs of the modern business man.' But they hardly will speak to the soul that is famished for the true sustenance that comes from above. Truly it is a wonder that any real sermons are preached at all.

"Of course, I recognize that some of the toil of the 'office' is necessary and does possess spiritual possibilities. This is not the question. We find our Lord continually calling His disciples 'to go apart for a while.' They were to be trained to function as ambassadors and ministers to another country; a different way of living.

"We are taught that 'in quietness and confidence shall be our strength'; and to 'be still and know that I am God.' Here is the prophet's habitat and his abiding location. The more insistent the demands of the world become, so much the more must the prophet of God withdraw from it that he may be prepared to come to it. The 'living waters' are not mechanically produced or controlled. It is from such sources that the hunger of the world will be fed. Here is to be found the 'feeding ground' wherein preaching and sermons have their source and substance."

Dr. Fleming illustrated his views on too many sermons, too hastily prepared, with two anecdotes. He said:

"A clergyman demanded of Garrick in the early part of the last century: 'How comes it that I, in expounding Divine doctrines, produce so little effect upon my congregation, while you can so easily arouse the passion of your audience by the representation of fiction?' The answer was short and pithy, 'Because I recite falsehoods as if they were true, while you deliver truths as if they were false'."

Dr. Fleming also recalled the story

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of the American tourist who told the verger of Westminster Abbey that he was a fortunate man because he could hear so many famous preachers. The verger said in reply: "Yes, I have heard many sermons in my lifetime, but I am still a Christian."

The Year Book listed the gross income of the parish for the year ended December 31, 1936, as $2,671,-535.02, from rentals, investments and other sources. Expenditures for maintenance, wages, insurance, interest, taxes etc. were $2,154,-657.83. Expenditures for the support and maintenance of the eight churches and the cemetery of the parish were $528,958.15.

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**A Thought By G. K. Chesterton**

The late G. K. Chesterton once wrote, "The Bible tells us to love our neighbors and also to love our enemies, probably because they are generally the same people."

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**Dedications At Harrisburg Cathedral**

A new organ, side chapel and baptistery were dedicated on October 26th at St. Stephen's Cathedral, Harrisburg, Pa., by Bishop Brown.

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**Easy to Get On the List**

Among persons listed as "Bolsheviks" by the propaganda bureau of Nazi Germany are the Archbishop of Canterbury and Bishop George Craig Stewart of Chicago.

* * *

**Japanese Rector Wants Peace**

The Rev. Timothy Nakamuri, rector at Hirosaki, Japan, here for General Convention and for speaking engagements following, is rather on the spot. People naturally want to know what he thinks of his country's invasion of China, without perhaps realizing that he will be held accountable for his utterances when he returns home. He did say at a convocation held at Atlantic City, N. J., on November 1st that "only Christianity can save my people. I pray that the people of my country will kneel side by side with the people of all other countries before the same altar."

* * *

**Church Funeral for William Montgomery Brown**

William Montgomery Brown, former bishop of Arkansas who was deposed for heresy a number of years ago, died in his 82nd year on October 30th at his home in Galion, Ohio. Funeral services were held at Galion's Grace Church, with the service read by the Rev. Kenneth C. Wilson, former rector, now of Akron, and saintly Canon Orvill Watson, professor of Bexley Hall at Gambier. Beloved by the people of the community, "Bishop" Brown, as he was always called by them, lay in state in his study, banked with flowers and with pictures of Karl Marx, Leon Trotsky and Lenin on the mantel of the fireplace (making him, incidentally, a heretic of another sort). Even after being deposed in 1925 he was a worshipper at the early service at Grace Church each Sunday, and is said to have been the largest single contributor to the support of the parish.

* * *

**New York Bishops Address Archdeaconry**

Bishop Manning and Bishop Gilbert are the speakers this evening November 11th, at a dinner held in connection with the meeting of the archdeaconry of Weschester, New York.

* * *

**Indiana Parish Has Anniversary**

St. John's, Lafayette, Indiana, celebrated its centennial on October 24th. The parish for a time was the headquarters of Bishop Upfold, first bishop of Indiana. Bishop Francis was the preacher at the anniversary service. The service was taken partly from the opening service of General Convention and contained an act of humility and dedication. There were numerous dedications of memorials and improvements in the structure. The rector, the Rev. Reese F. Thornton, in addition to being rector of St. John's, ministers to the Episcopal students at Purdue University.

* * *

**Large Crowd Greets Presiding Bishop Elect**

Two thousand Church people of the diocese of Long Island greeted Presiding Bishop Tucker at a missions mass meeting held in Brooklyn last Sunday evening. Bishop Tucker discussed the world need for Christianity. "Missionary work is not only at home here on Long Island", he declared, "but on the prairies, among the Indians, among the colored people, and in the darkest parts of the world. Missionary work means the effort of the Church to extend the influence of Jesus Christ beyond the limits of its own members."

* * *

**Unusual Service at Walla Walla**

The National Teaching Mission, sponsored by the Federal Council of Churches, conducted a three day School of Christian Living in Walla Walla, Washington, last week, with outstanding leaders from all over the country present. The Rev. Joseph Settle, rector of St. Paul's, invited them to a Holy Communion service. He celebrated, assisted by Archdeacon Ralph Hinkle of Eastern Oregon, and the Rev. Roswell Barnes of New York, Presbyterian. Ministers and lay people from many Protestant Churches, notably the Presbyterian and Methodist, were present and made their communions. Writes Rector Settle: "I feel that this is one of the most significant events in the history of our city. No greater event in the cause of unity of our Blessed Lord's Church has occurred since I have been in the west."

* * *

**Missions Mass Meeting in Philadelphia**

Presiding Bishop Tucker and Francis Wei, Chinese Christian educator, are the speakers at a mass meeting on missions to be held this Friday evening at Holy Trinity, Philadelphia.

* * *

**Armistice Day Service in Philadelphia**

The Rev. Francis Steinmetz, chaplain of the navy during the world war, was the preacher at an Armistice Day service held on Sunday evening at the Redemption, Philadelphia. Others taking part in the service were the Rev. Frank Cox, rector of the parish; the Rev. E. P. Harrison, rector of Calvary, Germantown, and the Rev. Percy C. Hall, rector of St. Martin's, Oak Lane. Many veteran and patriotic organizations attended.

* * *

**Evacuation of St. John's University**

Bishop Graves cabled the Church Missions House on November 1 that it has been necessary to evacuate all persons from the compounds of St. John's University and St. Mary's School because of the fighting in Shanghai. "Other Shanghai property all right," the cable says, and also gives the happy assurance that all missionaries are safe.

* * *

**Bishop and Mrs. Matthews Are Honored**

Bishop Matthews of New Jersey was given the honorary degree of Doctor of Literature and Mrs. Matthews the honorary degree of Humane Letters by Burlington College, Burlington, N. J., on November 4th.

* * *

**A Few Bits From China**

A vestryman of Grace Church, Soochow, China, for fifteen years has given the time and money to the building up of the parish—money made as a physician and in operating a hospital. The other day bombs destroyed both his home and the hospital, disabled him and left his family destitute. . . . A Chinese clergyman retired recently after forty years of service. He was living with his wife and daughter in Shanghai. They were compelled to flee their home at a moment's notice, losing everything but one small bundle of hastily gathered clothing. . . . These are but two

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stories out of hundreds showing why that $300,000 is needed for relief. It is not a question of bricks and mortar but of life itself—food, clothing and shelter to fellow Christians in dire need.

* * *

**Church School Leaders Hold Meeting**

Superintendents and teachers of the Sunday schools of the diocese of Pennsylvania held an institute on November 8th in Philadelphia, opening with a dinner at which Bishop Taitt and Mrs. John Hill, diocesan Auxiliary president, were the speakers. Group conferences followed with the Rev. Charles H. Ricker of Long Island, Miss Lily Cheston of Chestnut Hill, Miss Dorothy May Fischer of St. Paul's, Chestnut Hill, Miss Gwendolyn Miles of Holy Trinity, Philadelphia and Miss Helen Washburn of Old Christ Church as the leaders. The conference closed with a mass meeting at which Bishop Sterrett of Bethlehem was the speaker.

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**Suffragan Bishop for Massachusetts**

Bishop Sherrill of Massachusetts has issued a call for a special convention on December 15th for the purpose of electing a suffragan bishop.

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**Death Takes Noted British Canon**

The Rev. H. R. L. (Dick) Sheppard, noted British clergyman, died of a heart attack on October 30th. He was 57 years of age. Always a distinguished leader of the Church, he came into unusual prominence recently by organizing several hundred thousand Britishers into a war resisters league, with all members pledging to take no part in war. He was a visitor to the United States earlier this year, speaking before many groups on pacifism.

* * *

**Noted Columnist Says Keep Cool**

Alfred Segal, who writes in a Cincinnati newspaper under the name of Cincinnatus, had this to say the other day about CLID meetings at General Convention:

Cincinnatus hears of a certain meeting the other evening of citizens interested in defending the nation against this and that. This night they were particularly troubled about Episcopalians.

They had heard that some of the Episcopalians (in convention here last week) were radicals. These Episcopalians were talking of a better world here and now, listened even to the ideas of a CIO man. This is what troubled the citizens eager for the defense of the nation. They shook their heads sadly to think of what the world was coming to when even Episcopalians) who are supposed to wear silk hats to church) get that way.

Cincinnatus bids these citizens to still their fluttering hearts. He believes that Episcopalians who are thinking of how to make this world a better place to live in are doing more to put down revolutionary ideas than tear gas and machine guns can. Indeed, he asks the citizens to put their tear gas aside and leave the defense of the nation to people like the enlightened Episcopalians rather.

A columnist in the Cleveland Plain Dealer also devoted his space on a recent Sunday to praise for the League meetings in Cincinnati.

* * *

**The Nineteenth Presiding Bishop**

Bishop Tucker will be the nineteenth Presiding Bishop the Church has had since Bishop William White assumed that office at the age of 41 in 1789.

* * *

**Auxiliary Worker in Oklahoma**

Miss Avis E. Harvey, Auxiliary field worker, is spending six months in Oklahoma visiting parishes to advise on problems of women's work and religious education. . . . Bishop Casady was presented with a vestment case and a traveling bag just before he left for General Convention by the clergy of the diocese, marking the tenth anniversary of his consecration.

* * *

**People of China and Japan Get Together**

But unfortunately it was not in those unhappy countries. But people from China and Japan did have an early celebration together at General Convention, with Bishop Huntington of Anking celebrating, assisted by Bishop Sasaki of Japan.

* * *

**Honorary Degree for Presiding Bishop**

Seabury-Western Theological Seminary lost no time in honoring Presiding Bishop-elect Tucker. He was given a doctorate on October 27th while he was at the school to deliver the Hale lectures.

* * *

**Jim Henderson Honored By University**

The Rev. Jim Henderson, master at St. Alban's School, Washington, D. C., was the coach of the football team at the University of South Dakota twenty-five years ago, when he was

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stationed there as student pastor. That year they trimmed the University of Minnesota. So this year the governor of the state and Bishop Blair Roberts arranged for the ex-coach to fly to Sioux Falls to be the guest of honor at the game between the two universities. It was a long hop—the first Henderson had ever taken in a plane.

* * *

**Bishop Azariah Visits Michigan**

Bishop Azariah of India was a visitor recently in Detroit, preaching at St. Paul's Cathedral on October 24th; at St. John's in the evening, and meeting with a group of men of various denominations for luncheon on the 25th.

* * *

**Houston Parish Launches Campaign**

Trinity Church, Houston, Texas, has launched a campaign for $65,000, according to Rector Thomas N. Carruthers. The greater part of the sum will be used to retire the present indebtedness, with the rest used for necessary improvements.

* * *

**Offering Goes to Save Chinese**

The offering of over $600 that was collected at the mass meeting for missions in Brooklyn last Sunday evening was cabled to Shanghai, thus giving a number of Chinese Christians the necessary funds to enter the International Settlement. According to Bishop Stires only those are allowed to enter who have the funds with which to maintain themselves for a period.

* * *

**Convention Journal Soon Ready**

The Rev. Franklin J. Clark, secretary of General Convention, has promised that the Journal of General Convention will be available by December first. It contains all Convention action, commission reports, personnel of commissions and committees, figures on the state of the Church and other important information.

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**Wide Distribution of Literature**

More than nine million pieces of Forward Movement literature were distributed between Lent, 1935 and October, 1937, according to a statement from the offices of the commission in Cincinnati.

* * *

**Parish House Dedicated At Little Falls**

Bishop Oldham of Albany dedicated a new parish house on October 27th at Emmanuel Church, Little Falls, New York. The Rev. Harold E. Sawyer of Utica preached. The Rev. Frank L. Titus is the rector of the parish and it is due to his leadership that parish activities so increased that the new building was necessary.

* * *

**Bishop's Men Organized in Rochester**

Bishop Reinheimer of Rochester created a new organization last Sunday evening when he dubbed the seven hundred men attending a diocesan dinner "Bishop's men". They are to have a corporate communion on the Sunday nearest to Washington's Birthday and are also to underwrite the expense of maintaining the Rev. Kenneth Urquhart as a volunteer in Liberia. Former Ambassador Houghton introduced John W. Wood, executive secretary of foreign missions, who spoke on the world mission of the Church.

* * *

**A Prayer of Power**

The following is an invocation delivered by the Reverend Jim McCoy in opening a prayer meeting in a Georgia camp:

"Oh Lawd, give Thy servant dis mawnin' de eyes ob de eagle, and de wisdom ob de owl; connect his soul wid de gospel telephone in de cen-


# Hymnals and Prayer Books

for

## Thanksgiving and Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as a contribution to the work of the Church.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation, so far as possible.

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tral skies; 'luminate his brow wid re sun ob heaven; turpentine his imagination; grease his lips wid possum oil; loosen his tongue wid de sledge hammer ob Thy power; 'lectrify his brain wid de lightening ob Thy word; put 'petual motion in his arms; fill him plum full of dynamite ob Thy glory; 'noint him all over wid kerosene ob Thy salvation and den, deah Lord—set him on fire!"

* * *

**Ardmore Parish Has Jubilee**

St. Mary's, Ardmore, Pa., where the Rev. Louis Pitt is rector, celebrated its golden jubilee last Sunday . . . a real celebration too for there was an anniversary gift of $50,000 to pay off the debt on the parish building.

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**Bishop Clingman Conducts Mission**

Bishop Clingman of Kentucky conducted a preaching mission at St. Stephen's, Louisville, October 31-November 2. The Rev. H. Campbell Dixon is the rector of the parish.

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**Restoration of Westminster Abbey**

Visitors to London this summer were denied entrance to famed Westminster Abbey, because of work of restoration that was going on. It was again opened to the public the other day and prompted J. G. Noppen, British architect, to urge people to make pilgrimages of re-discovery. He writes: Thanks to the system of gradual cleaning, inaugurated a generation ago by the late Professor W. R. Lethaby, formerly Surveyor to the fabric, much beauty that had been hidden so long as to have passed out of memory has been recalled to view. We had grown accustomed to think of the Abbey as a grey old place, devoid of brightness and colour; a "dim, religious light" was all that we expected to find within its ancient walls. Most people believed that this had always been the case, but cleaning has proved them to be mistaken. Mediaeval churches were gay with colour.

When relieved of the accumulated dust of centuries, the stone of which the Abbey was built is seen to be a beautiful creamy white. This may best be observed in Poets' Corner, which has been fully cleaned. Colour, also, was hidden by the dust, and not colour merely, but magnificent figure paintings, such as those on the south wall to which I have referred.

In each transept, immediately below the big Rose windows, are large censing angels which were carved in the mid-thirteenth century. They are exceptionally beautiful works of art, yet are missed by many visitors. The two angels under the South Rose have been cleaned, and stand out clearly. Originally they were painted, and traces still exist of the patterns with which their robes were adorned.

On the wall between each pair of angels were two other figures. Those on the north are lost, but those on the south wall, although much damaged, may still be seen. They appear to represent King Edward the Confessor giving his ring to a pilgrim. The legend is that the pilgrim was no other than St. John, in disguise, and that the saint returned the ring to the Confessor, by the hands of a genuine pilgrim, with a message that King Edward would soon be with him in Paradise.

One of the most interesting works recently undertaken is the cleaning and polishing of the tall marble pillars. The marble was brought by sea from the Isle of Purbeck in Dorset. Each pillar cost the equivalent in modern money of £1,600. One near the entrance to the ambulatory, has already been completely repolished, and the lovely colour of the marble is in surprising contrast with the grimy appearance of its neighbours.


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The mediaeval tombs also have been cleaned. Many of them still show remains of the gold and colour with which they were originally decorated. The canopied monuments on the north side of the High Altar of Edmund Crouchback, Aveline his wife, and Aymer de Valence, Earl of Pembroke, are especially worthy of inspection.

The gilt-bronze effigies of King Henry III and Eleanor of Castile, wife of Edward I, on the north side of the Chapel of St. Edward, were wrought in 1291 by a London goldsmith named William Torel. On the south side of the Chapel are the fourteenth century gilt-bronze figures of Edward III, Richard II and his queen, Anne of Bohemia. All of them are now cleansed of their ancient dust, and constitute the finest series of mediaeval bronzes in the country.

On the south side of Edward III's tomb are small gilt-bronze figures of his children, set in little niches, below each of which there was once an enamelled shield of arms. Three of these shields have survived, including that of the Black Prince.

The Chapel of King Henry VII has been cleaned and lime-washed; its famous roof has been repaired. The ceiling of the vestibule which leads to it has been painted and the splendid bronze gates have been cleaned. The tomb and effigies of Henry VII and his queen, Elizabeth of York, were made by the great Florentine sculptor Torrigiani, and rank with the finest works of art of their period.

The visitor should not miss the monument of Queen Elizabeth in the north aisle, nor fail to see the famous ring—set in a small niche cut in the north side of the tomb—that the Queen gave to the Earl of Essex. At the east end of this aisle is the small urn that holds the remains of the young Princes who were murdered in the Tower of London.

* * *

**For the Great Purposes of the World**

Senator Gerald Nye, leader in the Senate munitions investigation spoke to a packed audience recently at Skidmore College, Saratoga, New York, warning them of possible events ahead. He said the day might not be far distant when we would be sending boys overseas "for the great purposes of the world". He said they would be attacked by "torpedoes shot out of instruments conceived in the United States" and sold by American corporations.

He saw airplanes zooming overhead, "every motor of which was made in the United States or made in Japan on plans sold by United States firms." He pictured the use by "the enemy" of poison gases conceived here. He saw the soldiers burned and cut, destroyed by bombs and shells loaded with powder "manufactured by Japan on a formula for which Japan paid the DuPonts $600,000 after the secretary of war of the United States had begged the DuPonts not to sell."

He saw them torn by shrapnel made from scrap iron sold by the United States to Japan, declaring "the sale of scrap iron to Japan has created a few millionaires in the last few years."

"But don't let the boys worry about this," he continued, "Let them be certain that in their old home towns people are going to gather as never before, paying tribute as never before to their courage. Let them know we'll build monuments at every crossroads so that people 300, yes 500, years from now will know how courageous they were."

Senator Nye said Morgan & Co. acted as bankers and purchasing agents for the Allies in the last war.

He showed how insistence of powerful banking firms and manufacturers convinced President Wilson that a panic would ensue if credit was not granted the belligerents. Then came attempts to float allied bonds here, and the day when it was apparent the warring countries of Europe had to have direct financial aid.

"Great Britain and France owed Morgan & Co., just shy of three billion when we declared war," he said, "we floated gigantic issues of Liberty Bonds. The receipts were spent in part for loans to our allies. Out of these they paid back our private bankers. Today they owe our private bankers nothing, but they have paid the United States less than seven percent of the money we loaned them.

"My question is as fair as can be.


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I am not saying that bankers forced us into war, but I do say bankers' loans played no small part in taking the United States into war."

"If the United States hadn't gone to war," he asked, "would Morgan & Co. ever have collected more than seven percent of the total owed them?"

Congress during the last three years, in the light of experience prior to the last war, has written a neutrality policy no one man can change, Senator Nye said.

He described it as "policy intended to prevent our commercial appetites from dragging us into another war."

"The law says it shall be invoked by the President when a state of war exists," he said. "There has been no declaration of war now, but it was invoked two years ago, when Italy marched into Ethiopia.

"Why hasn't the President obeyed the law, invoked the policy?"

He spoke of the President's vow at Chautauqua when he was campaigning for re-election, "to see to it America will be kept out of other peoples' wars," and his assertion that he would be strong to resist the influence of selfish Americans.

Then he referred to the speech of Daniel C. Roper, secretary of commerce, a few weeks ago, that if the United States invoked the neutrality policy in China and Japan it would mean loss of foreign trade with those countries, and once having established trade with other countries, it would be lost to us forever.

He advocated a constitutional amendment which would let all qualified voters decide whether this country should go to war, except when the United States is actually attacked.

* * *

### Where Men Get a New Star

A man of pleasing personality and attractive physique steps in the door, one of a long line of morning callers. Questioning reveals he is a college graduate, an experienced engineer. But he was caught in the after-effects of the economic depression and lost his job. He needs work badly. A search for a position begins on the part of the staff; there are set-backs, discouragements, turn-downs; the same old stories. But finally a place turns up and this engineer goes back to work at $150 a month.

That in brief is a typical case of the day's responsibilities at the Cathedral Shelter, located on Chicago's great west side, and one of the Episcopal Church's answers to the problem of the unemployed and homeless man.

Standing outside the Shelter house at 117 North Peoria Street, your reporter observed a long line of men. Questioning revealed the fact that all faced similar problems; all were there for the same purpose—to get a meal, a night's lodging and a job.

### HELEN SAUNDERS BAINBRIDGE
**Died October 24, 1937**

Mrs. Thomas Elms Bainbridge was for eight years Hostess of Western, now Seabury-Western, Theological Seminary. During these early years of the new Seminary in Evanston, she won and held the affection and esteem of everyone connected with the school. It was her charm and dignity, her unflagging devotion to her 'boys', her countless acts of cheerful and generous self-sacrifice that went far toward creating something of the same character in the school, and kept it from becoming merely an 'institution of learning'. Under her management, Dormitories and Refectory became parts of a big home, and this spirit has carried over into the rest of the school—Library, Class-rooms, even the Chapel, which was a special object of her care. We are grateful for the privilege of having her with us during these years: life will always be the richer for her presence among us. May light perpetual shine upon her, and may hers be

'the glory of going on, and not to fail.'

The Dean and Faculty.
The Student Convocation.

# Services in Leading Churches

### The Cathedral of St. John the Divine
**Amsterdam Avenue and 112th St.**
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Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
**Weekdays:** 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.
**Saturdays:** Organ Recital at 4:30.

### Church of St. Mary the Virgin
**New York**
**46th St. between 6th and 7th Aves.**
**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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

Sundays: 8 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**
**Rev. John Gass, D.D., Rector**

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

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

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

### St. James Church, New York
**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Evening Prayer and Sermon.
Daily—Holy Communion. 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish
**Detroit and Grosse Pointe**
**Rev. Francis B. Creamer, Rector**
**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

### Cathedral of the Incarnation
**Garden City, N. Y.**
**Arthur B. Kinsolving, 2nd, Dean**
**Rev. Frederic F. Bush, Dean's Assistant**

Sunday Services: 7:30 A. M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

### Trinity Church, New York
**Broadway and Wall St.**

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

### St. Paul's, Cathedral
**Buffalo, New York**

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

### Christ Church Cathedral
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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.

**Baltimore, Maryland**

### St. Michael and All Angels
**St. Paul and 20th Streets**
**Rev. Don Frank Fenn, D.D.**
**Rev. Harvey P. Knudsen, B.D.**

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days—Holy Eucharist — Mon., Wed., Sat., 10:00 A. M. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

### Trinity Church
**Main and Holman, Houston, Texas**
**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.

### Gethsemane, Minneapolis
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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Inside the guiding light of the huge task which the Cathedral Shelter tackles is a gray-haired kindly soul—the Rev. David E. Gibson. Canon Gibson was the inspiration for the Shelter when it was founded nearly twenty years ago. His career is something of an inspiration for business men; he gave up a thriving business in Chicago's loop to give his life to the Church and was ordained a priest by the late Bishop Anderson.

During the depression years, the Cathedral Shelter was one of the outstanding stations of the city for unemployed men. But long before the depression and since, Canon Gibson and his staff annually assist thousands. For example, 30,000 night lodgings were provided by the Shelter in one year; 123,000 meals provided, most of them free of charge. Over 9,000 pieces of clothing were given out to 5,200 individuals; 14,000 interviews were granted at the shelter and 1,000 jobs were found for unemployed.

Not alone is the physical body served, however, at the Shelter. Over 16,000 attended services at the Shelter in a year and nearly 9,000 communions were reported. The Shelter each year for the past several years has reported more baptisms than any parish or mission in the diocese of Chicago.

* * *

**A Prayer for the Autoist**

This may be old but I pass this prayer along since it is new to me.

Grant me a steady hand and watchful eye,
That no man shall be hurt when I pass by.
Thou gavest life: and I pray no act of mine
May take away or mar that gift of Thine,
Shelter those, dear Lord, who bear me company
From the evils of fire and all calamity.
Teach me to use my car for others' need,
Nor miss through love of speed
The beauties of Thy world; that thus I may
With joy and courtesy go on my way.

* * *

**Province has Leadership Training School**

Bishop W. Appleton Lawrence, the Rev. J. A. Glasier and the Rev. C. B. Scovil were the instructors in this fall's provincial training school, held in New Hampshire for the dioceses of New England. There were forty young leaders on hand.


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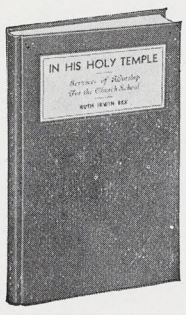
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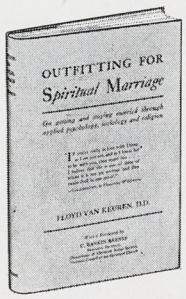

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By Ruth Irwin Rex

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### Outfitting for Spiritual Marriage

By the Rev. Floyd Van Keuren, D.D.




"An Episcopalian pastor, executive secretary of the social service commission of the diocese of New York, has embodied in this book the advice which he recommends that clergymen give in pre-marital instruction and in young people's classes in home-making and parenthood. The advice is well phrased. It embodies not only conventional religious views of courtship and marriage, but also something of what a well-informed social worker might be expected to know about personalities and their healthful adjustment."—**American Sociological Review.** Cloth, $1.75; Paper, $1.00.

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General Convention at Cincinnati accepted an estimate of immediate need. The Church is asked for food, housing, and every necessary care of our missionaries and their converts who are targets for terror and misfortune.

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November 18, 1937
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# THE WITNESS



**WALLACE J. GARDNER**
Enthroned as Bishop of New Jersey

## EDITORIAL ON THE NEW SET UP

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## CLERGY NOTES

BENSON, GLION T., is to be ordained deacon this month and placed in charge of the Apalachicola field of the diocese of Florida.

BOYCE, JAMES C., of St. Luke's, Wameto, Kansas, has accepted the rectorship of Grace Church, Pittsburgh, Pa.

BUCK, CALVERT E., was instituted rector of the Atonement, Chicago, on October 23rd by Bishop Stewart.

BYRNE, THOMAS D., formerly of Alabama, is now rector of All Saints, Jacksonville, Fla.

CHAFE, ALBERT J., rector of Grace Church, North Attleboro, Mass., is now giving part of his time to the diocesan department of religious education.

DeMOTT, GEORGE C., has resigned as minister in charge of St. Mary's, Rockport, Mass.

HINES, JOHN E., rector of St. Paul's, Augusta, Ga., is also in charge of St. Mary's Church (Colored) until a rector is called to succeed the Rev. Charles H. Dukes.

HULL, PHILIP W., rector of St. John's, Worthington, Ohio, was married on November 3rd to Miss Leola B. Flory. Mrs. Hull has been the head dietician of the girls's resident halls of Ohio State University, Columbus, for the past thirteen years, and prior to that was a nurse at St. Luke's Hospital, Manila.

JARDINE, CLYDE, to be ordained deacon this month, is to be assigned to work among the students of South Georgia Teachers College. He is to live in Savannah and do other missionary work in the vicinity.

KIDD, WILLIAM E., was ordained priest on October 28th at St. James, Portsmouth, Va., by Bishop Goodwin. Mr. Kidd is assistant to Archdeacon Harris and is in charge of colored churches at Halifax, Blackstone and Chatham.

LOCKABY, J. S., rector of St. John's Marion, N. C., has accepted the rectorship of St. Andrew's, Charlotte, N. C.

LOWERY, VALENTINE G., recently of Alabama, is now in charge of St. Luke's, Marianna, Fla.

McCULLOUGH, JAY W., was ordained deacon by Bishop Johnson of Colorado at St. Barnabas, Denver, on All Saints Day.

MEGINNISS, BENJAMIN A., Jr., deacon, is now in charge of St. Paul's-by-the-Sea, Jacksonville Beach, and St. Paul's, South Arlington, Fla.

MEZICK, FRANK, retired as rector of Nelson Parish, Arrington, Va., on November 1st and is now living at Eastport, Maryland.

MORRIS, ALBERT C., vicar of the Ascension, Boston, has accepted the rectorship of Christ Church, Andover, Mass.

NEWMAN, CHARLES W., curate at All Saints, Dorchester, Mass., is now in charge of three missions in Johnsonburg, Pa.

SHURTLEFF, ALBERT D. K., is doing volunteer work at Emmanuel, Boston, as consultant on spiritual difficulties and personal problems.

SOARES, CLAUDE, has resigned as rector of Christ Church, Manlius, N. Y., and as chaplain of the Manlius School to become missionary at Grace Church, Willowdale; St. Stephen's, Romulus and St. Andrew's, Kendaia, diocese of Central New York. Residence: Grace Church Rectory, R. D. 3, Geneva, N. Y.

WALKER, JOSEPH R., has resigned as rector of Trinity Church, Apalachicola, Florida, because of ill health and is now living at Beauford, S. C.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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## THE NEW SET UP

*An Editorial By*
BISHOP JOHNSON

VIEWED from the quantity of legislation passed, the recent General Convention, as compared with other Conventions, did very little. On the other hand no Convention of recent years has done more constructive work.

Two things were uppermost in the mind of the bishops and deputies. First that we have the mind of Christ in acknowledging the obligation of the Church to promote its missionary work and, secondly, that we set up an organization which will do this work more effectively.

Under the first heading the Convention recognized that the world was never in direr need of the Gospel of Christ than it is today. Not only must we stir up the conscience of Christians to a Forward Movement which shall arouse our own people to their obligations of worship and service but also we must recognize our discipleship by obeying the Master's command to go into all the world to preach the Gospel. It is a fair presumption that Christ knew better than any of us what the Church must be in order to represent Him to the world and there can be no question that He bade us to go into all the world. The conflicts which have threatened the peace of Europe are due to the failure of the Church to represent the mind of Christ on the one hand, and the rejection of Christ by those who are seeking economic security without moral obligations and spiritual aspirations on the other.

Where the Christian Church has separated herself from the ethics of Gospel or has been too secularized to carry out the commands of the Master, she has been trodden under the feet of men as Christ foretold. The salt has lost its savour whenever men have sought to receive the comforts of religion without accepting its obligations.

In a very real sense the Church is quite as dead when she has no message for her neighbors as she is when she has no regard for the ten commandments. Only a Church that is missionary minded has any claim upon the approval of the Master or the respect of those without. We must minister to others or die of dry rot.

If self preservation is the first law of nature then we must be willing to minister to others, if we are to save our own souls and theirs. It is poor sportsmanship for parishes and dioceses that have largely increased overheads to criticize the National Council for its overhead. If a generous overhead is necessary for effective work in a parish or diocese, it is just as essential in our national headquarters. When the National Council becomes parsimonious because of lack of funds, it is killing the goose that lays the golden eggs. It is far more expensive to contact the whole nation than it is to reach the smaller area of parish and diocese.

Accordingly the Convention fixed a budget in which 10.9 per cent was to cover overhead. We must have able men at the head of our agencies if they are to be effective and the laborer is worthy of his hire. It was in this mood that the Cincinnati Convention unscrambled the mess that was put over in Atlantic City and replaced responsibility upon the Presiding Bishop to head up a new deal. He was made the executive head and the National Council was made his cabinet. This Convention erased from the canons the academic setup of departments and authorized the Presiding Bishop and Council to reorganize the establishment as it saw fit. For six or seven hundred representatives to provide an organization which the National Council must follow is academic and unprofitable. Rather let the smaller group who have studied the situation, and are responsible for its working, make such plans as seem to them to be effective.

I FULLY realize the bogey that we are setting up a hierarchy but when you consider that the Presiding Bishop has no jurisdiction within dioceses and no place to lay his head or to plant his feet from which to exercise authority, the danger of his assuming papal powers is quite remote. Moreover the last thing that Episcopalians need to worry about is that of Episcopal authority. The one thing that the House of Deputies would never permit would be any accession of Episcopal dictatorship, such as is exercised in Roman or Methodist hierarchies. The area of the authority assigned to the Presiding Bishop is confined to missionary, religious and social service activities, and outside of asking for money, he is purely a welcome guest in every diocese.

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The Convention was so intent upon a new set up that it not only failed to reelect any members of the National Council whose terms had expired, no matter how valuable their services might have been, but they put in a brand new Presiding Bishop who had not been nominated for the purpose by the joint committee on nominations. Moreover they authorized a new set up in which the previous heads of departments were to be subject to a regimentation by the selection of vice presidents with full time duties to represent the Presiding Bishop in such functions as he might turn over to them.

In short the Church has an organization which follows the practice of other corporations in the sphere of official responsibilities. The Presiding Bishop is to give full time, the treasurer is to devote himself to that office, the heads of departments are to be fitted into a coordinated system in such ways as the Presiding Bishop and Council may determine. Moreover the Presiding Bishop becomes an ex-officio member of the commission on the Forward Movement, not to direct it but to be related to it.

There was very little tinkering with canons and no revision of the Prayer Book and very little legislation of any kind but the Convention was bent on setting its house in order to restore confidence and cooperation in the general activities of the Church.

We extend our gratitude to former Presiding Bishop Perry and to the former President of the Council, Bishop Cook, for the grace and tact which they displayed in a trying situation and we have no censure to pass upon any who were involved in the muddled set up.

It seemed good to the Convention to have a new start and to place at the head one with the background of missionary experience, with an intimate knowledge, (as a previous member of the National Council) of the workings of that body and with the experience of administering a large diocese and yet free from the embarrassment of intimate relations with the members of the staff.

The Church has placed a heavy load upon the shoulders of Bishop Tucker. It is due to him that every member of the Church should carry his or her share of the burden.

Let us all repeat the prayer of the wise Chinese "Lord revive thy Church beginning with me" and if the revival does not begin in us we have no business to criticize those who must depend upon us for their support.

# BOMBS FOR THE BABES OF CHINA

*By*

MADAM CHIANG KAI-SHEK

*Wife of the Chinese Generalissimo*

I FEEL that now, when the Nine-Power Treaty conference is trying to end the invasion of my country, I would like to give my readers a picture of my own fight to develop the life of China in accord with principles of Western civilization. I want to describe a woman's personal feelings and reactions to the murder and devastation which surround me, with the hope that it may set the women of the world to thinking.

I am addressing the Christian world and particularly the women of all countries, for I feel, most strongly, that through them, as mothers of future generations, war will be outlawed. I want you to appreciate my position as wife of the generalissimo of the Chinese Army and as the woman who represents Chinese women at the council board of the high command.

The Chinese women look to me to do my utmost to stop the butchering of their children from the air. I say to every woman in the world that there are thousands of tiny Chinese children today, lying in small graves, who were mutilated in the dawn of their lives by these unwarranted bombardments. Furthermore, I want you to put yourself in the place of the mothers of China today, and wonder how you would feel if this had happened to your own child, who might be playing in the room beside you as you read these words.

I do not speak only for China, but I am sounding a warning to the whole world that what we are suffering today may happen in your countries in the future. My work and dreams for China have now been obliterated by this invasion of our country, with its fire and blood and destruction.

For the poor people who thronged the crowded streets of our cities, my efforts were directed toward teaching them to look beyond the horizon bounded by the toil of their humdrum existence. I wanted to inspire them with some spirit of love for our country which I feel so strongly myself.

When I married General Chiang Kai-shek, I realized that God had given me a great opportunity to realize these ambitions. It was a greater opportunity than man had given to much worthier reformers.

I had studied American welfare laws and methods, and I had seen with my own eyes how the children of the poorer classes had been guarded and cared for by the state until they became young healthy citizens who, in turn, passed on to their children their love of country and all the best things of the Western civilization.

I saw workers' houses, when I was in America, with children playing in spacious playgrounds. I visited many state health clinics. All these things I remembered when I returned to China full of American ideals. Little did I dream that I would ever reach the pinnacle from which I might hope to look down on my country happy and contented in accord with these dreams.

Had it not been for our Armageddon, I would have

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succeeded in establishing many things in the next ten years which would have meant much for China and her people. It was a hard fight at the beginning, but we were making marked progress and China was experiencing a new awakening.

Nothing is left of that work save shattered schoolrooms, burned hospitals and homeless, hungry children.

I fought against age-old traditions, many of which were unsuited for modern life, and against ancient customs, ignorance and superstitions. I organized medical supervision for our population.

Old China consisted of many factions, isolated by snow-clad mountains. By the building of roads, bridges, telegraph systems and central schools, I was endeavoring and succeeding in welding China into a great nation. Those Chinese rulers of long ago cannot be blamed for lack of progress in China, as Western ideas of civilization were unknown to them. Even some of the latter-day rulers cannot be blamed, for they were born amid surroundings which typified the medieval spirit of unchanging China, and they died knowing nothing of other lands and other civilizations.

I commenced this great task of transforming medieval China by teaching the mothers of children. It is the mothers' task to mold the character of their children and develop their ideas so that they might adopt a new outlook on life. I instructed these mothers in modern health principles and how to bring sturdy children into the world.

Little did I think that many of these children would fall victims to Japanese bombs. Their mothers were so anxious to learn anything that would lighten the hard lot of their children in life. They were eager to bear healthy children and rear them in health; but now I must face the bitter truth that much of this effort has been squandered by the ruthless actions of our enemy.

# DEFENDERS OF THE FAITH

*By*

REINHOLD NIEBUHR

*Professor at Union Theological Seminary*

THIS SUMMER Count Grandi, the Italian ambassador, delivered a speech before the non-intervention committee which established a remarkable record in hypocrisy among statesmen, a rare achievement, since the proceedings of this committee have been particularly fruitful of hypocritical pretences.

Among other things he said: "Italy supports and will support the policy of non-intervention.—The twenty-seven nations here represented have a common Christian origin. All, save one, feel proud of it.

"May the knowledge of this glorious commonwealth inspire these nations to look today at Spain and at themselves through their historical heritage and values of civilization of which they are the trustees and for which they bear the responsibility."

Here in succinct form is the now familiar claim that Franco, Hitler and Mussolini are defenders of Christian civilization against atheistic bolshevism, that fascism seeks to preserve Europe and its traditional civilization from the menace of revolutionary movements.

In one sense the claim is perfectly true. The feudal order of Spain was a "Christian" order. It was maintained by an alliance between the Church, the army and the feudal landowners. It was a belated survival of the "Christian" civilization of feudalism, challenged by Cromwell in England, by the revolution in France and by the post-war revolution in Russia.

This civilization was primarily agrarian in its economic basis and Catholic in its cultural life. In England and France it was challenged by the rising middle and commercial classes, who replaced feudalism with capitalism.

In Russia and Spain, where the feudal order lasted much longer, the brunt of the challenge was borne and is being borne by the laboring masses, who had meanwhile supplanted the middle classes as the challenging force in modern society.

In as far as Grandi's claim is based upon history it presents a serious indictment against Christianity. It proves that the Christian Church was so intimately allied with the landowning classes of the medieval period that the Christian religion became a bulwark of feudal injustice rather than a source of rebellion against injustice.

The "Christian" civilization which Franco is trying to restore in Spain happens to be one of the most corrupt forms of absentee landlordism, in which the peasant is reduced to unbelievable penury. It might be added that, if Franco should succeed, the evils of feudalism will be compounded with those of fascism.

The fact is that fascism is a kind of renascent feudalism, transformed and made more terrible by the instruments of oppression which a technical civilization has developed. It is for the defence of such a seething mass of oppression and misery that Grandi pleads.

Such a situation is full of both irony and pathos. Undoubtedly there are sensitive spirits in the Catholic Church who find this alliance between Catholicism and landlordism in the older agrarian cultures very embarrassing. But the authority of the Church is such that they have not been able to make themselves heard.

Meanwhile the hierarchy does make itself heard. All over the world the bishops and archbishops of the Church are supporting this nefarious military rebellion against a constitutional government in Spain. They have even been able to forget their traditional teaching on the obedience due to constitutional government.

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IN SUCH a situation it becomes important for all who still hold to the Christian faith to explicity repudiate and disavow this kind of Christian civilization.

Wherever historic religious institutions become intimately involved with, and the defenders of, traditional injustice and are unable to generate movements of rebellion against such injustice, this function naturally passes into unreligious or anti-religious forces and the church must perish with the civilization which captured it.

While it is true that there is a particularly intimate historical relation between Catholicism and feudalism it would not do for Protestants to boast of their freedom from such sins. While capitalism was irreligious in its origin, precisely because the middle classes anticipated the laboring masses in discovering this alliance between Catholicism and feudalism, an alliance between capitalism and Protestantism has developed not unlike the older alliance between Catholicism and feudalism.

The fact is that this alliance goes back to the very beginning of the Protestant movement. Was not Oliver Cromwell supported by the business men of the City against the landed aristocrats?

While Protestantism is able to speak with some degree of detachment about the sins of feudalism, it finds it difficult to extricate itself from the capitalistic-democratic civilization which reigns in Britain and America.

In as far as modern fascism frequently manages to fuse capitalistic and aristocratic interests against the challenge of labor, Protestantism is even now under the temptation to support fascism against labor. The very Church which is now fighting for its life against fascism in Germany, helped to allow Hitler to come to power on the assumption that he would protect a "Christian" civilization against bolshevism.

On the whole the Christian Church is a lower middle class institution. Contrary to a popular belief the plutocracy is no longer in it, though the older aristocracy in Britain may be.

Consequently the position of Christianity toward the social struggle is particularly significant for the problem of the lower middle classes. These classes are particularly important for fascism. It is by pitting the middle class poor against the industrial worker that fascism rises to power.

For this reason there is still real significance in the attitude which the Church may take toward the problem of a "Christian" civilization. If it is primarily interested in saving its life against the threat of irreligious movements or in expressing resentment against atheism it will play into the hands of the fascists everywhere.

If on the other hand it could center its attention upon the social issues and seek a solution for them in the spirit of its Master, it could make a genuine contribution to the preservation of democracy and the avoidance of fascistic corruptions of it.

It might also save its life; and learn in its own experience the truth of the Biblical maxim that "whosoever seeketh to gain his life will lose it and whosoever loses his life will find it"?

# *Talking It Over*

*By*

WILLIAM B. SPOFFORD

ALL OF US, I am sure, have been waiting breathlessly for the appraisal of General Convention that we knew would be forthcoming from Alexander (Progressive-Liberal) Cummins, the sage of Poughkeepsie. His comments hardly support his conclusion that "this Cincinnati convention was more helpful than harmful and was of benefit to many and to the church." Being the fall of the year, perhaps the Country Squire wrote hurriedly in order to get at his grouse hunting. "Not a great Convention"; "rather unwieldy"; "lacked spontaneity"; "unconvincing and tiresome"; "usual amount of political activity"; "total expense estimated at between $1,500,000 and $2,000,000"; "thousands of dollars went to waste in unused printed matter". Here's hoping the fall shooting will put genial Alec in a better frame of mind.

GERMANS ARE WARNED by the new Germany Encyclopedia to attach no importance to the theory of relativity since it was developed by a Jew named Albert Einstein and therefore could not be true. . . . Matrimony is defined as "the union between a man and a woman of equal race and with the same heredity." . . . Defining the word "honor" the book says: "The Christian claim of love and humility is in strict contradiction with the Germanic conception of honor". . . Josephine Roche, until recently assistant secretary of the U. S. treasury, presents the results of a survey made to determine the relationship of health to poverty, carried on under her direction. Fifty years ago, she says, 94% of all deaths from disease were from acute illnesses; today 75% are caused by chronic illnesses—"and they strike most often and hardest in the homes of the poor." In developing her thesis she maintains, with supporting facts, that to eliminate disease we must eliminate poverty.

WOULDN'T YOU LIKE to join the Purgatorial Society? A dear friend of mine, a distinguished leader of our Church, lost his wife suddenly. Before the end of the week he received the following printed letter, signed by the director of a Roman Catholic Monastery with a rubber-stamp:

My Dear Friend:

The very depressing news of the demise of your beloved deceased has just been sent to us by a mutual friend. With a sincere feeling of sympathy and condolence we join with you in your recent bereavement. The ways of God, indeed, are inscrutable, yet in your extreme sorrow you have the consolation that your friends grieve with you. As you undoubtedly know the Crosier Fathers are in the position to remember the dear deceased in their Holy Masses, Prayers and Novenas. Meanwhile it does not seem out of place to call your attention to the Purgatorial Society which exists at our Monastery. A person enrolled in this soicety receives a Perpetual Remembrance in the Holy Sacri-

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fice of the Mass. We think it a beautiful and consoling thought to know that in this way your dear deceased will never be forgotten,—not even after your own death. We suggest that you give the deceased an Enrollment in The Purgatorial Society, and assure this soul a daily Remembrance in Holy Mass for all time. The fee for this Enrollment is five dollars, indeed a small amount considering the inestimable value of this everlasting memorial. A more beautiful lasting tribute of love cannot be fond; no truer expression of your love and affection can be shown. That this soul may be given the immediate benefit of this Most Holy remembrance we suggest that you do not postpone your reply. Assuring you once more of our sincere sympathy and our prayers for God's blessing, we are

Faithfully yours in Christ,

# *Let's Know*

*By*

BISHOP WILSON

WOMEN'S HATS

THE question has been asked—why should women wear hats in Church? The answer may be briefly given thus—it is a conventional mark of reverence that men should be uncovered and women covered when they enter God's House. It is not a matter of life and death nor is it an ordinance necessary to salvation. But out of respect and good taste it is a custom good to follow. The question usually arises in connection with an elaborate wedding when some women think they look better without any head covering. It is equally true that some men look stunning in a top hat but I doubt if the women would altogether approve of the ushers at a wedding marching up the aisle of the Church decked out in top hats.

When St. Paul wrote to the Corinthian Christians, he urged that women should have their heads covered in Church and this is often taken as Scriptural authority for the custom. Of course it must be remembered that social conditions in those days were vastly different from those of our own time. In the old pagan world loose women went about with their heads uncovered and it was a sign of decent morals for a woman to wear some sort of hat. This is undoubtedly back of St. Paul's injunction. The custom has persisted as a mark of reverence and is in no way derogatory to the position of women in the Church.

In fact Christianity has been a powerful factor in the gradual elevation of womanhood. It is just as well not to discuss the position of women in the classical paganism of the Roman Empire. It was at its best in the cult of Isis, which is the chief reason for the popularity of that particular form of paganism in early Christian centuries. Among the Jews the religious position of women is illustrated by the form of thanksgiving used by Jewish men in their daily devotions (and, for that matter still in use among orthodox Jews) "Blessed art Thou, O Lord our God, King of the Universe, who hast not made me a woman". In contrast stands St. Paul's declaration that in the Kingdom of Christ "there is no male or female"—every disciple being recognized as a person irrespective of sex. In fact we read some very fine things in the New Testament about Mary the mother of Mark, Tabitha, Damaris, Lydia, Lois, Priscilla etc. Some of the most revered saints and martyrs in early Christian days were women such as Thekla, St. Cecilia, St. Agatha, St. Agnes, St. Faith and others. Need we add the high place of veneration accorded to the Blessed Virgin Mary.

In a partly Christianized world it has taken a long time for the Christian ideal of womanhood to reach the point which it has attained today. This tardiness has been due to the gradual evolution of social conditions and it still lags in many parts of the world to the present time. So long as a semi-barbaric society made it necessary for women to be dependent upon masculine protection for their safety, they were bound to be held in an inferior position. Spiritually, however, the question was settled long ago for the Christian world. Witness the influence exercised by the religious Orders for women over many centuries and the notable spiritual leadership, gratefully acknowledged, of a St. Catherine, a St. Elizabeth, a St. Theresa. The modern woman owes more than she realizes to Christ and His Gospel.




## HER MOTHER AND SISTER ARE LEPERS!

This smiling, healthy little girl, Yuki Chan, the "Butterfly" of the Kusatsu Mission, was saved from a life of creeping illness, ostracism, and possibly death. She lives in that part of the Episcopal Mission reserved for the uninfected babies and older girls. This St. Barnabas colony was started 20 years ago by Miss Mary H. Cornwall-Legh, a missionary who has been giving her life and her means to the Lepers.

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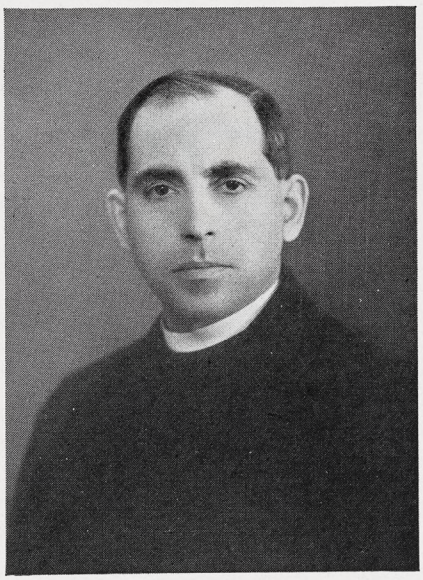
## PLAN CONFERENCE ON THE MINISTRY DURING HOLIDAYS

By CHARLES T. WEBB

"You feel it in your bones" was the reply of a rector of long experience when asked how a young man should know his vocation. Without discounting the value of the technical aptitude tests now being developed we may well hold this advice to be fundamentally sound. It is a homely way of putting the old idea of a "call", and the idea is still valid that each of us is fitted to some particular task, so that anything else is at least only second best. It is a tragedy that the majority of young people through circumstances are shunted into jobs which are merely ways of making a living, instead of into work which calls forth and deeply satisfies the resources with which the Creator has endowed them, so that a salary becomes an incident rather than an end.

This is especially true of the ministry. There are plenty of able young men who at one time or another have "felt it in their bones" that they might find an answer to the problem of vocation in serving God and their fellows through the ministry of the Church, but pressure of one kind or another sweeps them off into something else. Certainly the ministry is not for those who would coldly calculate its advantages against those of the brokerage office or the automobile business. There is reality in the sense of "call" to the ministry, but it may be so vague as to be hardly recognized. The socially minded young man may be perplexed to know whether he should go into the ministry or into some other type of altruistic work. He is usually unaware of the scope afforded by the ordinary parish as well as of the specialized fields which the ministry provides,—the city slums, rural work, teaching, the religious orders, work with college students. He does not know of the demand for a new type of foreign missionary, for Christian pastors trained in psychiatry, for men who know the workers and their problems.

It is to discuss such matters that another New Year's Conference at St. Paul's School, Concord, N. H., has been called for next January 2-4. The last such conference was held six years ago and bore good fruit. Like that, the Conference of 1938 is distinctly not a drive to round up men for the ministry. It is true that there is a shortage of clergy today—seminary classes are small and good men are hard to get—but the emphasis must still be on quality. We expect to have from fifty to seventy-five men —college students, both undergraduates and graduates, young men in business or other professions, boys in their last year at school—gathered together from Sunday evening to Tuesday morning to consider the ministry as a vocation.



CHARLES T. WEBB

The leader of the conference will be the Rev. Arthur L. Kinsolving, rector of Trinity Church, Boston, and he will be assisted by a group of younger men in the ministry, some older, some laymen. The program will be elastic and will allow time for informal discussion. New Hampshire in winter and St. Paul's School should guarantee an attractive setting. Three dollars registration fee will be the only expense. Do you know a young man who should be invited to this Conference? If so, please send his name without delay to the Secretary, the Reverend Frederic B. Kellogg, Christ Church, Cambridge, Mass.

### CHURCHES URGED TO MOVE TO WESTCHESTER

Declaring that Westchester County, New York, was "the fastest growing portion of the entire Anglican communion throughout the world," a report on missions and population changes that was presented at an Archdeaconry meeting, held in Bronxville on November 11th, urged New York City parishes to move there. City parishes have dwindling numbers in many instances. The communicant strength of Manhattan Episcopal churches in 1910 was 53,990 the report revealed, whereas in 1936 it had diminished to 45,406. On the other hand the communicant strength of Westchester churches was 11,942 in 1910 and 24,165 last year. With experts predicting a county population of 1,500,000 by 1965, nearly three times the present number, there will be an ever increasing demand for new churches.

## MOREHOUSE BOOKS FOR SCHOOLS AND THEIR LEADERS

By GARDINER M. DAY

Nearly every rector and church school superintendent finds himself, at some time or other, looking about for a book which gives worship services that may be easily adapted for use in the different departments of the church school. He doesn't have to look very long before he finds that there are not many such books that commend themselves. One volume that the author himself has found useful, is a Church School *Book of Prayer and Praise* by the Rev. Maurice Clarke, which was first published ten years ago. Miss Ruth Rex has written another volume of helpful services for the church school, entitled, *In His Holy Temple* which has just been published by Morehouse ($1.25). After a brief suggestive chapter on worship services in the church school, Miss Rex gives four services for the use of primary children. The services are well constructed, the prayers are simple yet beautiful and the kind of liturgical form is used which would be found most useful in an Episcopal school.

While it is presumed that church schools have already selected their material for the present year, those who are in charge of the church school curriculum for next year will want to look over the new volumes in the Christian Nurture series which are appearing. New leaders manuals in the *Christian Nurture* series for *Our Church and Her Mission, A Father's Gifts, The Life of Our Lord, God's Great Family* have just appeared. They have been greatly changed from the earlier courses of the same titles and are full of valuable suggestions and a considerable more modern approach. Emphasis is placed on projects and activity. Numerous suggestions appear throughout the manual explaining to the teacher how activities may grow naturally out of the material which is being studied. Instead of endeavoring to give all the information necessary for the teaching of the courses, the manuals primarily are guides for the teacher. They aim to illustrate the particular theme of the course and stimulate discussion. I feel that they are a great improvement on the old manuals and will be welcomed by many church schools that had found it necessary to supplement the old manuals with more modern books or perhaps discarded them entirely. Prices of the leaders manuals vary from $.65 to $1.15. Morehouse has also published this year, the third primary course in the *Christian Living* series by Mr. and Mrs. Leon C. Palmer entitled,

(Continued on page 15)

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

It was impossible for elected representatives of the German Churches to attend the Oxford and Edinburg Conferences this summer—at least any men independent of Hitler and his regime. They could not secure passports to leave Germany. It is interesting therefore to read of the recent meeting of the National (Nazi) Movement of German Christians, held at Eisenach with 12,000 people attending. From this meeting came a pronouncement stating that "we passionately reject the so-called oecumenical movement most decisively. A Christian conference which undertakes, after the manner of Oxford, to lay down the law and to pass judgments upon the Church, people and state, has forfeited the right to appeal to the gospel. It serves not faith but politics, and is building a World Council beside the Vatican in Rome—a Vatican in Geneva or Canterbury. It will succumb to the fate of the political International, to which it has handed over the Christian faith. Right over the collapse of all political and Christian internationals, the German people marches on its way. With it marches the National (Nazi) Church movement of German Christians in joyous Christian faith towards the new day."

And one way it marches joyfully is to march Pastor Martin Niemoller and several hundred other German pastors, who refuse to make the Church the slave of Hitler, off to prison.

* * *

**Churches Unite for Preaching Mission**

A statewide preaching mission conducted by cooperating Protestant Churches is now being held in New Hampshire. The movement began in a diocesan effort to have a preaching mission for the various parishes of the diocese. Then leaders of Protestant Churches approached Bishop Dallas and urged that the plan include other churches and be made a state-wide affair. This plan was adopted and a committee, with the Bishop as chairman, has arranged for missions in twenty-three centers with 125 towns cooperating. The mission began on November 7th and runs through the 21st, with one preacher serving each community.

* * *

**Colorado Tells of Convention**

Within ten days of the closing of General Convention, the entire diocese of Colorado, with an area of 100,000 square miles, was covered with the story of the Convention. All of the clergy and three-fourths of the vestrymen and members of the Auxiliary attended meetings held at strategic points. The speakers were Bishops Salinas y Velasco, Irving P. Johnson and Fred Ingley. . . . Bishop Johnson consecrated the completed church at Boulder on November 7th. During the 25 years that the Rev. H. M. Walters has been the rector over $50,000 has been raised for the improvement of the property.

* * *

**Death Takes Philadelphia Rector**

The Rev. Charles H. Collett, rector of Christ Church and St. Michael's, Philadelphia, died suddenly of a heart attack on November 11th. He had been ill since last July and was visiting his brother in Canada at the time of his death. Before taking the Philadelphia parish he was a member of the field department of the National Council. Prior to that he was the rector at Grand Forks, North Dakota. He was generally recognized as one of the outstanding clergy of the Church and was nominated as bishop by several dioceses. He was particularly interested in social and economic questions and was the chairman of the Philadelphia chapter of the CLID.

* * *

**World Alliance Assails Japan**

The World Alliance for International Friendship through the Churches, holding a national conference in Boston last week, passed a resolution condemning the "military and naval authorities of Japan in their aggression in China." The conference also called upon the United States government to "devise and adopt methods for dealing adequately with a situation which is frought with such dire disaster to China, and to Japan as well, and which imperils the peace not only of the Far East but of the world." The conference also asked for new neutrality legislation to permit the President to plan an embargo on aggressor nations and to aid nations willing to accept peaceful settlements. Military training in schools and colleges also was condemned by the conference.

* * *

**Preaching Mission at Eau Claire**

Father Joseph of Mt. Sinai, Long Island, has just concluded an eight day preaching mission at the cathedral in Eau Claire, Wisconsin.

* * *

**Exchange Pulpits in Florida**

The clergy of the diocese of Florida exchanged pulpits on November 14th. This is an annual custom, the idea being to give the city and country parsons a chance to tell others of their work. . . . Meetings are being held throughout the diocese on General Convention, following a two day clergy conference at which Bishop Juhan and deputies explained what went on in Cincinnati. . . . Parochial meetings are being held under the direction of a committee chairmaned by the Rev. John L. Oldham to prepare for the centennial celebration of the diocese to be held next April. Bishop Oldham of Albany, brother, is to be the preacher at the celebration.

* * *

**Diocesan School Launches Campaign**

Holderness School, diocesan boys school in New Hampshire, having been forced to refuse applicants for lack of dormitory space, has launched a campaign for $250,000 to be raised over a period of three years. The Rev. Eric A. Weld is headmaster.

* * *

**An Appeal to the Christian Conscience**

Twenty eminent Christians from China have signed an appeal to Christians all over the world to take their share of the responsibility for the maintenance of peace and justice in the world. "We are convinced", they write, "that in a world which is so interwoven in its political, social and economic relationships, peace is indivisible and war cannot be localised. This ghastly thing going on before our eyes in China may ultimately de-

## THE CANDID CAMERA

ARE YOU a candid camera fan? Many people are these days. We believe it would enliven the pages of THE WITNESS to present more pictures each week . . . not posed pictures but snap-shots of various Church events. Our finances do not allow for prizes but we will of course run credit lines for any pictures that are reproduced in our pages. And while on the subject of finances: in presenting our 20th Anniversary number earlier in the year we appealed to readers for financial aid to enable us to carry on. We set the figure to be raised this year at $5,000. We fell far short of that amount, but stopped talking about it for fear of overdoing it. We do nevertheless hope that before the close of the year there will be those who will wish to make contributions to the Anniversary Fund. Pictures, and donations, should be sent to 135 Liberty Street, New York City.

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velop into a world-wide conflagration. No individual or group could maintain a detached position. We Christians have often been reticent and passive in international affairs. The Christian Church has in the past made general pronouncements against war, but it has been silent on specific international issues which lead to war. Vital religion cannot be separated from humanity. The Christian Church must keep alive its conscience in a big international crisis such as the one now obtaining in the Far East, or its vitality is sapped and future doomed. Our Christian conscience must needs be kept alive by expressing itself in action. The present Sino-Japanese crisis may prove a test of the moral strength of the Christian Church throughout the world. Let us take stock of our faith in this hour of crisis and repent for our common failures in the endeavour of the past. Then let us turn to God once more and pray that His guiding hand will lead us out of the present chaos.

"We have a deep sense of the seriousness of the situation and seek a humble realization of the contagiousness of sin. Against the will of God, barbarous warfare is threatening humanity. Our earnest hope is that the Sino-Japanese conflict may not be viewed as a local and remote quarrel between Japan and China alone, nor be regarded as some transient political problem outside the realm of religion. We appeal to Christian people all over the world, including those in Japan, to share with us the sense of responsibility in this perilous hour, and to adopt whatever measures are within their power to set in motion the corporate conscience of the Christian Church. So far as Christians in China are concerned, there is a readiness to undergo sacrifice to support any move to uphold true peace and justice in international relations and to witness to the strength of the Universal Christian Church."

Among those signing the appeal are leaders of the following Christian organizations in China; National Christian Council, Christian Literature Society, Chinese Christian Centre, National Committee Y.M.C.A., National Committee for Christian Religious Education, National Committee Y.W.C.A.

* * *

**Disciples Convention Is Progressive**

The international convention of the Disciples of Christ, which met for six days ending November 1st in Columbus, Ohio, was in many ways much more forward looking than the one of our own Church held earlier in the month in the same state. Resolutions were passed by a two to one vote affirming the right of workers to organize for collective bargaining; supporting the constitutional guarantees of free speech, press and assemblage, even in times of labor strife, and endorsing the child labor amendment to the constitution. There was also a lengthy debate on neutrality through a resolution demanding that the President invoke the Neutrality Law in the Far East, since Japan and China actually are at war even though war has not formally been declared. Speakers declared that President Roosevelt was setting a dangerous precedent by exceeding his authority in setting aside the mandatory features of the act. The resolution passed the convention by a large majority in spite of the fact that there was a small but vigorous minority. The convention also voted, as at previous conventions, "that as Christians we do not intend ever again to sanction, support or participate in war". It also endorsed the Ludlow Bill which would amend the constitution so as to transfer the war-declaring power from Congress to a vote of the people. Finally there was a hearty condemnation of compulsory military training in colleges and universities.



BISHOP ROBERTS
*Addresses Newark Laymen*

* * *

**Bishop Mikell Has an Anniversary**

Bishop Mikell of Atlanta celebrated the 20th anniversary of his consecration on November first, marked by a special edition of the diocesan paper. The convention of the diocese, to be held in January, is likewise to mark the event.

* * *

**Albany Parish Has Anniversary**

Bishop Gilbert of New York was the preacher at the service on November 7th marking the 40th anniversary of St. Andrew's, Albany, New York. The Rev. Grant Noble, rector of St. John's, Williamstown, Mass., was the preacher at a young people's service in the evening. The following evening there was a parish dinner with


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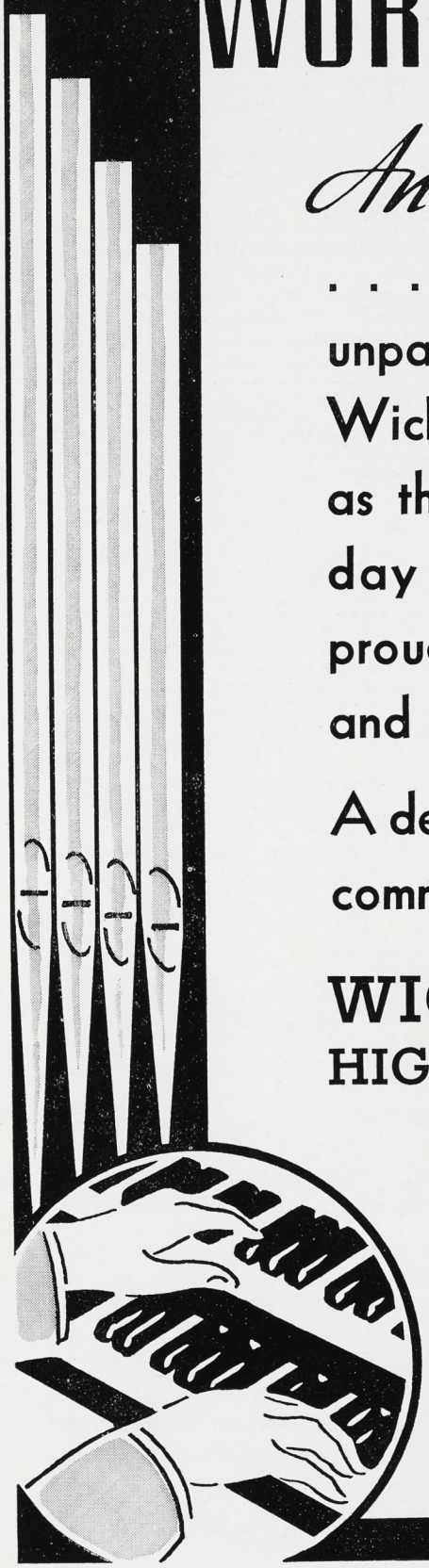
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addresses by Bishop Oldham and several of the clergy of the city. The plant of the parish, one of the finest in the diocese, was dedicated six years ago. The rector is the Rev. Charles W. Findlay who has been there for fifteen years.

* * *

**Perfect Organization in Georgia**

At the meeting of the executive council of the diocese of Georgia, held in Savannah on November 3rd and 4th, the Rev. Stephen E. Barnwell was elected executive secretary of the field department, a new office. He is vicar of St. Andrew's, Douglas, and continues his work there. The Rev. Harry S. Cobey, rector of St. Paul's, Albany, was elected to the department of social service. The diocesan budget for 1938 as finally adopted amounts to $22,590.

* * *

**Bishop Gardner Is Enthroned**

Bishop Wallace J. Gardner was enthroned as Bishop of New Jersey at a service at Trinity Cathedral, Trenton, on November 11th. He succeeds Bishop Paul Matthews whose resignation as diocesan was accepted at the recent General Convention. At the same service the Rev. Frederick M. Adams was instituted dean of the cathedral.

* * *

**Retreat for the CLID**

The executive committee of the Church League for Industrial Democracy, together with officers of local chapters of the League, are holding a retreat-conference this week at St. Martin's House, Bernardsville, New Jersey. Plans are being discussed for future work of the organization.

* * *

**Report On Bishop Lloyd Memorial Fund**

Mr. Samuel Thorne and Dr. John W. Wood, representing the committee of the trustees of the American School at Kuling, China, report that the fund for a memorial there to Bishop Lloyd had reached $9300 on November 8th. Two memorial services were held in Cincinnati during General Convention, both attended by crowded congregations, at which the total offerings for the fund were $874.

* * *

**Family Relations Conference in California**

The social service department of the diocese of California sponsored a conference on family relations in San Francisco, November 16th and 17th, under the chairmanship of the Rev. Lloyd B. Thomas. All sorts of experts were on the program, physicians, educators, public health officials, in addition to the following clergymen: Canon L. D. Gottschall of St. Peter's, Oakland; the Rev. Sumner Walters, rector of Christ Church, Alameda and the Rev. Leland F. Wood, who is the secretary of the Federal Council's commission on marriage and the home.

* * *

**Young People Meet in Detroit**

There were 350 young people, representing 20 parishes in Detroit, at the meeting held at St. Columba's on October 31st to hear reports of the young people's convention in Cincinnati.

* * *

**News Notes From Rhode Island**

"Stand by Bishop Tucker" was the charge to the clergy of Rhode Island, delivered by Bishop Perry at a meeting of the clericus last week. "By experience and character he is fitted for the work", declared the retiring Presiding Bishop. . . . Bishop Gilman of Hankow told of the work in China and Mrs. E. M. Little of the work among the isolated in New Hampshire, at a meeting of the diocesan




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Auxiliary, held at Woonsocket on November 4th. . . . The Rev. Stanley Hughes, rector of Trinity, Newport, gave an informal address on the General Convention at the convocation of Narragansett. The meeting was held at Pontiac as part of the 50th anniversary of All Saints parish.

* * *

**Spencer Miller Jr. in Houston**

Spencer Miller Jr., consultant on industrial problems to the National Council, was the speaker on November 7th at Trinity Church, Houston, Texas, his subject being "The Church and Social Justice."

* * *

**Sweden Gets the Jitters**

Great excitement was provoked by reports emanating from Karelia, on the Finno-Soviet border, one of the danger spots of Europe, that six Russian airplanes had engaged in an impromptu raid on important Finnish military centers. Conservative Swedish papers saw the situation as another instance of "war by act without declaration." Dire predictions were made of a Russian coup to seize northern Scandinavia. Smaller headlines later carried the amusing tidings that the planes had merely gone astray in a snowstorm and that they carried neither arms nor cameras. But the desired reactionary propaganda effect had been achieved.

* * *

**National Council Receipts Fall off**

The National Council has a larger sum to collect in the remaining weeks of this year than in the corresponding time for the past two years, according to a report from Treasurer Lewis B. Franklin. The percentage paid to November 1st, 1935 was 82.6%; last year it was 85.4% whereas this year it is to be but 81.5%. The total sum collected however is $15,770 more than in 1936, the differences in percentages being due to the fact that expectations were greater this year by $91,359.

* * *

**Bishop Oldham Preaches at Colleges**

Bishop Oldham of Albany preached on November 7th at Hamilton College, Clinton, N. Y., and the Sunday before was the preacher at Cornell and at Wells College. His subject at all of them was Church unity, with stress on the findings and decisions of the Oxford and Edinburgh Conferences of this past summer.

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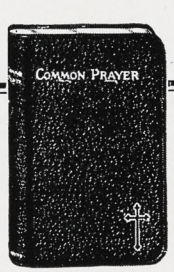
**The Rural Field of Delaware**

The five clergymen of Sussex County, Delaware, organized themselves into a clericus recently and immediately launched a training school for leaders that already has 25 persons enrolled. . . . One of the parsons the other day was called upon to baptize a 68 year old sharecropper. It was necessary to have her grandchildren make the vows since she could not read. . . . Bishop Nichols of Kyoto was at St. Philip's, Laurel, the other day, where he discussed the marriage ideals of the Japanese with the young people. The discussion would have gone well into the night had not Rector R. Y. Barber insisted that the Bishop go to bed in order to be fit for work the next day.

* * *

**Dinner for the Epiphany, New York**

The Church of the Epiphany, New York, held a dinner on November 4th for the purpose of launching their program for a new church and an endowment fund. The speakers were Rector-emeritus William T. Crocker, Bishop Manning, Mr. F. L. Allen, Judge Philip McCook, Mrs. Harper Sibley and Bishop Gilbert. The parish


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was formerly located on Lexington Avenue in the thirties, but plans are now under way to build at York Avenue and 74th Street. Meanwhile the Rev. John W. Suter Jr., the rector, is holding his parish together through services held each Sunday at St. Thomas' Chapel.

* * *

**Bishop Roberts Addresses Newark Laymen**

Bishop Blair Roberts of South Dakota was the headliner at a dinner of laymen of the diocese of Newark held on November 4th and attended by about five hundred. He declared that only the Church can overcome war, and pointed to the Indians to prove it. The United States Army was unable to make them a peaceful people . . . the Church came along and did the job. The world, he said, has improved in science, social welfare, political justice, but has stood still or gone backward in providing better motives and more spiritual power.

* * *

**Grace Lindley Addresses Virginia Auxiliary**

Miss Grace Lindley, executive secretary of the Auxiliary, was the headliner at the annual meeting of the Auxiliary of Southwestern Virginia, held at Wytheville, November 2-4. The Rev. J. Hubard Lloyd, missionary from Japan, was also a speaker.

* * *

**Lay Readers Go into Training**

Twenty-seven prospective lay readers of the diocese of Michigan went into training on October 28th. The diocese at present has 61 men licensed for lay reading, serving in their parishes and in missions of the diocese. The school is to meet each Thursday evening through December 2, with two sessions nightly. Then on December 9th there is to be a banquet at which Bishops Page and Creighton will speak, followed by a service of personal consecration.

* * *

**Church Army Wants Some Cash**

B. Frank Mountford, head man of Church Army, writes that the Army got a lot of pats on the back at General Convention. "These encourage us but of themselves do not strengthen us financially." He pleads for more substance with which to carry on the training of fifteen students who are soon to take up work in rural fields.

* * *

**News Notes From Massachusetts**

Suffragan Bishop Babcock recently celebrated his 86th birthday at his home in Marblehead. He and Mrs. Babcock are soon to return to Boston for the winter. . . . Bishop Sherrill was the preacher on October 24th at the 90th anniversary service at St. Mary's, Dorchester. It was in this church that Phillips Brooks was confirmed. . . . Bishop Cross of Spokane, Bishop Bentley of Alaska and Miss Margaret Marston, education secretary of the Auxiliary, are filling 51 speaking engagements in 44 centers in the diocese this month. . . . The Cathedral Church of St. Paul, Boston, has just celebrated its 25th anniversary. The Rev. Donald Aldrich, rector of the Ascension, New York, formerly of the cathedral staff, was the preacher on All Saints' Day; New Hampshire's Bishop Dallas and the Rev. Edward T. Sullivan of Newton Centre were the speakers at a dinner and Retired Bishop Lawrence was the preacher on November 3rd when the clergy and parish representatives attended a diocesan service. . . . The 60th anniversary of the diocesan

# Services in Leading Churches

**The Cathedral of St. John the Divine**
**Amsterdam Avenue and 112th St.**
**New York City**
Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
**Weekdays:** 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.
**Saturdays:** Organ Recital at 4:30.

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

**Grace Church, New York**
**Rev. W. Russell Bowie, D.D.**
**Broadway at 10th St.**
Sundays: 8 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**
**Rev. John Gass, D.D., Rector**
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9:30 A.M.—Church School.
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branch of the Auxiliary was celebrated on November 17th. The speakers were Bishop Sherrill, Bishop Lawrence, Bishop Cross, Miss Eva Corey and Miss Margaret Marston. . . . The Rev. Spence Burton, father superior of the Cowley Fathers, sailed on October 28th to visit the mother house at Oxford, England.

* * *

**The Rector Has a New Car**

Rector and Mrs. Albert Broadhurst of Titusville, Pa., were presented with a new automobile the other day in recognition of 25 years' service to St. James' Church. . . . Rector E. Pinkney Wroth of Warren, Pa., broadcasts the service of Trinity Church each Sunday morning over station WJTN of Jamestown, N. Y. . . . The Rev. Truman Heminway of Sherburne, Vt., conducted a mission at St. John's, Sharon, Pa., from October 31st through November 5th.

* * *

**We Receive a Pat On the Back**

The Rev. Warner L. Forsyth, rector at Birmingham, Michigan writes: "This is to thank THE WITNESS reporters for the fine reporting of the General Convention. I was in Cincinnati but had to rely on THE WITNESS to get a larger picture than I could pick up myself. You did a fine piece of work and I hope you receive much sincere appreciation." Thanks.

* * *

**A Preaching Mission At Tacoma**

The Rev. George F. Pratt, rector of Trinity, Hoquiam, Washington, conducted a preaching mission at St. Andrew's, Tacoma, the last week of October. It was characterized by the teaching of the Oxford Group, but according to Rector W. B. Turrill, "without any emphasis on open confession."

* * *

**A Maintenance Fund for Sewanee**

The University of the South, Sewanee, Tennessee, is asking each of the 1425 parishes and missions in the 22 dioceses that own and control the college to include in their budgets 25 cents for each communicant. This sum, if realized, will enable the college to operate on a balanced budget and thus make possible the placing of other gifts in the completion fund for the building program.

* * *

**American Church Union Holds Regional Meeting**

The points of view of the Greek Orthodox and Polish National Churches were considered at a regional conference of the American Church Union, held in Cleveland on November 17th. The Rev. P. S. Lauder, general secretary, was the preacher at the solemn Eucharist held at Trinity Cathedral, and Professor Jared S. Moore of Western Reserve University was the chairman of the conference that followed. Speakers included the Rev. John Trutza of the Roumanian Orthodox Church; the Rev. Donald W. Blackwell of St. Matthew's, Chicago; Professor Howard D. Roelofs of the University of Cincinnati. The Rev. Felix Cirlope, rector of St. Andrew's, Buffalo, preached the sermon at the solemn Evensong service that closed the conference.

* * *

**Auxiliary Meets At Meadville**

The annual meeting of the Auxiliary of the convocation of Meadville, diocese of Erie, was held at Christ Church, Meadville, on October 26th. The speakers were Bishop Ward, Bishop Gilman of Hankow, Miss Mary Wood McKenzie of Liberia, the Rev. John Winslow of Dante, Va., the Rev. Robert T. McCutcheon of Mt. Alto and Miss Margaret D. Jefferson, field secretary of the Girls' Friendly Society.

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(Continued from page 8)

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# THE WITNESS



**THE PISCINA**
In the Memorial Church, Baltimore

## AN EDITORIAL BY BISHOP JOHNSON

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## CLERGY NOTES

BAIRD, R. L., has resigned as vicar of St. Thomas', Clarkdale, Arizona.

BAKER, RICHARD G., formerly in charge of St. Mark's, Waterloo, Iowa, is now the rector of St. Paul's, Marshalltown, Iowa.

BIERCK, W. HUBERT, rector of St. Margaret's, Albany, N. Y., has been elected chaplain of the Albany County American Legion.

COXE, J. B., rector of St. Augustine's, Rhinelander, Wis., is now the rector of St. John's, Delafield, Wisconsin.

DORON, JOSEPH, former vicar of the Epiphany, Flagstaff, Arizona, has been appointed vicar of St. John's, Bisbee, Arizona.

HEYES, JOHN W., rector of St. Paul's, Greensboro, Ala., is now the archdeacon of North Texas. Address, Colorado, Texas.

KIRK, WILLIAM H., assistant at St. Peter's, St. Louis, Mo., has accepted the rectorship of Grace Church, St. Louis.

OWEN, WILLIAM H., has resigned as rector of Holy Trinity, New York City, to retire.

PRENDERGAST, GEORGE, has been placed temporarily in charge of the Epiphany, Flagstaff, Arizona.

PROFFITT, CHARLES C., 81 years of age, retired rector of Trinity, Garnerville, N. Y., died on November 11th at Short Hills, N. J.

REDENBAUGH, ROBERT, is now the vicar of All Saints', Oxnard, California.

RUSH, WILL, is now in charge of missions at Burns, Canyon City and Crane, diocese of Eastern Oregon, with residence at Burns.

SADTLER, H. S. L., has resigned as rector of St. Paul's, Rahway, N. J., to retire.

SHERMAN, FRANCIS W., formerly of the district of Salina, is now in charge of St. Luke's, Cedar Rapids, and St. Matthew's, Iowa Falls, Iowa.

SIMPSON, E. T., is temporarily in charge of St. Andrew's, Phoenix, Arizona, pending the appointment of a vicar.

TAYLOR, CARL REED, has retired as rector of Grace Church, St. Louis, to give up the active ministry and go on a pension.

WILSON, HERBERT A., is locum tenens of Christ Church, East Tawas, Michigan.

WINTERMEYER, HARRY, assistant at Calvary, Memphis, Tenn., is now the rector of Trinity, Clarksville, Tenn.

WRIGHT, THOMAS HENRY, rector of R. E. Lee Memorial Church, Lexington, Va., is to be married on December 1st to Miss Hannah H. Knowlton of Charlotte, N. C.

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# THE WITNESS

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

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# MY FATHER'S HOUSE

*An Editorial By*
BISHOP JOHNSON

UNIVERSITIES are to be judged by the best that they can produce and are not to be condemned for the nitwits whom they graduate, and this for a very excellent reason. They furnish an opportunity for learning rather than a machine shop guaranteed to produce nuts and cranks. If colleges turn out a small percentage of able men today they are doing pretty well in spite of the fact that they could do better if they used their assets in a more effective way.

We might as well acknowledge that education can be a racket as easily as it can be a blessing. When Christ said, "Make not my Father's House a house of merchandize," He was stating two things, first that His Father's House was God's gift to man and furnished the opportunity to produce a John and a Paul, but that likewise it could foster a racket and produce an Annas and Caiaphas. Moreover it could be the home of a devout remnant of simple people as well as a home for Scribes and Pharisees and greedy priests. He discriminated, as modern reformers are not apt to do, between God's gifts to man and man's use of those gifts. In other words man can easily pervert something of great value by its misuse.

Let us take an analogy from a field which is not entangled with our own moral obligations. It has been well said that a proposition in geometry would be assailed if it involved personal self sacrifice in the construing of it. Let us go into the field of chemistry. God gave man the elements and the reactions resulting from their combinations. He has given those elements laws which may not be broken but must be observed. Man does not create them; he merely may discover them. God also gave man the urge for study and the capacity to acquire knowledge and the freedom to use those elements as he sees fit. Here we see the misuse of God's gifts, for the same learning that can create healthful medicines may also produce poison gas. Man does not condemn the chemical laboratory because out of it may come evil as well as good. Primitive scientists sought a knowledge of chemistry because they believed in an ordered world. In spite of criticism and cynicism they sought "the substance of things hoped for and evidence of things unseen." They had faith and as they developed the capacity they were able to appreciate and appropriate the hidden treasure. If an anarchist should enter the laboratory, justifying himself on the ground that it manufactured poison gas, he would not only blow up the laboratory by his ignorance of its contents but he would also be unable to replace those facilities for good which the laboratory also afforded. So Christ differed from subsequent leaders in that He discriminated between the values of the moral law as distinguished from its perversion. "He came not to destroy but to fulfill."

He believed in an ordered universe in which God has established certain moral laws and spiritual opportunities which man had the capacity to seek, the freedom to use and the ability to employ to inaugurate a better social order, but the fact that men misused the temple did not detract from its integrity. In contrast the atheist comes in and spurns the moral law because it may produce hypocrites as well as saints and substitutes his own jejune philosophy for the law which God alone can create. The result of this reversion to atheistic domination is a return to barbarism in which the dictator is chief; the particular nation is sacrosanct; the tribal totems and taboos are imposed: the world is filled with wars and rumors of war with the result that cynicism replaces faith, force replaces personal liberty, fear casts out all love and the world becomes chaos with no center of gravity to preserve its order.

These leaders are seductive because they are able to detect the poison gas in the laboratory without the ability or the benevolence to produce the beneficial products of the same.

CHRIST was equally critical of existing orthodoxy but His remedy was not to destroy God's temple but to convert men to a proper use of it. He was as great a prophet of change as the modern communist but in advocating a new order He did not destroy that which God's providence had erected in the fullness of time.

Before destroying the Temple of the Lord and the

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continuity of God's revelation, men should ask themselves the question, "what is the Church?" It is an historic institution which is founded upon the Life of our Lord as embodied in the Apostles Creed; the word of Christ as contained in the Gospels; the sacraments which are His Gifts to men, and a ministry which shall bear witness to Him for successive generations. Thus far the historic Churches have not been false to their trust, for in all of them we have the same creed, the same scriptures, the same sacraments and the same character of witnessing ministers.

However much in any place or time the Church may have failed to produce many saints, it has always given the opportunity to the humblest Christian to seek righteousness and always some have acquired virtues. Christ's temple has been a source of righteousness; if there has been failure it has been the fault of men, not the inability of the Master. The Church was never intended to be a "House of merchandize" to solve the economic and political problems of this world but rather a House of Prayer to prepare men for a Kingdom in which they were to enjoy the glorious liberty of the Sons of God.

To suppress liberty of conscience in order to secure material benefits is to condemn the Church for failing to do that which it was never created to undertake, excepting wherever it could produce sincere followers of the Master, who by leavening society would raise its kindliness and justice to a higher power.

To destroy the laboratory because it produces poison gas is to deprive society of other benefits.

To destroy the Church because some men are hypocrites is to deprive the world of love, joy and peace and to raise up dictators who have all the sins of the hypocrites and none of the virtues of the Saints. The mob can destroy that which only skilled workmen can replace and the revolutionists themselves lack the very virtues for the absence of which they blame the Church.

# BISHOP WHITE AND EDUCATION

*By*

CHARLES MARTIN

*Chaplain of the Episcopal Academy*

EARLY this year we commemorated the 150th anniversary of the consecration of Bishop White—a great man possessing one of the most versatile minds in the history of our Church. It was not enough for him to give mold and shape to the new branch of the Anglican Church which was to develop in the United States, because he also brought into being a number of organizations and institutions, religious and secular, which have existed and borne fruit until today. Some bear evidence of his creative ability, others of his administrative ability, all are touched by his genius. He had a vision which went far beyond his age, yet a practical turn of mind which enabled him to give immediate root to his ideas and ideals.

In the latter part of the 18th century educational opportunities were meagre. Such schooling as was available at home was considerably disturbed by the war and the later unsettled conditions of the states. Those wealthy and cultivated who had been sending their children to England to be educated were loathe to have them go to what was now an alien country. Bishop White, ever a practical man, met the problem by gathering about him a group of distinguished gentlemen of Philadelphia and founded a school; a school, thanks to his vision, which would give not only sound, secular training, but religious training as well. In 1785, two years before his consecration, four years before the Constitution of the United States was accepted, The Episcopal Academy came into being.

The school was to have a very long and rich history, but hardly a smooth one. Throughout Bishop White's life it grew and developed, hesitating in its progress only when the master would temporarily withdraw his hand to cope with some more pressing duties. During the 19th and even the very early 20th centuries, there were periods of great prosperity but also of deep depression. At times the ideals of the founder were almost lost in the shrouds of some shibboleth like "'meet the needs of changing times." But as truth will, the school survived and flourished. Today in beautiful surroundings at Overbrook, it has developed into the largest Church school in the country, and has an educational record as rich as its history and tradition.

Among the steady stream of young men who left the Academy inspired to enter the ministry, many have become outstanding influences in the life of the Church. Included among these are seven who were called to be Bishops; the great bishop, John Henry Hobart, was a member of the class of 1789; Leighton Coleman, who became bishop of Delaware, was a member of the class of 1849. The class of 1847 included William Hobart Hare who became the first missionary bishop of South Dakota, and a year earlier one of the boys who graduated was Henry Codman Potter who became bishop of New York. William Walter Webb, who became bishop of Milwaukee, was a graduate of the class of 1874. Joseph Marshall Francis, the present bishop of Indianapolis, is a member of the class of 1879, and Thomas Frederick Davies, late bishop of Western Massachusetts, was a member of the class of 1889. Many priests, gloriously serving the Master in all phases of the work, are among the alumni of the school.

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PHILADELPHIA is a much richer community because of Bishop White's idea, the Academy. A recent alumni survey indicated that nearly 46 per cent of the school's alumni now occupy high executive positions in commercial and industrial enterprises, or are in positions of importance in banking and finance; more than 26 per cent are engaged in professions, while others are in responsible positions in government service, architecture, social service and the arts.

It seems appropriate that on the 150th anniversary year of Bishop White's consecration the record of his school should be exceptionally outstanding. Harvard College each year compiles a confidential list of the standing attained by the schools which have sent in that year five or more boys to Harvard. This year there were nearly forty schools in this classification, including naturally the outstanding boarding and day schools of the eastern United States; only the name of the leading school in this group is ever made public, and the fact that the Episcopal Academy received this distinction bespeaks the highest praise for the training given at the school.

The Academy is now beautifully situated in twenty-eight acres of grounds, and is divided administratively into Upper, Middle and Lower Schools, each in its separate buildings. The student body of 504 boys is guided by a very strong faculty of fifty; boys up to nine years are taught by women; men are in charge of the sports and of all teaching beyond third grade. Many boys attend no other school, but enter the kindergarten at five to leave for college at eighteen. Ninety per cent of the graduates enter the principal eastern colleges, Harvard, Pennsylvania, Princeton and Yale receiving the great majority. During the past decade Academy boys have entered nearly forty institutions of higher learning. The college preparatory curriculum is enriched by certain courses in music, art, handicraft, and by religious education. Although the chapel, a small frame building, is not in keeping with the rest of the plant, daily services are held, and a fund for a more adequate edifice is slowly forming. Sons of the clergy are granted partial scholarships, but the demand far outruns the endowment available. There are no boarding accommodations, but several masters accept boys in their homes. Seventy per cent of the students are Episcopalians, eighteen per cent are Presbyterians, and six per cent Roman Catholics; the remaining six per cent represent twelve denominations.

Since Bishop White's day many church schools have come into being, some to gain outstanding success, others to enjoy only a short life, but there is an ever-increasing awareness among men of the desirability of more than just a secular education. In this anniversary year would it not be a fitting memorial to a great Churchman to seek by prayer and action to enlarge the usefulness of the Academy which he envisioned 150 years ago, a school which seeks to have its boys grow even as the Master in wisdom and stature, and in favor with God and man.

# *Prayer Book Inter-Leaves*

*A Series of Comments By*

WILLIAM P. LADD

## Advent

ADVENT is a dramatic season. To say that is not to decry it. All great institutions, ideas, and movements must be dramatic if they are to win support. Communism attracts its large following because it dramatically proclaims what it calls a "world revolution." The Christian religion, the world's greatest drama, ought to be presented with the best dramatic art we can command. Churches with humdrum services misrepresent the gospel of Christ, and deserve to be empty. We must utilize all the resources of tradition and ceremonial, art and learning, to give the Christian message a dramatic appeal. The Church year is one of the best features of our dramatic equipment, and no season is more dramatic than Advent. It must be presented accordingly.

Variety is a chief means of arousing interest and fixing the attention. The Advent services should come as a sharp contrast to those of the Trinity season. They should express expectancy as the shop windows do. They should not be penitential, but should reflect some of the joy of the great festival to which Advent looks forward.

The Prayer Book gives us effective help. The Advent collect, repeated daily throughout the season, the work of a great liturgiologist, Archbishop Cranmer, is one of the best, full of music and good theology. The Bible collect for the second Sunday, and the ministry collect for the third Sunday, both strike fundamental notes. The story of John the Baptist in the last two gospels adds to the dramatic mis-en-scene.

The hymnal also helps. Several of the Advent hymns have a stirring quality such as few hymns have. Nicolai's "Wake, awake, for night is flying" (no. 62), is, considering both words and music, perhaps the greatest hymn ever written. Then there is no. 66, "O come, O come, Emmanuel," the Advent antiphons so well versified by our great Anglican hymnologist, John Mason Neale, which strictly speaking belongs to the period after December 16, but may well be sung earlier. And "Thy kingdom come" (no. 56) by an American Unitarian has been called "one of the noblest hymns in the language." The John the Baptist hymns should, of course, not be used before the third Sunday. The Prayer Book hymn, the Gloria in Excelsis, may well, according to ancient custom, be omitted throughout the season, kept in reserve for Christmas day, and some other "proper hymn" sung in its place.

The first Advent is a dramatic story, and nothing could be more dramatic than the second Advent when "He shall come again" according to that article of the creed which, since the publication of Schweitzer's "Quest of the Historical Jesus" in 1907, has taken on a new lease of life. These are great themes for the preacher.

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And we are fortunate now in having a new book by Professors Robbins and Easton which gives just the sort of help the clergy need to make the most of Advent and other seasons of the Church's year. It is hardly, as has been proclaimed, "the most significant theological book in many years," but it is a thoroughly competent piece of work, a book of which the Church may well be proud, and proud, too, of the General Theological Seminary from whose faculty it has come. The publishers have followed the bad custom, supposed to help sales, of affixing a title *The Eternal Word in the Modern World* (Scribner's) which offers no clue to the contents of the book, but the subtitle "Expository Preaching on the Gospels and Epistles for the Church Year" fairly well describes its contents. And certainly the publishers deserve all praise for fixing so reasonable a price ($2.50) for a book of 321 pages, and every page valuable. It would be a great thing for religious education and for better preaching if some millionaire would conceive the bold plan of presenting a copy of this book to every clergyman and theological student in the Church. Meanwhile it is just the thing for the layman to give his rector for Christmas. On the fly-leaf he might inscribe the old formula "do ut des," "I am giving to you that you may give to me."

Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.

## *Let's Know*

*By*

BISHOP WILSON

THUG

WHEN we speak of a thug we mean a cutthroat, a ruffian, one who commits crime by violence. No argument is required to convince us that he is a wholly undesirable citizen and it seems obvious that he can have no idea at all of anything religious.

This appraisal of a thug is due to the fact that we have been brought up with a Christian background. The name itself is of Hindu origin—"thug" or "thag". The name belonged to a religious sect which existed in India far back into the Middle Ages before the Mohammedan invasion of northern India toward the close of the twelfth century. Later Mohammedans joined Hindus in this sect and the Thugs became a powerful and deadly element in the country for hundreds of years. They were devotees of Kali, the goddess of destruction, and went about their depredations with truly religious fervor. They believed that Kali wanted them to rob and kill people. They operated in closely organized groups. New members were initiated with religious rites and were bound by solemn oaths of loyalty.

Ostensibly the Thugs were respectable members of society, pursuing ordinary vocations as merchants, farmers, or business men of some sort. In October of each year they would assemble in bands, each band engaging in solemn devotions to Kali before going about its business. They used a vocabulary with hidden meanings and secret signs with which to communicate with one another. Under some suitable disguise they would travel the main roads where merchants or money-carriers were likely to be found, with whom they would strike up an acquaintance. Sometimes they would travel with their newly found companions for days or weeks until the right place and the right time arrived when they would fall upon them, strangle them to death, bury their bodies, and carry off the loot. Then they would assemble at a shrine of Kali and leave part of their ill-gotten gains as an offering. The pick-axe (used for burying the murdered bodies), was the magical symbol of their trade.

Thousands of Thugs operated in India for hundreds of years. No effort was made to suppress them for several reasons. It was dangerous to oppose them because of their close organization and their violent habits. India was split into many small states and if the Thugs of one state did their work in other territory and brought back wealth to their home state, a profitable business was scarcely to be interfered with. It was not until the British government was solidly entrenched in the country that anything was done about it. About a century ago the situation had become so acute that the British undertook to destroy it. The campaign lasted over a period of seven years during which some fifteen hundred were executed or banished from the land. Eventually the horrid business was eradicated.

All of which has a certain missionary moral. Often people tell us we should keep out of countries where people already have their own religions. Often we are told that if people are in earnest about their religion, even a poor one, they are to be commended. Well—the Thugs were very religious persons. The fact is that where people have a bad religion, the more earnest they are the worse it is for them. Who will say that the Christian influence which abolished the Thugs was an unworthy missionary effort? Can Christians complacently watch such things and shuffle off all responsibility to correct them? The question is not—have you got religion? The real question is—what kind of religion have you got?

## *Talking It Over*

*By*

WILLIAM B. SPOFFORD

ONE OF THE MOST significant actions taken by General Convention, lost in the excitement of having a new Presiding Bishop, was the Convention's refusal to reelect any of the National Council. This action was not due to any inefficiency on their part. Indeed one former Council member, in being urged to serve another term stated bluntly on the floor of the House of Bishops that a new set-up was called for all along the line and that the house cleaning could best start with the Council itself. The new Council is to hold it's first meeting in February and it will be interesting

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to see whether Presiding Bishop Tucker and his new cabinet carries through the new set-up principle by re-arranging departments at the Church Missions House.

COMMUNION SERVICES to which those outside the Episcopal Church are invited are again agitating some within the Church. Such a service was held recently in the diocese of Olympia in connection with the National Preaching Mission, and another in New Haven at Trinity Church at the time of the convention of the Connecticut Council of Churches. Criticized for allowing such a service the rector of Trinity, the Rev. Theodore H. Evans, has this to say: "There are many of us who have a rightful place in the Protestant Episcopal Church who rejoice in the leadership given toward Christian unity by the conferences at Oxford and Edinburgh, and I think the recent Pastoral Letter issued by our own House of Bishops would seem to favor the spirit of co-operation rather than that of exclusion. I quote these words from the Pastoral; 'We are convinced that the ideal of unity need not prevent co-operation among groups of widely differing traditions. There are those who feel that such co-operation may delay Christian union by obscuring its necessity. Experience teaches us, however, that such co-operation may be a valuable and important preparation for the united Church that is to come.' We in the Episcopal Church recognize as our heritage all that happened prior to the Reformation and all that happened during and since the Reformation. The catholicity many of us claim is the catholicity of the Holy Spirit who has led, is leading, and will ever lead us into new truth and new understanding of the old truth. Those in this communion who can win the co-operation of the Eastern Orthodox, Old Catholic, and other Churches of a similar nature, are urged to do so. It is, however, as equally the responsibility of those of us who appreciate and understand the values of other Protestant Churches to do what we can to unite with them in communion and fellowship to the glory of God and the building of His Church which is to come."

## *The Episcopal Church*

*By*

GEORGE CRAIG STEWART

*The Bishop of Chicago*

BILLY SUNDAY once assured his hearers that he never attacked the Episcopal Church because his mother had taught him never to speak evil of the dead. Well, the Episcopal Church is very much alive. It is very old, that is true, a part of the great historic Church of the English speaking people, a sharer in the life of that catholic and apostolic Church which derives from the Apostles themselves, but she is bounding with the life of youth, for she is very popular with young men and women who find in her what they like; the reconciliation of authority and freedom. She is organized, but she is democratic. She is part of a great Anglican communion, but she is thoroughly and completely American. She is the inheritor of a great and stately tradition in her liturgical worship, but she is not tied hand and foot with ceremonialism. She is, as always, devoted to scholarship, and never afraid of the truth; and yet she is wary of those who identify novelty with truth and she sees no reason to conclude that what was true and right on Tuesday need necessarily be false and wrong on the following Thursday, just because it is so-to-speak strictly out-of-date. She does attract to her many persons of rich, cultural background, but she knows no distinction of rich and poor—nor of black and white, be it said, for she has no separate racial episcopate. She is a roomy church, big enough to include clergy and laity of widely diversified schools of thought, but all of them using the same Book of Common Prayer, obeying the same canon law, serving under the same bishops and submitting themselves to the same doctrine, discipline and worship.

In a world bewildered and beset with madness, the Christian moves not as one apart, nor as one washing his hands of responsibilities. He recognizes his share of responsibility for the situation as it is. All our maladjustments, all our strifes industrially, socially, politically, nationally and internationally—arise from sin, both individual and group sin; from unwillingness to follow even the light we have, from rebellion against the will of God registered in our consciences and convincingly and convictingly brought home to us by that figure which H. G. Wells has called the Watershed of

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*Formerly of the Federal Department of Labor*

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History, and whom we all recognize as the last word in divine manhood. To Jesus Christ the Episcopal Church is committed and with Jesus Christ the Episcopal Church is in love. She acknowledges Him to be the head of the Church. She recognizes the Church as His mystical body and she, by His help, is striving to actualize this faith in the lives of her own communicants and through them to leaven society with His Spirit. And in this effort she humbly and earnestly seeks so to cooperate with all Christian people—so far as possible, and with all religious non-Christians so far as possible—so as to hasten the coming of that Kingdom of righteousness and justice and peace for which all Christendom prays.

## *What Do We Need?*

*By*
WILLIAM PAUL BRANDS

WHAT is the one thing, more than any other, that is needed in our Church life today? I think it is a very simple practice, but of great importance. We need the regular attendance at public worship every Sunday of all of our people who can possibly get there. If all were regular worshippers at Church we would be well on the way toward the solution of most of our Church problems.

The problem of finance is a major one in most parishes. The more people who attend services, the more money is likely to come in. People are more apt to support the Church if they attend it and know firsthand its needs and mission.

Vigorous spiritual life is essential in a parish. This is fostered by church attendance. Merely being present in body will not, of course, guarantee spiritual awakening, but those who are present at Church services are more likely than are others to catch the vision of what it really means to be a Christian.

Every Christian should be a missionary and bring someone else to Christ and to the Church. But the blind cannot lead the blind. Church attendance gives people the intelligent consecration necessary before they know how to win other people.

Many people have innumerable personal problems about which they think much but say little. Often their problems would be lessened, many times solved, if they faithfully attended Church services and put themselves in the way of the help which religion can afford them.

The world often does not take the Church seriously because of the lukewarm attitude many Christians themselves have toward the Church. The Christian who attends services bears public witness that he takes his religion seriously. The Christian who does not attend says, in effect, that, after all, the Church is not very important.

A well filled church makes for a high morale in the parish. It develops more "esprit de corps." It also helps the rector to preach better. One way to help your rector to preach more helpful sermons is to give him a sizable congregation to whom to preach.

Practically every Christian can help toward the Church's solution of her problems. If he is present at Church services regularly, he will be interested, grow spiritually, and contribute to the Church's mission.

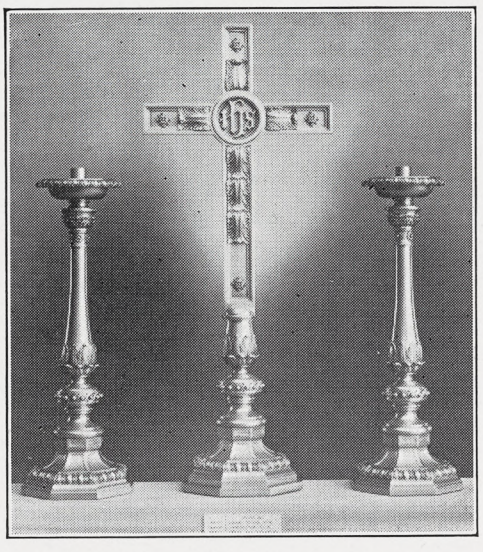
## *The Tree-Planter*

EIGHTY-YEAR-OLD Henry Watson Royal came into the office the other morning with his face wreathed in smiles. "Churchmouse," he announced, "I have just bought a piece of land and I'm feeling mighty good over it. I got it for a thousand and it will be worth ten in twenty years from now."

"Fine," agreed Churchmouse, "the profit will come in handy to celebrate your hundredth birthday with. Judging by the way you look this morning the chances are that you will be around here then."

"No, Churchmouse," replied Henry, "The chances are that I will not, but I might, at that or I might go tonight or tomorrow. Just when I am to go doesn't worry me for I know that when my time does come the good Lord will take care of me. Meanwhile, while I am here, I intend to carry myself and think and make plans ahead as if I expected to live forever. Somebody will be better off, sometime, because I bought that land today. It is like planting a tree."

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## INTERESTING BOOK ON CONTEMPORARY ENGLISH THEOLOGY

By GARDINER M. DAY

Dr. Walter Horton, professor of theology in the Oberlin graduate school of theology, has written an amazingly interesting volume in his *Contemporary English Theology,* (Harpers $2.) In the first chapter he deals with the persistent traditions of English theology, namely the Catholic, Protestant, and Liberal traditions. He next describes how the idea of a transcendent God displaced that of an immanent God, social pessimism displaced the social optimism and a more serious view of the problem of evil and a lower estimate of the importance of science for theology grew up during the post war period, in a way that was singularly devastating for liberalism. This section is especially interestingly illustrated biographically by the means of the spiritual pilgrimage of R. J. Campbell. The author has a happy faculty of using individuals as illustrations of present tendencies and movements. He bases his chapter on liberalism on the following well known men; Dr. L. P. Jacks, Dean Inge, Dr. F. R. Tennant and Canon Streeter, illustrating respectively Unitarianism, Platonism, Scientific Empiricism, and the future of Liberalism. As the representative of Protestantism he selects the distinguished theologian, John Oman, and as the representative of Catholicism he selects the group who together collaborated in writing essays—"Catholic and Critical." His final chapter on the central trend of contemporary English theology is illustrated by the writings of Archbishop Temple.

Dr. Horton's conclusion is that America will be much wiser if she looks to England for help in theological thinking rather than to the Continent. "As far," he writes, "as the constructive presentation of Christian truth is concerned, the present period must be described as a great and inspiring period in the history of English thought and one that is actually producing—not by slovenly compromise but by clear and comprehensive thinking—the kind of contentment that promises to dominate the minds and guide the lives of the people." Outstanding in the comprehensiveness of his thought is the Archbishop of York who Dr. Horton says "in the domain of Christian thought is already primate of all England."

As Dr. Horton is a Congregationalist a couple of comments which he makes concerning Anglo-Catholicism are of special interest since they come from an outsider viewing the movement objectively. "I feel bound to say that although I have given no space in this book to this sociological side of Anglo-Catholicism, I have been more impressed and influenced by it than by anything else I have encountered in England. It has convinced me that Christian ethics and Christian social action should not be something plastered on, something wholly separate from Christian theology, but something growing out of it by a deep organic affinity." After this high praise, he continues: "what sometimes troubles me is the wide gap between the crude type of supernaturalism that prevails among the Anglo-Catholic laymen, and is propagated by cheap tracts, and the noble philosophic transcendentalism that prevails among leading Anglo-Catholic theologians. Can nothing be done to close that gap, and rescue the laity from superstition, or must Anglo-Catholicism—like Roman Catholicism—continue to teach two apparently irreconcilable and contradictory theologies? Is one's reputation for Catholicism likely to be inspired if one attacks popular superstition?" We are indebted to Dr. Horton for a most interesting volume and it is surely good for us to see ourselves as others see us, for better and for worse.



BISHOP FOX
*Pulls a Fast One*

## BISHOP ROWE HAS A BIRTHDAY

Bishop Rowe of Alaska has a double anniversary this month—on the 20th he celebrated his 81st birthday while on the 30th he is to observe the 42nd anniversary of his consecration as Bishop of Alaska. He is now the senior bishop of the Church in active service.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

St. Mark's Mission at Nenana, Alaska, boasts one of the finest gardens in Alaska, with enough vegetables harvested each fall to supply the mission tables throughout the year. The garden produces not only food but prizes as well, since they are usually exhibited at the fair in Fairbanks. All of the work is done by the staff and children of the mission. The mission goes in for fishing, too, with fish wheels catching salmon during the summer months. The boys then cut and clean them, hang them up on racks in the sun to dry and then put them in the smokehouse for winter use. The smoked fish feed not only members of the mission but the mission dogs as well, with each dog getting one fish a day. There are nine of these dogs owned by the mission, used to haul wood and ice and to do the work ordinarily done by horses on a farm.

* * *

**The Tyranny Of The Dead**

One of the most important matters discussed at the young peoples conference held this past summer in the Philippines was the problems arising from death and burial. To the Igorots disease is caused by the malign influence of a dead man. The problem therefore is first to identify him with the aid of a seeress, who does it by going into a trance, and then to propitiate the dead man by sacrifice. The tabus which these people have built up around death and burial violate all sanitary precepts and yet they are practiced by these mountain people, often even after they become Christians. Another belief, that serves to terrorize the living, is that the last words of a dying person are sacred. The words, often spoken in the throes of delirium, are considered a sacred injunction. The conference agreed that the Church should be outspoken in teaching that they should disregard the binding character of such messages. There were many other heathen practices described at the conference, such as the placing of a live chicken in the grave, fastened with a robe "to lead out the soul." It was agreed at the sessions that some of the practices were quite harmless while others should be vigorously opposed.

* * *

**The Present Situation In Europe**

In St. Louis there is an interdenominational club for men, called the Cathedral Luncheon Club, that meets each Wednesday at Christ Church Cathedral. The speaker on November 3rd was Bishop Scarlett, who

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spoke on his recent trip to Europe and gave an appraisal of the present situation there. On October 20th Dean Sidney Sweet spoke on his trip to China.

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**Bishop Morris Leads Clergy Retreat**

The clergy of the diocese of Dallas held a retreat November 2-4 at Fort Worth, led by Bishop Craik Morris of Louisiana.

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**Death Takes Savannah Churchman**

George Turner Cann, for 30 years senior warden and for 45 years a vestryman of St. John's, Savannah, Ga., died on November 10th. He had been a deputy to numerous General Conventions, including the one this year in Cincinnati.

* * *

**Massachusetts Parishes Hold Choir Festival**

The choirs of fifteen parishes in the Connecticut River section of Massachusetts held a choral evensong at St. John's, Northampton on November 14th. The director was the Rev. William E. Soule, choirmaster of St. John's, the precentor was the Rev. George A. Palmer of West Springfield, and Alfred R. Lincoln of All Saints, Springfield, was organist. There were 250 in the choir and the church was jammed.

* * *

**Pennsylvania Clergy Hear About Palestine**

Canon Bridgeman of Jerusalem spoke on "Conditions in Palestine" at a meeting of the clergy of the diocese of Pennsylvania on Monday, November 22nd.

**Staten Island Parish Has Anniversary**

The Ascension, Staten Island, N. Y. is celebrating its 135th anniversary from November 28th through the 5th of December. Bishop Gilbert is to speak at the dinner on the 29th; Rector-emeritus Pascal Harrower is to preach the morning of the 5th and the Rev. John W. Chapman, former missionary to Alaska in the evening. The Rev. C. Avery Mason is the present rector.



BISHOP STRIDER
*Leads in Diocesan Mission*

* * *

**Church Hospital Damaged by Bombs**

Cable despatches from Shanghai announce the bombing by Japanese planes on November 12th of St. Andrew's Hospital and the Church of the Holy Cross, Wusih. Apparently no great damage to buildings was done, although bombs dropped on both the hospital compound and the church compound, about a quarter of a mile apart. Two Chinese orderlies were killed. So far as is reported, none of the patients were killed or injured.

Wusih is an important city with a population of about 300,000, some 70 miles west of Shanghai on the Shanghai-Nanking Railroad. The opening of Wusih as a mission station of our


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Church early in the present century was made possible by a gift from the United Thank Offering of the Woman's Auxiliary at the General Convention in San Francisco. The city is the center of a populous region with many farms and small villages. Both the hospital and the church minister to all this region which is reached by the creeks and canals that take the place of roads.

The present Church of the Holy Cross is a simple but dignified building accommodating a congregation of about 400. It was erected through the gift of the late Mr. and Mrs. George Zabriskie of New York City in memory of two children.

The beginnings of St. Andrew's Hospital in 1908 were made possible by the devotion of Dr. Claude M. Lee, supplemented by a gift of money from a Churchwoman of Rochester, New York, for the first building. Through three decades, the hospital has been enlarged, its equipment improved and its service to a large and needy clientele has been greatly increased. About 600,000 patients have been cared for in its wards and clinic. Dr. Lee himself has performed more than 6,000 major operations.

* * *

**Reinhold Niebuhr**
**At People's Congress**

The Rev. Reinhold Niebuhr, professor at Union Seminary, is to be one of the headliners at the People's Congress for Democracy and Peace which is to meet in Pittsburgh, November 26-28. Others on the program are Spanish Ambassador Fernando de los Rios and Ludwig Renn, famous German peace leader.

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**They Get Together**
**In London**

Japanese and Chinese residents of London got together on October 29th at a service held at Westminster Abbey to commemorate the 50th anniversary of the organization of the Japanese Church and the 25th anniversary of the organization of the Chinese Church. The Archbishop of Canterbury preached.

* * *

**Matriculation At**
**Trinity College**

There were 176 men matriculated at Trinity College, Hartford, on November 3rd at the annual matriculation ceremony, when entering students take an oath of loyalty to the college and its aims. The speaker was Vaughan Merrick, headmaster of St. George's School, Newport, R. I.

* * *

**Methodist Leaders**
**To Hold Meeting**

Leaders of the Methodist Church are to hold a conference on social problems at the Union Seminary on December 3-4. Among those on the program are Reinhold Niebuhr and Harry F. Ward of the Union Seminary faculty; Bishop Francis McConnell of the Methodist Church; Professor Halford Luccock of Yale Divinity School and the executive secretary of the Episcopal CLID.

* * *

**B. I. Bell Wants More**
**Doctrine Preached**

The Rev. Bernard Iddings Bell of Providence, addressing theological students and about 200 Methodist parsons in Boston the other day, pleaded for more preaching of doctrine. The Protestant world is still under the spell of Matthew Arnold's definition of religion as "morality tinged with emotion." But even the rivals of religion, communism and fascism, though tinged with emotion, are based on faith in intellectual principles—false, to be sure. Christianity is a doctrine concerning God to be believed. The world has no time today to listen to preaching on less vital matters. The public, finding next to no doctrine taught from pulpits, and weary of beautiful ideas and sentiments spun out of the void, has stopped going to church. "Apply Christianity to modern problems!" we cry, and rightly. But the world re-


# Hymnals and Prayer Books
## for
## Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as a contribution to the work of the Church.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation, so far as possible.

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plies: "Tell us clearly what you have to apply!" People do not come to church any more to be entertained. They can get better shows elsewhere. They come to worship, to learn about themselves and God, what they ought to be. Woe to the preacher who gives them aught else!

* * *

**Among Workers In Religious Education**

Miss Elizabeth Mary Bennett is now the director of religious education at Grace Chapel, New York City. She was formerly a part time worker at St. Bartholomew's, New York.—Miss Elizabeth Linsley has resigned as educational worker at St. Thomas' Chapel, New York.—Miss Mary Hall has joined the staff of St. Clement's, New York, as a parish worker.—Miss Margaret V. Hibbard is now director of religious education at the Flandreau Indian Vocational High School, Flandreau, South Dakota. She was formerly on the staff of Holy Trinity, New York.

* * *

**Bishop of Dornakal Visits Boston**

All the Protestant Churches of Greater Boston were represented on October 31st at a service at Trinity Church at which Bishop Azariah of Dornakal was the preacher.

* * *

**National Preaching Mission in Jacksonville**

Bishop Juhan of Florida is the chairman of a committee sponsoring the national preaching mission under the auspices of the Federal Council of Churches, to be held in Jacksonville, December 2-5. National known speakers are to conduct the mission, including Churchman Francis B. Sayre, under secretary of state of the United States government.

* * *

**Bishop Oldham Is Reelected**

Bishop Oldham of Albany was reelected president of the World Alliance for International Friendship through the Churches at the annual meeting of the organization, held in Boston, November 10-11. In his address to the conference he declared that isolation and neutrality were "two terms of which we some day shall be heartily ashamed". He further said that war prevention, not escape, is the only sensible and realistic policy today. "No informed person", he maintained, "believes the United States could remain out of a major war. And since major wars, like the last, often have very insignificant beginnings, the only way to keep out of war is to see that no war occurs. We are so tied and bound to one another that in the long run we must rise or fall together. Peace must be everywhere if it is to be secure anywhere."

* * *

**The Picture On the Cover**

Pictured on the cover is a Piscina recently dedicated at the Memorial Church, Baltimore, where the Rev. Benjamin B. Lovett is rector. A Piscina, in case the word is unfamiliar to you, is a stone bason in the sanctuary with a protected drain to the earth beneath the church, and is used for pouring away water or wine that has been used for any sacred purpose.

* * *

**Bishop Fox Pulls a Fast One**

There were 400 men and women attending the banquet which marked the centennial of All Saints' Church, Pontiac, Michigan, held the other day. One of the highlights of the occasion was a "radio sketch," written by Rector Bates G. Burt, which presented the history of the parish. The climax came when the announcer brought the audience down to 1905 when Herbert H. H. Fox, now bish-


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op of Montana, was the rector. The sketch had been presented behind heavy curtains, with a loud speaker carrying the music and the voices, with young people of the parish playing the various parts. When "Dr. Fox" was announced everyone wondered who would portray the role. But the voice that came next was unbelievably natural; people looked at each other; a hope slowly dawned; and then after the brief speech was concluded the curtains were parted and there stood the Bishop of Montana himself, smiling and a little misty-eyed, enjoying the surprise as much as anybody. He preached the centennial sermon, and was the celebrant at the Corporate Communion on All Saints' Day. Bishops Page and Creighton were present at the banquet as well as ministers of the various churches of the city.

* * *

**Religious Emphasis Week at Florida University**

The Rev. Theodore O. Wedel, secretary of student work of the National Council's department of religious education, was the headliner last week at a "religious emphasis week" sponsored by Miss Julia Gehan, secretary of student work at Florida State College for Women, Tallahassee.

* * *

**St. Barnabas Guild Meets in Philadelphia**

A conference on "The Nurse and Her Problems" was held at the Procathedral, Philadelphia, on November 13th, following a religious service. It was sponsored by the branch of St. Barnabas Guild for nurses and was attended by nurses from hospitals throughout the city.

* * *

**Religious Education Leaders Meet in Washington**

There were over 600 men and women present at the annual convention of the Church School Institute, diocese of Washington, held at St. Mark's on November 10th. The addresses were by Presiding Bishop-elect Tucker, Bishop Freeman and Dean Noble C. Powell. It was the largest conference in the forty years existence of the department of religious education.

* * *

**News Notes From Rhode Island**

Bishop Bennett represented the Episcopal Church in a series of six addresses given at St. Michael's, Bristol, on "What My Church holds in trust for the United Church of the Future." Others to speak were representatives of the Congregational, Methodist, Presbyterian, Unitarian and Baptist Churches. . . . The Rev. Alan Whittemore, superior of the Order of the Holy Cross, and the Rev. Frederic Fleming, rector of Trinity Parish, New York, were the speakers at a diocesan mass meeting for missions, held at Grace Church, Providence, on November 17th. Bishop Perry presided. . . . Dean Noble Powell and former under secretary of state, W. R. Castle, have been visiting in the diocese on behalf of Washington Cathedral.

* * *

**It Pays to Advertise**

Forty parishes and missions of Detroit joined forces in buying a half page of space in a morning and an evening newspaper on November 6th, to announce Homecoming Sunday the following day. The clergy report that the ads did a great deal of good . . . many new comers; cards filled out freely, and not a few pledges for parish support.

* * *

**Toledo Has School of Religion**

A school of religion has been held at Toledo, Ohio, this past month, meeting on Tuesday evenings at St. Mark's. The lecturers have been the Rev. R. Malcolm Ward, the Rev. Andrew S. Gill, the Rev. George R. Selway, the Rev. Paul R. Savanack, the Rev. Ernest E. Piper, Archdeacon Hagger and the Rev. A. J. J. Gruetter. All of the classes have been well attended.

* * *

**Reredos Dedicated at Massena, New York**

A three panel painting for the reredos of St. John's Church, Massena, N. Y., was dedicated on November 7th, the work of Miss Gladys Brannigan.

* * *

**Frank Nelson Visits Diocese of Lexington**

The Rev. Frank Nelson of Cincinnati and Bishop Abbott addressed 250


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representatives of parishes of the diocese of Lexington at Newport on November 4th, telling them about what happened at General Convention. On the 12th a similar meeting was held at Lexington with the Rev. Robert S. Lambert of Cincinnati and Bishop Abbott as the speakers, while on the 16th a meeting was held at Middlesboro, with Bishop Abbott and the Rev. E. W. Baxter of Frankfort as speaker.

* * *

**Tulsa Christian Youth Forbidden to Parade**

Roy Hyatt, chief of police of Tulsa, Oklahoma, issued an order forbidding the Christian Youth Council of the city from holding a peace parade on Armistice Day. The American Legion post of the city is said to be behind the action. It seems to give the brethren who are Legion chaplains a chance to go to work, both on the post and the police chief. How about writing the boys a few letters?

* * *

**Consecration of New Shanghai Bishop**

The Rev. William P. Roberts is to be consecrated Bishop of Shanghai on November 30th. Details of the service have not been received.

* * *

**Washington Honors Its Laymen**

A unique method of honoring Christian laymen of the city who render distinguished service in connection with the moral and religious life of the city, has been launched by the Washington (D.C.) Federation of Churches. On the initiative of the pastor of Calvary Baptist Church, Dr. W. S. Abernethy, a silver scroll has been made and presented by a group of ministers to the Federation. On this scroll will be inscribed each year the name of the layman of the city who is selected by a jury-committee as having made the most notable contribution to making the Christian conscience effective in the community. The first name which will appear is Wilbur LaRoe, the Superintendent of Police in the city and Chairman of the Civic Affairs Committee of the Church Federation.

* * *

**Young People Meet at St. James**

Several hundred young people of various denominations met last Sun-


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

**Church of St. Mary the Virgin**
**New York**
**46th St. between 6th and 7th Aves.**
**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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

Sundays: 8 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**
**Rev. John Gass, D.D., Rector**

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

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

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James Church, New York**
**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

**St. Thomas Church**
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
**Detroit and Grosse Pointe**
**Rev. Francis B. Creamer, Rector**
**Rev. J. Francis Sant, Vicar**
**Parish Church: E. Jefferson Ave. at Rivard**
**Chapel: 45 Grosse Pointe Boulevard**

Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Cathedral of the Incarnation**
**Garden City, N. Y.**
**Arthur B. Kinsolving, 2nd, Dean**
**Rev. Frederic F. Bush, Dean's Assistant**

Sunday Services: 7:30 A. M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

**Trinity Church, New York**
**Broadway and Wall St.**

Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's, Cathedral**
**Buffalo, New York**

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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.

**Baltimore, Maryland**
**St. Michael and All Angels**
**St. Paul and 20th Streets**
**Rev. Don Frank Fenn, D.D.**
**Rev. Harvey P. Knudsen, B.D.**

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days—Holy Eucharist — Mon., Wed., Sat., 10:00 A. M. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

**Trinity Church**
**Main and Holman, Houston, Texas**
**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.

**Gethsemane, Minneapolis**
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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day evening at St. James Church, New York, where the Rev. Horace Donegan is rector. They represented about 25 clubs for young folks connected with the churches of the neighborhood. The idea was started a year ago by John L. Jackson, an enterprising member of the club for young people connected with St. James. He thought it would be an idea to bring all the groups together at least once a year to stimulate unity, cooperation and fellowship and it went over then with such a bang that the territory was extended for this year's affair. There was a supper, a service at which Mr. Donegan preached, and then discussion, followed by fun.

* * *

**Jeanette Rankin Addresses Church Women**

Miss Jeanette Rankin, who has the distinction of having been the first woman elected to Congress, addresses an interdenominational group of Church women in Kansas City, Mo., on November 16th.

* * *

**Preaching Mission in Southwestern Virginia**

A diocesan-wide preaching mission has been held this month in Southwestern Virginia, under the auspices of the Forward Movement. Bishop Darst was in Staunton November 7-12; Bishop Bratton was in Roanoke and Bishop Strider in Lynchburg from November 14th through the 21st, while the Rev. Arthur Sherman of the Forward Movement office in Cincinnati was in Pulaski on those dates.

* * *

**Minneapolis Parish Loses Leaders**

Last month both the present and past senior wardens of Gethsemane, Minneapolis, died. Mr. Cornelius J. Gutgesell and Mr. William R. Sweatt were both devout Christian gentlemen who gave of themselves and of their substance to sustain the parish and promote its activities. Mr. Sweatt was senior warden for more than twenty years, being succeeded by his intimate friend, Mr. Gutgesell. They died within a few days of each other.

* * *

**Ohio Parish Has an Anniversary**

The Rev. Eric Tasman, rector at Orange, N. J., preached the centennial sermon at the celebration of the 100th anniversary of St. Andrew's, Elyria, Ohio, held October 31 and November 1st. Dean Emerson of Cleveland was the speaker at the banquet held the following evening. At this party Rector Edwin B. Redhead mentioned three aged communicants: Mrs. William Crisp, 96; Mr. H. W. Thomas, 88; and Mrs. H. J. Eady, 86, the latter two being present. There were memorials dedicated. More than that, many members of the parish sent in pledges to attend service every Sunday morning, to use prayer cards for the parish, to make an effort to bring at least one person into active membership and one child into the Church school.

* * *

**Publicity for 1940 General Convention**

Bishop Spencer of West Missouri believes in getting at things early. The General Convention having accepted his invitation to meet in Kansas City in 1940, Bishop Spencer devoted a considerable space in the November diocesan bulletin to the coming event and urged people throughout the diocese to get on the job organizing for it.

* * *

**New Activity for Cincinnati School**

During November a new departure in community relations is being explored at the Graduate School of Applied Religion in Cincinnati. A Cincinnati Institute on Religion and Social Welfare is meeting twice each week to hear special lectures on problems in which it is believed that clergy and social workers must cooperate. Discussion by representatives of both groups follow the lec-


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tures, which are on topics like current social welfare legislation, relations between public and private social work, and the family, health and housing, children's and delinquency prevention fields.

According to the Rev. Joseph F. Fletcher, director of the Graduate School and chairman of the Church and social work division of the Cincinnati Council of Social Agencies, there will be both religious and lay lecturers on the program. Among them will be Miss Gwynedd Owen, executive secretary of Church Mission of Help in Southern Ohio, who will speak on the structure and operation of private welfare agencies.

The Institute opened with a luncheon October 28. Eric W. Gibberd's address on social welfare today was received by the demand, equally from Episcopal, Protestant and Jewish clergy, that social workers be encouraged more pointedly to learn the value of religious skills and attitudes. "The lack of mutual understanding," said Galen Achauer of the Juvenile Court, "is as great among social workers as among the clergy." "There is just as much need," said Rabbi Samuel Wohl, "of a 'Graduate School of Social Work Apologetics' as there is of a Graduate School of Applied Religion."

* * *

**Lay Corner Stone for New School Building**

The corner stone of the new activities building for St. Albans School, Washington, D. C. was laid on November 4th by Bishop Freeman, assisted by Headmaster Albert Lucas, Dean Noble Powell, Canon Anson Phelps Stokes and School Chaplain James Henderson. The building, to cost $200,000, to be used chiefly for athletics, has St. Paul's statement, "Quit you like men—be strong", inscribed on the corner stone.

* * *

**New Presiding Bishop to Visit Baltimore**

Presiding Bishop Henry St. George Tucker is to be the speaker at a service to be held in the Lyric Theatre, Baltimore, on December 5th. A new diocesan department of missionary information also staged a dinner on November 22nd for vestrymen and parish committee at which the budget for 1938 was presented and reports were given by deputies on the recent General Convention.

* * *

**New Commission On Religion and Health**

The Rev. Howard C. Robbins of the General Seminary faculty is the chairman of a new commission of the Federal Council of Churches, to deal with problems of religion and health. The personnel of the committee is to include both clergymen and physicians.


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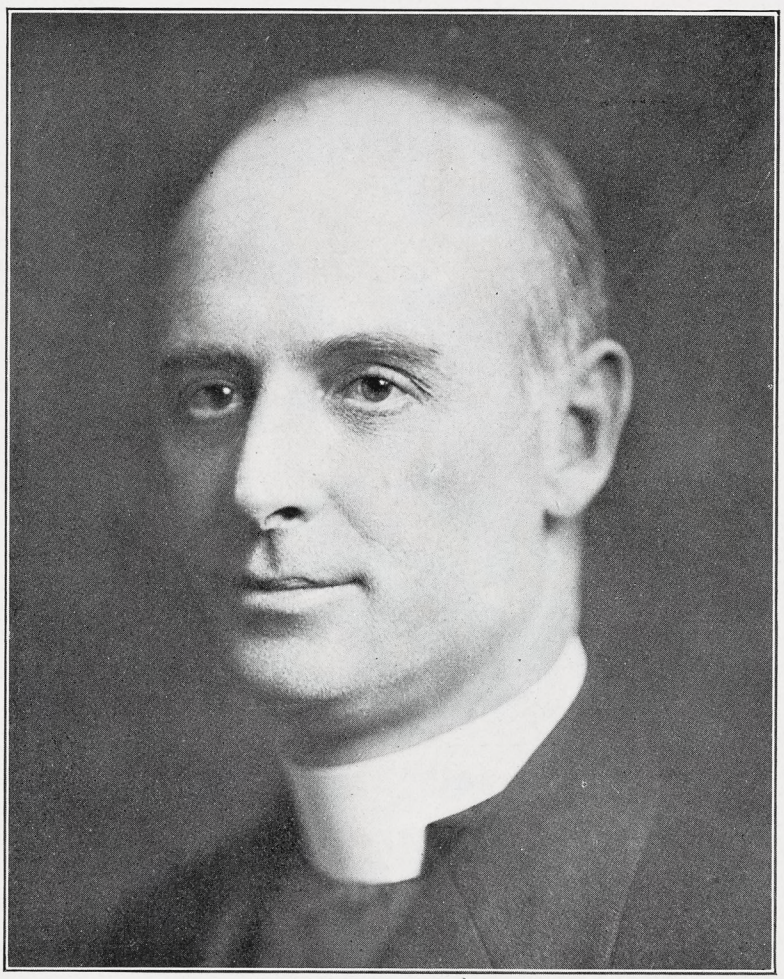
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# THE WITNESS



**ROBERT S. FLOCKHART**
Rector of St. Thomas', New Haven

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## CLERGY NOTES

ARNOLD, WILLIAM E., curate at St. Paul's, Brookline, Mass., is now the curate at Grace Church, Lawrence, Mass.

BAKER, RICHARD G., in charge of St. Luke's, Cedar Falls, and St. Matthew's, Iowa Falls, has accepted the rectorship of St. Paul's, Marshalltown, Iowa.

BUTLER, PIERCE, deacon, professor at the University of Chicago, has accepted appointment to the staff of St. Paul's Church, Chicago. He is to continue as professor of bibliographical history at the university.

EMRICH, RICHARD S. M., on the faculty of the Episcopal Theological Seminary, Cambridge, was married on November 24 to Miss Beatrice Anne Littlehales.

ENGLISH, CHARLES, Glendale, Ohio, is now the vicar of the Chapel of St. Michael and All Angels, Philadelphia, Pa.

EUBANKS, HALE, is now in charge of St. John's, Toledo, and St. Stephen's, Newport, Oregon.

GOODWIN, SHIRLEY, assistant at St. Paul's Cathedral, Boston, is now in charge of St. James, New Bedford, Mass.

GUERRY, MOULTRIE, chaplain at the University of the South, Sewanee, Tenn., has accepted the rectorship of Old St. Paul's, Norfolk, Virginia.

HART, JOHN R., locum tenens of St. Stephen's, Philadelphia, is now the rector of George Washington Memorial Chapel, Valley Forge, Pa., with residence at Rose Valley, Pa.

HILTON, JAMES A., formerly rector of St. Andrew's, Valparaiso, Indiana, has joined the staff of St. Paul's, Lansing, Michigan.

JARDINE, CLYDE L., was ordained deacon by Bishop Barnwell of Georgia on November 21st. He has been placed in charge of churches at Pooler, Isle of Hope and Statesboro, Ga.

KELLOGG, FREDERIC B., curate at Christ Church, Cambridge, Mass., was ordained priest November 4th by Bishop Sherrill.

LEWIS, THOMAS DEANE, retired rector of Lexington Parish, Amherst County, Virginia, died on November 14th after an illness of several months.

MacNAMARA, GEORGE B., rector at Corry, Pa., is recovering from severe burns caused by the explosion of gas while lighting the pilot lights of the church furnace.

McGINNIS, O. WENDELL, curate of Trinity Cathedral, Cleveland, has accepted the rectorship of the Incarnation, Cleveland.

MURRAY, NEAL, formerly in charge of churches at Toledo and Newport, Oregon, is now in charge of St. Peter's Church and St. Paul's Church.

QUIMBY, HENRY, has resigned as rector of St. John's, Lowell, Mass., to retire.

SHAW, CHARLES E., has resigned as rector of Christ Church, Covington, La., to retire.

TUCKER, GARDINER L., executive secretary of religious education for the province of Sewanee, has taken a month's leave of absence on advice of his physician.

WRAGG, SAMUEL A., former dean of St. Luke's Cathedral, Panama Canal Zone, is now in charge of St. Paul's, Savannah, Ga.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# ". . . AND THE SERVICE WENT ON"

*By*
THE REV. HENRY A. McNULTY
*Episcopal Missionary and Chairman International Relief Committee*

WE HAVE had to date some thirty bombings in Soochow and often a dozen times a day or a night the siren blows, warning all off the streets. Our American Church Mission compounds are in the northwest corner of the city, and north of us, a short distance from the city wall, lie the railway and the railway station, the special objectives of most of the bombing. As we are perhaps a third of a mile in direct line from the station and the railway, the full force of the bombings is felt here constantly, and many of the windows of certain of our buildings have been broken by the impact of the bombs. Bombers, with their very devilish whir, constantly fly directly over our heads; and many a time have we watched and listened as the bombs are dropped; first the noise of the planes; then a hiss as the bombs come nearer the earth; then a terrific explosion, when every building here is rocked. It is not pleasant.

I wish to present three pictures of doings here: It is the day of the opening of our General Convention. Nine of us from our International Relief Committee had chosen this morning to make a complete survey of the forty-odd refugee camps that are situated outside our six main city gates. We had divided into groups of three, and our little group had as its object the camps outside our northwestern gate. Just as we were starting out in our rickshas the siren blew the signal for bombing planes and for keeping off the streets. Then followed the worst bombing the city had had since the war began, and the environs of the station were the aim. One of the bombs struck an ammunition train, and for about two hours after this the "boom, boom," of exploding shells greeted our ears. By nine o'clock the bombing was over and we started again for our camps.

One of the men with me was the leading silversmith in the city; the other was my associate here in the school work, the Rev. K. T. Mau. We had visited about nine of these camps, and had seen pitiful squalor and hopelessness; in many cases illness; and we had had a chance to talk over with the superintendents of the camps some of the more vital problems of housing and of bedding and of clothing for the coming cold—almost all of the refugees had absolutely nothing with them but their one suit of summer clothes—and our young guide, a Mr. Kyong, had brought us to camp nearest to the railway of all, when suddenly the siren blew again.

Not far from us was a flimsy bomb-shelter, and we were ushered into this. The bombing planes came nearer and nearer, and as we were not more than a few hundred yards from the station, and much nearer than that to the railway itself, we were all set to take what came. Just then our young guide produced from his pocket an autograph album, for autograph albums are just now a craze among the younger set, and turning to me he said, "Won't you please write your name in my book?" I looked at him in utter astonishment for a moment, and then the tension broke, and with a hearty laugh, in which all in the bomb-shelter joined, I took the album and wrote, "In a bomb-shelter; waiting for the bombs. Your friend—." It was the coolest proceeding I had ever encountered and I shall recommend that young man as applicant for the chair of psychology in the next college in which I may have any influence!

I might add that the bombers passed over us this time—evidently they were on an inspection tour of the territory which had just been torn to pieces—and we emerged all the happier for the incident. To finish the story, we proceeded to finish our inspection, but were twice more stopped on our way by sirens; so by about four o'clock we reached home again, having seen the inside of three bomb-shelters during the trip.

AS OUR International Relief Committee had now a clear picture of the whole refugee situation in Soochow, we had proceeded to formulate plans to take over from the Red Cross part at least of its heavy refugee burden, and to open for the utterly homeless refugees certain permanent camps, and to start if possible a refugee hospital, where the wounded soldier problem in the many Red Cross or mission hospitals would not swamp these very poor. It was decided to

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send a committee from our association to Shanghai, to solicit funds for our projected work, as we then had not more than a little over a thousand dollars, while the problem had to be met by tens of thousands.

Our Chinese chairman is a Mr. Chang I-lin, a charming old gentleman of seventy-three, and the leading man among our Soochow gentry. He is wise and full of fun. Under the old regime he had been minister of education in Peking under the Manchu rulers. He offered to be one of the party, and two other Chinese, with another foreigner and myself were the others. We started in two cars over the new automobile road to Shanghai, and after one of the most interesting journeys of my life, directly through the Chinese lines, and over roads where the mud was a foot deep sometimes for miles at a time, we at last reached the city, passing through the sentry lines that guard the International Settlement, and receiving as we passed through a jolly "good luck!" from the British guards there; in spite of the fact that one of the cars did not even have a Shanghai license. We had had a breakdown on the road that cost us two hours of time; and all along the route we might have met enemy planes; but the old gentleman never wavered. After a Chinese meal our party scattered and prepared for our dinner, to which we were inviting in all some fifty guests.

For two days we made visits and calls upon consuls, Red Cross men, International Relief men, and on the evening of the 14th our dinner came off. We had about forty guests, Chinese and foreigners, all of them prominent in city affairs. Our "Grand Old Man" was of course chairman, and started the discussion of our Soochow refugee problem in Soochow by a rattling good address. This was followed by addresses in Chinese and English, mostly impromptu and by our guests; and before the latter left the Park Hotel that night we had gilt-edged promises from the Chinese present of a contribution to our work of the extraordinary sum of $145,000 (Chinese currency). Our money was assured, and now it was for our committee to proceed to the real work before us. Since that dinner the China International Famine Relief Commission has made a further pledge of $10,000, and the American Red Cross, for medical relief work among the civilian refugees in the Soochow area, another pledge of $15,000 to be distributed among certain specified hospitals.

Our party returned again by car along the same road we had taken in coming; but this time by night, as the region through which we must pass had been for the past two days subjected to terrible bombings by the Japanese. By one a. m. we reached the Soochow city gate, after having seen the thrilling sight of a grand army in its night evolution. Our committee was received quite hilariously; and we have since that day opened our Refugee Hospital, and we have now running four permanent refugee camps, one in our own Soochow Academy here; while we are preparing suits of winter clothes and bedding by the thousands, for the 5,000 or more permanent refugees they tell us we shall have in this city.

The third picture is of our own Grace Church here. We have had to cut out our early Communion service, as raids have grown so common; and at 9:30 we were to have our service, with a short address before the Communion. Just at nine o'clock the siren blew again, long and very impressively; and soon the horrible sound of the planes were heard; nearer and nearer they came, right over our compound, and then attacked once more our railway station, for an hour keeping up an attack that was the fiercest we have had during the war to date. When they withdrew at ten o'clock, and the signal from the siren blew again for "safety"—not the wave of sound that means danger, but the prolonged single note that everybody likes to hear nowadays—the little congregation met in the church and the service began.

Of course we were a half hour late; and of course few had been able to come, as the streets could not be used. I suppose there were about forty in all. We had just finished the Creed when the hateful siren meaning "danger" began again to blow. Our Chinese rector of the parish, the Rev. C. C. Chu, was celebrant; and he turned to the congregation and asked any who wished to leave the church to go at once and seek safety in a bomb-proof shelter that we have made a hundred feet or so from the church. No one stirred, and the service went on.

At first we did not hear the planes. Then louder and louder came the sound, as they approached the city, then receded, and then came back again. The "boom" was the loudest as our Chinese Christians were at the altar rail; yet no one moved or left the church. The planes did not attack us, and as the service ended we heard the sounds receding in the distance. Yet we all had expected a renewed attack, and the nervous strain is quite the same.

Before the people left the church I could not help asking them to stay one moment that I might tell them what their act had meant to me. I could not but feel that it was not only the First Century Christians whose names might be written on a roll of honor; and I cannot now, as I write, but hope that these Chinese men and women, and that priest who never wavered as he completed his service at the altar, may be of some little inspiration to some of us to fight the Good Fight of Faith.

## *Let's Know*

*By*

BISHOP WILSON

JORDAN RIVER

RIVERS have played an important role in human history. The Euphrates, the Nile, the Danube, the Rhine, the Thames, our own Mississippi—what would history be without them? Just now the newspapers are telling us more interesting things about the Yangtze, in China.

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The Jordan River has also gone modern with all the Palestinian troubles that we hear about. It is the boundary line between Palestine proper and Transjordania, finding itself again historic in the British efforts to divide the Holy Land and mitigate the Arab-Jewish friction.

Next Sunday is Bible Sunday (Second Sunday in Advent). One cannot read the Bible without constantly meeting the Jordan River. It is a strange stream—none other quite like it anywhere. The name "Jordan" means the "Downcomer" and it certainly does come down. It is little more than a hundred miles long from the sources to its entrance into the Dead Sea. Mount Hermon and Mount Lebanon mark the beginning of it at a point seventeen hundred feet above sea level. The surface of the Dead Sea is thirteen hundred feet below sea level and its bottom is as much lower. From Mt. Lebanon to the lower end of the Dead Sea is about 150 miles and in that short distance the water of the Jordan descends more than four thousand feet.

Leaving the mountains it rushes into the Sea of Galilee just about at sea level. By that time its current is so strong that it pours thru Galilee without any appreciable mixing with the water of the lake. Then it enters the great trench of the Jordan valley, a deep cleft sixty miles long. The river winds and twists in a torrent, varying from three to fifteen feet in depth. The water has a brownish cast and is broken with many cross currents. It is difficult of passage except at a ford just below the Sea of Galilee and another just above the Dead Sea. In the upper river there is a bridge at a point where an ancient ford provided a way for the famous caravan route which ran up to Damascus.

The winding bed of the Jordan lies in the bottom of the gorge which varies from two to fourteenth miles in width. The upper sides of the gorge used to be fertile when cultivated but for the most part they were left barren. The lower slopes of the gorge are not much more than a tangled jungle infested with malaria and, in the old days, a prowling place for wild beasts. The climate is hot and stifling.

There is nothing beautiful about the Jordan River. No fine cities have ever graced its banks, except Jericho, "the City of Palm Trees," the site of many tragedies. It has never been extolled in song or poetry. People have not plied its waters either for business or pleasure. Always it has been an obstacle—something in the way—something to be surmounted. A sinister shadow hangs over it. When occasionally it rises to flood stage and overflows its normal banks, it becomes a raging monster. To the people of Israel it was a symbol of death. "Guide me, O Thou great Jehovah" is the hymn we sing asking for God's direction through the dangers and uncertainties of life. In the last verse we are approaching death and we sing "When I tread the verge of Jordan." It is quite fitting.

# *To a Departed Comrade*

*By*

WILLIAM B. SPOFFORD

The Rev. Charles Henry Collett
Late Rector of Christ and St. Michael's
Germantown, Pennsylvania.

Dear Charlie,

Just a few words to let you know what's happened since you left. You never thought you were much of a guy while here. With you it was always, "Tomorrow perhaps I can do something to advance Christ's Kingdom," which meant that you had already gone for a few first downs for Him without knowing it. Well, you were taken out of the game with the ball on the ten yard line—and boy I only hope you heard the cheers when you walked off the field. I wasn't in for the first cheer. That was in Dover, N. H., where you learned so much about life as a kid working in the mill. I wanted to be there Charlie. But this is the way it was —I had a date to talk to a bunch of workers in New York on "The Church and Justice" and I knew you would say, "Forget me, go ahead and do your stuff." But I didn't do my stuff, Charlie—I did yours. It was a hard-boiled bunch—you know how they are; "Give us something practical and leave out that pious bunk." So I said, "Listen you guys—I ought not to be here at all. A parson friend of mine just died; they are burying him today and I ought to be there. Instead I am here to tell you what he thought." And I handed it out to them for forty-five minutes. When I got through they cheered so that I had to get up and make a bow. So I said, "That wasn't mine, it was Charlie Collett's, that dead guy," and they hushed up like a baby does when he finds the nipple. I don't say that any of that bunch will ever go to church, but they know now that there is something in this Christianity business because they got it straight from you Charlie, through me.

I suppose you think nobody cared much when you were taken out of the game. All of us have to go plugging along, wondering whether what we do counts for anything and some times we get a bit down over it. Well you can forget it. I wasn't in Dover but I heard about it. Our old boss Sam Drury of St. Paul's School was there; and another boss of yours, Reinie, Bishop of Rochester; and Rex Snowden drove down from Philadelphia, and Bishop Dallas was there. And they, with all your old boyhood friends, knelt around your casket and said a lot of pretty words which meant, "May we do as much for Christ as Charlie did." Your mother and father were there, and of course Edith and the kids. The old man had his chin up, Charlie, as though to say, "My boy, he was in there trying all the time," and your mother seemed to catch the idea too, though, like all mothers, it was hard for her to understand why you were taken out before the final whistle blew.

Then we had a memorial service in your parish church in Germantown. The place was jammed. Your

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whole vestry was there, and Lewis Franklin and Bishop Cook, and our old classmates Louis Pitt and Bob Frazier, and Eric Tasman and Percy Houghton and scores and scores of parsons. Bishop Taitt celebrated. And we sang, "Thy Kingdom Come O God," and "Once to Every Man and Nation," and I mean we sang. And everyone could tell from that singing that you had been in the parish long enough to get the idea across. I preached—scared too at first—you know, a lot of big-shots around. But I said, I'll just tell that what Charlie thought—the things you told me so many times as we walked over the hills and sat in front of the fire, about social justice and ending war and bringing in Christ's Kingdom. Then I said, "If you really loved this fellow go out and stand for the same thing in the few days that remain to you." Okey, Charlie?

So you go cheers—lots of 'em—and they were real; the kind that makes you know the rest of the crowd is going to play a harder game because of you. So you ought to feel pretty good about everything. And don't worry about Edith and the kids. They've got the right spirit—your spirit. Of course your going has been a hard one, right on the chin, but they are smiling through the tears and are going to carry on in real style.

Well, we'll be seeing you—until then know that we are in here trying, aware all the time of the help we are getting from you on your side.

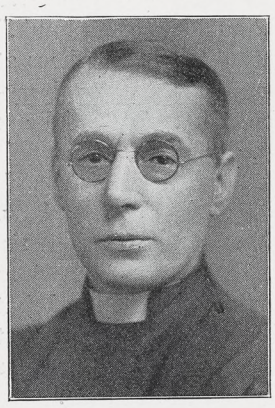
# FOR CHRISTIAN ACTION

*By*

THE REV. W. G. PECK

*Director of the Industrial Christian Fellowship*

CHRISTIANS are a minority in a pagan world. In some countries the distinction is a clear-cut one, as in India, China or Africa. In countries such as England, which are nominally Christian, the distinction is by no means so obvious. The influence of Christian ethics has spread throughout the community and has left its mark upon the laws and customs of the country.



In such a situation as this it follows that Christians who desire a new social order are led to explore the possibilities of co-operation with non-Christians who are working for a change in the present system. How far is such co-operation possible, and what form should it take?

It is quite obvious that the Church as a whole cannot, and ought not to, adopt the programme of any particular political party. When it has done this it has invariably failed to convert men to Christ and has instead caused men to turn away from religion. The reason for this is that people do not join the Church because they want to engage in political action. They can do this much more effectively by joining the political party of their choice. They join the Church in answer to the call of God which comes to men regardless of their political views. In any given political situation the Church may support one party or another, but no political party should ever be allowed to feel that it has the support of the Church for the whole of its programme. Christianity is not a doctrinaire solution of all the social and economic problems of the day. "Religion," said J. H. Newman, "has to do with the real and the real is always the particular."

It is in this respect that a religious community differs so fundamentally from a political organization. The Church demands allegiance, not to a set of rules, but to a Person. The Christian faced with a political decision does not ask "On what principles shall I decide in this case?" but "What is God's will expressed in this situation?" It is not unnatural, therefore, that secular reformers who base their decisions on entirely different grounds and do not consider, at any rate, in relation to specific problems, what God's will is, should sometimes complain that they can never be sure in advance whether the Church will back them or not.

The Christian strives to do the will of God and is not concerned with results. For him the motive behind the action is more important than the action itself. To say as some do, "It doesn't matter what we believe so long as we are all doing the same thing," is blasphemy. As T. S. Elliot points out—

"This is the highest treason
To do the right thing for the wrong reason."

The greatest danger that Christians have to face is that in becoming involved in a ceaseless round of activities they may forget the motive which led them into action. If they do this they will no longer be in a position to distinguish means from ends, and may easily become purely humanitarian reformers. If this happens they are bound in the end to become disappointed and disillusioned. The fight is too hard for man's unaided efforts and reforms based on human effort, however noble their original conception, have a marked tendency to rapid deterioration.

THE motivating force in Christian action is love of God and derivative from that love of neighbour. The Christian must insist that man's first need is for the knowledge of God and to be fitted for Eternal life with Him: to this all material considerations are secondary.

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Why should the Christian be interested in good houses for the workers? Not because he thinks that the provision of better houses will make them good churchgoers, or better Christians automatically, but because he believes that slums make nonsense of the Christian belief in the Fatherhood of God. The secular housing enthusiast thinks that his task is completed when everyone lives in a good house. The Christian realizes that his real task has only just begun. A new social order is for him an essential part of the Divine Purpose. He is not simply concerned to relieve man of the pressing needs of the body, nor with the seeking of purely temporal goods as a need in themselves. He desires a way of life which shall relieve men's needs and open to them new possibilities for the fulfilling of the real purpose of life—the development of their personalities in the divine image.

And so with the vexed question of peace-making. The Christian can co-operate with those who believe in the futility of war on purely rational grounds in working for peace, but he will look upon this as only part of his task. He will realize that no mere change in the economic system will ensure lasting peace, it will only provide an environment in which the maintenance of peace may be more easily achieved. It is not because he is horrified at the suffering caused by war that the Christian is a peace-maker, and this argument should not be used to convince Christians of the evil of war. He strives for peace because he believes that war, as well as many other evils in the world, is a violation of the law of love, and lets loose all the animal passions in man. The humanitarian aims at removing suffering as such, the Christian believes that suffering accepted in the spirit of Christ is one of the ways in which God redeems the world.

Sometimes people who do the same thing from different motives may be able to use the same method, but this is not always so. The Christian cannot use a wrong method to achieve what may be a good end. He can never argue that the end justifies the means. Ardent reformers are often tempted to use short cuts, and short cuts inevitably lead to coercive measures and to lack of respect for other people's convictions. In this way personality is violated by those who profess to value it most. The Kingdom of Heaven cometh not by violence, but by the efforts of those which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience.

The Christian reformer should be known by the humility with which he approaches his task. He will be God's very humble servant knowing that he can do nothing of himself. He will be known by his living faith which enables him to overcome disillusionment and despair. He will refuse to be stampeded or to lose his sense of judgment in the time of crisis, because his life is built on the rock and not on the sand. He will refuse to be carried away by strange economic or other doctrines, but will shine steadily as a light before men that they may glorify the Father in Heaven.

## *No Moratorium*

"I SHOULD THINK," said Churchmouse, jokingly, to his friend Bill Carle, the Life Insurance Man, "that you would get tired of delivering that sales talk of yours. I fail to see where it gets you anywhere. People, by this time, know all the arguments and have their minds made up as to whether they want insurance or not. You must be wasting a lot of breath. Isn't it about time to declare a moratorium on high-pressure life insurance salesmanship?"

"That would never do," replied Bill, seriously. "Life Insurance is a very peculiar business. While the average man knows that it is his duty to buy protection for his family and may, perhaps, have made up his mind to do so, he never thinks of going out and getting it. He always waits for some Agent to come along and sell it to him and he always pretends that he hates to listen to the sales talk. While it is not the talk that really sells the insurance, the Agent likes to think that it is and the Customer would feel cheated if he didn't get it. A moratorium on sales talk would hurt the Life Insurance business as much as a Moratorium on preaching would hurt Religion."

THE CHURCHMOUSE.


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## A NEGRO PRIEST GIVES REACTIONS TO RECENT CONVENTION

By SHELDON HALE BISHOP
*Rector of St. Philip's, New York City*

The Negro went to General Convention with high hopes. He knew that the Bishop of Southern Ohio, and the committee that worked with him, had opened the doors of Cincinnati to the Negro so that the most gracious hospitality greeted all delegates and visitors with a Christian love that is seldom enjoyed in public places. It was not only the hotels where we lived, but restaurants and public places of all sorts that extended genuinely impartial and cordial fellowship. Miss Esther Brown, Negro U.T.O. worker, lived in the finest hotel sharing a room with a white worker who is her friend. There were the "Offering Girls" at the U.T.O. Corporate Communion with Negro girls among them, one even from Columbus, 100 miles away. There was Bishop Demby administering the Body of our Lord in the Holy Communion to scores of people who never had the privilege of receiving it before from black hands. And Bishop Azariah of India, not Negro, but brown enough to make hearts in Negro breasts beat with pride at the place of honor continuously bestowed upon him throughout this Convention.

We would not be true if we did not share the joy that filled many a heart in both races because, there on the floor of the Scottish Rite Room of the Masonic Temple when the Woman's Auxiliary held its session, more than a dozen colored women were seated as regularly chosen and officially recognized delegates. What matter if some signs of identification on the floor did have "Colored" in parenthesis under Arkansas and East Carolina. These women were there. And more than that—there was one delegate who did not sit under a "colored" sign. She was a part of the delegation from the diocese of New Jersey. She came to represent the Woman's Auxiliary in that diocese and not a Negro sector of it.

No one need forget too that in the daily noon-day programs of the Church League for Industrial Democracy, with a hearing from a Socialist, a Cooperative farmer of the South, a union organizer, Lieut. Oxley, a Negro in the Department of Labor, was included.

Here then was the Forward Movement of the Church. A genuine welcome with every external social barrier removed and a feeling of warm fellowship came about in this "Northern city of Southern exposure." The Woman's Auxiliary gave vivid and symbolic expression to its adventureous study on the Negro during Lent of last year. The Church League fulfilled naturally the expectations of those who look to it for a Christian advance of the social frontier. What will the whole Church do officially through its authoritative bodies?

One heard the Bishop of California plead for love in the areas of missionary endeavor, industrial and racial conflict, and Christian unity. One heard the seven reports from the Oxford and the Edinburgh Conferences which dealt with those problems and reported in such terms as no one could possibly fail to understand. And those in whose veins Negro blood flows, and who are unusually conspicuous for the color characteristics of their race, sat eagerly waiting to see whether General Convention would go forward and whether we were to be considered and included in that advance. As I heard these testimonials of faith and these searching challenges to "Continue ye in My love," I thought of the 50,000 hearts that beat for Jesus Christ behind black faces that cry for a chance to go on. They know they have Churches of their own. They know they have here and there a representative field worker. They know that the Church has opened schools for them in the South which have blessed many a young life with hope and courage. I thought not only of those 50,000 Negroes, but I thought of *not one* in General Convention, save Bishop Demby, and he without a vote and with little voice. It was impossible to miss the surprise, the dismay, on the faces of the people to whom I called attention to this fact. They couldn't believe it. They could not believe that no Negro priest, no Negro layman, was in the House of Deputies to represent 50,000 loyal Church people. They knew what it meant. Their fathers fought and died for the principle of no taxation without representation. They knew that in other Christian bodies, in YMCA and YWCA, in the National Association of Social Workers, there is representation, in office as well as in representative capacity. They, like me, sat in the great Taft Auditorium for the Joint Session to hear the Church's program which included work among Negroes, to look down upon the stage where sat the National Council of the Church and found no brown or black face.

More Negroes attended these sessions of General Convention than we have ever known. Clergy and laity were there from the tip of Florida, Georgia, the Carolinas, from New Orleans, Chicago, Detroit, New York, as far east as Cambridge, Mass. What did it mean? It represented sacrifice. One member, a delegate to the convention of the Daughters of the King, had been saving for six months that she might come, live in a hotel on an equality with other delegates to her convention, and stay for a week of

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

We have received a courageously Christian document from some Philadelphia Churchman. Tearing off the cover of a recent number of THE WITNESS, our friendly subscriber typed the following message on a piece of paper and pasted it over the cover picture, mailing it to us anonymously:

> THE FALSE WITNESS
> The mouthpiece of the gullible and the degenerate members of the Episcopal Church who, either from ignorance or depravity, allow themselves to be hearded into the
>
> C.L.I.D.
> a Moscow controlled organization aimed at the destruction of the Episcopal Church by suicide and the inclusion of the U.S.A. in the World Empire of the Anti-Christ.
>
> . . . . .
>
> CHRISTIANS BEWARE
> Blind guides and pink . . . . (unprintable word) are threatening both our God and our State!

All of which prompts the brief quotation: "Whom the gods would destroy they first make mad."

* * *

**Lord Cecil for Sanctions**

Lord Cecil of England, in this country to speak at the meeting of the World Alliance to Promote International Friendship, declared himself to be in favor of sanctions in dealing with outlaw nations. He said that the New Testament does not exclude the use of force. Actions are wrong not in themself, he said, but in their motives. Unjust war is the worst of crimes but for the peace-loving nations to stand together to stop aggression is neither wrong nor hopeless. The Rev. Norman Nash, professor at our Cambridge Seminary, who presided at the meeting, declared that the Church has always been divided into absolutists and relativists. Bishop Oldham was reelected president of the World Alliance.

* * *

**Layman Asks Question of Bishops**

The Rev. Willis G. Clark, rector of St. Peter's, Charlotte, North Carolina, has a question he wants to put to the Bishops. I quote him: "Sunday I read the Pastoral Letter of the Bishops. The congregation which heard it was a very large one and they gave rapt attention. The impression was profound. After the service an active and very influen-

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tial gentleman was discussing the Pastoral with several others. When he saw me he asked, 'Is that a barrage fired by the Bishops from behind the lines, or is it really the herald of a change, with them in the front?' I want to pass the question on to get an answer if possible. The gentleman was not speaking facetiously. He was in dead earnest."

* * *

**Alumni Oppose Closing of Bexley Hall**

A letter has gone to the alumni of Bexley Hall, theological school of Kenyon College, asking them to write to Kenyon's new president, Gordon K. Chalmers, asking that Bexley be not closed. There is, according to the letter, "a desire in certain influential quarters to close Bexley as a theological institution" on the grounds that the school is no longer needed. The letter also proposes that December 12th be Bexley Sunday in the parishes manned by the alumni at which time the needs of Bexley would be placed before their congregations.

* * *

**Cambridge Students Hear Leaders**

The students of the Episcopal Theological School, Cambridge, through the St. John's Society which is the missionary society of the school, heard a number of outstanding leaders this past month. Superior Whittemore of the Order of the Holy Cross was there November 18-19, telling of the work of the order and of their missionary work in Liberia. President Francis Wei of Central China College spoke on the war in China on November 16. Bishop Cross of Spokane was there the day before, while earlier in the month Bishop Azariah described the work in India. Professor Angus Dun of the Cambridge faculty talked on the Edinburgh Conference; Bishop Blair Roberts described the opportunities offered young theologs in the Dakotas, while on November 30th Canon Bridgeman of Jerusalem was on hand to explain the work being done in his part of the world.

* * *

**Seamen Eat Turkey**

A full course turkey dinner was provided for 1,000 merchant seamen on Thanksgiving by the Seamen's Church Institute of New York. There was also cigars, cigarettes and a movie.

* * *

**Whole Populations Evacuating Chinese Towns**

A cable from Shanghai received by the foreign missions department November 22 adds a new intensity to the situation as it reports whole populations evacuating towns and villages because of intensive indiscriminate bombing. "Shanghai settlement now peaceful," says the cable, but communications are cut off between the Shanghai mission office and mission stations inland, and the mission people at Shanghai have not yet been able to visit the devastated areas. Enough is known in Shanghai, however, to show that losses, both personal and property, must be immense. No further definite word has come about the Rev. H. A. McNulty of Soochow since an unverified newspaper report on Nov. 19 said his whereabouts were unknown, but the cable expresses no alarm and says he was last heard of in connection with his relief work for refugees at Soochow.



BISHOP OLDHAM
*Again Heads Peace Society*

* * *

**Bard College Dedicates New Pulpit**

A new pulpit was dedicated recently in the chapel at Bard College, formerly St. Stephen's. The sermon was preached by Chaplain Miles L. Yates who described the pulpit, designed and executed by Leslie H. Nobbs of New York City, as a beautiful piece of artistry.

* * *

**Greeks Meet in Seminary Chapel**

The Eucharist according to the liturgy of Saint John Chrysostom was celebrated on November 11th by communicants of the Greek Orthodox Church in the chapel of the Episcopal Theological School, Cambridge.

* * *

**Brooklyn Rector Is Decorated**

Rector Alfred W. Price of St. Philip's, Brooklyn, was decorated on November 11th with the medal of the Purple Heart, an award going to those wounded in action in the last war. He used the occasion to tell his people of his conviction that war is futile as a means of settling international disputes. The acceptance of the award, he said, "serves only to deepen this conviction and enforces the necessity of keeping faith with those who sleep where poppies grow in Flanders' Fields. They died for peace—for peace therefore we ought to live and labor."

* * *

**Sunday Schools Meet in Washington**

A series of tableaux picturing the work of the Church in the parish, the home, the community, the diocese, the nation and the world were presented at a mass meeting of the Church Schools of the diocese of Washington, held on November 21st. Bishop Freeman gave a short address.

* * *

**Death Takes Grand Rapids Churchwoman**

Mrs. Geneva C. Huntington, 94 years of age, widow of the Rev. Henry S. Huntington, died this past month at her home in Grand Rapids, Michigan. She was a devoted Churchwoman who gave two sons to the ministry, the Rev. David C. Huntington of Mechanicsville, N. Y., and the late Rev. George Huntington, formerly rector at Niles, Michigan. She also is survived by two daughters, both active Church women, Miss Eliza and Miss Adelaide Huntington.

* * *

**Southern Virginia to Elect Bishop**

A special convention of the diocese of Southern Virginia is to be held on January 11th to elect a Bishop to succeed Bishop A. C. Thomson, resigned.

* * *

**Bishop Johnson to Conduct Mission**

Bishop-Editor Irving P. Johnson is conducting a preaching mission, November 28-December 5th, at St. John's, Minneapolis.

* * *

**Societies Honor Dick Sheppard**

A service is to be held this coming Sunday afternoon at St. George's, New York, to honor the memory of the late Canon Dick Sheppard of St. Paul's Cathedral, London. The New York Churchmen's Association, the Greater New York Federation of Churches and the Fellowship of Reconciliation are uniting in sponsoring the service. The speakers are to be Churchman Charles C. Burlingham, vestryman of St. George's; the Rev. Donald Aldrich, rector of the Ascension and the Rev. John Nevin Sayre, director of the FOR. Others taking part in the service will be Rector Elmore McKee; the Rev. W. Russell Bowie of

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Grace Church and the Rev. Robert Searle, secretary of the New York Church Federation.

* * *

**Illinois Parish Has Celebration**

The Church of Our Saviour, Elmhurst, Chicago, celebrated its 75th anniversary last week. Many noted individuals have been connected with what was, for half a century, known as "Byrd's Nest Chapel." Thomas Nelson Page, author and diplomat, was married in the chapel and attended services there; Thomas B. Bryan, also a diplomat, was founder of the chapel and named it after Mrs Bryan, a member of the Byrd family of Virginia.

The discontinuance of a Chicago church and conversion of the church building into a bowling alley was the specific incident which led to the establishment of the Church's work in Elmhurst. Mr. Bryan read the announcement of such in a Chicago newspaper and concluded to offset the loss of the Chicago church (not an Episcopal church) by the establishment of a chapel on his own estate in Elmhurst. He actually converted the bowling alley in the recreation hall on his estate into a chapel and this was used for services for some time. He read the services himself, as a licensed layreader, when a priest was not available. Then he erected, at his own expense, a chapel and this was the church which Bishops Whipple, Whitehouse, Spaulding, Clarkson and later on, Bishop McLaren and Anderson, frequently visited. Bishop Anderson was the priest in charge of the mission for several years while rector of Grace church, Oak Park. Bishop E. V. Shayler of Nebraska, also was in charge for a time.

Dr. Herbert W. Prince, now of Lake Forest, and formerly in charge of the mission, was the anniversary preacher. Archdeacon F. G. Deis and Dr. Charles L. Street of St. Alban's School, were other special speakers. The Rev. W. Ridley Parson is the present priest-in-charge.

* * *

**Parish Staff Has Quiet Day**

Rector John Gass and his staff from the Church of the Incarnation, New York, including the workers from the east-side chapel, held a quiet day recently at St. Martin's House, Bernardsville, New Jersey.

* * *

**Girls' Friendly Gives to Negro Work**

The GFS is making Bishop Demby a Christmas present of its completed pledge of $2,000 for use as a discretionary fund for Negro work in Arkansas. Each year the Society aids some missionary enterprise that cannot be met by the national budget of the Church. In six years about $13,000 has been given to missions, including gifts to the Church's mission to lepers in Japan and to St. Faith's School at Yangchow, China.

* * *

**Youth Representatives Meet in New York**

Representatives of eight youth organizations of the Church went into a huddle in New York on November 19th to discuss problems and to plan future work. Organizations represented were the Brotherhood of St. Andrew, the Church Mission of Help, the Order of the Fleur de Lis, the Order of Sir Galahad, the Girls' Friendly Society, the Knights of Sts. John, the Daughters of the King and the Young People's Federation. Among important actions taken was the appointment of a committee to consider and work out plans for a youth conference sometime next year. A large part of the time was given to a discussion of a projected world conference of Christian youth to be held in Amsterdam in 1939. This conference is intended to be a follow up of this summer's Oxford and Edinburgh Conferences with special emphasis on the meaning for youth of the questions considered by the adults this summer.

* * *

**Duluth Launches Forward Program**

The diocese of Duluth has launched a three year Forward Movement program: 1, to extend the contacts to the unconfirmed; 2, presentation of the Church to the unconfirmed; 3, more confirmations; 4, more information to those already confirmed; 5, part in the missionary work to every communicant. Bishop Kemmerer has suggested the forming in every parish and mission a small group for a series of round table conferences, to be led by the rector.

* * *

**First Reports On the Canvass**

Chicago has turned in first reports on the Every Member Canvass. The cathedral at Evanston reports a $3,000 increase in pledges, totalling $16,000 over a corresponding period a year ago. St. Mark's, Glen Ellyn, reports an increase of $1,000 on a similar basis. St. Luke's, out to increase pledges by thirty-five per cent, called on 55 of the largest givers with the amounts of their pledges for 1938 figured on the basis of the increase. Practically all accepted the new figure.

* * *

**Why Go to Church?**

"Why go to Church?" was asked in the Forward Movement pamphlet for Advent. It prompted a number of replies. The very sound one, "to worship God" is the leader. Other reasons given: "Because it interests and helps me." "It is my duty." "I promised to attend regularly." "It is nice way to spend Sunday morning." "I was trained to go." "I have formed the habit." "Because I like a good rousing sermon." "My friends are there." "I enjoy the fellowship." "My people expect me to go." "To be cheered up and forget my troubles." "For the music and the tone of the service." "It's like home —a rest from the world." "I count on the church to give me something that will see me through the next week's work."

* * *

**Paul Rusch Visits Chicago**

Paul Rusch, professor in Japan and leader of the Brotherhood of St. Andrew, addressed churchmen of Chicago on November 30th; a group of the Brotherhood a couple of days before, and the Auxiliary on December 2nd. On Sunday he preached at St. James.

* * *

**Parish Dinner for New York Church**

The larger parishes of New York City don't go in much for parish dinners, a regular feature of country parish life. But Grace Church held such a dinner last week, with members from widely scattered parts of metropolitan New York attending. Judge A. N. Hand appealed for greater support for missions. The Rev. John Gass, rector of the Incarnation, pleaded for a united Church. "We are living in an era differing from all others," he de-

*Ready Dec. 1, 1937*

**SOME MEMORIES**

**by Thomas Frank Gailor**

*Third Bishop of Tennessee*

A book of reminiscences that Bishop Gailor was writing at the time of his death and containing some of his letters and extracts from his diaries.

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# The Witness

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clared. "A new mental era began in 1858 with the publication of Darwin's 'Origin of the Species.' Untrammeled thinking has left man disillusioned about himself, and he is hungry for something that can satisfy his inner self.

"The awakening of social consciousness with the World War marked the end of another era. The troubles of the last years are the birthpangs of a new social order arising out of the ashes of the old."

Man's life and destiny depends upon the church finding some satisfactory solution to the problems of the new era, Dr. Gass concluded. Unless the church can fulfill the crying need for freedom, newness and power, it is not fulfilling its chief function, he said.

* * *

**Virginia Hens Lay Eggs for Church**

Here is a new way of raising money. St. James Church, Warfield, Va., where the Rev. J. Alvin Russell is in charge, owed a bank $300, the balance of $1600 borrowed some years ago when they built a brick church. Practically all of the members of the congregation are farmers, with little ready cash. So Mr. Russell asked the women to donate the eggs their hens laid on Sunday. A week ago the money from the sale of these eggs was presented, amounting to $132. One woman alone donated 763 eggs which brought $15. Other donations brought the total for the fund to $359, thus more than wiping out the debt.

* * *

**Preaching Mission for Dallas**

Bishop Moore has announced a diocesan-wide preaching mission for Dallas, to begin February 13th and continue through the rest of the month.

* * *

**St. James' Has Every Member Survey**

St. James', New York City, where the Rev. Horace W. B. Donegan is rector, is carrying on an "Every Member Survey" with each family called upon to get their ideas on how the parish may best serve the community. Following the canvass the program of the parish will be built around the statistics gathered.

* * *

**No Word From Priest in China**

A cable from Bishop Graves of Shanghai, dated November 24th, to the department of foreign missions, states that no word has been received for some time from the Rev. Henry A. McNulty whose article on China appears in this number of THE WITNESS. It is believed, however, that he is still at the refugee camp he has been organizing on the shore of a lake a few miles from Soochow.

* * *

**Bishops Visit Tampa Parish**

Bishop Bentley of Alaska was the preacher at St. Andrew's, Tampa, Florida, on Thanksgiving Day, and on November 28th Bishop Darst of East Carolina began a three day preaching mission in the parish. On November 16-19 a teacher training institute was held with courses given by the Rev. William F. Moses of Lakeland, the Rev. Sydney Hopson of Tampa, the Rev. John B. Walthour of Tampa and Miss Annis Tulane of St. Petersburg. The young people of the diocese held their annual convention at St. Andrew's on November 26-27, with Bishop Wing the speaker at the banquet.


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**Death Takes Bishop's Wife**

Mrs. Ellen A. W. Woodcock, wife of retired Bishop Woodcock of Kentucky, died on November 13th at the home of her daughter in Barrington, Illinois. The funeral service was held at Christ Church Cathedral, Louisville, on November 15th, with Bishop Clingman, Dean Elwood Haines and Dean-emeritus R. L. McCready taking part in the service.

* * *

**Former Rectors Address Congregation**

Bishop Clingman of Kentucky and Dean Claude Sprouse of Kansas City addressed the congregation at Trinity Church, Houston, Texas, last Sunday morning. They did it by telephone, their messages being amplified. Both of them were once rectors of the parish. It was a part of the campaign to raise $65,000 for parish needs.

* * *

**New Head for St. Martin's House**

The Rev. Bruce Reddish, for the past fourteen years on the staff of St. James', Vancouver, B. C., has succeeded Dr. William Sturgis as the warden of St. Martin's House, a retreat center located at Bernardsville, New Jersey. A meeting of the friends of the house was held there on November 15th, attended by about thirty interested Church people, including Bishop Paul Matthews, Bishop Gardner and Bishop Washburn.

* * *

**Canadian Churchman Protests Japan's Invasion**

A protest against the death and destruction wrought by the Japanese invasion of China and the conflict in Spain has been made by the Moderator of The United Church of Canada, the Right Rev. Peter Bryce. The statement has been widely published in Canada.

"In the name of our common humanity and with all the strength of my being," Dr. Bryce said, "I protest against the awful massacre of men, women and children as reported day by day from Shanghai and from Spain. The ghastly carnage has filled the world with horror.

"As for myself, I can no longer be silent. I cry out against this thing that in recent months has brought terror to the faces of countless children; this thing that comes out from the sea and belches forth destruction to a defenceless village. . . .

"The governments of the world should know by the strength of public expression that millions upon millions of people are being outraged in every humanitarian instinct as each day brings new stories of untold suffering from the arena of warfare. The mighty power of sentiment against all that is involved in modern warfare may yet save the world from disaster if it is expressed individually by the peoples of the world, and if it is crystallized into action by governments compelled to do so through the sheer force of the weight of public opinion."

* * *

**John Gass Made Cathedral Trustee**

The Rev. John Gass, rector of the Incarnation, New York, was elected a trustee of the Cathedral of St. John the Divine at a meeting held on November 23rd.

* * *

**Guild of Acolytes Holds Quiet Evening**

Members of the Order of St. Vincent, national guild for acolytes, held a quiet evening on November 15th at St. Paul's, Norwalk, Connecticut, attended by members throughout the state. The conductor was the Rev. Kenneth R. Forbes, rector of St. Andrew's, Stamford, diocesan chaplain. The order is planning to have a series of quiet evenings, quiet days and retreats for its members throughout the Church.

* * *

**West Indies Archbishop Visits Albany**

The Archbishop of the West Indies and Mrs. Frank C. Hughson, retired missionaries, were the speakers at the annual meeting of the Girls' Friendly Society of the diocese of Albany, held at St. Paul's on November 14th.


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The Rev. F. Allen Sisco, head of St. Faith's School, was the preacher at the service which was attended by about 200 delegates and many of the diocesan clergy.

* * *

**A Catholic Visits Spain**

Hubertus Friedrich Prinz zu Loewenstein, German Catholic anti-fascist leader, well known publicist and lecturer, recently went to Loyalist Spain and returned with an interesting report. He had been warned that as a Catholic and nobleman he would simply be shot, but he was received in the most friendly way and given every opportunity to do and see whatever he pleased. After reporting on the general situation, this German Catholic devotes his attention to the church. He notes how Franco has been using the churches as fortresses, as was evident in Quinto after its capture by the Government. In Madrid he found that many churches had been the targets of the fascist bombers, although they had no military importance and were readily discernible as houses of worship.

After pointing out the difficulties of the Valencia Government in religious matters, due to the open hostility of the Spanish bishops, Prince zu Loewenstein continues: "Attacks on the Spanish Government (by 48 out of 51 Catholic bishops), even if they are not intended as declarations of sympathy for the Rebels, do untold damage to Catholic interests and strengthen the worst enemy of Catholicism which, as the German situation proves, is fascism. I know how very difficult it is to say this. But I have deliberately entitled my articles *A Christian Visits Spain.* My visit was intended, in spite of all the attacks which will now be made on




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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.

**Gethsemane, Minneapolis**
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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me, to be that of a Catholic pioneer in a country of which many were saying that 'Catholicism is considered the worst enemy there'."

What this German Catholic found was not an "anti-Christian country, but one which resents the misuse of Christianity in the interests of the upper classes, the nobility and the bankers." Don Manuel Irujo, Minister of Justice in the Valencia Government, promised him that out of the civil war there would emerge "a new religious freedom and a new and really popular church with deep social conscience."

Prince zu Loewenstein is not an uncritical admirer of Valencia. He finds things that are wrong, but he blames them on the war. On the whole, however, he sees the Spanish front as the "last bulwark of Europe against the savageries which the Spanish people have learned to associate with the swastika and fascism."

* * *

**Bishop Manning Wants More Economic Security**

Addressing a meeting of the New York Kiwanis Club on November 24th, Bishop Manning stated that industrialists as well as workers had come to recognize that "there should be and must be for all our wage earners, and for all our people, the fullest measure possible of social well being and economic security." There were still many injustices and inequalities in economic and social life, he declared, but Americans had the duty to show that democracy, better than any other system, was equipped to solve these problems. "We want freedom for individual initiative and for courageous business enterprise along with just reward for honest labor and fair opportunity for all. Democracy alone can achieve those ideals and still retain the priceless possession of human liberty."

* * *

**Ascension to Mark Liberal Tradition**

Four historical services to commemorate the liberal tradition of the Church of the Ascension, New York, are to be held this winter, according to an announcement by Rector Donald B. Aldrich. The first, to be held December 12th, will mark its early relationship to the French and Dutch Churches. The second will be held January 9th when Gordon K. Chalmers, president of Kenyon College, which was aided nearly a century ago by Ascension parish, will speak on the relationship of religion with cultural and intellectual thought. The parish's part in the broad church movement and its relationship to art will be stressed at the other two services, the first to be held February 13th and the other on March 13th.

**A NEGRO PRIEST GIVES REACTIONS TO CONVENTION**

(Continued from page 8)

General Convention. It meant that we, like the rest of the world, waited to see whether the Church would practice the Love of Jesus Christ in the new ways that the world is asking of it. We are a part of the new social order and religious revival which is anticipated by minority and underprivileged groups. Will this great Church of ours see the marks of the coming of Christ's Kingdom in the organizations all around and about it and lead the way with even more than YM and YWCA's? Will the Church head the urging of its forward looking and Christ-minded leaders and be persuaded to break down permanently these last barriers, as the hotel and restaurants of Cincinnati, under much Christian pressure from Southern Ohio, did temporarily?

Fifty-thousand colored people, and countless more who are "almost persuaded," wait eagerly for the kind of openings our Roman Catholic brethren are now offering so freely. And the garnering is manifest and abundant. Let the new Commission on Negro Work make an impartial and devoted survey and evaluation of our present work and future possibilities. But above all, let representation and franchise and counsel be forthcoming now.


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December 9, 1937
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# THE WITNESS




THE CHRISTIAN ARTIST

## THE PRESENT WORLD SITUATION

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# $481,846.76

## This is the amount which must be paid in December to complete the expectations of the Dioceses for 1937

| | |
|---|---|
| **Amount expected from the Dioceses for the year 1937** | **$1,481,351.00** |
| **Up to December first the Dioceses had remitted** | **999,504.24** |
| Balance to be collected in December | **$ 481,846.76** |

§In eleven months 68% of the year's total has been remitted leaving 32% to be collected in the final month. Last year the amount remaining on December 1st was nearly $65,000 less than now.

§On January 1, 1938 the Right Reverend Henry St. George Tucker, Presiding Bishop-elect, takes office as head of the National Council. Let us give him a good start by closing the year 1937 with the "Expectation" of every diocese paid in full.

§The General Convention of 1937 demonstrated the unity of the Church and its high purpose to go forward upon its great task of making Christ known to all the world. Meeting the 1937 obligations is an important step in the accomplishment of that task.

## THE NATIONAL COUNCIL

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# THE PRESENT WORLD SITUATION

*By*
HARRY F. WARD
*Professor at Union Theological Seminary*

THE union of the Fascist nations has been forming for some time. It was organized and brought into the open by the struggle in Spain. The military plan for the Spanish revolt was made in Germany, according to documents published in *The Manchester Guardian,* and the amount of military materials and personnel supplied to the rebels by Italy and Germany has been reported by unbiased American correspondents. This continuous Fascist aid to the rebels has been recognized by our most conservative papers. The international Fascist offensive is an attack on Democracy, not only in Spain, but throughout the world.



HARRY F. WARD

At the Nuremberg Congress, following the Olympic Games, Hitler called for a world crusade against Bolshevism. Shortly thereafter the Pope invited all Christians to join in a holy war against Communism—the anti-Christ. Then came Mussolini urging the forces of order everywhere to get together in "a decisive conflict to defend civilization against anarchy." Next Hitler and Mussolini signed an agreement, offensive and defensive. Then a treaty was announced between Hitler and Japan. A little later came reports of a similar engagement between Mussolini and Japan. Now all three have organized a Fascist International.

This international offensive against democratic government marks a turning point in world history. Spain and China are the battlegrounds for control of the future. The international forces that are there contending have started something vaster than a new world war. It is not a struggle between two ideas, like the religious wars of old. It is a vital conflict between two ways of organizing life—the democratic and the autocratic. The issue is whether the people or the exploiters of the people are to rule. It involves the question of whether life is to go forward or backward.

Recall how constitutional government was overthrown in Germany. Remember how the people of Germany were whipped up into a frenzy against Communism by the Reichstag fire and the reports that the Communists had done it. Under the cloak of that lie what remained of the democratic constitution of Germany was destroyed. This is the technique which is now to be employed internationally by the black Fascist International, the same technique which has been used in Spain and China to destroy the People's Governments under the anti-Communist slogan. This formula will serve well in Czechoslovakia on the ground that it has made an alliance with the Soviet Union, and that it is therefore an instrument for promoting the activities of the Communist International. It will serve for an attack on the People's Front Government in France. It will serve the same purpose in the countries of Latin America, where the Fascist groups are already organized.

No, these conflicts on the soil of Spain and China cannot be localized. It must be recognized that what we face today is not simply the ambitions of imperialism, not simply a conflict of fanatical enthusiasts, but something far deeper. History has come to the point where two diametrically opposite ways of organizing the life of mankind are now fighting for control of the next period of human existence.

The democratic method has been challenging the autocratic way of life, the ancient way of the aristocrats and emperors and lords (they are all different types of the same breed). The democratic method has been seeking the way of peace, has been upholding the right of peoples to rule themselves. And now we come to the testing time, and as at the beginning of this period when all forces of reaction joined to crush the newly born Democracy, so now all the forces of reaction—economic, political, cultural—are using the Fascist system and its armies as the instruments in the endeavor to prevent the democratic method from taking the next

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step and extending the control of the people over the things that are necessary to their life. That is the meaning in the large of these conflicts.

There is another force that has joined this black International which must be reckoned with. Did it escape attention that the voice of the Vatican (and the voice of the Vatican today is the voice of the Jesuits that control the Vatican), was heard in between Hitler's speech, calling the world to a crusade against Bolshevism, and Mussolini's speech, calling the world in defense of law and order against monarchy? In between these two, the voice of the Pope called Christians everywhere, Protestants as well as Catholics, to join in a holy war against the anti-Christ, Communism. And so you have the Vatican throwing its lot in with the Fascist International. It is well to bear in mind that the Vatican attacking Democracy, under the guise of a crusade against Communism, is an organized force that knows more about propaganda than Mr. Hearst can ever learn if he stayed on this earth 1000 years.

The Vatican is organizing its crusade, and it is expected that Protestants will join up. The Pro Deo societies organized in some European countries to unite Protestants and Catholics in the attack on Communism are to be extended around the world. One of the things that brought Cardinal Pacelli, "closest collaborator" of the Pope, to this country last year was to find out what support for the campaign could be secured here, politically and religiously. Our "red-baiting" Protestants, spiritual kin to reaction everywhere, are now invited to sing "All one body we." The question is how many liberals and pacifists, how many simple, honest folk, will be deceived into irretrievable disaster by the false battle cry.

THE Fascist offensive makes it perfectly clear that the defense of peace today in the defense of Democracy, that those who would end war must end Fascism. Does this mean another vain attempt to make the world safe for Democracy? This time the people face reality, not the illusions of a slogan under which the purposes of economic imperialism were concealed. This time the attack is against People's Front governments, because they register a forward step in Democracy. The effort is to crush the people before they take the next step, and establish the people's power completely. The issue today is not a crusade in behalf of a fictitious Democracy, but the defense of the reality against actual attack. How is this to be done?

The issue cannot be decided by a clear line-up between the so-called democratic countries and the united Fascist states. Not even with the inclusion of the Soviet Union in the "democratic bloc," where it clearly belongs by virtue of its economic democracy and its new constitution. Indeed that line-up cannot at present be formed. If it could be the democratic governments would not have deprived the Spanish People's Government of its lawful right to buy what it needed to put down a military revolt. And the shameful lying record of the Non-Intervention Committee would never have been written. If there were a clear line-up between the democratic countries and the Fascist states, Hitler would not be maneuvering continually for the support of England, and Mussolini would not be seeking loans from England and the United States.

It is only when there are people's front governments in Great Britain and the United States that there can be a clear line of division between the democratic world and the Fascist world. As long as there are not, Hitler and Mussolini can get help from the reactionary elements in the democratic countries to destroy the People's Front governments on the plea that they are, or lead to, Soviets. It is these Fascist, or potentially Fascist, elements in the democratic countries that have helped and are helping the Fascists to power elsewhere. They do this through financial aid, sometimes consciously, sometimes unconsciously in the ordinary ways of money making. Thus, it is clear that if the democratic forces in the other countries are successfully to resist the Fascist offensive, they must defeat the forces of reaction at home. The strength of the enemy abroad is the presence of the enemy within the gates. Unless he is discovered and disarmed, the citadel of Democracy is lost.

There are only three ways in which the Fascist International can be defeated—by its own contradictions and antagonisms, by the force of arms, by economic strangulation. From the present course of events it looks as though the differences between the Fascist allies can be submerged long enough to carry on their projected offensive. They may have overreached themselves in announcing their alliance too early, and in recognizing Franco too soon, thus obligating themselves to a test of strength before they are ready. This prospect may split them. But if they surmount this difficulty, the fact that ultimately they must destroy each other because they have no solution for the basic economic problem, does not avail to prevent the present destruction of Democracy.

If the issue is now carried to the field of arms, there is no guarantee that more Fascism will not come out of the next world war than came out of the last. In this country the beginning of war certainly involves the attempt to set up Fascist controls. The Industrial Mobilization Plan of the War Department provides the machinery for Fascist dictatorship, immediate and complete.

The only way to avoid this doubtful conflict is for the "democratic" countries to withdraw all economic support from the Fascist powers—no loans, no credits, no supplies. Obviously this will not be attempted except by people's front governments. Plainly these cannot be established without first exposing and outvoting the internal Fascist and potentially Fascist forces. The defeat of Fascism abroad requires the defeat of reaction at home. The defeat of reaction at home brings the defeat of the Fascists abroad. It cuts off their base of supplies. If, in desperation, they attempt war it cannot last long. Their own combined economic resources are not sufficient.

But Democracy cannot win by a defensive campaign.

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Its hidden strength is that it provides the people with a method through which they can solve the economic problem before which the Fascist forces are helpless. Reaction can be stopped from controlling the next period of history if the democratic forces will take the economic offensive in time. Unless the people's front forces can extend peoples' control swiftly to the economic field, and start to provide jobs and security for all, they lose. The slogan of Democracy, "All Power to the People," means that the people must take over and run the economic machine upon which their lives depend. When the democratic countries do this, and do it successfully, they will detach the deceived followers from the Fascist leaders. They will then be in a position to offer economic security, through economic Democracy on a world scale, to all peoples. Then both war and tyranny can be ended. Collective security can become a reality. Peace and freedom can be established.

## *Talking It Over*

*By*

WILLIAM B. SPOFFORD

IT IS all from the New York Tribune for Thanksgiving day. Mr. J. B. C. (he lacked the nerve to sign his name) wrote a letter to the paper. It was an imaginary message from Franklin D. Roosevelt to the people of the United States. In it he had the President say, "As I do not intend to run for President again it will be unnecessary to keep any longer the large number of unemployed on the relief rolls, for I shall not need their votes, therefore, they will be released and allowed to go to work in the industrial field or take up such free and independent careers as they see fit. With the rehabilitation of their morale and character, necessarily somewhat relaxed by so long a period of dependence on the dole, they will be once again at liberty to use their native initiative and ingenuity in following their bent and desire as to such work as they may choose to take up."

On the opposite page of the same newspaper was this story: "Despondent because he was penniless and without work and because his quest for employment had taken him away from his wife and five-week-old child, Arthur P. Steinbring, thirty-six, committed suicide yesterday. A .32 caliber automatic pistol, with which he shot himself through the heart was found beside him on his bed. In his room were notes indicating that he was in such dire financial straits that he could not go out for work because his laundry needed cleaning and his clothes needed pressing."

SCENE One: Mr. Steinbring's hotel room. He enters, completely fagged from pounding the streets looking for work. Flops on the bed in complete exhaustion, first pulling off his worn shoes, rubbing his swollen feet. The 'phone . . . his wife. "Sorry, dear. No luck—everywhere the same answer, 'Sorry, we have nothing. Please leave your name and address and we will call you if we have anything.' How is the baby? Yes, I know—a half pint of milk is hardly enough. Sound tired and discouraged? Oh, I'm all right. Keep up your courage—remember our precious needs you. We should have better luck tomorrow." Hanging up the receiver he goes to a bureau drawer and takes out a .32 pistol. His actions make it clear to the audience that he plans suicide. Laying it down he unwraps a bundle containing his dirty clothing. He glances over the page of the paper in which his clothes are wrapped. "Allowed to go to work," "free and independent careers," "rehabilitation of their morale and character," "at liberty to use their native initiative and ingenuity." Putting his pistol in his pocket he goes out to make a call on Mr. J. B. C.

SCENE Two: The call of Mr. Steinbring on Mr. J. B. C., in a pent-house atop a Park Avenue apartment. Difficulty in getting by the doorman . . . more difficulty in getting by the butler. He crashes, with the aid of his pistol. He confronts Mr. J. B. C., politely and calmly. "I read your letter in the paper. I agree. I have been unemployed for six months. I have a wife and a five-weeks-old baby. Work . . . Free . . . Independent . . . Morale . . . Character . . . Liberty . . . Initiative . . . Ingenuity. You believe these things. I believe these things. Tell me what time I report to you in the morning for that job." Mr. J. B. C. stammers, "Well, you see, my firm at the moment is not operating at capacity. What's the use . . . if you make money the government only takes it away from you. We are therefore operating on part time and are laying off rather than hiring. I'm sorry, my good man, but I can do nothing for you." Mr. Steinbring: "Well, this is the way it is. I've pounded these pavements for weeks. I want work to support my wife and child. There is no work. See this gun? I was about to blow my brains out when my eyes fell on that letter of yours. Instead I came to you, thinking you meant what you said. You're living in a swanky apartment with butlers, and scotch over there on the table, and a couple of baby-grands with nobody around to play them. I'm going to bump myself off, but in a different way, just to let the world know about all this."

SCENE Three: The trial of Mr. Steinbring for the murder of Mr. J. B. C. The testimony of the doorman . . . a mad man. The testimony of the butler . . . a madman. Mr. Steinbring is called to the stand in his own defense. No work . . . wife . . . five-week-old child. A letter in the newspaper about Work . . . Independence . . . Free . . . Character . . . Initiative. "So I said it's either all that or suicide . . . but in a new way. Quite calmly and in my right mind I called on Mr. J. B. C. And I asked him quite politely for these things that he said men should have. He wrote that letter. He was able to give these things. But he did not. So quite calmly and in my right mind I killed him dead and called up the police . . . quite calmly and in my right mind. I murdered him . . . calmly and in my right mind. And now, calmly and in my right mind, I ask this jury to sentence me to be strapped in an electric chair. And I will walk to that electric chair, calm-

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ly and in my right mind. And I will sit there until dead."

SCENE Four: The funeral of Mr. Arthur P. Steinbring, thirty-six. A hundred thousand of New York's unemployed marching behind a casket. They carry banners, and they chant as they march, "Work . . . Free . . . Independent . . . Morale . . . Character . . . Liberty . . . Initiative . . . Ingenuity." As they pass the Union League Club the shades are drawn. As they pass St. Thomas's, it not being Sunday, the doors are bolted.

## *Prayer Book Inter-Leaves*

*A Series of Comments by W. P. Ladd*

MORE ABOUT EXITS AND ENTRANCES

HOW hard it is to begin and to end can be seen in the structure of the Roman Mass. This service began originally quite simply with Old and New Testament lessons, preceded, perhaps, by a collect, when the people had "collected." It ended with the announcement by the deacon "Ite missa est"—"You are dismissed." (It was this word "missa" of course which gave the mass its popular name.) Slowly in the course of the centuries beginnings and endings piled up. There are now about eight of the former and five of the latter, the newest being the vanacular prayers added by Leo XIII at the end. Some of these additions are a gain, like the Introit. Others are simply confusing, like the Confession and the Gloria in Excelsis, or downright objectionable, like the "last gospel" at the end.

The trouble about having too many exits and entrances to any structure is that living room gets contracted. That is what has happened to the mass. As beginnings and endings grew, the Bible readings diminished, and the psalms were almost completely squeezed out. Something similar is happening to our services. We cultivate "pros" and "res," and then shorten the psalms and drop the first lesson.

It is easier to point out defects than to prescribe remedies. But here are a few suggestions respectfully offered to clergy and choirmasters.

1. Always begin and end quietly.

2. Omit all processionals and recessionals. Or if habit, sentimentality, or (may it be whispered?) exhibitionism are too strongly entrenched, try occasional omission, as in Lent. A silent procession is dignified and impressive. Or why not let clergy and choir take their places individually as congregations do, and encourage a short period of silent meditation and prayer for all as the best preparation for corporate worship? However, if you *must* have processionals, beg the women singers not to look too smug. And is it necessary to warn against marching in step? It is—unfortunately.

3. Do not use the Lord's Prayer as a preface. Traditionally and appropriately it should be a climax. Thus it belongs after the Prayer of Consecration in the Eucharist, and after the Creed in Morning and Evening Prayer. Our last revision recognized this, but unfortunately it left the Lord's Prayer at the beginning of the Eucharist, and did not print it in its proper place in the offices.

4. The difficulty about the opening in Morning and Evening Prayer is that the Church, in the characteristic Anglican way, has never made up its mind whether it should be joyful or penitential. We can make it either. If penitential (as in Lent) there should, clearly, be no singing till after "O Lord open thou our lips." At that point an office hymn is appropriate and has the sanction of the usage of fourteen centuries. If you begin with praise omit the Confession.

5. Do not copy medieval mistakes — like a "last gospel."

*Suggestions and questions can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn.*

## *Let's Know*

*By*

BISHOP WILSON

GYPSIES

IN THESE days of sharp nationalism and racial antipathies, it is interesting to turn one's thoughts to a small group of strange people whom we commonly call Gypsies. Who are they, where did they come from, what is their history? It is easier to ask such questions than to answer them.

The name "Gypsy" is a corruption of "Egyptian" and was applied to these people in England hundreds of years ago, evidently because of a mistaken idea that they came from Egypt. In eastern Europe they were known as Cygani, in Spain they were called Bohemians, while in Scandinavia they were spoken of as Tartars. The name they give themselves is "Rom" and their language is "Romany."

Much study and research has produced remarkably little in the way of accurate knowledge of the Gypsies. They appear to be of Asiatic origin. Their language probably derives from Sanskrit but it has become interlarded with so many words and phrases from so many other languages that it is impossible to trace it back with any assurance. They were known in Europe as early as the eighth century when a reference to them appears in an edict of Charlemagne dated 789 A.D., mentioning them as Christian pilgrims. In the Middle Ages they performed their dances in connection with religious pageants. Later they were organized in bands and not infrequently some nobleman who was not a Gypsy at all was appointed as their leader. They received special approval from some of the Popes for their pious pilgrimages.

But the time came when these roving bands were not as popular as once they had been. They had an uncomfortable habit of taking things which did not belong to them. Some of the bands were heavily armed and demanded what was not given to them. Difficulties arose which finally led to efforts at suppression. They were harried from place to place, expelled from one country after another, many of them mistreated and executed. In the eighteenth century Maria Theresa of

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Austria tried to settle them on the land and turn them into peasants but she was not very successful.

Somehow they have persisted and number up towards a million today. The largest number of them are in Rumania and Hungary with smaller numbers in other European countries and a light sprinkling in the United States. In eastern Europe many of them have settled in communities and have given up their roving habits.

The religion of the Gypsies is a strange mixture of Christianity combined with numerous remnants of early superstitions and pagan customs. They go in heavily for charms and amulets, for forms of astrology and interpreting of dreams, for fortune-telling and palm-reading. Their children grow up without formal education and they have their own system of internal discipline and tribal government. Music and dancing claim a large portion of their attention. In recent years there has been something of a vogue for Gypsy music at fancy parties and in some night clubs. They are a strange people in the modern world—a hold-over from by-gone days. In all their wanderings their blood has become mixed with that of practically every other nation and race. They are another illustration of the absurdity of talking about "pure Aryan" blood or "pure Nordic" stock. We are all some kind of hereditary mixture.

# *Always Wanting Money*

*By*
GRANVILLE TAYLOR
*Vicar of the Meditator, Philadelphia*

I WANT to talk with you quite frankly about money. I want to lift it out of the level we sometimes place it when we call it "filthy lucre," and put it in its rightful place as an instrument God puts in our hands to use for His glory and the welfare of His family on earth.

The Church is always talking about money, is it? That's right, I want to be frank. Don't hesitate to speak what is in your mind. Well, let me tell you, the leaders of the Church hate to talk about money as much as you hate to hear it, and if each one of us had a sense of our stewardship, and understood money as God intends us to understand it, it would never be mentioned from one end of the year to the other in our Church—nor would it need to be mentioned.

That proves, doesn't it, that the necessity for all this talk about money rests squarely on the men and women who are the Church?

Here's another angle. If money is necessary to carry on God's work, why should we hesitate to talk about it? There is nothing more important than God's work. If money is necessary to wage a war, in which men are slaughtered by the millions, we talk about it.

For the life of me I cannot see any sin in talking about money that may be needed to wage God's holy war against the evils of this life. Money is an essential part of our civilization at the present time. We can no more eliminate it from the work of God than we can from any of its secular uses. By the way, do you know any way to get heat, light, supplies, insurance, or make repairs, without money? Tell me if you do, please.

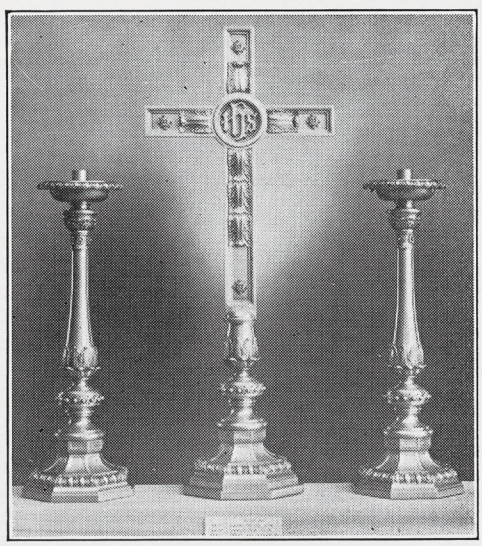
You think the Church should talk about spiritual things. You're quite right, that's its job, but my dear friend, money is a spiritual thing in a very real sense. I know of no better barometer of one's spiritual life than the way a person uses his money. Think it over!

Given deeply spiritual life, there will be no haggling about pennies, nickles and dimes. The whole question will be put on this basis: God has given to me so much ability, time and resources. How much does my love for God's work prompt me to consecrate to that work?

You said not so long ago that you wanted to be counted a Christian. I take it you mean you want to be counted a Christian in the eyes of God. All right, look over your budget, examine your expenditures, consider the proportion you give to God's work! Then you can answer your own question.

I came across the following, which I think is very worthwhile:

"It is out of the three per cent of our income which we give away voluntarily to the nation's cultural agencies that we draw our richest satisfactions. I do not understand it any more than you do, but there is something about it that blesses us. Those who give most have most left. I believe that everyone that dries a tear will be spared the shedding of a thousand tears. I believe that every sacrifice we make will so enrich us in the future that our regret will be we did not sacrifice the more."



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## CONRAD NOEL DOES DIFFERENT LIFE OF JESUS OF NAZARETH

By A. Manby Lloyd

The first instalments of this masterpiece came out in 1921-2, and my copy, (which almost perished in the flames of a railway accident) has the note attached "The Rev. Conrad Noel will not be contributing instalments till Candlemas, Feb. 2, 1923." I suspect it had become pretty stiff reading to the editor, The Rev. W. E. Orchard, who, as we know, later became a convert to Rome.

It has now been published in book form (Simon & Schuster, $3.75). It is a book which will be much discussed. I can only give you an idea of it. The prologue discusses the society before Christ; Stoicism serves the rich, and the poorer classes were either slaves or had a hard time to exist. Among the exotic worships there was one in particular, Mithra, the cult of the Sun God. . . . It was a popular cult among dockers and wharfingers at the seaports, a religion for the courageous, with a promise of enduring happiness beyond the grave. Conrad traces the other cults in similar fashion.

Then he comes to the prosecution of the Church; a prosecution for blasphemy was often, in fact, a political charge. The secret of their being prosecuted was not in their worship of one God, but in the character of the one God, and in the building of this International which was the expression of this one God in practical affairs. But pietistic writers say that we have entirely missed the point: it was the refusal to burn incense to Caesar that led to the prosecutions.

"How is it, then, that the liberal Jews throughout the Empire refused to burn incense to Caesar, and were promptly exempted from doing so? Obviously, because the liberal Jew was a friend to the empire and the Christian an enemy. Our pietistic friends do not seem to have studied Caesar worship. For a full account of it I would refer them to Hausrath and Workman."

It is impossible to follow the argument much closer. There are endless quotations and the work must have occupied thirty years of his life. His reception in the *Church Times* was fairly good, and he writes to thank them for their generous review. He says that to describe him as a Communist would need some qualification; if by a Communist Society they meant an international, and not a cosmopolitan commonwealth in which free play is given to each personality developing in community, to each family, to each nation contributing their riches to the whole, then I am a Communist and would claim Our Lord as the Communist leader . . . but the word Communism has of late been rightly or wrongly associated with bloodthirsty and tyranny, with the abolition of the family and of almost all private property. This, I think is a wrong interpretation of the word.

Into the heart of the black country, the place of the five towns immortalized by Arnold Bennett in the Old Wives Tales. Motoring from Warwick, Birmingham and Newcastle, I took car for Hanley and in the pretty town of Milton, once a village, now a town of twelve thousand people, Jack Bucknall flies the red flag, for was he not curate to Conrad Noel umpteen years ago.

Last time I met Jack, one of us had to sleep on the floor. This time, as the proud vicar of the C. of E. for which he has to thank Fr. Adderley and the last Bishop of Lichfield, he was enabled to provide me with a bed. By the way, he and Conrad Noel have both become vegetarians. The diet saved the latter's life and has led to a restoration of his sight, for he was becoming blind.

The Church was half full on Sunday morning at nine o'clock . . . for Matins is cut out . . . and full Catholic ritual according to Sarum was in use. Jack, as everyone calls him, was in the canonical vestments which would have sent the Kensit Brigade into hysterics. But as he said, if you have ritual and appeal to the Historic Church, do the thing well.

It was an Advent sermon which he preached at Evensong. The tall vicar, wearing a black hood over his long surplus, (looking somewhat like what one would imagine John Wyckliffe, in his youth) chose for his text "When he shall come again in power and great glory," said somewhat as follows:

"Christ having failed in his mission left one hope, and that was His coming again to establish His Kingdom on earth. St. Paul emphasized the same note for the Lord our God is Justice, the keynote of the reign of Christ. For the first three hundred years this was the central hope of the Church. Then came Constantine and the foundation of the Church was forsaken and petered out into a belief into souls going at last into some distant abode in the sky. Every Emperor in turn was bound to persecute the Church, for the central hope was gone. Christians became the children of an Apostacy. What do we mean when we say He shall come again? God is not going to be mocked; He seems to be silent, and yet He is never mocked. Whatsoever you sow that also you will reap.

(Continued on page 15)

## FINE BIOGRAPHY OF NOTED APOSTLE TO THE CHINESE

By Gardiner M. Day

I can remember in studying the missionary history of our Church while in Seminary, running across a brief account of Bishop Schereschewsky and making a mental note of the fact that there was no biography of him in existence and that his life would undoubtedly be an exceptionally interesting subject for a biography. No matter how dumb I may have become as the years have rolled on since Seminary, that my initial idea was true, is more than made manifest by the admirably interesting biography of Bishop Schereschewsky, which has just been written by Professor James Arthur Muller, of the Episcopal Theological School, Cambridge; published by Morehouse; and entitled *Apostle of China* ($2.50).

For a Russian Lithuanian Jew to end up as a Bishop in the Episcopal Church is in itself a phenomenon, but to learn, that in addition to being a pioneer missionary Bishop, he was a great scholar and that he did most of his notable translations after he had been bodily incapacitated carries us beyond the power of adequate description.

Dr. Muller has written a most readable biography of this extraordinary individual. Born in 1831 in Lithuania, Schereschewsky was converted while living at Breslau by Dr. S. Neumann, a Jewish Christian missionary of the London Society; and migrating to the United States in 1854, became a Presbyterian. Deciding to enter the Presbyterian ministry, he enrolled in the Western Theological Seminary at Pittsburgh. Two years there found him unable to accept some of the Presbyterian doctrines and applying for admittance to the Episcopal church. After studying at the General Theological Seminary, he expressed "a strong desire to devote his whole life to the China Mission," and after his ordination as deacon, he set sail in 1859 for China. Sixteen years were devoted to an extraordinarily varied ministry in that country with much of his time spent in preparing translations of the Bible and the Prayer Book into Mandarin. Returning on furlough in 1875, he was naturalized as an American citizen. He was elected Bishop of China. He declined the election. The next year he was re-elected and again declined but was finally persuaded to withdraw his declination. After four years as Bishop, he suffered a severe sunstroke, which practically incapaci-

(Continued on page 15)

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

How is your spelling? Suppose you take a bit of paper and a pencil, sit down in the corner by yourself, and write the Apostle's Creed, spelling and punctuating correctly. Sixty-five children in the confirmation class at The Church of St. James the Less, Scarsdale, N. Y., where children in the main are given the opportunities of a good education, were asked to do this recently. There were but eight or ten of the 65 able to spell Pontius Pilate correctly, and there were thirty spellings, as follows:

| | |
|---|---|
| Conscious Pirate | pontuious pilot |
| Punctious Pilot | Pontiois Piolet |
| Pontios Pilot | ponchis piolate |
| Ponis Polite | ponchis piolit |
| Pontious Pilate | Pontius Polute |
| Pontious Pilote | pontious pilat |
| Pontius Pitol | Pontcius Piolit |
| Pontius Pilite | ponchis pilot |
| Pontius Pilatte | Pontitus Pilate |
| Ponticus Polite | Pontius Piliate |
| Pontius Pilite | ponchis pioled |
| Pontius Piolite | conscious piolet |
| conscious bilate | ponchese polit |
| ponchis piolet | Pontas Pilit |
| Ponces Pilot | Ponsic Pilate |

One of the most interesting things about the examination was that almost all these children do know the creed and can repeat it, but their writing of it is little short of amazing. We print four exact copies of the written variations:

I blieve in god the father almight make of heven and earth and in Jesus crist his only son or lord. Who was conceed by the wholy ghost, born in virgin suffered under ponsic pilate, was crusified dead and bired. The the third day he rose from the dead and desended in to heven and sitest on the right hand the god father almighty from thense he shall come to judge the quick and dead.

I believe in the wholy gost the wholy cathletic church.

---

I Believe in God the father almighty maker of heaven and earth and in Jesus Christ his only son our lord who was consived By the Holy Ghost Born of the Virgin Mary sufured under ponchis pilot was crusivied dead and beuried, He desended into hell the third day he rose again and desended into heaven and sitteth on the right hand of God the father almighty from thenct he shall come to Judge the quick and the dead.

I Believe in the Holy Ghost the Holy Cathlic church the communion of saints the forgiveness of sins, the reserrection of the Body, live everlasting.—Amen.



BISHOP STERRETT
*Celebrates in Wilkes-Barre*

I believe in God the father almity maker of heaven and earth and Jeases Christ his only son our Lord who was consieved by the holy Ghost born of the Virgin Mary suffered under ponchis pioled was cousifed dead and burried he descended into Hell and sitith on the right hand of God the father. I believe in the holy Ghost the holy Catlilock Church the cumion of Saints the forgiveness of sins the resrection of the body and the Life ever lasting.—Amen.

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I believe in God the Farther all mighty meacker of heaven and earth and in Jeuse christ his only son our Lord who was conceived by the Holy Ghost born of the Vergin Mary suffered under concious bilate was crusified dead and beeried. He decendid into hell the third day he rose again from the dead and asended into Heaven and siteth on the right hand of God the Father. From thence we shall come to judge the quick and the dead. I believe in the holy ghost. The Holy Chathalic Church the cumunion of saints and in the resererktion of the body and the life ever lasting.—Amen.

---

There were some new varieties of the spelling of the word Catholic, all with a small C—

| | | |
|---|---|---|
| cathletic | chathalic | cathlic |
| cahtlic | cathlick | chaolic |
| chatolic | | |

* * *

**CLID Aids Strikers in Cincinnati**

Those who were in Cincinnati attending the General Convention will recall that there was a strike of workers in a chain of drug stores. Girls were asking for a 44 hour week instead of 48 hours, and an increase in wages from $14 to $17. The men were asking for a 48 hour week instead of 56 hours, and a wage increase to $21 from $18. The strike is still going on and was reported to the executive committee of the CLID at a recent meeting by Mr. Stanley Matthews of Cincinnati. They then voted $50 for strikers' relief as a small token of goodwill.

* * *

**Francis Wei Sees Menace of Fascism**

Broadcasting over the "Church of the Air" series on November 28th, Francis Wei, Churchman-educator of China who was a leading figure at the recent General Convention, declared that Fascism is a new form of paganism in our modern world. "It claims the whole life of the individual and demands its supreme and exclusive loyalty, which is due to God and God alone. . . . Christianity and totalitarianism are bound to clash. Our God is a jealous God. He suffers no myth or ideology which comes between Him and man, seeking to demand, direct, and control the whole life of the individual and of the community. By clever indoctrination, by state-controlled education, by strict censorship of all literature and publications, by an elaborate system of government-supported propaganda, the individual mind is stunted and public opinion poisoned. Man bows down and worships the state. Blind patriotism becomes the highest virtue." He then declared that it was this Fascism, in the hands of the military machine of Japan, that is responsible for the undeclared war on China, and which is responsible for the enslavement of the people of Germany and other Fascist countries. "Let the Church stand firm," said Dr. Wei, "and pro-


## What Kind of Gifts

Will you, as Church folk, give your loved ones and friends this Christmas? Certainly *not all* of a worldly nature. Christmas is a spiritual Festival and, as Christians, most of our gifts should reflect our beliefs and practices. May we make suggestions to you for such remembrances? Many of our things are not in other American stores at all.

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claim still to the world that man owes his supreme loyalty to God and God alone. Men owe support and loyalty to the social and political institutions only in so far as they are doing the will of God. This may mean unpopularity, opposition, persecution, and even martyrdom, and the Church in order to bear her witness may have to face it. Perhaps at a time like this the martyr's blood is required to wash the world of its sin and put the Church in a place where it belongs. This to me is what the Far Eastern conflict, if unchecked, may mean to the Church."

* * *

**Wilkes-Barre Parish Has Anniversary**

St. Stephen's, Wilkes-Barre, Pa., where the Rev. Gardiner M. Day is rector, celebrated its 120th anniversary last week. There was a dinner on Wednesday evening at which Bishop Sterrett and Rector Day were among the speakers.

* * *

**Bishop Mitchell on Clergy Reform**

The place to start reformation in the Church is with the clergy, Bishop Mitchell of Arizona told the clergy of his district meeting the other day in conference. Writing of the conference Bishop Mitchell says: "It is an easy matter to lay the blame on the Bishop, the National Council, and the General Convention, as well as on the laity of our Church; but when the clergy themselves were brought face to face with the facts, we found to our amazement that many of us were not making a very great effort to carry out our own ordination vows. Here is a suggested program which came out of the conference, and, which is the direct result of a series of meditations on the ordination vows of the clergy and the papers which were read and discussed on the Missionary Motive of the Forward Movement:

"1. Churches open every day with some kind of a Service and possibly a meditation.

"2. Elimination of money raising, except by voluntary offerings.

"3. Parish hall and Church to be used as places of worship and instruction.

"4. That the clergy cease attempting to be popular preachers.

"5. Make a fuller use of the sacramental system and life, with the main idea the conversion of souls to Jesus Christ and the hastening of the Kingdom of God on earth."

* * *

**Rector Kreitler Is Surprised**

The parish anniversary dinner at St. Luke's, Scranton, Pa., was turned into a celebration of the 25th anniversary of the rectorship of the Rev. Robert P. Kreitler—with a check for one thousand dollars to the rector.

* * *

**Improvements in Bethlehem Parishes**

St. Peter's, Hazleton, Pa., has been completely renovated and a large number of memorials were dedicated the other day by Bishop Sterrett. . . . St. Stephen's, Forestville, has recently installed a new organ and also a new lighting system. . . . Church of the Faith, Mahanoy City, has just finished an addition to the parish hall, doubling the size. They also installed the choir stalls, pulpit and lectern that formerly were in the Hazleton church.

* * *

**Brazilian Clergyman Honored by Seminary**

The Virginia Seminary conferred the degree of Doctor of Divinity upon the Rev. Athalicio Pithan of Brazil on December 1st. The address was given by the Rev. James W. Morris, one of the four original founders of the Episcopal Church in Brazil. Rector Pithan is not only in charge of a large parish but is an educator, an editor and a general all-round man in Church life in Brazil. Virginia Seminary has been particularly close to the work there . . . the Brazilian Church was founded by four of its graduates and the daughter of its dean, and the seminary has supplied all of its North American clergy.

* * *

**Council Member Speaks in Georgia**

Mrs. Henry Hill Pierce, New York, member of the National Council, addressed the women of the parishes of Savannah, Ga., on St. Andrew's Day. She also visited Augusta, Brunswick, Albany, Waycross, Valdosta and Americus.

* * *

**Corner Stone Laid for Cathedral House**

The corner stone of the new cathedral house at Garden City was


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Orders still are being received for the current number of "Forward—Day by Day", Forward Movement manual of daily Bible readings and meditations.

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**HARPER & BROTHERS**


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laid by Bishop Stires on Thanksgiving Day. The building is to serve both parochial and diocesan purposes. Money is in hand or pledged to complete the main building but more is needed to build offices and for interior finish and furnishings.

* * *

**Report from H. A. McNulty**

The Rev H. A. McNulty, author of the article that appeared in last week's WITNESS and from whom, as reported, nothing had been heard in some time, has been found safe in Kwangfoh, China, looking after refugees.

* * *

**Public Forum at Valley Forge**

The Rev. John R. Hart, new vicar at the George Washington Memorial Chapel at Valley Forge, Pa., has instituted an open forum at which a carefully selected group of speakers will express their thoughts on American standards and ideals. It is to meet fortnightly on Monday evenings.

* * *

**Church Club Dinner in Philadelphia**

Presiding Bishop Tucker, Bishop Cook of Delaware and Canon Cyril E. Hudson, special lecturer from England at the Berkeley Divinity School, were the speakers at the annual dinner of the Church Club of Pennsylvania, held in Philadelphia on December 7th.

* * *

**Dr. Keller to Address Seminarians**

Dr. Billy Keller of Cincinnati, for fifteen years the director of the Cincinnati Summer School, is the headliner at the annual meeting of the Theological Professors Union, meeting December 10th at the University of Chicago. The group is composed of 150 professors representing ten seminaries. Dr. Keller is also to meet with the social service department of the diocese of Chicago and is to speak next Sunday evening at the Church of the Holy Spirit, Lake Forest, where the Rev. H. W. Prince is rector.

* * *

**Texas Clergyman Make Washington Canon**

The Rev. Everett H. Jones, rector of St. Paul's, Waco, Texas, has accepted appointment as Canon Chancellor of Washington Cathedral, according to an announcement by Bishop Freeman. He is to take a regular part in the preaching and religious services of the cathedral and is also to be associated with the various educational institutions on Mount Saint Alban. In addition to being Canon he is to be the assistant to the warden of the College of Preachers.

* * *

**Union Service in Albany**

There were over 1,600 people in All Saints Cathedral, Albany, N. Y., on Thanksgiving Day for a service in which the majority of the Protestant churches of the city joined. Presbyterian, Methodist, Dutch Reformed and Congregational ministers had parts in the service. Bishop Oldham made a brief address and the sermon was preached by the Rev. Lynn Harold Hough of Drew Seminary.

* * *

**Young People Meet in Ohio**

Three hundred young people of the diocese of Ohio met in convention over the last week-end and organized as the Young Churchmen of Ohio.

* * *

**Methodist Minister Is Ordained**

Howard Samuel Kennedy, minister of the Methodist Church, was or-


# Hymnals and Prayer Books

for

# Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as a contribution to the work of the Church.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation, so far as possible.

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dained deacon on November 29 by Bishop Oldham of Albany. He was presented by the Rev. A. Abbott Hastings, rector of St. Paul's, Troy, where for some months Mr. Kennedy has been on the staff and where he is to remain as assistant.

* * *

**Guild of Social Action at General**

The Christian Guild of Social Action is the name of a group at the General Seminary, affiliated with the CLID. A large part of the student body is enrolled. Meetings are held regularly, with the following on the program for this term: the secretary of the CLID, Miss Murial Lester of London, the Rev. Reinhold Niebuhr of Union Seminary, the Rev. Thomas L. Harris of Philadelphia and Granville Hicks of Bard College.

* * *

**New Parish House For Salt Lake Cathedral**

St. Mark's Cathedral, Salt Lake City, Utah, is building a fine new parish house at a cost of $32,000, unfurnished. Fine auditorium seating 400, modern stage, rest rooms, modern kitchen, guild room for 50. Dean Franklin L. Gibson reports that it is hoped to have it furnished early in January when a two-day carnival is planned as a celebration. The parish also recently purchased a new deanery, the former home of the senior warden. In regard to the parish house, the method of financing is interesting. They began with a building fund of $14,000. This has been added to by gifts and the sale of non-interest bearing notes, so that $22,000 is now in the bank. A campaign is now being conducted to raise the balance.

* * *

**Wilkes-Barre Methodists Support the Mayor**

It is nice to report a bunch of parsons able to support an official rather than feeling duty-bound to crack down on him. In Wilkes-Barre, Pa., a peace parade was planned for Armistice Day, with a lot of the churches taking part. There were the usual protests about the parade being "communist-inspired." However Mayor Loveland said that people had a right to parade for peace, and the parade was staged. Methodist ministers, meeting the other day, therefore wrote him a letter, commending him for his stand. The statement concludes:

"We are aware that wide differences of opinion exist among sincere and patriotic citizens as to the most effective means of insuring peace. We ask only that each person accord to those who differ with him the same freedom of conscience and of speech which he desires for himself and without which our American democracy would cease to exist."

* * *

**South Carolina Parish Has 125th Anniversary**

Trinity Church, Columbia, S. C., presided over by Rector Henry D. Phillips, celebrated its 125th anniversary in November and got columns of space, with pictures, in the newspapers. Bishop Finlay, rector of the parish for 13 years, was on hand at the anniversary service to preach the sermon. There was a thank offering, shared between the Hudson Stuck Hospital at Fort Yukon, Alaska and the University of the South, Sewanee, Tennessee. It was in this church that a convention representing the Southern dioceses met in the early days of the war between the states to consider whether they should split from the north, ecclesiastically. The answer was "no" which has been a subject for boasting on the part of Episcopal orators ever since. The Rev. Henry D. Phillips became rector of the parish in 1922 and under his leadership it has


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shown marked progress all along the line, not the least of which has been its interest in social progress and community welfare. Ought to say, too, that there was a grand anniversary pageant presented by the children enrolled in the large church school.

* * *

**Missionary Offering from Men and Boys**

The men and boys of Christ Church, Lima, Ohio, started something new on Advent Sunday when they presented a Men and Boys United Thank Offering, for use for the work of the general Church at home and abroad. Rector Richard O. Petersen says that it is their hope that the idea will be generally approved and followed so that we may soon have a nation-wide Thank Offering from the male side of the Church, similar to the United Thank Offering of the Women. And he adds: "It is not necessary to set up new machinery to carry out this project. The parish treasurer can handle the funds. The diocesan treasurer can then handle the funds, forwarding the offerings to the national treasurer."

* * *

**Keeps in Touch With the Students**

Rector J. Jarden Guenther, rector at Swarthmore, Pa., keeps in touch with the many students away at school and college by sending them copies of the Forward Movement pamphlets. Copies also are sent to the Episcopal students at Swarthmore College and to those attending a number of secondary schools located in his parish.

* * *

**Churches to Observe Week of Prayer**

A week of prayer is to be observed by the churches of the country, January 3-9, with a special program having been prepared by the Federal Council of Churches. It contains six orders of service: the rediscovery of the reality of God; a service of forgiveness; for the Church; for nations; for spiritual awakening; for the coming of the Kingdom on earth. Many communities, it is reported, are already planning union services for that week.

* * *

**Anniversary of Church Army**

The tenth anniversary of the founding of Church Army in the United States is to be celebrated on December 12th with a service at the Cathedral of St. John the Divine, New York. Bishop Manning is to be the preacher.

* * *

**Missionary Meeting in Virginia**

Bishop Bentley of Virginia was the headliner at a meeting of the Laymen's League of Virginia which met December 8th at St. George's, Clarendon. Bishop Tucker and Bishop Goodwin were also speakers.

* * *

**Change Plans for Missionary Conference**

Since the outbreak of hostilities in China it has grown more and more evident that the conditions will make it impossible to hold the World Conference of Missions in Hangchow in the autumn of next year as originally planned. The officers of the International Missionary Council have been considering this matter very carefully in consultation with the national bodies concerned, and they decided at a meeting held last week in New York not to postpone the meeting, but to hold it in 1938 in India instead of in China. The date and exact place of the conference will be published shortly.

* * *

**Sending Them on from Rural Fields**

It is an old story but perhaps can't be too often told, that country missions are the fountain heads of city parishes. A recent illustration is a rural mission field in Maryland which has 102 of its former members now in a Baltimore parish. Another illustration: In recent months the missionaries at Hays, Kansas, headquarters of the General Theological Seminary's associate mission in a rural field, have transferred Church members to every state west of the Mississippi, except North Dakota. Almost every parish in Kansas and Colorado has received members from this western Kansas mission. Another illustration from the same field: The mission at Ellis lately transferred


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man and wife and five children to the cathedral at Salina, and another family of the same size to a parish in Colorado.

Twenty-five college students who have been confirmed since the coming of the associate mission to Hays have gone out to small towns in all directions. Many of these towns have no Episcopal Church congregation but effort is made to keep the students in touch with the nearest one. In one town the students who were confirmed at Hays have played an important part in establishing a new and vigorous mission.

* * *

**William N. Guthrie Preaches Farewell Sermon**

The spectacular and unorthodox tactics frequently used at St. Mark's-in-the-Bouwerie, New York, were necessary in order to attract a congregation, the Rev. William N. Guthrie told his congregation in his farewell sermon last Sunday. He has announced his resignation to retire to Connecticut where he hopes to complete an autobiography. Variety, freshness and catholicity is needed in worship, he said, and this could not be done "by freezing to the Prayer Book" which he described as "a masterpiece of obsolete devotion." The Episcopal Church he said was the least intolerable of the churches. "It was organized by gentlemen for gentlemen and you can break the law if you know how."

* * *

**New Orleans Cathedral Is Picketed**

Dean William H. Nes of Christ Church Cathedral, New Orleans, La., recently appeared before the school board of the city to request compulsory military training in the schools. So a local socialist put a sign on his back and picketed the cathedral the following Sunday. He was on hand from the early service through the noon hour, dodging police as he handed out circulars which condemned the Dean for supporting militarism.

* * *

**No Place for Fear in Christianity**

Despite political turmoil, wars, economic instability and personal cares the real Christian does not become distracted or fearful, the Rev. Henry Darlington told his Church of the Heavenly Rest congregation in New York last Sunday.

* * *

**Appeal to Reason from Japan**

At the same time that I received the address of Dr. Wei, reported elsewhere, the mail brought me two documents from the Japanese Chamber of Commerce of New York, one of which is called "Appeal to Reason." It defends Japanese aggression in China by stating that it is a war of defense. "Chinese militarism, backed by communist imperialism, struck at Japan. Japan for self-preservation, struck back. This is the naked truth of the Sino-Japanese hostilities." A statement which is adequately answered by Dr. Wei who declared in his radio address that a Chinese soldier has never set foot in Japan. The Japanese statement concludes with an appeal to Americans not to boycott Japanese goods, appealing to our self-interest. It points out that such a boycott would hurt America rather than


# Services in Leading Churches

**The Cathedral of St. John the Divine**
Amsterdam Avenue and 112th St.
New York City
Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.
Saturdays: Organ Recital at 4:30.

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

**Grace Church, New York**
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 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
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

**St. Bartholomew's Church**
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James Church, New York**
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
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Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

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Rev. Frederic F. Bush, Dean's Assistant
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**Trinity Church, New York**
Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's, Cathedral**
Buffalo, New York
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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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Rev. Harvey P. Knudsen, B.D.
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Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

**Trinity Church**
Main and Holman, Houston, Texas
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.

**Gethsemane, Minneapolis**
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.


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Japan since we sell to Japan more than we buy from her. The answer to this is that no Christian ought to fail to act for fear of getting hurt. A boycott of Japanese goods by Americans (meaning largely silk, ladies) will weaken the militarists of Japan and hasten their collapse. To suffer in the undertaking, for the Christian, is as it should be.

* * *

**Why He Attended the Coronation**

Among missionary luxuries may be listed the featherbeds in the missionary's house on the island of Tristan da Cunha; they are made of mail bags stuffed with penguin feathers. Among missionary economies may be listed the collection of bent and used nails gathered in London by that same Tristan da Cunha missionary to take back to that island where supplies of all sorts are valued and nothing is wasted. Mr. Wilde collected the nails on several walks in London while the Coronation viewing stands were being dismantled.

* * *

**Dean Gates Pleads for Common Honesty**

"I know a lot of Episcopalians who feel that they have done their duty by the Church's year when they have bought a beautiful Church calendar printed in two colors and have hung it on the wall," said Dean Gates last Sunday at the Cathedral of St. John the Divine. He called upon the congregation to practice common honesty during the Church year; "pay your bills and don't buy anything you can't pay for."

## FINE BIOGRAPHY OF NOTED APOSTLE TO THE CHINESE

(Continued from page 8)

tated him bodily, but left his mind as keen and alert as ever. Never again able to get out of a chair, between 1881 and 1909, spending his time in places as distant as Clifton Springs, New York, and Geneva, Switzerland, he produced translations that might well have been the result of a life's work of many another man.

This is bare outline. The reader, with any imagination at all, can readily realize the biographical possibilities, and Dr. Muller has made the most of them.

This review would not do justice to the book were it not to call attention to the fascinating opening chapter entitled "Research in the Cellar." In it the author tells of having an experience of finding, after a long search, old manuscripts hidden away in the basement vault at 281 Fourth Avenue in old boxes which had not been opened for years, and whose contents were apparently not existent so far as the living members of 281 were concerned. It's the kind of experience that every historian or biographer is always hoping to have —and so seldom enjoys. It's a good chapter for all rectors, secretaries of vestries, and church officials generally to read, for it shows how important letters written by missionaries in the fields may become. Without these letters, Dr. Muller would have been able to write only the briefest sketch of Bishop Schereschewsky's life.

## CONRAD NOEL DOES DIFFERENT LIFE OF JESUS OF NAZARETH

(Continued from page 8)

Causes have effect. Catastrophe must come. The very word Judgment means a crisis. There will be conflict on earth. The result will be in the nature of an earthquake. Opportunity of the weak, the poor, the unfortunate is come. No use blaming sin. If you drink you may get drunk and end up with the D.T.'s. Same with venereal disease. For sin in the state there is social punishment and we are responsible for our government, for the support of Japan or Italy. We are responsible. A crisis must come. War is always the final result when great passions are shown and man is seen at his best and worse.

"Read Revelations. The war furnished an opportunity; leaders arose, and the people won. Look at the French Revolution and the partial return of a just system. Christ returned, but not a full coming of Christ. He came once as a Baby, again as a young man, but it is essential that He come again in the Body of His personalities. It may be a Socialist State or a Communist State, we cannot say, for if men say, lo here or there, believe it not, but we look for a world-wide Revelation of the people with tenacity and courage and the freedom of Christ. So shall the coming of the Son of man be, but it depends on us.

"God will not interfere with our Will. He cannot make a round square or undo the past or go against His nature. But we can follow His example and prepare the way. The Saints shall rule the Nations. Not a one man show. Christ is the Eternal Democrat. Pray that He may stir up the wills of His faithful people. An international organization, a political party. Be sure you have His Spirit. What was the Passion of His life. That we might share in His Life and Death and Resurrection. In that common sharing He comes; in His sacrament of Bread and Wine, His personality is with us. The Coming of Christ may not be seen in either case. But He will come again with Glory."


# Christmas Gift Suggestions



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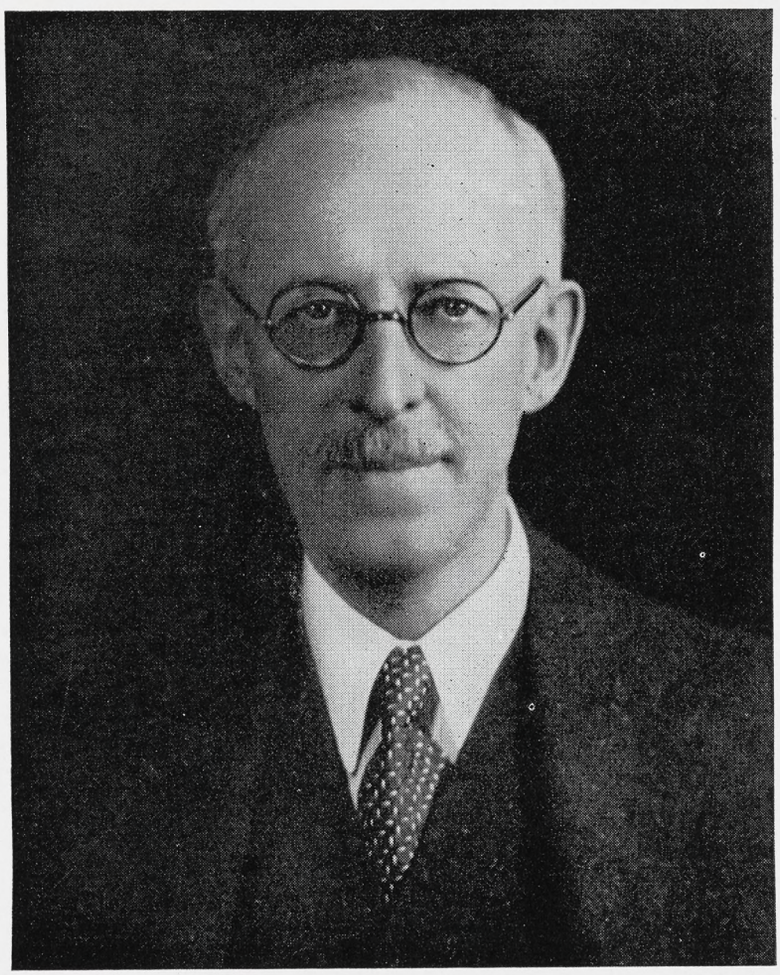
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December 16, 1937
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# THE WITNESS



**HERBERT S. SANDS**
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## CLERGY NOTES

ALFORD, JOHN A., was instituted rector of the Church of Our Saviour, Detroit, on November 28th by Bishop Creighton.

BANKS, JOHN GAYNER, of San Diego, California, is temporarily in charge of St. Luke's, San Diego.

BEHRINGER, CHARLES A., rector of Grace Church, Linden, N. J., died last month. He was a veteran of the Spanish-American war and was active in veteran organizations.

CARPER, WOOD, JR., was recently instituted as rector of Trinity Church, Pawtucket, R. I., by Bishop Perry.

CARTY, ARTHUR C., rector of St. Bartholomew's, Philadelphia, died on November 29th after an illness of three months.

COWANS, WILLIAM, rector of Trinity Church, Redlands, California, has accepted appointment to be assistant professor of religious education in Redlands University.

FARNSWORTH, HUGH M., formerly assistant at St. George's, Maplewood, N. J., was recently instituted rector of St. John's, Cornwall, N. Y.

GLAZEBROOK, DONALD, was instituted rector of St. James', La Jolla, Calif., on November 21st by Bishop Stevens.

GRIESMYER, ORIN A., formerly of St Andrew's, Emporia, Kansas, has accepted the rectorship of St. John's, Tuckahoe, N. Y.

GUTHRIE, WILLIAM NORMAN, has resigned as rector of St. Mark's Church in-the-Bouwerie, New York City.

HAYWARD, ALBERT K., rector of St. Luke's, Mount Joy, Pa., has accepted the rectorship of St. Paul's, Wellsboro, Pa. Address, 53 Walnut St.

HOLMES, FREDERICK V., vicar of Trinity, Jersey Shore, Pa., and rector of Trinity Renovo, Pa., has accepted the rectorship of St. James, Muncy, Pa. Address, S. Washington St.

LONG, ANDREW C., assistant at Holy Trinity, New York, has been elected rector of the parish.

MERIFIELD, GEORGE A., was instituted rector of Grace Church, Mt. Clemens, Michigan, on November 18th by Bishop Creighton.

NOSTRAND, GEORGE, curate at St. Luke's, Montclair, N. J. was ordained priest on Advent Sunday by Bishop Washburn.

SMITH, HENRY B., rector of Emmanuel, Shawnee, Okla., is now the vicar of St. Stephen's, Mount Carmel, Pa., and of the Ascension, Kulpmont, Pa. Address, 104 South Maple St., Mount Carmel.

TOADVINE, GEORGE H., JR., vicar of missions in the diocese of Harrisburg has accepted the rectorship of St. Andrew's, Harrisburg, Pa. Address, 1852 Market Street.

WALKER, JOSEPH R., has resigned as rector of Trinity, Apalachicola, Florida, because of illness. Address, Beaufort, South Carolina.

WEST, EDWARD N., assistant at Trinity Church, Ossining, N. Y., has been elected rector of the parish.

WILLIAMS, GEORGE F., vicar of St. Luke's, San Diego, California, has accepted the position of chaplain at Bishop's School La Jolla, California.

WOOD, TIPTON LEE, priest of the diocese of Los Angeles, has renounced the ministry "for causes which do not affect his moral character," and the renunciation was accepted by Bishop Stevens on November 24th.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# "THY KING COMETH"

*An Editorial By*
BISHOP JOHNSON

"WE HAVE no king but Caesar" was the reply by the worldly minded Jews when confronted by their Messiah. He was not the kind of a Christ that men were looking for. His very meekness was offensive to those who were accustomed to the pomp of royalty. They could not understand a prince who seemingly was interested in widows and children, who consorted with publicans and sinners, who surrounded Himself with a group of peasants and who wearied Himself in good works. It was not the kind of a King that men were looking for then; He is not the kind of a King that men are looking for now.

The Beatitudes are in the discard and in place of them we have the platitudes of politicians who promise much though they themselves practice little of the morality that they advocate. We live in two worlds, the one of material comforts and the other in the comforts of God's grace. We must face the question now in much the same fashion as they did then in Jerusalem. "Make not My Father's House a House of Merchandize" is a warning that is not heeded by those who make merchandize the main interest in life and something which each group is eagerly seeking to acquire. For what? Not for the use of all men but rather for the particular race, nation or group to which they belong. There is no more benevolence in one group than there is in the other. It is this absence of kindliness which is so apparent in the struggle for a place in the sun.

Speaking to the little group of devoted disciples our Lord prophesied "Ye shall be hated by all nations for my names' sake and many shall hate one another." What an exact statement of that which is happening today. For the first time in history, since the days of the Roman Empire, has Christ been hated by nations who in turn are hating one another in secret plotting. Christ has always been hated by individuals and groups but it is a new experience of our generation for Him to be hated by nations who would substitute material prospects for spiritual ideals, and appropriate such virtues as are profitable to themselves out of the Christian civilization in which they were reared. They have dethroned the hereditary Caesars but have elevated less beneficient dictators in their places who have all the vices of a tyrant and few of the virtues of a King.

Why harp on this situation? We are in no danger of having a Caesar in America. That depends largely upon whether the salt has kept its savor. So much of our religion in the U.S.A. is quite tasteless and easily irritated by any voice which stirs them to discipleship. Notwithstanding when the salt has lost its savor it will be trodden under the foot of men. The inertia of His disciples is a far more grievous danger than the attacks of soapbox orators. It is only when our religion is good for nothing that atheism has a leg to stand on. It has no principles to defend but has a very acute ability to criticize that in others which it does not practice itself. Its most effective attack has always been against the status of the clergy, who are often endured rather than sustained. Let me say a few words in our defense.

IN THE first place we are merely laymen who have been set apart for certain religious duties. It is hard for water to rise above its level and in this case the level is the morale of the laity. You claim that too often the clergy are weak men, but that is because strong men have refused the office. It is for the same reason that we have so many weak men in Congress and in our legislatures. The strong men are seeking other things and are not concerned as to who volunteers for service. In the second place, the clergy have the task of lifting rather dead weights to higher levels. It is a tiring process when one has been at it a long time without heartening results. The truth of the matter is that laymen in the congregation either inspire the minister by their enthusiasm or tire him out by their apathy. As the Gospels affirm, we have piped and men have not danced and we have mourned without impressive results. One rector comes eating and drinking like other men and you say that he is not pious but when the pious minister comes along, he is not interesting. It is awfully hard to be the kind of a min-

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ister that is approved by the laity. It is not surprising that like the Master they are chiefly concerned with widows and children; they bring the only ones who respond joyously.

In the third place there was not one Gospel written for the clergy and another for the laity. The assumption that there is, has the tendency to make prigs of the clergy and twigs of the laity; twigs that bear little fruit but give many scratches. Neither amount to much. You see the preacher is the only one in the community excepting the police whose task it is to point out traffic violations and it is not a popular task.

In a very real sense preaching is an insidious task unless it is granted at the outset that the one who preaches has even greater temptations than the one who doesn't, due perhaps to the fact that in his case the Devil is much more active.

Advent is a season to prepare us for the King's birth in our hearts at Christmas. But a babe in a manger is such a tiny creature that one may give him little heed. All the same he has great possibilities. There were no royal trappings about Christ's birth; no social aspirations in His carpenter shop; no grandees who stopped to listen to Him on the roadside; few wise or noble (as St. Paul affirmed) who were willing to meet in upper rooms.

One wonders now if the Church were driven back to its primitive surroundings, what percentage of His disciples would be there and how many would absent themselves because the ventilation was poor or the congregation meager. Christians are being sorely tested in Russia and Germany but, God be praised, there are enough of them who claim the right to have another King than Caesar in the realm of the conscience. We shall all appear before the Judgment Seat of Christ. I wonder if any of us would dare to say before the King, "I failed to serve Thee because I had no use for the minister, did not like the congregation, disapproved of the ritual and was ignored by the ushers." Yet these are apt to be the alibis for those who acknowledge Christ as their King and yet fail to render Him the service to which they are committed by their baptismal vows. Advent is the season when we are asked to face the reality of the last things, which are after all the ultimate realities in our lives.

# *Let's Know*

*By*

BISHOP WILSON

## Kneeling

STRANGERS to the Church often say it is difficult to find their way through an Episcopal service because of all the getting up and down. It would be much simpler just to sit through a service. To be sure, it is not so bad standing up for hymns—but why all the kneeling?

When we go back to the Scriptures we find that kneeling served three purposes.

First, it was an act of homage. The rich young ruler came running to our Lord and kneeled before Him as he asked his question. On another occasion Simon Peter "fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." At the crucifixion the soldiers in mockery "bowed the knee before Him." It is significant to note that Christ Himself never paid homage to any man.

Second, it was the posture of a suppliant. The man who besought our Lord to heal his son came to Him "kneeling down to Him and saying, Lord have mercy on my son." The leper also knelt before Him as he said "if thou wilt, thou canst make me clean." It was the custom of the day for a suppliant to kneel and touch the knees of the person appealed to.

Third, it was an attitude of prayer. In Gethsemane our Savior withdrew from the apostles and "kneeled down and prayed." It is true that the Jews usually stood for prayer but there are several instances in the book of Acts where kneeling occurred—St. Stephen at the time of his martyrdom, St. Paul as he prayed with his friends at Miletus, and again when he bid farewell to his friends at Tyre. It has been suggested that this might have been due to Hellenistic and Gentile influences—kneeling being one of the signs of a change from a national religion to a universal religion.

At any rate the custom spread and became generally accepted among Christians as a fitting way of offering devotions to God.

In the services of the Church we are not merely auditors and spectators. We are participants in an act of worship. The principle involved may be briefly stated—we kneel for prayer, we stand for praise, we sit for instruction. Posture does make a difference in the spirit of our worship. When you stand for the Creed, click your heels together, straighten your shoulders, come to attention. Try it, and see how much more vivid your declaration of faith becomes to you, when you kneel, don't crouch—get down on an honest pair of knees and see how much easier it is to be devotional. Lounging through a church service is conducive to nothing but slovenliness in the worship of God.

Many people like to make a "genuflexion" at certain points in the service. It is a momentary kneeling on one knee. I have never been able to understand why some people who reverently kneel at the altar rail to receive their Communion will object to a genuflexion as one approaches the altar. Both mean precisely the same thing. Is it really a matter of great importance whether a person uses one knee or two? I have been amazed to hear people say that a genuflexion in the Nicene Creed was in honor of the Virgin Mary—"(He) was incarnate by the Holy Ghost of the Virgin Mary, and was made Man". Certainly not. It is an act of reverence for the incarnation of our Blessed Lord, the central fact of the Christian faith. Whether you do it or not, be reasonable about it with those who do.

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# LITTLE TOTS FACE THEIR WORLD

By PHYLLIS MARAMARCO

*Director of Religious Education, St. John's, Hartford*

FROM seventy-five to ninety children met each Sunday last year in the primary department of St. John's Church, Hartford, for worship and study together. In the early part of the year, we discussed together why we gathered in Church school. "To know more about God," said one little girl. And then we spoke of how we could know God better. These were some of the responses; through the colors and loveliness of the out-of-doors, through friends, through pictures, through listening to music and singing together. I asked if there was any other music in the world which brings us closer to God, and in rapid succession the children said: "the singing of birds," "the song of the brook," "the humming of bees," "the wind blowing through the leaves on the trees," "the music made when we walk through leaves in the fall." Then we listened to music, and I read the 150th Psalm. We sang together, as a great psalm of praise to God, "Enter into His gates with thanksgiving."

We heard the story of how the Boy Jesus went to the great temple at the age of twelve. Eventually, our talks together led us to think of our own church: how it was constructed by tradesmen and artisans, and of the many people who are helping in it. At last we came to the point where we concluded that the church building is not particularly important unless there are people in it, working together and working with God, people who are trying to live Jesus' way of life wherever they may be. We made a poem of our thoughts:

*The Church is a group of people*
*People talking with God, and sharing their money gifts;*
*Children sharing playthings with other children;*
*People working in hospitals, and caring for those who are sick wherever they may be, or caring for animals that need to be fed;*
*People working among the Negroes in Africa where it is very warm, or out among the Indians, or on Chinese house boats, or in far-away India, or in Mexico where straw toys are made;*
*People who are always working to help others, like the Negroes on cotton plantations, miners, farmers, newspaper boys, and everyday helpers like the milkmen and vegetable men;*
*Fathers, and mothers, and children helping in the home, drying dishes, making beds, earning money to buy food and clothing;*
*The Church is a group of people,*
*People living Jesus' way of life;*
*People working together and working with God.*

We thought together of how Jesus lived and taught, and heard stories of Jesus as a carpenter, Jesus and the fishermen, His preaching on the mountain top, how He loved and helped sick people, and how He loved little children. We thought of how all these things have taught us to live better and happier lives. The Christmas season became the celebration of this great man who taught, and preached, and served. We thought of how this way of life could work in our own community in home, school, hospital, adequate housing, factories. Accordingly, a village was constructed from large cartons with these various centers represented. Later this was set up on the floor with the model of the church as the chiefest center of interest from which seemed to come the urge to lead a more wholesome community life. Stories of people like Jane Addams and Dr. Kagawa were told and, one morning a number of slides were thrown on the screen to show Christian people at work in many fields of life. We mentioned places in our own city which lend a lovely influence to the community—the Bushnell Hall with its beautiful music, dancing, and motion pictures, parks, libraries, and the like.

Eventually one other model in our village began to occupy much of our attention—the store. We thought of how dependent we are upon other people for the necessities of life, and the children began to visualize a tiny bit of many, many people who are carrying out this great plan throughout the world so that each of us can lead a happier life. There was much action in their choice of words as they thought about miners, truck drivers, engineers, factory workers, and a host of others at work for us. We prayed for these workers. One child found and read Van Dyke's poem, "Work," among our many books on the browsing table. Some interesting drawings, paintings, posters, and friezes were created. The children composed this litany, including the melody for the responses:

*For the farmer who cares for the cows to provide milk to keep us strong and healthy; for the milkman who carries bottles of milk in his wagon to our homes and to the stores;*

*We give Thee thanks*

*For the farmer who grows fresh, green vegetables and carries them in his truck to the market; for the baker who supplies fresh bread; for truck drivers working in all kinds of weather;*

*We give Thee thanks*

*For the engineer who drives the heavy freight trains carrying food; for boatmen working on freighters on the rivers and oceans; for aviators flying through the air;*

*We give Thee thanks*

*For people working in far-off Africa; for the Chinese growing rice and tea for us; for the Swiss people making healthful cheese; for farmers all over the world; for all people who are working with Thee;*

*We give Thee thanks*

THESE discussions inevitably led us to think about those people who have not enough work and are suffering from hunger. We talked together of how we can better share food and work, and of how God expects us to work with Him in bringing about more love and kindness in the world. We prayed that we

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might better know how to share our food, work, and things.

It was then that we became interested in the work of Miss Alice Rex among the tenant farmers at Rochdale, Mississippi. Here, indeed, was an opportunity for us to be a part of the Church at work among those who did not get joy from their labor. We discussed at some length the kind of things we would send the children at the Delta Cooperative Farm, and finally decided on certain kinds of constructive games and books which told only the "nicest and pleasantest" things. Finally, a box was packed with gifts the children brought from home. A gracious letter was received from Miss Rex, who is at the Farm as the representative of the Church League for Industrial Democracy, telling how the gifts would be used and something of life on the farm. Keen interest was evidenced by the children.

Our discussions continued about the people at work throughout the world. The moving picture, "Team Work," was shown, in which are emphasized the many processes necessary to producing healthful milk. The farmer, inspector, doctor, lawyer, legislator, scientist are shown at work. In one of the teachers' conferences following this session we talked together of how the Church school can give the "little bit plus" to such an enterprise and not have it become simply a study in social science. Accordingly, we talked with the children about the religious significance of such a study, emphasizing working with God in His world and trying to carry out the teachings of Jesus. We prayed that we might better cooperate with God.

Such a unit inevitably carried our thoughts to other lands and our dependence upon them. Stories and poems on interdependence were read and told, and much interesting creative handwork in the form of posters, original slides, and friezes was produced. At last we reached the point where we said we wanted to live at peace with these peoples. We spoke of the many things which are drawing the people of the world closer together, steamships, airplanes (with their messengers of good will), telegraph, radio, etc. We even made a radio log of the foreign countries we had contacted. The stories of "Christ of the Andes" and the International Peace Garden were told. One day we talked about what peace is like and the children's thoughts were made into the following poem:

*Peace is like quietness,*
*The quietness of happiness,*
*Happiness among people*
*Who do not quarrel or fight,*
*Or interfere with each other's work or play.*
*Peace is like love,*
*God's love working through people,*
*The love found in people*
*Like some of the fathers and mothers*
*Who are working for the time*
*When there will be no more war;*
*The love Jesus meant when He said,*
*"Love one another; as I have loved you."*
*Peace is like quietness,*
*Peace is like God's love working through people.*

One of the third grade groups finally elected to write a Pageant of Peace to give on our closing Sunday for all their friends in the Church school. And so it was, that on that last day we all met in the Cloister Garth beneath the outdoor Peace Cross and these young friends, in national costume and carrying flags of their respective countries, gave their impressions of children of four other countries: France, Canada, Belgium, and Switzerland, our dependence upon them, and their contributions to world good will.

# *Homiletical Hardships*

EVERY once in a while some one complains in my hearing, about poor preaching. Of course, no one ever complains to the *Poor Parson* about his preaching—but that does not fool him, for he knows that most of the people who complain of his brethren usually tell them, "That was an excellent sermon", "the sermon was so helpful today", etc. etc. They complain of—but not to.

I want to make a point for laymen which I think most of them little realize and which is essentially true and rather simple. The quality of preaching, to a large extent in your parish church, depends upon you and the rest of your congregation; even upon your vestry.

Now of course, there are some clergymen who are better preachers than others, and there are a few who are down-right lazy and do not try. Do you realize that a sermon, if it is any good at all, requires work? If a clergyman is going to go into the pulpit depending upon the inspiration of the moment, or slighted preparation, he may once in a while produce a discourse worth listening to, but as a general rule, he will not. Nobody knows this better than the man himself. He would not do it, would not dare to do it, if he were not in a position of not caring very much.

Now if your Rector or Priest does not care what impression he makes in the pulpit, there is a reason: it is because he is thoroughly discouraged or is subject to absolute discourtesy.

Try preaching to ten or twenty per cent of your congregation and eighty per cent of empty benches for a while and if that would not discourage one, I do not know what would. Try spending eight or ten hours in preparation for an address and find as you mount the pulpit that several of the vestry have slipped over to the parish house to discuss something more interesting during the sermon period.

There should be a clause for the congregation added to the Litany immediately after the one for "Bishops, Priests and Deacons," something about "eliminating all lateness and misunderstanding, that they might both by their punctuality and attentiveness learn something and help the preacher accordingly."

Do you know that the late people are always the same? Do you know that the preacher invariably sees what goes on in front of him with almost photographic accuracy; that sometimes his sense of humor almost upsets his purposed line of thought? Mrs. A. comes

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in late (she always does) and Mrs. B. leans over to remark to Mr. B., who assumes a cynical grin. Of course, no one sees the action but the preacher, and Mrs. B. would drop dead if she knew the preacher could quote her accurately.

Then there is Mrs. C. who fidgets and fusses. If the windows are opened, they must be closed; if closed, they must be opened. Then Mrs. D. must always make up her envelope for the offertory during the sermon and must get change from her husband or neighbor on the other side (the only time the parson does not approve of duplex envelopes). Then, Mr. E. opens his mouth in a yawn, and Mrs. E. jabs him in the ribs. The preacher seeing all this wishes she would leave him alone, for he knows from experience that Mr. E. does not look bored when he is asleep. Then there is the child, perfectly harmless if left alone, who furnishes an opportunity for a nervous mother to raise more disturbance than the child's moving of books or walking up and down in the pew. Then there is the gum chewing age, the girls who must fix their hats or powder their noses, and the boys who have to play with a key ring or a watch: however, they are usually in the back seat. If they are sitting elsewhere with their parents, either they look bored to death or the parents have the expression that precedes the judgment day.

If the movies ever get wise to the facial expressions which afflict the preacher, they will turn the camera the other way and let a congregation see itself.

PREPARE to handle some very necessary subject and find as you face the congregation that only a few people who are interested in this subject or could assist in it, are present.

Try, Mr. Laymen, to think up what topics your Rector could preach on that would interest you. You have a problem he must wrestle with every week. Then ask yourself if he were lucky enough to hit on the subject, would you be there.

There is another side to this subject. How little your Rector can know of your spiritual problems, except where confession is the practice (that should improve the priest's preaching). So many people deliberately hide from the clergyman their doubts or questions of faith. Some one has said, "a preacher must preach to the doubts he himself entertains." It is true. I went into a parish, the Rector of which was a very old man of most saintly life and character, and the people told me in rather distressed and surprised tones that "he has preached on the life beyond the grave every Sunday for the last year, and honestly he has not repeated himself." Before I left I discussed the problem with the old gentleman (who was in no sense senile) and suggested that he preach some of his old sermons instead of writing new ones in his current trend of thought. He agreed to do so. The next week I had a note from the layman who had given me the first information. He said, "Parson, we are going to have a revival; I am afraid you started something."

The material for the sermon, at least the subject, comes from contact with people. If people, however, do not let the preacher into their thoughts, doubts or problems, he, of course, can not do much else than choose his subject from his own problems or thoughts.

Did you ever think that the average congregation contains a wider assortment of people than any other gathering which a man could be called upon to address? A teacher has a group of the same age and intellect; a club or an organization has a common objective or purpose, a banquet has a group of the same social strata, etc. A congregation is, generally speaking, of various ages; of different degrees of education; of varied talents and culture; of a wide range of reading or a repertoire limited to the news.

Try Mr. Critic, to address that diverse group regularly, and register a subject and discourse that will always interest every one.

Is it not natural that there should develop a group of the clergy who have come to the conclusion that preaching is not important? I think they are wrong, but still I think, Mr. Layman, that you have a lot to do with it.

Help your parson on this job; attend the service; discuss it with him; get the message he has, and conscientiously ask yourself whether it has a value for you. Encourage others to be good listeners by your intelligent conception and interest in what has been said.

If you do not agree with him—and he has stimulated your thought—you owe him a lot. You must agree that that is good for you. Then again he may be right: the preachers who leave politics alone are generally right.

THE POOR PARSON.


## "You Saved Our Leper Station"

So wrote Dr. Werner Junge, Episcopal missionary at Cape Mount, Liberia, to us in the United States.

A Liberian citizen had given the land. The government supplied medicine. Houses were built. A nurse was at work. Twenty-five lepers were there—to be fed, clothed, treated, loved.

Then came a rice shortage in Liberia. Prices soared. Every cent painfully saved by Dr. Junge was gone. For the lack of only a few dollars he must turn the lepers out. At that moment Bishop Kroll handed him our check.

*At this Christmas season, will you make possible the continuance of this promising Episcopal work now in its infancy?*

**The AMERICAN MISSION TO LEPERS, INC.**
**Room 1-D, 156 Fifth Avenue, New York**

I enclose $..... to help the Church care for and cure the lepers.

Name .....

Address .....

**(Aiding three Episcopal Stations)**


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## PRESENTING BOOKS TO GIVE BOYS AND GIRLS THIS YEAR

By PARKER SCOTT

We list for you a number of books which we believe to be particularly suitable to give children as Christmas gifts. Space prevents more than a word or two about each. *David* is the Old Testament story, told largely in fine pictures, with the Bible text under each large picture. It is a book which will delight the small child, boy or girl (Macmillan, $1.75). *Heaven on Earth* is likewise for the small child, and contains the stories of a number of saints, with very attractive pictures. (Sheed and Ward, $1.25). *Animals of the Bible* is a picture book by Dorothy P. Lathrop, with stories from the Bible as the text. Any youngster will be delighted with it. (Frederick A. Stokes, $2). *Hustler, the Farm Dog* by Arthur C. Barlett, is a book for a boy in his teens if he likes dogs. (W. A. Wilde, $2). *Jacques at the Window* by Sybil Emerson is the story of a French girl and boy, and has forty fine pencil drawings of life in Paris. A fine gift to a youngster (Crowell, $1.50). *Punda, the Tiger Horse* by Walter J. Wilwerding is all about a zebra and his adventures in Africa. Fine pictures. For a child in the early teens. (Macmillan, $2).

*Zephir's Holidays* by Jean de Brunhoff is a grand book for the very young child, with fascinating pictures in bright colors. All about funny animals. (Random House, $3). *The Luck of the Salabras* by Nina Brown Baker is a story of Mexico, suitable for the girl of thirteen. (W. A. Wilde, $2). *Marta* by Marguerite Vance is a beautiful story for the young child, with a number of beautiful pictures (Harpers, $1). *The Story of Li-Lo* by Ann Mersereau is about China—for the very young child. (Harpers, $1). *Babette* by Claire Turlay Newberry relates the adventures of a cat—a nice story for the younger child, with the grandest pictures of cats you can possibly imagine. (Harpers, $1.50). *The Phantom Code* by Truman Northrup is one of those he-man stories of the frozen north that a boy in his teens will love. (W. A. Wilde, $2). Another fine book for a boy of that same age is *Flood Mappers Aloft* by Lewis E. Theiss about airplanes and adventures in the sky. (W. A. Wilde, $2).

*Tilio, A Boy of Papua* by Rudolf Voorhoeve, is about a boy in New Guinea—all sorts of exciting adventures in a far off country that will please any boy or girl. (J. B. Lippincott, $1.75). *Shanty Brook Lodge* by Fjeril Hess is a Girl Scout's story and will make a fine gift to a girl of that age. (Macmillan, $2). *Up Anchor* by D. Harold Hickey is a sea story that will delight that young son. (Abingdon, $1.50). *In Secret Service* by Jean Rosmer is a mystery story of Napoleon's court. It is a story with real value as history too. (J. B. Lippincott, $1.75). *A Little Shepherd's Trust* is by Eva L. Hughes (Oxford, 75c) and is the story of Daniel and the first Christmas. It is for the younger child. *Scouting on Mystery Trail* by Leonard K. Smith is a Boy Scout story, and just the thing for the boy of that age. (Macmillan, $2). *Bright Island* is a dandy story about a girl, but boys too will like it. There are marvelous illustrations by Lynd Ward (Random House, $2). Or if it is a westerner that boy wants get him *By Ember Glow*, a book of short stories about camp, gold, cowboys and all the rest of it, written by Frank H. Cheley (W. A. Wilde, $1.50).

A book of advice is perhaps not just the book for a Christmas present but *Father Meets Son* by J. P. McEvoy is nevertheless the sort of a book a father wants to place in the hands of the boy entering his twenties. Mr. McEvoy is an experienced writer who started in on a sports page years ago and has gone through the whole game. He does a good job in this little book. (J. B. Lippincott, $1). *The Trader's Children* by Laura Adams Armer is a good lively story of children at a trading post in Arizona, illustrated with authentic pictures. It is a book for children of any age. (Longmans Green, $2.50). *Moonshine in Candle Street* is the fascinating story of a little girl in England, written by Constance Savery. (Longmans Green, $1.75). *Album of the Great* are brief biographical sketches of famous people of history, written by Rolf Klep, with a tip-top picture of each character. (Knopf, $2). *The Cruise of the Gull-Flight* by Sidney Corbett relates the thrilling experiences of boys and girls on a trim little schooner. (Longmans Green, $2). *The Land of Lost Dolls* by Hector Fezandie (Thomas F. Kyle, $2) is a story of those strange people, the Topsyturvians. Children will love them. *China Quest* by Elizabeth Foreman Lewis tells of the adventures in China of an American and a Chinese boy. It is particularly appropriate today. (Winston, $2). *The Pig with a Front Porch* by Emma Brock is a grand little story for the tiny-tot—of course with pictures. (Alfred Knopf, $1.75). *Once Upon a Time in Egypt* is a book in which Kent Gere makes antiquity interesting to children with her story and her pictures. (Longmans Green, $2). *Swords in the Dawn* by John

(Continued on page 14)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Bishop Henry St. George Tucker of Virginia is to be inducted as Presiding Bishop of the Church at a service to be held on January 2nd at St. Thomas Church, New York. The Church provides no form of service for the inauguration of a Presiding Bishop, but Bishop Tucker is to preach there that day . . . an inaugural sermon coming on his first appearance as head of the Church.

Meanwhile the valedictory of outgoing Presiding Bishop Perry will take place at Washington Cathedral next Sunday, the 19th, when he will make his last appearance as Presiding Bishop after seven and a half years of office. Along with the Presiding Bishop a National Council including ten new members elected at the recent General Convention will begin administration of the missionary affairs of the Church. New Bishop members include Bishops David of Western New York, Quin of Texas, and Hobson of Southern Ohio. New clergy are the Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, Philadelphia, and the Rev. Frederic S. Fleming, rector of Trinity Church, New York City. Newly elected laymen include Messrs. Robert H. Gardiner of Maine, William G. Mather of Ohio, Austin J. Lindstrom of Chicago, and the Hon. Blaine B. Coles of Portland, Oregon. Of the four women members one is newly elected, Mrs. Henry Hill Pierce of New York.

* * *

**Food Shortage in Catalonia**

Alfred Jacob, recent visitor to war-torn Spain for the Friends (Quakers) reports that there will be an increased food shortage this winter in Spain. "There has been a tremendous influx of refugees from the north to Barcelona," he writes, "and at the same time the sinking of so many food-ships has made supplies very short. I hardly know what the poorer people are living on." The need is greatest, he says, for blankets, warm clothing, protective food, children's medical supplies. He also says that America needs to respond to this appeal. "We need this attitude and experience of generous brotherliness. A great wave of loving-kindness on America's part will not win or lose the war for one side or the other, but it may save some child from pneumonia and will surely mitigate the winter suffering of a war-afflicted, good people." The Emergency Committee of the Church

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League for Industrial Democracy, 155 Washington Street, New York City, is receiving donations from Church people for Spain, forwarding them to Spain through the North American Committee to Aid Spanish Democracy, a relief agency licensed by the United States government.

* * *

**Describes Working Conditions in Connecticut**

An investigator for the labor department of Connecticut addressed the Connecticut chapter of the CLID on December 9th in New Haven and described working conditions throughout the state. There is a great deal of child labor, with wages as low as $2 a week. She urged Church people to support bills now before the legislature in order that conditions may be improved. The national executive secretary of the League also spoke, later in the day meeting with the faculty and students of the Berkeley Divinity School. The Rev Fleming James of the Berkeley Faculty is the chairman of the chapter.

* * *

**Albany Churchwoman Is Honored**

The Reverend Mother Alice, superior of the Sisterhood of the Holy Child Jesus, Albany, N. Y., was honored on December 7th, the 40th anniversary of her profession. For 15 years she has been the head of the order and of the Child's Hospital, conducted by the sisters.

* * *

**Plans for a Missionary Meeting**

Presiding Bishop Tucker is to be the headliner at a missionary mass meeting to be held for the diocese of New York on January 9th at the Cathedral of St. John the Divine. Others to speak will be the Hon. William R. Castle and Bishop Manning.

* * *

**Laymen Find Church in Danger**

A commission of the diocese of Colorado, appointed by Bishop Ingley and headed by Layman Herbert S. Sands (picture on the cover), has come up with startling facts after a thorough study of population and church membership trends in the city of Denver. The Church in recent years has grown so slowly that unless something is done about it she will soon be known as "only a sect." Lapses in memberships, they report, cost the Church the equivalent of 42% of her confirmations, and while other churches, notably the Roman Catholic, Methodists and Baptists are growing we are actually losing ground. Intensive organization in parishes with an idea of putting the newly confirmed immediately to work; thorough instruction before confirmation; more frequent calling; a definite system of transfers and an aggressive program of evangelism are the remedies suggested.

* * *

**New Forward Movement Commission to Meet**

The first meeting of the new Forward Movement Commission is to be held in Cincinnati, December 14-16, when tentative plans for the coming triennium will be formulated. Presiding Bishop Tucker is to attend.

* * *

**American League Changes It's Name**

And I'm not talking about the baseball league but the American League Against War and Fascism, which henceforth is to be the American League for Peace and Democracy. They held their annual congress in Pittsburgh, November 26-28, with 1,320 delegates present representing 806 organizations from 25 states. A preacher, Harry F. Ward of the Union Seminary, was unanimously re-elected chairman of this united front organization with prolonged cheers for him. A program was adopted aiming to uphold civil rights, defeat reaction and make America a force for peace in the world. An attempt was made during the congress by a group of Roman Catholics to picket the meetings denouncing it as "communist inspired," but their effort fell flat and was not taken seriously even by the reactionary press. This effort was ridiculed by Congressman Jerry J. O'Connell of Montana, a Roman Catholic, who was one of the speakers at the congress and by other Roman Catholics on the program. The principal speakers at the mass meeting, attended by 4,000 people, were Spanish Ambassador Fernando de los Rios and the Rev. Reinhold Niebuhr of the Union Seminary. Over half of the 1,320 delegates were representatives of trade unions, affiliated with both the A. F. of L. and the C. I. O. Religious organizations were represented by 51 delegates from 36 organizations. The Episcopal Church was represented through the Church League for Industrial Democracy by Mr. William F. Cochran of Baltimore, and Miss Hilda Shaul of Cincinnati.

* * *

**Bishops Address New York Auxiliary**

Bishop Maxon of Tennessee and Bishop Bartlett of Idaho were the speakers at the annual meeting of the Woman's Auxiliary of the diocese of New York, held at the Cathedral of St. John the Divine on December 7th.

* * *

**Super-Patriot Speaks His Bit in Wilkes-Barre**

There has been a lot of fun lately in Wilkes-Barre, Pa. It seems Lawyer Robert J. Doran grew violent when Mayor Loveland granted permission for a peace parade on Armistice Day under the auspices of the Emergency Peace Campaign. He said a lot of things, and the Mayor said them right back. So a hundred or two of the boys arranged a debate which was held on November 29th. Lawyer Doran went after the Women's International League for Peace and Freedom, declared that the Mayor's wife was a member and that the organization was communist because it was friendly to the American Civil Liberties Union. He quoted at length from "The Red Network," a book which lists the "dangerous" people of the United States and includes many of our first citizens, including not a few bishops of the Episcopal Church. When came the Mayor's turn he said he was for freedom of worship, of speech and the press and that in permitting the parade he was merely trying to live up to his oath of office. When Communist Earl Browder came to Wilkes-Barre last year, he said, he had granted a permit for a meeting. "Give them a chance to shout themselves hoarse. Just live up to the Constitution. Let them have free speech. I can see the ship of state going between two great stones and I pray to God the pilot can steer between the Scylla of

## CHRISTMAS AND ANNIVERSARY

EARLIER in the year THE WITNESS marked the 20th anniversary of Bishop Johnson's consecration and the 20th anniversary of his founding of the paper. We then expressed the hope that subscribers would honor him by contributing to a $5,000 Anniversary Fund, and also send in one or more gift subscriptions to extend the influence of the paper. Less than half the fund has been raised and nothing like the number of new subscriptions we had hoped for have been received. If you have not already acted on one or both of these requests we hope you will do so during this Christmas Season. Even small contributions from our many readers will enable us to announce the completion of the Fund. Subscriptions are offered at the reduced rate of $1.50, with cards sent to those for whom you subscribe announcing the gift from you. Or if you have no one to whom you would like to make such a gift won't you allow us to send the paper during 1938 to a missionary, a shut-in or some clergyman? We will greatly appreciate your help.

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communism and the Charybdis of Fascism." Everybody had fun, especially the Mayor.

* * *

**The National Theological Conference**

The national theological conference is to meet December 27th to January 1st at Oxford, Ohio, as a part of the annual national student assembly. The Rev. Gardiner M. Day, book editor of THE WITNESS, is the chairman. On the program will be Bishop Scarlett of Missouri, John Mackay of Princeton Seminary, the Rev. George "Shorty" Collins, Baptist parson from Madison, Wisconsin, Hornell Hart of Hartford Seminary, Richard Niebuhr of Yale Divinity School, Sam Franklin of the Delta Farm, John Bennett of Auburn Seminary, Roswell Barnes of the Federal Council of Churches, T. Z. Koo of China, Henry P. Van Dusen of Union Seminary, A. J. Muste of Labor Temple, New York, and others. They are to discuss "Church and State," "Church and the Economic Order," "Church and Education," "Church and a World of Nations."

* * *

**Newark Hears About Missions**

Meetings have been held recently in 42 places in the diocese of Newark on missions. The leaders were Bishop Roberts of South Dakota, the Rev. Timothy Nakamura of Japan, Miss Lucy Burgin of Anking, China, Mrs. Henry Hill Pierce of New York and Mrs. E. A. Stebbins of Rochester, New York.

* * *

**Parish Has Own Conference**

They agreed at St. Clement's, Hawthorne, N. J., that summer conferences, district conferences, diocesan meetings etc. were inspiring and helpful. At the same time they recognized that few lay people were able to attend. So the parish had a conference of its own, meeting for a day and run exactly as a larger conference . . . lectures, fellowship, worship . . . and a large attendance.

* * *

**Steps Toward Church Unity**

Bishop Perry met with a delegation of Presbyterians on December 7th to convey officially the information regarding the action of General Convention with reference to closer union with the Presbyterian Church. The Rev. L. S. Mudge, secretary of the General Council and the Rev. J. Ross Stevenson, chairman of the department on Church cooperation and union, represented the Presbyterian Church, with the Rev. Howard C. Robbins representing us along with Bishop Perry. The action taken at our Convention is expected to be brought up for consideration at the General Council of the Presbyterian Church to meet next March.



A. J. MUSTE
*To Address Seminarians*

* * *

**Auxiliary Meets in Harrisburg**

The Auxiliary of the diocese of Harrisburg held its annual meeting recently at St. John's, Carlisle, Pa., with the Rev. Gordon B. Wadhams of New York conducting a quiet hour and with addresses by Bishop Huntington of Anking, China, the Rev. Vine DeLoria, Indian priest of South Dakota and Miss Anna Groff of St. Luke's Hospital, Shanghai.

* * *

**Crowds Greet Bishop Tucker in Baltimore**

A Baltimore theatre was filled with over 3,300 people on December 5th to welcome Bishop Tucker as the new Presiding Bishop. Over 1,000 were turned away. Bishop Fiske, retired; Bishop Manning of New York and Bishop Helfenstein of Maryland took part in the service and there was a choir of 500 voices.

* * *

**Japanese Aid China Relief**

The Japanese farmers in Western Nebraska have contributed $10 to the China Emergency Fund through the Rev. Hiram H. Kano, Japanese priest in charge of work in that area. The same spirit was shown recently in New York where a Japanese artist made a drawing of a Chinese mother and child and contributed it at a benefit for the Chinese. It was bought by a Chinese business man. Asked why he made the contribution, Artist Noguchi said, "I give this drawing to make Americans understand that the Japanese are not all militaristic. I am just as distressed for the Japanese as for the Chinese. Whereas in China people are killed and hearts are broken, in Japan children will be raised with hearts hardened to a race next to them if they win this war."

* * *

**The Church in Non-Christian Regions**

The Rev. Charles A. Meader, rector of St. Luke's, East Greenwich, R. I., preached last Sunday on the world situation, timing his address with a mass meeting on the Spanish situation held in Providence under the auspices of the North American Committee to aid Spanish Democracy. Rector Meader declared that one of the effective methods of combating false propaganda was the maintenance of schools, hospitals, and other Church institutions in non-Christian lands. "We have no right to let things slide," he declared. "Jesus was a conservative. He came not to destroy but to fulfill. He was also a radical. He came to change things right down to the roots."

* * *

**Consecration of Bishop Roberts**

William Payne Roberts was consecrated Bishop of Shanghai on St. Andrew's Day, according to a cable received December 4th at the Church Missions House. No details as to place or personnel were given.

* * *

**Much Money Yet to Come**

With eleven months of the year gone, thirty-two per cent of the amount the National Council expects from dioceses for 1937 was still unpaid on December first. There is close to a half million dollars to be collected this month if expectancies are to be reached.

* * *

**Missionary From China Speaks in New York**

Mr. M. P. Walker, treasurer of the Church in China, was the speaker at the meeting of the junior Auxiliary of St. Bartholomew's, New York, on December 6th.

* * *

**Colleges Have Conference On Religion**

Eleven New England colleges were represented at a conference on religion, held the week-end of December 4th in Providence, R. I. Among the speakers were Protestants, Catholics and Jews.

* * *

**Speaks On Young People and the Church**

Miss Margaret D. Jefferson, field secretary of the Girls' Friendly Society spent December 8th through the 18th in the diocese of Delaware, speaking on "What young people and

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# A FELLER NEEDS A FRIEND




This Spanish lad, five years old, home destroyed by bombs, separated from father and mother, probably both dead, is being cared for in a home in Spain, operated by trained social workers from the United States.

## $10 KEEPS HIM FOR A MONTH

Donations will be cabled through the North American Committee to Aid Spanish Democracy, to aid him and hundreds of others, before Christmas. Won't you aid in the name of the Church by sending your donation to the

## EMERGENCY COMMITTEE OF THE C. L. I. D.

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BISHOP EDWARD L. PARSONS
*President*

MR. WILLIAM F. COCHRAN
*Treasurer*

MAKE CHECKS PAYABLE TO "TREASURER, C. L. I. D."

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the Church have to offer each other." Prior to that she spent 22 days in the diocese of Erie where she travelled 1,665 miles addressing many church groups. On December 12th she addressed the Auxiliary in Wilmington and on the 14th the clericus.

* * *

**Bishop Stewart Has Another Grandchild**

A daughter was born to Mr. and Mrs. George Craig Stewart Jr. on November 30th . . . Mary Stewart. Mr. Stewart is the second son of Chicago's Bishop Stewart.

* * *

**Chicago Rector Writes Play**

The Church's work in the field of service is to be presented next Sunday evening at the Chicago Sunday Evening Club, sponsored by the diocesan social service department. It was written by the Rev. Irwin St. John Tucker and is called "The Lord's Table." The story begins with the first Christmas after the Crucifixion and carries down through the ages the Church's story of service. Much of the story is to be told by a reader, the part being played by the Rev. William T. Travis, rector of Grace Church. Canon Gibson of the Cathedral Shelter takes the part of the officiating priest in the closing Christmas service, with groups representing the Cathedral Shelter, Chase House, the House of Happiness and other Church settlements and organizations participating.

* * *

**Sees World Issues Fighting in Orient**

The struggle in the Orient today is between forces that are rearing their heads in other parts of the world, according to Paul Rusch of the faculty of St. Paul's University, Tokyo. The Orient is "the battleground of humanity" he told a meeting of Churchmen in Chicago last week. Militarism, communism and fascism are the forces at work and the future will be determined by the outcome. He said that the great need was an aggressive program on the part of the churches to convert Orientals to Christianity. He also gave several addresses in the diocese of Michigan, and got his picture on the sport pages of the Detroit newspapers because of his connection with football in Japan. Three years ago the first game of American football was played in Japan, directly due to Mr. Rusch. Since that time he has seen the game grow to such favor that the six leading universities now have teams playing regular schedules.

* * *

**Among the Workers in Religious Education**

Miss Elizabeth Linsley, formerly on the staff of St. Thomas', New York, is now on the staff of the neuropsychiatric hospital, Hartford, Connecticut. . . . Miss Frances B. Holtzclaw is now the educational worker at Grace and Holy Trinity, Richmond, Va. . . . Miss Ruth Johnson is the new educational secretary at the Advocate, New York. . . . Miss Martha Green has accepted a position on the staff of Holy Trinity, New York. . . . Miss Ann Elizabeth Lucas has resigned as United Thank Offering worker in Wyoming. . . . Miss Elizabeth P. Benson, on the staff of St. Mark's, Mt. Kisco, N. Y. was married recently to the Rev. S. P. Brinkerhoff, assistant at the parish.

* * *

**Detroit Parish Launches Building Campaign**

Faced with the necessity of providing additional room for its fast growing church school, All Saints', Detroit, has launched a campaign for $135,000 with which to complete the present church unit and add another wing. All Saints was established in 1927 as a mission of St. John's and


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The National Cathedral, Washington, D.C.

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CATHEDRAL STUDIO—Church embroidery. Stoles $6 up, Burse, veil, $10 up, Surplices, $8 up. Exquisite Altar Linens. Cope $70 up, Mass set $50 up. Complete line pure Irish linens and Church fabrics by the yd. Embroidered emblems ready to apply. Altar Guild Handbook 50c. Address: L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Telephone Wisconsin 2752.

**A Laxative for Children**

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles at drug stores, or may be obtained by sending 50 cents to the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tenn.




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in view of its rapid growth will doubtless obtain the status of a parish. The building campaign was launched at a dinner on November 29th at which Rector Berton S. Levering, Bishop Page and Bishop Creighton were among the speakers.

* * *

**Wilmington Churches Call for Boycott**

The Council of Churches of Wilmington, Delaware, passed resolutions at their meeting on November 20th calling for the boycott of Japan. After stating that the armed conflict was contrary to God's will and in violation of innumerable treaties, and after declaring that Christians should take action, the resolutions concluded as follows:

RESOLVED: That the Wilmington Council of Churches condemns this entire state of hostility and puts itself on record as being unwilling to contribute in any way to the prosecution of such conflict, one possible contribution being understood to be the financial advantage of the aggressor Nation arising from the sale of their products in this country; and further be it

RESOLVED: That the Wilmington Council of Churches declares for itself a boycott of goods made in Japan and calls upon its people to abstain from the purchase of them wherever they may be offered for sale, either at wholesale or retail: understanding, as Christians in the midst of a completely sinful situation, the wrong of this declaration as it applies to innocent people in Japan and with love toward our Christian Brethren, and making it with humility; and further be it

RESOLVED: That this practical action is intended as a statement to the Government of our Country of our willingness to support those policies which it may adopt, in concert with other Nations, designed to restrain the activity of the aggressor Nation through limitation or suspension of trade relations, including the direct or indirect furnishing of arms, munitions, or financial support; in all of this recognizing that sacrifice may be involved, but knowing that sacrifice will not be unwelcome to the elements in the population who hold the Christian Faith; and further be it

RESOLVED: That this statement is an expression of hope that the Government of our Country will assume its due position of responsibility and leadership among the nations of the world in the formulation and prosecution of policies looking toward the restraint of Nations which hold themselves superior to International treaty agreements, and so jeopardize the Peace of the World; again recognizing the hazards involved, but seeing greater threats to the integrity of Christian people in any other course; and further be it

RESOLVED: That we, recognizing that unequal advantages among nations are a contributing factor to war, and that some nations are going to war for the expressed purpose of gaining necessary raw materials and economic advantages, go on record as favoring international cooperation for the elimination of the economic causes of war, and urge our Government to take the lead in securing a more equitable distribution of the world's raw materials and trade advantages among the nations.

* * *

**Bishop Speaks At Jewish Youth Congress**

Bishop Bennett, described by the newspapers as "Auxiliary Bishop and acting Archdeacon and diocesan executive secretary of Rhode Island" was the headliner at the opening of the Jewish Youth Congress that met in Providence on December 3rd. He spoke on "How Shall the Jew Survive?"

* * *

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by the Council of Churches. One of its purposes is to serve as a clearing house for church music. Also musician of all denominations are listed, with their qualifications, with the records accessible to clergymen and music committees. The first corporate venture was a hymn festival on November 28th with sixty choirs and 1,400 singers taking part.

* * *

**A Church Family**

Presiding Bishop Tucker comes from a family that really is a Church family. His father was the bishop of Southern Virginia. Brothers: the Rev. Beverley D. Tucker, Jr., rector of St. Paul's, Richmond, Va.; the Rev. F. Bland Tucker of St. John's, Washington; Dr. Ellis Tucker, a teacher at St. John's, Shanghai; Dr. Augustine Tucker, physician at St. Luke's, Shanghai. One sister is the wife of the Rev. Luke White of Montclair, N. J., and their son is a mountain missionary in Virginia. Had Beverly D. Tucker, Jr., accepted his election as coadjutor bishop of Virginia a number of years ago we would have had the unusual situation of father and two sons serving as bishops in Virginia at the same time.

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(Continued from page 8)

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# Services in Leading Churches

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**New York City**

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

**Church of St. Mary the Virgin**
**New York**
**46th St. between 6th and 7th Aves.**
**Rev. Granville M. Williams, S.S.J.E.**

Sunday Masses: 7, 9, 11 (Sung Mass).
Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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

Sundays: 8 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**
**Rev. John Gass, D.D., Rector**

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

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

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James Church, New York**
**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

**St. Thomas Church**
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**Rev. Roelif H. Brooks, S.T.D., Rector**

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
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**Rev. Frederic F. Bush, Dean's Assistant**

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Daily services in the Chapel.

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Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

**St. Paul's Cathedral**
**Buffalo, New York**

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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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**Rev. Harvey P. Knudsen, B.D.**

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Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

**Trinity Church**
**Main and Holman, Houston, Texas**
**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.

**Gethsemane, Minneapolis**
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

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*A Monthly Letter to Help the Intelligent Citizen Detect and Analyze Propaganda*

INSTITUTE FOR PROPAGANDA ANALYSIS, INC.
132 MORNINGSIDE DRIVE, NEW YORK, N. Y

*Volume I* OCTOBER, 1937 *Number 1*

*This Monthly Letter is circulated privately to educators and students, publishers and journalists, business men and trade unionists, ministers and welfare workers, and to all who desire periodic, objective appraisals of today's propagandas, their sources and the channels through which they flow: newspapers, magazines, radio stations, motion pictures, labor and business groups, patriotic societies, farm organizations, schools, churches, political parties.*

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# THE WITNESS



"Mary kept all these things and pondered them in her heart"

## THE MEANING OF CHRISTMAS

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## CLERGY NOTES

BLOY, FRANCIS J. F., has resigned because of illness from St. Paul's, Yuma, Arizona, and is now living in Los Angeles.

BURROWS, GEORGE, senior priest of the diocese of Western New York and canon of St. Paul's Cathedral, Buffalo, died on December 3rd. He had been a priest for 44 years and served under five bishops.

GOODWIN, SHIRLEY B., on the staff of St. Paul's Cathedral, Boston, is now in charge of St. James's, Bedford, Mass.

HALSEY, FREDERICK BIDDLE, formerly canon of Trinity Cathedral, Trenton, N. J., has accepted the rectorship of All Hollows, Wyncote, Pa.

HORSFIELD, GEOFFREY, formerly rector of St. Paul's, Savannah, Ga., was received into the Roman Catholic Church recently.

KLINE, REAMER, Colebrook, N. H., and a student at the Episcopal Theological Seminary, was ordained deacon on December 12th at St. Andrew's Church, Boston.

KOLB, JOHN F., formerly the curate at Christ Church, Quincy, Mass., is now the rector of Christ Church, Lonsdale, R. I.

LONG, ROBERT JAMES, rector of Christ Church, Crookston, Minn., and adjacent missions, died on December 2 after a short illness.

MacDONNELL, A. H., has been placed in charge of the Hawthorne field, Nevada, with residence at Hawthorne and in charge of work at Mina and Yerington. He was formerly of the diocese of New Jersey.

MANSON, GEORGE E., is now assisting the Rev. A. R. Parshley at Bristol, R. I.

PAYZANT, ARTHUR S., has resigned as rector of St. Peter's, Beverly, Mass., to be associate rector of Emmanuel, Boston.

PECK, CHARLES RUSSELL, in charge of St. Anne's, Lincoln, Mass., has resigned in order to devote full time to Trinity, Concord, Mass.

PRICE, RICHARD R., formerly of Whitefish, Montana, has accepted the rectorship of Miles City, Montana.

QUIMBY, HENRY, has resigned as rector of St. John's, Lowell, Mass., to live in Hartford, Conn., in retirement from the active ministry.

REMMEL, NORMAN A., formerly the rector of St. James, Rochester, N. Y., has accepted the rectorship of Grace Church, Scottsville, N. Y.

RIDDLE, STURGIS LEE, formerly instructor at the Pacific Divinity School, has accepted the rectorship of the Caroline Church, Brookhaven, Setauket, Long Island.

SWEETSER, ROBERT F., curate at the Advent, Boston, is now the rector of St. Michael's, Auburn, Maine.

TAFT, EDWARD R., formerly in charge of St. Mark's, Honolulu, is now the curate at Christ Church, Greenwich, Conn.

WEIDA, F. W., of New York has been placed in charge of the field at Ely, Nevada.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# The Babe of Bethlehem

*An Editorial By*
BISHOP JOHNSON

THE Church which is the Body of Christ was born in a stable, planned in a carpenter shop, preached by the wayside, organized in an upper room. There was no pomp or ceremony in the birth of Him who was to be the King of Kings and Lord of Lords, and yet there was a quiet dignity in the prelude to the drama. Some simple shepherds heard a choir of angels singing, "Glory to God and on earth Peace, Good will to men." There were Magi from the east bearing symbolic gifts. There was a radiant star casting its light upon the cradle. Surely God is an artist as well as a mechanic; a dramatist as well as a mathematician.



The event has been the inspiration of art and music and poetry; of worship and fellowship and benevolence. It has found a response in the merriment of children, the joy of parents, the carols of innumerable choirs. Because of its simplicity it has been within the comprehension of young and old in all nations. The test of time is the witness to truth. That which satisfies a human need in all places and at all times needs no logic to demonstrate its value, no argument to prove its worth.

If the spirit of Christmas could be the atmosphere in which men lived throughout the year the Christian gospel would demonstrate itself. But there are certain factors in the problem which need to be considered.

First there is Gods gift of the Christ to a world which was eager to be healed of its diseases without desiring to overcome its sins. But God's gifts are dependent upon man's cooperating with the conditions involved in their bestowal. God did not give man education but merely the capacity for it. Unless and until man developed the capacity he could not possess the treasure. God does not give man righteousness but merely the capacity for it, and unless and until man develops the capacity, so likewise he cannot possess the treasure.

Today the world demands equality, fraternity and liberty by a short cut. Instead of developing the capacity within he seeks to impose these qualities upon men from without. In such a program these words are like the claims of a high pressure salesman. They are slogans which conceal the facts.

You may have equality of privilege in a household where love prevails but not in a corporation where only ability counts. You may have fraternity in a group where men give and forgive, but not in a world of racial and class prejudices. You may have liberty where men are virtuous but not where they are brutal and vindictive.

There is no greater hypocrisy than that of using slogans which are stolen from the gospel and proclaimed by Barabbas. "Not this man but Barabbas."

Why do so many disciples of Christ look to such sources for relief. It is, they say, because the Church has failed. Failed to do what? To come down from the cross and save a wicked world by legislative enactment.

Of course the greatest failure of all time seemed to be that of Christ Himself. Instead of correcting the political and economic injustice of the Roman Empire He allowed Himself to be crucified. No wonder the disciples forsook Him and fled. It needed a resurrection to gather again the scattered forces.

We want Christmas without Advent; Easter without

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Good Friday. And we want these things because our deeds are evil. Christmas has become a house of merchandise; Easter a parade of fashion. We wonder why the world is rejecting Christ when Christians celebrate Christmas without Christ's Mass as the one adequate observance of the day.

Many Christians are filled with discontent. It is a divine discontent when we are discontented with ourselves; a worldly discontent when we are discontented with others; a diabolical discontent when we are discontented with God.

I agree with my friends that the world is very sick but that does not mean that it will be cured by any other prescription than that which the great Physician gave—in which He assured us that in the world we should have much tribulation, but bade us to be of good cheer for He had overcome the world. No! Not yet but in His own good time.

So in spite of the world's tribulation let us adore the Babe of Bethlehem in full confidence that He will bring peace and good will into God's creation in His own good time.

# What Christmas Means to Me

*By*

CHARLES M. SHELDON

*The Author of "In His Steps"*

WHEN I was a boy on the Dakota Homestead claim, Christmas meant to me what it has always meant to every boy—a time to get something in my stocking or off the Christmas tree. We had no fire place but we hung our stockings on the corners of one of the mantle pieces where we stood our candlesticks. And down in the little frontier town of Yankton in the little home missionary church there was always a Christmas tree on which there was certain to be something for each one of Uncle Joe's nephews and nieces, for he was the home missionary pastor of the church, to which we all belonged.

Yet, even as a boy, I liked to believe that along with the expectation of getting something, there was something more that belonged to the celebration of Christmas every year. That was because in the large family, we had heard the Christmas story of Christ's birth read by father and mother, and we were familiar with it from our Sunday school lessons.

But as I have grown older I have put away many childish things, and have, I hope, measured life with better understanding of its real values. And instead of the childish yard stick with which I used to measure the length of the Christmas stocking, or the bulging bundle on the Christmas tree, there is now a measurement that stretches across the centuries of human thought and history.

For Christmas has come to mean the celebration of the greatest event in human history. We have cheapened that celebration by the commercial use of the event. But in spite of all the cheap and sordid things that are done on Christmas day, there has always remained in the hearts of millions an honest and heartfelt attempt to celebrate it in the right spirit.

The birth of Jesus means to me the coming into the world of a personality who gave the world a new definition of Life. It is something more than things. "A man's life does not consist in the abundance of the 'things' that he possesseth," he said. And the word "abundance" means in the original, "superfluity." Jesus Himself sometimes had not where to lay his head.

Christmas means to me the coming into the world of a personality that defined the value of Life. The most severe thing Jesus ever said, was when he told the Pharisees that it was better to hang a millstone around the neck and be drowned than to offend a little child. And when he said to the same group of Pharisees in the synagogue, "A man is worth more than a sheep," he put a value on a human being that made a human being worth more than anything material. Life is cheap to the war lords and to those who profit on its helplessness. But Jesus has for all time dignified and ennobled life by His definition of its tremendous value.

Christmas also means to me the everyday encouraging fact that in the long run (which is the only thing that counts) right is going to triumph and God is going to be satisfied. In a world that is still racked with war and greed, and apathy to spiritual realities, it is refreshing every day to remember what Jesus said. "And I, if I be lifted up, will draw all men up unto me." The most encouraging thing in the world is that calm promise, and assurance of final triumph of right over wrong.

Christmas also means to me the assurance of a future Life. The best proof humanity has of immortality, has come to it from the statement of Jesus, "In My Father's House are many mansions," or "abiding places." And when He said, "I am the resurrection and the Life," He put into the world of humanity the final word of hope. The wonder and beauty and interest of that "Place" prepared by God for His children haunts me as I go forward into old age and possible physical weakness and loss of dear ones. Thank God, this is not the end, only the beginning of Life, a Life that shall be spent in



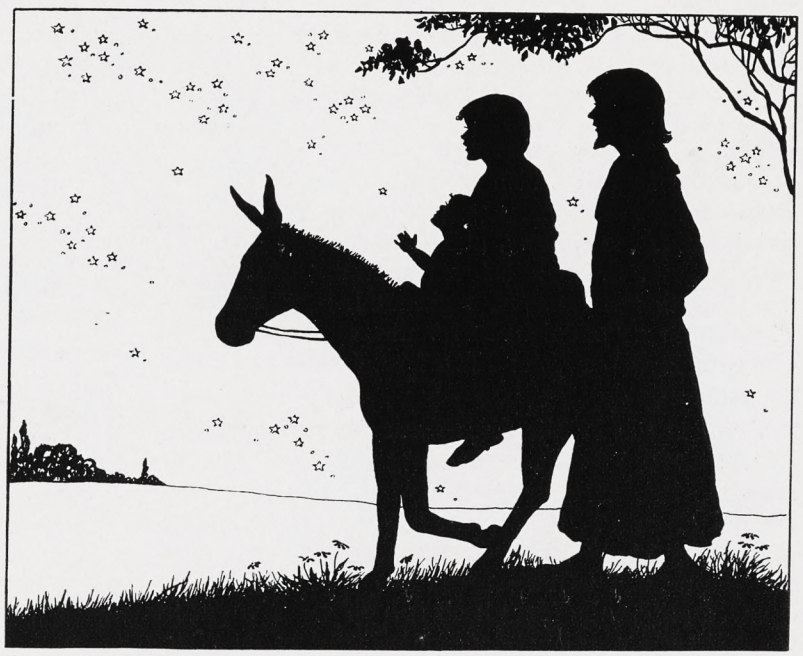
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communion with the saints of history and the meeting with those from whom we have been parted, no pain, no fear, no sickness any more. The thought of it at Christmas time is so inspiring that it makes all daily tasks shine with the glory that is of heaven.

And Christmas thus has come to mean to me, after all, this "giving" of wonderful gifts from this wonderful Personality, but it means to me the giving of all I also can give to others. Christmas means to me both getting and giving. It means getting from this Babe of Bethlehem the real definition of Life, and the Value of Life, and the Eternity of Life. And for all that wonderful giving on His part, it means on my part the giving of all my powers to help make a Better World, for myself and for those who will come after me.

The Christmas bells are ringing
All over land and sea,
The Christmas bells are bringing
Their song of Life to me;

Thank God for Him who gave us
The best He had in store,
Thank Him who came to save us
With Life forever more!



# Holy Innocents

*By*
BISHOP WILSON

BETHLEHEM is a small village about seven miles south of Jerusalem. At the time of our Savior's birth the population would have been small and the number of children not very many, particularly those under two years of age—probably not more than twenty or thirty.

St. Matthew tells us of the Wise Men who journeyed from the east in search of the newly-born Messiah. Being unfamiliar with the geography of Palestine, they made their way to Jerusalem and there inquired "where is he that is born King of the Jews?" The report of them came to King Herod and revived in his mind all the old suspicions which had disturbed him throughout his reign. He was a morose, vindictive person, distrustful of everyone else because he was thoroughly untrustworthy himself. For years his court had seethed with intrigue and the hangers-on at the palace lived in mortal terror from day to day. No one knew when the suspicion of the king might fasten upon him. To be suspected, meant quick death.

Every tyrant lives in fear of a supplanter. The cruel and unscrupulous Herod had followed the consistent policy of ordering the execution of everyone who showed the slightest possibility of trespassing on his royal prerogatives. His wife, his mother, his sons were casually condemned to death along with a host of others. When word came to him that a rival to the throne might be appearing in this new-born babe, he promptly called in the chief priests and scribes and asked them where the Messiah should be born. They quoted to him the messianic prophesy spoken many centuries before by Micah—"And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor, that shall rule my people Israel." That was enough for Herod—Bethlehem was the place. He sent the Wise Men to Bethlehem, urging them to return and tell him what they had found so that he might also pay his respects to the infant Messiah. Crafty Herod! But the Wise Men did not return. Whereupon, true to his previous habits, he cooly ordered all the children in Bethlehem under two years of age to be slaughtered. The narrative relates how the Christ Child was hastily carried down into Egypt where He was kept in safety until Herod died to the tune of general maledictions from the oppressed people he had ruled.

Nevertheless the other babies of Bethlehem were killed and there was weeping and mourning in the village. The sorrowful incident is commemorated in the Church calendar on the third day after Christmas each year, Dec. 28, and is known as Holy Innocents Day. In all the Christmas rejoicing this somber note sounds—reminding us that our Lord's mission was to do battle with real sin, evil and wickedness in this world. His own share in the tragedy of the Innocents was only postponed to the day of Calvary.

That is the reason for the change in liturgical colors on the third day after Christmas. White is the color for the Christmas season—the color of rejoicing and victory. But on that one day vestments and altar hangings are changed to violet in subdued remembrance of those innocent victims of a human monster. Christianity faces facts—first the fact that Christ is our Redeemer and second, the further fact that the world is badly in need of redemption.

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# The Christmas Gospel

*By*
WILLIAM P. LADD

ONE of the most important Church councils ever held was that which met at Constance 1414-18, attended by 29 cardinals, 33 archbishops, 150 bishops, and innumerable doctors, abbots, dukes, knights, and burghers. On the night before Christmas 1414, arrived the King of the Romans, Sigismund, later Emperor. The Christmas midnight Mass was celebrated at the Cathedral by Pope John XXIII, and Sigismund sang the gospel.

This was the Middle Ages when the clergy were in control of the Church, when to "go into the Church" meant to become a clergyman, when the clergy built great rood-screens to keep the laity out of the sacred chancel. And yet the ancient tradition had survived that the Church is not the complete monopoly of the clergy, and that the Mass itself is a co-operative act in which, while the chief ecclesiastic officiates at the altar, the chief layman may take the important and dignified part of reading the gospel.

How long is our Church to continue the bad medieval tradition (inherited via the Puritans) which assumes that the clergy have all authority and all wisdom, that they are, in fact, the Church, and that the laity have little authority and responsibility therein except to supervise its business affairs and to sit docile in the pews on Sunday?

If we want to recognize the laity as something more than business men we might do worse than to begin with the Christmas gospel. Suppose, for example, that in Grace Church, Blankville, on Christmas morning, the senior warden, during the sequence hymn, proceeded to the altar, where he was handed the book, and then came down to the middle of the congregation, with Al Brown, President of the Men's Club on one side, and Cy Dow, Superintendent of the Sunday school, on the other, each holding lighted candles, while somebody else burned a little incense (surely not inappropriate at the Christmas season), and he read "Unto you is born this day in the city of David a Saviour." Might not such a ceremony do something to help win respect for the Gospel in Blankville?

But I hear the rector objecting: "Our people would not stand for so much 'ritual.'" As a matter of fact they have something quite similar every Sunday when a group of Blankville's business men carry the collection up to the altar in solemn procession while the congregation all stand and the choir bursts into song.



"Too much of a novelty." But the fact is that such ceremonial reverence of the gospel is very ancient (candles were lighted at the gospel six hundred years before they were put on the altar), it has always been a feature of the Eastern liturgies ("the little entrance"), and it survives in diluted form in our rubric—"all the people standing" while the gospel is read.

"My senior warden can't read well." In this he is like so many of the clergy. But he would probably do no worse than Sigismund did when he sang the gospel *in Latin* at Constance.

"Contrary to the canons." Then let one of the clergy read the gospel and the senior warden hold a candle.

*Suggestions and questions for "Prayer Book Inter-Leaves" can be sent to Dean Ladd, Berkeley Divinity School, New Haven, Conn. The column appears every other issue.*

# God With Us

*By*
W. THOMPSON ELLIOTT
*The Vicar of Leeds, England*

GOD with us: God taking human nature unto Himself: the seen and the unseen, the temporal and the eternal, the finite and the infinite, being brought together in the most intimate relation possible; that is what the Incarnation means. At Christmas time we think of the Holy Child Jesus in the manger-cradle in the stable of Bethlehem's inn. We think of the Mother Mary singing her lullaby, of Joseph silent and adoring, of the angels praising God and proclaiming peace on earth, of the shepherds hastening to kneel before the Saviour, even Christ the Lord. The pictures speak home to our hearts as nothing else in the world can do. They are so human, so tender, so joyous; yet full of mystery, wonderful. The Son of God was a babe in the arms of a human mother.

It is no wonder that Christmas is the most joyous of all the Christian festivals. It touches those chords which are ready to vibrate in every human heart. It is the children's festival, the festival of the home. It is the time when we catch a glimpse of the love and glory that might be, of the radiance that streams across the centuries. It is the season above all seasons, of goodwill, of friendships renewed, of injuries forgotten, of families reunited, of gifts and loving greetings. What a boon it is.

But if we are to get the full value from it, we must get a little further below the surface. For the danger is that Christmas may be just a season, coming, come, gone; and with its going goes also the goodwill. Soon after Christmas is over, we have sunk back again into the routine of life, and jealousies and quarrellings come back, and all is as it was before. That is why more thinking is needed, and the resolve to carry into the New Year the message of the Incarnation.

In this central event of the world's history, the seen

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and the unseen, the temporal and the eternal meet. Here we learn their true relationship, and there is established for ever the spiritual basis of human life.

Dr. Cairns, in his book, *The Reasonableness of the Christian Faith,* tells a story of a young student of theology who lost his life in rescuing a boy who was being swept out to sea by a current in the Moray Firth; a story in all essentials the same as many another story of self-sacrifice. He pictures this heroic act being done in the midst of natural phenomena, sky and hill and sea and shore, with the gulls flying overhead and the murderous current carrying the man to his death; and he asks the question, is the act of heroism to be interpreted in terms of the material universe, or is the material universe to be interpreted in relation to the act of heroism? Which is the ultimate reality? It must be one or the other.



THE CHRISTMAS STORY

The distinction between the material and the spiritual is one with which we are all familiar. In our daily life we have, on the one hand, things like houses and bread and coal and furniture; and on the other hand, love and joy and peace and mercy and justice. In Dr. Cairns' story there are hills and sea and the cries of birds, and over against them the fear of the boy as he realises he is being carried away, and the resolution and self-denying courage of the student who swam in to rescue him and lost his life in doing so. What is the true relation between the one kind of phenomena and the other? Which represents the ultimate values in life?

One answer to this is that the fear of the boy and the courage of the student are merely the result of physical causes, of the mechanism of nature, operations in the brain mechanically produced, in turn producing certain physical acts. Very few people now accept this as a satisfactory philosophy. It destroys the values of those very things which we know are the most precious in life. Love ceases to have any meaning. So does beauty. All spiritual values are reduced to nothingness, and life becomes a sheer futility.

But though few people accept this as a satisfying philosophy, there are many who act as though they accepted it. There are many of us who value material things for their own sake, and pursue them even at the cost of spiritual things. This is, ultimately, to leave God out of one's life, worshipping mammon instead. There can be no meaning in Christmas if such standards of value are correct.

It is likewise un-Christian to despise material things altogether, as some profess to do. Especially is it un-Christian when we fail to see that for some of our brethren the physical conditions in which they have to live are a great hindrance to the development of any sense of spiritual values at all. Good houses, good food, fresh air and sunshine, green fields in which to play, sunny places in which to walk or rest: these are not to be despised, and few people who have them really despise them. God's Will for all His children is that they should have these things to enjoy. For the Incarnation means that the material is intended by God to be the expression of the spiritual, and that all those things which on this earth can help men to draw nearer to God should be within the reach of all.

No better illustration of the true relation between the material and the spiritual could be found than the Christian home, which derives directly from Bethlehem, and is the place where the spirit of this season most delightfully manifests itself. To have a home you must have a house, and a decent house. But a decent house does not of itself guarantee a home. A house is secular, a home religious. To make a house into a home requires spiritual factors; it requires just those things which can never be bought or sold, through a building society or any other agency.

Any one who knows anything about the conditions of modern city life knows how closely these two things are related; the need for good houses, and the need for those qualities of the spirit which will make houses into homes. Without decent houses the spiritual qualities become, in most cases, very difficult indeed, if not impossible; and without the spiritual qualities housing schemes can of themselves do little to restore the decaying tradition of home life in this country. Here is a field in which secular agencies and religious influences can and must co-operate.

One further point I want briefly to touch upon. When the student in the story was drowned, it was a human life that he was trying to save, and did save. When Jesus was born in Bethlehem, God with us, there was established as a first Christian principle the infinite value of every human soul. As Bishop Westcott once said, in the Incarnation there is the inexhaustible spring of human brotherhood. "He took me to Himself when He took mankind to Himself, and I owe myself to those with whom He has united me."

This is the basis of the social obligations of the Christian Church. We are members one of another. The family happiness which glows at Christmas time in love each towards the others is the token of the relations which should exist between men the world over. The inspiration of every effective endeavour to realise these relations comes from Bethlehem. He took our nature upon Him. He consecrated it. He made us sons of God, and therefore brethren. If we see this world in which we live as radiant with heavenly meaning, if we see in every fellowman a son of our heavenly Father, we shall have learned something of the meaning of the Incarnation, and rejoice together in Emmanuel, God with us.



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## LIFE OF CHRIST FOR CHILDREN BY W. RUSSELL BOWIE

By GARDINER M. DAY

"The Story of Jesus for Young People" (Scribner's $2.00) is the title of a new volume by Dr. Walter Russell Bowie, Rector of Grace Church. It is a story of the life of Christ, simply told, for children. It seems hardly necessary to commend another volume of Dr. Bowie's. This is the kind of book which a parent will be delighted to read to his growing child. The fact that it is written by Dr. Bowie means that it is in keeping with the best collection of scholarship so far as the story itself is concerned; that it is told in exquisite English; and it has been given that beauty of insight that only the mind and pen of a poet can give it. Dr. Bowie's book has been illustrated in color by Robert Lawson.

I should like to call the attention of WITNESS readers to two small books for children, which are to be commended especially because of the combination of good quality with extreme cheapness. The first of these two books is "The Story of Jesus" by Gloria Diener, with illustrations by Milo Winter. It is published by the Rand McNally & Company and sells for ten cents. It may be secured through Morehouse or any other Church bookstore, but best of all, we have found it in Five and Ten Cent Stores and other places where religious books for children very seldom are discovered. More books like this published in inexpensive form and yet of good quality might go a long ways toward helping parents to increase and deepen the religious life of their children. What holds most parents back is lack of knowledge of how to go about it and what books to use. If you don't believe this, begin to ask the parents.



The other small book for children, which I would like to commend is one called "Prayers for Little Children"; also published by Rand McNally & Company and selling for the price of ten cents. It is an tremely simple little volume for a very small child with prayers for Daddy and Mother and neighbors, etc., all nicely illustrated. There isn't a parent who couldn't afford ten cents for a book of this sort for his child at Christmas, and I can scarcely think of ten cents put in a stocking in a more valuable way. The volume has been written by Mary Alice Jones, Edna Dean Baker, Jessie Eleanor Moore, and Elizabeth McE. Shields.

I think it is worth while to quote the little paragraph of introduction which they give to this volume;

"There are many mothers and fathers who want prayer to mean something to their little children, but who are wondering what they can do about it. We know that no book can give a complete and final answer. But we think it may help parents to know that others are thinking of these things. We think it may help them to have in their hands some suggestions which have been of value to others. We think it may help them to have some of the actual prayers which other parents and teachers of little children have used. And so we have made this book."

These little books are the Fords in religious literature, and the authors and publishers are to be congratulated on having made them available. We need more inexpensive religious books for people of all ages.

I should like, also, to mention a pamphlet, which we have not had space to mention previously, put out by the Forward Movement Commission especially for young people's groups called "A B C Programs for Young People." The pamphlet covers all sorts of topics. Some idea may be secured by simply mentioning the topics on the outside of the pamphlet: Allowances, Bible, Creed, Drinking, Economics, Friends, God, etc. To each topic a page is devoted. Half the page is given over to suggesting questions which the group may find worth while to discuss. The second half of the page consists of suggestions of what may be done about whatever the topic is. And at the bottom of each page are source materials, which may be used in connection with the particular topic.

The pamphlet sells for five cents and may be secured through the Forward Movement Commission, 223 West Seventh St., Cincinnati, Ohio, and ought to prove a most useful pamphlet for our young people's groups through the coming year.

### NORTH CAROLINA YOUNG PEOPLE TO MEET

The young people of the diocese of Western North Carolina are to hold convocations at Lincolnton on January 2nd and at Fletcher on the 9th.

## JACK BUCKNALL HOLDS FORTH ON VARIED TOPICS

By A. MANBY LLOYD

To meet Jack Bucknall, Catholic Crusader, ritualist, socialist and perhaps communist—it depends what you mean by the word — you must pull up your socks. Every Sunday evening a few friends come in for a chat, a pipe and a cup of tea. School teachers, potters, church workers, spikes, members of the Independent Labor Party—they are all welcome. And Parson Jack holds forth on various subjects, ranging from Stalin, Trotsky and Russia to what version of the Bible is best. "The sky pilots of the world must unite," he said the other evening. "If you turn aside with disgust from the wrangles of the religious as to which is the true and only watertight ark to float you securely to a comfortable heaven; if you believe that the basis of reunion is not outward adjustment but the recovery in all communions of basic things, then sell out your insurance against hell fire and risk your money and your life in the battle for the new world. For it is only when basic things are molten that they can be fused."

"But what about the Bible?", I asked. And he replied; "Protestants say it is God's Holy Word. We Catholics say God's Holy Word means Christ Himself. It doesn't much matter. The Bible starts with paradise on earth, goes on to paradise lost and finishes with paradise regained. Christ starts by proclaiming the Kingdom of God on earth, goes on to persecution, outlawry, imprisonment and death for organizing an international society to get it. It doesn't very much matter whether you use the Authorized or Revised Prayer Book, or neither—stiff uniformity is no good. But it is vital to the world's salvation that there be unity in the proclamation of the divine commonwealth. The sleepy sigh of the Church Quiescent is 'Up to Heaven'. The battle cry of the Church Militant is 'Down with Heaven'. The Church of the Apostasy says, 'Put up with poverty, unemployment, bad drains, disease, wars and early death down here since all will be well spiritually up there'. The Church of the Apostles challenges this wicked world with 'Christ not Caesar'. Power for common service, not for private gain. She gladly risks persecution believing in the resurrection of the body and the life of the world to come."

So ended a happy week-end with a man who is always himself, Jack Bucknall, priest.

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The national executive board of the Woman's Auxiliary met in New York on December 8-10, with 19 of the 20 members present, including 12 who are serving on the board for the first time. Bishop Perry, Bishop Cook and all of the executive secretaries except Bishop Bartlett, who is ill, outlined the work of the National Council. To help put into effect the ideas discussed and the recommendations made in Cincinnati a packet is soon to be available containing the chief addresses, the minutes and the findings, together with practical suggestions for women's work. The situation in China received a good deal of attention, with a message prepared on the situation which is to be sent to the heads of parish Auxiliaries. Among visitors at the meeting were Bishop Maxon of Tennessee, Mrs. D. T. Huntington of China, Miss Gertrude Heywood of Japan, Mrs. Edwin A. Stebbins who presided in Cincinnati, and Miss Elsie Hutton, president of the Auxiliary for the second province.

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### Rector Aids in Preaching Mission

The Rev. Donald Wonders, rector of Grace Church, Sandusky, Ohio, and the Rev. G. E. M. Young, rector of Calvary, Sandusky, joined forces with the Protestant churches of the city in the national preaching mission which has just ended there, under the auspices of the Federal Council of Churches. Louis C. Wright, president of Baldwin-Wallace College was the speaker at the evening meetings which drew capacity crowds. Mr. Wonders was the chairman of the committee in charge.

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### National Conference on Unemployment

Under the chairmanship of Professor John Dewey a number of Churchmen and others are to convene in Washington, D. C. on January 15th to press for adequate relief for the unemployed; a construction program, including public works and housing; an equitable taxation program to cover the costs. Rabbi Sidney E. Goldstein of the Free Synagogue, New York, in calling the conference says: "It is imperative that something be done to check the movement to the 'right' and it is our hope that this conference in Washington will focus the attention of the country upon the dangers to the social program that the American people endorsed when they re-elected President Roosevelt."

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### The Only Boys' Choir in Utah

The only boys' choir in Utah, and according to no less an authority than Bishop Moulton of Utah, the only one in that part of the country, has been organized at St. Mary's, Provo, where the Rev. William J. Howes is rector. There are 28 kids in the choir and, believe it or not, not a single one of them is an Episcopalian. Eighteen are Mormons, two are Congregationalists, two are Greek Orthodox, one is a Baptist, one Presbyterian and four have no Church affiliation at all. The great, great grandson of Edward Partridge, the first Presiding Bishop of the Mormon Church, is one of the choir boys, and there are five other boys who are sons of Mormon Bishops who are, I am told, very plentiful in that part of the country.

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### The Picture on the Cover

The picture on the cover this week is a candid photograph taken of a peasant and her child in Europe this summer by the Rev. James A. Mitchell, rector of St. Paul's Church, Englewood, New Jersey.

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### Missionary Visits Upper South Carolina

The Rev. Hunter M. Lewis of Koriyama, Japan, has completed a speaking tour in the diocese of Upper South Carolina, addressing meetings of the Woman's Auxiliary in various centers. All the meetings were held evenings, with a supper for a starter, in order that men might learn something of the missionary work of the Church. The ladies sort of figured that if they did not come because of their interest in missions they would because of their interest in food . . . the plan worked out well.

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### With the Turn of the Year

Commencing with the first WITNESS in January we are to present the first of a series of articles by Bishop Johnson, on "What I Believe, and Why." The series is to run over a considerable period of time and will be, we are sure, be the sort of material that rectors will be glad to place in the hands of their parishioners.

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### A Reception at Time of Confirmations

Bishop Dallas of New Hampshire is scheduling as many confirmations as possible on week-day evenings. Then following the service a reception is held in the parish house in order that the Bishop may have the opportunity of getting to know better the lay people of his diocese.

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### Olympia Deaconesses Move East

Deaconesses Phelps and Hill, who have done great service in the rural districts around Gray's Harbor, diocese of Olympia, have moved eastward and are now working with the associate mission that is centered at Centralia, under the direction of the Rev. Frederick A. McDonald.

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### A Report from the Delta Farm

Sherwood Eddy has issued a report on the Delta Cooperative Farm which will interest the many people of the Church who have aided that experiment. Started a year and a half ago with a $17,000 farm and a $17,000 debt, the first year was ended, with the aid of friends, with a farm worth $30,000 and no debt. They went through a drought, a flood and a sudden fall in the price of cotton, yet succeeded economically, with gross sales of cotton and lumber of $18,516, yielding a net income of $9,587, which gave each of the thirty-five families, about evenly divided between whites and Negroes, twice the income of the



### THE NEW YEAR

AS HAS BEEN our custom in recent years the first number of the new year is to be omitted. There will be the number of December 30th, followed by the number for January 13th, and weekly thereafter. Commencing in the first January number will be the first of a series of articles by Bishop Johnson on "What I Believe, and Why." It is too soon to report on the Anniversary Fund but we hope to be able to announce the completion of it in the December 30th issue. We do hope that each of our subscribers will aid with it and also will send in gift subscriptions.

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average sharecropper. But there are difficulties ahead and they are due to the fact that the prolific cotton crop this year has disasterously reduced the price of cotton. This has brought on the reduction of acreage policy of the federal government which will so reduce the cash crop of the Delta Farm that the overhead can hardly be carried. Sherwood Eddy and his associates hope to meet this problem by starting a second farm, near the Delta Farm thus making one overhead, one system of cost accounting, one sawmill, etc., serve both places. The acreage will then be sufficient to provide the cash crop. It is also planned to raise hogs, thus giving an additional cash income. Funds are now being raised for this purpose, with Sherwood Eddy announcing that it will require $30,000 within the next year.

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**Raymond A. Heron Elected Bishop**

Archdeacon Raymond A. Heron of Massachusetts was elected suffragan bishop of Massachusetts on December 15th on the eighth ballot. He received one hundred clerical votes and seventy-one and one-third lay votes, with the Rev. Malcolm Peabody of Chestnut Hill, Pa., who ran second, receiving forty-eight clerical votes and twenty-five and two-thirds lay votes. The Rev. Frederick Lawrence of Cambridge; the Rev. Arthur Lichtenberger of Brookline and the Rev. John Moses of Brookline received many votes but all withdrew after the second ballot. Mr. Heron was formerly the rector in Lawrence, being made archdeacon last year following the death of Archdeacon Dennen.

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**Delaware Celebrates Historic Event**

Lieutenant Governor Cooch of Delaware was the headliner at a service held December 12th at the Cathedral Church of St. John, Wilmington, to celebrate the 150th anniversary of Delaware as the first state to ratify the Constitution of the United States. The service, attended by Governor McMullin and his official staff, a large number of the diocesan clergy, and representatives of various patriotic societies, was read by Bishop Cook.

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**Former Professor Takes Long Island Church**

The Rev. Sturgis Lee Riddle, formerly an instructor at the Divinity School of the Pacific, has accepted the rectorship of the Caroline Church, Brookhaven, Setauket, Long Island. Caroline Church, named in honor of the queen of George II who presented the communion silver, is



the oldest church in the diocese of Long Island, the church fabric dating back to 1729. It retains many interesting features including the slave gallery, the rugged beams and ship-knees of the old carpentry. The parish was first served by missionaries of the Society for the Propagation of the Gospel, among them James Wetmore, one of those involved in the celebrated Yale College apostacy from Presbyterianism. During this time Caroline was closely associated with Trinity Parish, New York. Later Charles Seabury, son of the first American Bishop, became the rector.

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**C.P.C. to Mark An Anniversary**

The semi-centennial of the Church Periodical Club is to be celebrated the first Sunday after Epiphany, January 9th. The Club was founded in 1888 by a group of teachers of the Church of the Holy Communion, New York, and rapidly grew to be a national organization. Its purpose is to supply magazines and books to missionaries.

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**Denver Receives Report on Commission**

Rectors, wardens and vestrymen of Denver parishes met on December 12th to receive the report of the commission that has just completed eighteen months work in surveying the status of the Church in the city. The report, reported in these notes last week, is now to be studied by the various parishes with another diocesan conference called for January 30th when plans are to be formulated to meet the challenge the report presents.

* * *

**Olympia Hears About Missions**

The visiting team from General Convention made a fine impression in the diocese of Olympia (Washington) where they spoke in various centers under the direction of Bishop Huston. Bishop Efrain Salinas y Velasco told of the work in his diocese of Mexico, the Rev. J. R. Helms about the work among Indians in Arizona and Mrs. Edward M. Cross of the work in Spokane. Another visitor to the diocese was Mrs. D. D. Taber who recently spent some weeks in the west addressing women on the work of the Woman's Auxiliary.

* * *

**New Comptroller for Trinity Parish**

The Rev. Frederic S. Fleming, rector, announced on December 14th the appointment of Alden D. Stanton as comptroller of Trinity Parish, New York, to succeed Lawson Purdy who resigned in September. Mr. Stanton has been manager of the estate of the parish since 1933, a position which he is to continue to fill.

* * *

**New Conference for Province of Washington**

The Blue Mountain Conference, held for many years, is to be no more. Instead the Province of Washington is to sponsor a conference at Sweet Briar, Virginia, July 5-15. A meeting of the commission on religious education of the province recently elected officers for the conference; Bishop Strider of West Virginia, president, and the Rev. Malcolm Peabody of Chestnut Hill, Philadelphia, the chairman of the program committee.

* * *

**Theodore O. Wedel Visits Berkeley**

The Rev. Theodore O. Wedel, secretary of student work of the National Council, conducted a retreat for the faculty and students of the Berkeley Divinity School, New Haven, recently.

* * *

**Houston Parish Completes Campaign**

Trinity Church, Houston, Texas, where the Rev. Thomas N. Carruthers is rector, launched a campaign for $65,000 on November 29th. A victory dinner was held on December 8th at which he announced that there had been over 1,000 subscriptions for a total of $74,000.

* * *

**Pageant at St. Thomas Chapel**

For the 8th consecutive year the Christmas mystery play, "Christus Natus Est" is to be presented on December 28th at St. Thomas Chapel, New York. Most of the original players are still in the cast. The music comprises items by Praetorius, Brahms, Handel, Mozart and Bach.

* * *

**Oregon Trail to Have Chapel**

The other day Governor Miller of Wyoming purchased from the University of Wyoming an acre of land

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and donated it to the Episcopal Church for the purpose of erecting a memorial church in honor of the pioneers of the Oregon Trail. The chapel is now under construction, adjacent to the experimental farm of the University, near Eden, Wyoming. The Oregon Trail, as I presume everyone knows, was not a road but rather a route, and a wide one, along which families moved with their belongings to settle the Oregon country. Along this Trail, at Independence Rock, was convened the first meeting in that part of the country of a Masonic lodge, an event which is to be memorialized in the corner stone of the new chapel.

* * *

**She Still Gets to Church**

Mrs. B. Belding Bale still goes to church each Sunday even though she was born in 1837. She celebrated her 100th birthday last week at her home in Morgan Park, suburb of Chicago, where she is a regular attendant at the Church of the Mediator.

* * *

**Church Neglects the Middle Group**

The neglect of the Church of those between the ages of 25 and 40 threatens the existence of the Church in the opinion of Col. Robert G. Peck, junior warden at St. James, Chicago. Speaking at the meeting of the Church Club he said that the obvious thing to do was to give a worthwhile job to these younger Church men and women. "They are sufficiently mature to take responsibility, to make decisions, to analyze problems. On the other hand they are young enough to be fully aware of present day thought among their contemporaries."

* * *

**Anniversary of the Matthew Bible**

The 400th anniversary of the Thomas Matthew Bible, first licensed version of the English Bible upon which several of the later versions were based, was celebrated the other day at Seabury-Western Seminary, Chicago. Scholars of various churches joined in the affair. A feature was an exhibition of rare Bibles including translations of the Tyndale and Coverdale Bibles, all editions of the Thomas Matthew Bible, a copy of the "Great Bible," the Bishops' Bible and King James version.

* * *

**New York Rector Denounces Greed**

Rector Elmore McKee of St. George's, New York, declared last Sunday that Christianity is the strongest power in the universe. He defined it as the power of freedom to be the slave of nothing but love, the power to lay down one's life daily for mankind and the power to find one's life taken up again by the universe which awards its final prizes only to love.

"This is needed doctrine in an age of power-lust, when disloyal husbands hold timid wives by fear of non-support, when some business men enjoy watching others dance to their tune, when labor unions say, 'now we'll show you,' when governments say, 'might makes right,' " he said. "Yet in the long run, homes based on possessiveness totter, business based on oppression totters, unions totter when based on revenge and governments totter when appealing to but half a man, and the lower half at that."

* * *

**The Complaint Department**

Quite a few subscribers have informed me that I was all wrong and quite nasty in saying that the doors of St. Thomas Church, New York, are bolted—it was in that imaginative bit I wrote in the December 9th number. Sorry. Of course I was


# Hymnals and Prayer Books for Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as a contribution to the work of the Church.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation, so far as possible.

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writing a play and dramatists, I believe, take liberties. I should have called the church St. Basil's, or, as a New York rector suggests, St. Judas. . . . Then a parson from Maryland bawled me out because that piece seemed to glorify a man that committed suicide. But of course he didn't. He committed a premeditated murder for which he went to the electric chair. . . . A request has come in from a rector asking that we reprint Harry Ward's article in the December 9th number on "The Present World Situation" and a considerable number of requests have come for reprints of "To a Departed Comrade" that appeared December 2nd. We will do it if a sufficient number say so . . . let us know. . . . A layman of New York state finds fault with me for printing the news about a Methodist minister being ordained to the ministry of our Church. He says he wanted to be ordained but no bishop could be found to take him on. "A son of the Church by birth and not a convert from some Protestant Church, yet none of the good bishops would give me the kiss of peace and their apostolic blessing." I don't see quite why I should be called down for printing the news. . . . The Rev. D. J. Williams, chairman of the Forward Movement of the district of Arizona, writes that Bishop Mitchell had nothing to do with the report that suggested that reforms in the Church might well start with the clergy. It came out of a clergy conference at which Bishop Mitchell was not present since he was ill at the time and in a hospital. So Brother Williams has something on me as a bad reporter. Perhaps I can make partial amends by saying that the report that came out of that conference is an exceedingly timely document that all clergy would do well to read, I believe it can be secured by writing Mr. Williams at Jerome, Arizona. . . . I think that about covers the complaints for the moment. I like to get them cleared out of the way at this time of the year so that I may be at peace with the whole world—or most of it anyhow—at Christmas time.

* * *

**A Left-Handed Defense of Japan**

The governments of Christian nations have neglected to apply the principles of Christianity to international affairs, therefore we must not crack-down on Japan for raping China, was the thesis of an address delivered by Presiding Bishop Tucker last Sunday at St. Bartholomew's, New York.

"Is it not natural," he asked, "that people like the Japanese or the Chinese should have come to conclude, as they have watched the activities of Christian governments, that while individuals, and perhaps communities, are supposed to conform their moral standards to Christian principles, that Christianity was never intended to be a matter of obligation so far as the activities of governments and states are concerned?"

The matter which should cause the greatest concern among Christians today, when there is widespread skepticism regarding the adequacy of the church to meet the demands of modern living, Bishop Tucker stated, is that "so much of the world's enthusiasm, so much of the world's sacrificial spirit is being


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given to other causes than the Christian cause."

* * *

**News Notes from Massachusetts**

A men's division of the Church Service League is being organized in Massachusetts; 1, to rally the manpower of the diocese in an organization; 2, to interest men in the Church; 3, to arouse a feeling of responsibility in laymen for the work of the Church. . . . Classes on personal morale and personal religion are held twice each week at Emmanuel Church, Boston, led by Rector Phillips Osgood. . . . Moving pictures of the Church's work in Mexico are being shown throughout the diocese. . . . Miss Nancy Jackson, daughter of the late dean of the cathedral at Grand Rapids, Michigan, is now the director of religious education at St. Andrew's, Wellesley. . . . There is a friendly hour after the Sunday evening service at St. Paul's Cathedral, Boston . . . fellowship, refreshments and sometimes an exhibit of special interest. . . . An old classroom in the parish house of the Church of the Good Shepherd, Boston, is being converted into a neighborhood room as a memorial to the late Smith Owen Dexter, one of the saints of the Church who died last year while serving there as rector. It is to be a reading room, a social room, a place of recreation for the people of the neighborhood.

* * *

**New Parish House at Teaneck, N. J.**

St. Mark's, Teaneck, N. J., where the Rev. F. A. Nichols is rector, has been renovated and a new parish house is now under construction. There are 100 new families recently added to the rolls—people who have moved into the community during the past year.

* * *

**Dr. Wood to Visit Upper South Carolina**

John W. Wood, executive secretary of the department of foreign missions of the National Council, is to be the speaker at the annual meeting of the Auxiliary of Upper South Carolina, meeting January 12-13 at Aiken. The convention of the diocese is to be held at Rock Hill on the 18th-19th with the Hon. William C. Turpin of Macon, Ga., as the headliner.

* * *

**Going in for Parades**

Some time ago churchmen of Philadelphia staged a parade, marching through the streets several thousands strong, with banners. The idea appealed to the church folks in Norfolk, Va.; they asked Philadelphia how it was done, and staged their own show. Bishop Goodwin, many clergy, vestrymen, choirs, representatives of young people's groups, and others marched in procession to the auditorium. The march was viewed by hundreds along the way. Nearly 2,000 people attended the mass meeting, where the chief events were addresses by Bishop Goodwin and the Rev. J. H. Lloyd, of Japan.

"Many there were," writes one of the leaders, "who were somewhat doubtful of the propriety of the clergy marching down the main street of Norfolk in vestments. We have heard from many since that it was a most impressive sight. The reverence of those on the streets when the crosses went by was evidence of the high note we hoped to hit, and we have reason to believe we were successful."

Follow-up after this demonstration included special sermons when each rector preached in some other pulpit than his own, and each was accompanied by a layman who explained the 1938 budget. The whole effort is felt by those in charge to be the best preparation they ever had for the Every Member Canvass. The chairman was the Rev. George


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P. Gunn, Church of the Good Shepherd, Norfolk.

* * *

**A Barber Heads a Seminary**

A barber becomes warden of the Bishop Payne Divinity School in Petersburg, Virginia. The Rev. Odell Greenleaf Harris learned the barber's trade to earn money for his education. Working at that trade full time and later evenings and Sundays, Mr. Harris finished High School with the highest average in his class and won a scholarship in Knoxville College, but relinquished it to the next ranking pupil and entered St. Augustine's College, Raleigh. There at our College of the American Church Institute for Negroes he supported himself at his trade. He then pursued his studies at the Bishop Payne Divinity School where he has become Warden. Those who have the will to learn will find a way.

* * *

**He Oiled the Hinges in China**

The first bishop of China was William Jones Boone. He went to China in 1837. When he was a student in the Virginia Seminary his heart was deeply stirred by the need of China for Christ, though as yet foreigners were not allowed to set foot on Chinese soil. One day he said to his seminary room-mate, "Pinckney, I am going to China." To this his room-mate replied, "You can't go to China; the door isn't open." The reply of Bishop Boone was characteristic — "No, it isn't, but if I can spend my life in oiling the hinges so that someone else can more easily open the door, I want to do that." He not only oiled the hinges, but he entered the door and helped many others to enter.

* * *

**Pulpit Exchange in Wilkinsburg**

For the 14th year pastors of churches affiliated with the federation of churches in Wilkinsburg, Pa., exchanged pulpits the first Sunday in December. Twenty-one churches took part on December 5th. The idea was launched fourteen years ago by Rector William Porkess of St. Stephen's.

* * *

**Death Takes New York Clergyman**

The Rev. Pryor Grant, New York clergyman who has long been identified professionally with social work, died on December 16th of pneumonia. He was but 43 years old.

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**Saturdays:** Organ Recital at 4:30.

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**Grace Church, New York**
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Daily: 12:30 except Mondays and Saturdays.
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Thursdays and Holy Days: Holy Communion, 11 a. m.

**The Incarnation**
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**Rev. John Gass, D.D., Rector**

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

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

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James Church, New York**
**Madison Avenue and 71st Street**
**The Rev. H. W. B. Donegan, Rector**

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

**St. Thomas Church**
**Fifth Avenue and 53rd Street**
**New York**
**Rev. Roelif H. Brooks, S.T.D., Rector**

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

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Daily: 8, 12 and 3.

**St. Paul's Cathedral**
**Buffalo, New York**

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
**Main and Church Sts., Hartford, Conn.**
**The Very Rev. Walter H. Gray, Dean**

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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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Week Days—Holy Eucharist — Mon., Wed., Sat., 10:00 A. M.. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

**Trinity Church**
**Main and Holman, Houston, Texas**
**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.

**Gethsemane, Minneapolis**
**Rev. Austin Pardue**
**4th Ave. South at 9th St.**

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Thursdays: 7:30 A.M.

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# THE WITNESS



**ALMON PEPPER**
Urges Observance of Social Service Sunday

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## CLERGY NOTES

BLYTHE, ARTHUR J., Milford, Pa., has accepted appointment as assistant at St. Paul's, Baltimore, Maryland.

BOYS, GEORGE, former CCC chaplain, is now the rector of Christ Church, Coudersport, Pa., and vicar of the Good Shepherd, Galeton, and All Saints, Brookland, diocese of Harrisburg.

BRENTON, CRANSTON, of the diocese of Long Island, died of a heart attack on December 21st.

BROCKLEBACK, C. A. W., formerly rector of Christ Church, Easton, Maryland, has accepted the rectorship of St. Mark's-in-the-Bouwerie, New York City.

DOYLE, WILLIS R., vicar of Christ Church, Berwick, Pa., was ordained priest by Bishop Brown on December 17th at St. John's, Carlisle, Pa.

DRAKE, FRANCIS Le B., was ordained priest on December 15th by Bishop Page at St. James', Cheboygan, Michigan, where he is in charge.

GRANGER, GEORGE L., formerly of the diocese of Western North Carolina, is now in charge of St. Luke and St. Peter, St. Cloud and St. John's, Kissemmee, diocese of South Florida. Residence is at St. Cloud.

HAMLIN, JULIAN, former rector of the Church of the Advent, Boston, died in London. No details are available.

HOPSON, SIDNEY M., formerly the assistant at Calvary Church, Summit, New Jersey, is now the rector of St. John's, Tampa, Florida.

SCHIFFER, CHARLES W., rector of the Holy Comforter, Drexel Hill, Pa., died recently after an illness of three years.

TREDER, RUDOLPH W., was ordained priest on December 17th at St. John's, Carlisle, Pa., by Bishop Brown. He is at the mission of the General Seminary at Hays, Kansas.

TRENBATH, ROBERT W., 59 years of age, rector of St. James, Upper Montclair, N. J., died of a heart attack on December 20th.

WALLACE, SIDNEY W., formerly rector of Trinity Church, Portland, Conn., is now canon of Christ Church Cathedral, Hartford. Address: 64 Imlay Street.

WILKINS, WILLIAM C., 35 years of age, rector of St. Mary's, Jersey City, N. J., died on December 19th.


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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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# THE HONOR ROLL FOR 1937

AT THE CLOSE of each year the editors of THE WITNESS present those of the Church who, in their judgment, did outstanding work during the year. It is a composite job with the editor, the managing editor and the associate editors all having a hand in the nominations. In selecting the names of individuals we would preface the list by first making a bow to the unknown soldiers who, in remote places and under great difficulties are carrying on their witness unheralded. "The Lord Knoweth them that are His."

HENRY WISE HOBSON, Bishop of Southern Ohio, the gracious host of General Convention and the inspiring leader of the Forward Movement.

JAMES M. MAXON, Bishop of Tennessee, for his work as the chairman of the Program and Budget Commission.

DONALD ALDRICH, rector of the Ascension, New York, for revitalizing and extending the influence of the Church Congress.

EDWARD LAMBE PARSONS, Bishop of California, for his contribution toward Church Unity as chairman of a General Convention Commission; for his sermon at the opening of General Convention; for his championing of minority groups in public life.

WILLIAM THOMAS MANNING, Bishop of New York, for sponsoring the conference in New York on slum clearance.

MRS. E. M. BOYD of Denver who, in her work among the isolated of Colorado, has a congregation of three thousand people living in small towns and on ranches and a Sunday school of five hundred children whom she reaches by regular correspondence.

MRS. CHARLES GRIFFITH, educational secretary of the Woman's Auxiliary of the diocese of Newark and chairman of the findings committee of the Auxiliary convention, for the splendid way in which she steered that committee to produce realistic and forward-looking pronouncements.

HENRY A. McNULTY, clergyman in China, together with other missionaries in that difficult field, for their "I plan to stay; we are wanted and needed" action.

BRADFORD B. LOCKE and the other executives of the Church Pension Fund and subsidiary corporations, for their skillful management of these Church agencies.

VIDA D. SCUDDER, Churchwoman of Massachusetts, for her inspiring book "On Journey" and for her life-long devotion to the ideals of the Kingdom of God.

GEORGIA HARKNESS for her volume "The Recovery of Ideals" which presents a lucid and persuasive Christian philosophy of life in modern terms.

HERBERT S. SANDS, layman of Denver, who in conjunction with others, prepared the survey of the Church's program in Denver, showing the large percentage of lapses in relation to the increment by confirmations, with definite recommendations to meet the situation.

J. S. PITTS, a retired school teacher of River Falls, Wisconsin, who held two parishes together while they were without a clergyman; organized and trained a choir; ran the Sunday schools; conducted services as lay readers; prepared and presented classes for confirmation.

MAUREY MAVERICK and H. JERRY VOORHIS, Churchmen and Congressmen, for the outstanding and courageous leadership they have given in the House of Representatives.

CHARLES C. BURLINGHAM, layman of New York, who perhaps more than any one person has headed the forces standing for clean government in New York City.

MARY K. SIMKHOVITCH, Churchwoman of New York, a leading citizen and as the head of Greenwich House an outstanding social worker.

ROBERT L. PADDOCK, retired bishop, who as a champion of social justice has won respect for the Church among the disinherited.

WILLIAM F. COCHRAN, layman of Baltimore, who decided early in life that his substance should be devoted to the building on earth of the Kingdom of God and who has stuck tenaciously to the task.

JAMES E. FREEMAN, Bishop of Washington, under whose leadership Washington Cathedral has become a great center of religious life.

ZEBOIM C. PATTEN, layman of Chattanooga, who in a most unobtrusive way has placed his life and substance at the service of the Master.

GEORGE CRAIG STEWART, Bishop of Chicago, for outstanding leadership in the national affairs of the Church.

THE EDITORS.

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# CLOSED MORALITY

*An Editorial By*
BISHOP JOHNSON

IN THE Anglican Theological Review for October, Dr. Taylor of Edinburgh University has an article in which he refers to the philosophy of morality which Bergson divides into two groups; those who practice "closed morality" as opposed to those who believe in "open morality". The "closed morality" is Bergson's name for the system of recognized rights and duties subsisting between members of one and the same temporal and secular community, citizens of the same city held together by common tradition and common ties whether of race, of language or of historical association. The more intensely the members of the "closed" society realize the ties which bind them into a unity among themselves, the more markedly do they tend also to feel themselves estranged from the lesser breeds without the law.

This is a very good description of what is happening in some of the European countries today—an exaggerated sense of national importance in place of advocating an era of international good-will. It is a gospel of force, favoritism and fear as contrasted with Christ's appeal for law, love and liberty in which there is to be neither Jew nor Greek but all one in Christ Jesus.

Bergson's endorsement of "open morality" coincides with the ideals of the Christian religion which because it cannot invoke force must depend upon suasion to attain its ends. Before the great war as Dr. Taylor says "men flattered themselves that for all our divisions we were steadily coming to have a clearer sense of our common duties to one another and that we were quietly becoming more international."

Instead of realizing this ideal the nations are biting and devouring one another, their people are being taught class and racial hatred and it looks as though we might all be consumed in a gigantic catastrophe in which Spain and Shanghai are fore-runners of the doom.

Seemingly all that the preacher can do is to blow the trumpet in Zion, in hopes that the walls of our militant Jericho will fall down, by substituting common sense for the engines of destruction. We pride ourselves that by reason of our scientific progress we have reached the apex of human knowledge only to discover that we have arrived at the nadir of human wisdom. We have invented so many things that it seems a pity that we should feel obliged to destroy them because we do not have wisdom enough to divide them.

It is a situation in which the individual feels that there is nothing that he can do about it. Well it is a significant fact that lions and tigers have almost disappeared whereas sheep and oxen have multiplied. Truly in the animal world the meek have inherited the earth. This has come about by human intervention. Man has killed the wild beasts and bred the tame. In a very real sense man has acted as the higher power setting up one and putting down the other. Man is so defenseless, it is a wonder that the lions did not devour him. They did not because he had the wisdom necessary to control them and they had a closed morality. Now man in his turn is divided into two groups and the militant group is contemptuous of the idea that the meek shall inherit the earth. They are forgetful of the fact that nations which have drawn the sword have perished by the sword and that militant governments have invited their own destruction. From Napoleon on it has gone badly with dictators whether of royal or proletariat blood.

I believe that in the last analysis the Christian can say "Thanks be to God who giveth us the victory," just as the sheep and the oxen could have said "Thanks be to man who hath given us the victory." But in order to gain the victory we must win it and we cannot win it by inertia. God is waiting for our response to His promises in some adequate way that we may be able to comprehend His blessings and that response is not a verbal one but a sacrificial one.

WHAT can Christians do when they are confronted with such attacks as Russia and Germany made upon the Gospel? It is high tribute to Christ that neither Russia nor Germany will have anything of Him. It demonstrates that the Christian faith has no partnership with force, favoritism and fear, even if it has inspired mankind as nothing else has to a consideration for the under-privileged.

Having stolen from the Christ the idea of greater justice, they proceed to crucify the idealist and narrow the application to a selfish proprietorship. Christ died to make of one blood all nations of the earth; they are willing to shed the blood of all nations that Russians or Germans may be comfortable. It is one of those half truths that is far more vicious than whole lies.

One sees that Russians or Germans are more prosperous but forgets that it has been won by sacrificing liberty of conscience to the Moloch of national selfishness.

The complaint that the Church in these countries has failed to satisfy the needs of the people is no argument that the methods invoked to destroy the Church will more adequately supply that need. Christ foresaw that situation when He said "Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted?" Certainly not from a closed morality. It is true that such salt will be trodden under the foot of men. But certainly if those who misrepresent Christ have failed, those who assume the role of Christ will not supply the savor.

This criticism should have one reaction upon us all

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and that is lest we too fail to supply this need. It is certainly up to those who have enlisted under Christ's banner that they are proponents of an open morality rather than a restricted one.

I am sure that we will not improve the situation by allying ourselves with groups who have closed minds to any other benefits than those which will accrue to their own clique. Experience teaches us that those movements which despise Christ and yet plead for the aims to which He aspired have invariably ended up in an effort to appropriate some restricted blessing for themselves while rejecting it for those outside the pale. If Christians are to take the offensive, it can be done only by the instruments which Christ supplies. We cannot use force; we may not have some special interest; we may not work for a closed shop. What we can do is to make our religion more of a reality and less of a pretense. We can make our worship an obligation and not a matter of personal convenience. We can support the Church with offerings instead of tips. We can be missionary minded and give as Christ asked us to do for the spread of the Gospel. It is a curious fact about General Convention that if you want to create enthusiasm stir up an interest in missions. It fills the whole convention with a glow of ardor. Then we go home again and practice a closed morality. Christ must have lived and died to make us better Americans instead of making of one blood all nations. As Bishop Woodcock once said, "We are not inspired by the vision and we are unrelated to the task."

When we listen to our Lord's final appeal, "Be ye witnesses unto me" in Jerusalem (your own parish church), in Judea (your own diocese and its needs), in Samaria (the Negroes and the Indians), unto the uttermost parts of the earth (China and Japan) then and not until then will we realize that the salt has kept its savor and it will not be trodden under the foot of men.

Let us have an open morality as Bergson teaches which does not confine our morality to a nation, a race, or a group but which is felt to the uttermost parts of the earth. You are guilty; I am guilty; not someone else whom we select as a scapegoat. What are you doing for your fellow Christians in China today?

## *Talking It Over*

*By*

WILLIAM B. SPOFFORD

THERE was a lot of dynamite packed into a small room the other day in New York when a group of people gathered to honor Bishop Robert L. Paddock on the thirtieth anniversary of his consecration. By dynamite I mean men and women with ideas and the courage to express them. Around that table were Reinhold Niebuhr, John Nevin Sayre, Norman Thomas, W. Russell Bowie, Mary K. Simkhovitch, Elmore McKee, Bishop Gilbert, to name but a few of the couple of dozen present. They were there to give a pat on the back to a bishop who is devoting his life to the practical application to life of the many fearless words that the House of Bishops has sent forth in recent years on social and industrial problems.

"THE LEADERS of the C.I.O. are a lot of gangsters who kill, dynamite and totally disregard human and property rights." If this statement is true then these men should be arrested, brought to trial and sentenced to the punishments provided by law. Mayor (Stick-Out-His-Neck) Hague of Jersey City however believes otherwise and acts upon his conviction. In his city, where he boasts that "I am the law," he forbids the distribution of leaflets, will not permit meetings, and in a wholesale manner violates every guarantee of the Bill of Rights of the Constitution of the United States. The issue in Jersey City is not whether the C.I.O. is a good labor organization, but whether the liberties guaranteed to the American people mean anything. Hague says they do not. There are others who declare that if democracy and liberty are to be maintained in America then Hague must be made to deal with violators in the method provided by law—arrests, trials by jury and convictions when the cases are proved. And who are these people fighting for democracy and civil liberties in Jersey City? Morris Ernst, a distinguished attorney of New York and a Jew who, I presume, has little respect for the Christian religion; Roger Baldwin, the director of the American Civil Liberties Union; Corless Lamont, son of a partner of J. P. Morgan & Company, and an avowed atheist; Norman Thomas, socialist who, once a Presbyterian minister, gave up his pastorate because he became convinced that Christians do not mean what they profess; and a large number of Jersey City manufacturers who, I am told on the best of authority, have told Mayor Hague that they do not approve of his lawless methods in dealing with the C.I.O. Who on the other hand is encouraging Hague in his lawlessness? Again on the best of authority I learn that his secretary has placed on the mayor's desk a considerable number of letters from Christian ministers commending him for "your firm stand." All I can say is that, insofar as these ministers represent the mind of the Church, they are lining up Christianity on the side of Fascism which is more of a danger in our country than most of us realize. I met with a group of clergymen this week who are members of a club of clerics. The subject under discussion was "Democracy," and we listened to a very learned paper on the wisdom of Thomas Jefferson. When it came to the discussion I declared myself to be more interested in democracy today than in hearing about the democracy of our forefathers, and how about Hague in Jersey City. Whereupon I was told that Hague was a nice person, that he maintained a swell welfare work for boys, that he had driven out the prostitutes, that he has a fine hospital, that he is not a grafter personally and that he gives Christmas baskets to the poor. Sure. So does Hitler.

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He also has his army of gangsters and his concentration camps where now reside a flock of German pastors, among other thousands.

OUR Church, through General Convention and through Pastorals of our Bishops, have repeatedly declared that we stand for the rights of a free press, freedom of assemblage and freedom of speech. We also have a prayer in our Prayer Book, used I presume on occasions by the clergymen of Jersey City who have written their little notes to Mayor Hague: "Almighty God who hast created man in thine own image; Grant us grace fearlessly to contend against evil and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of Thy Holy Name, through Jesus Christ our Lord." To make such statements and to use such a prayer and then do nothing whatever when our constitutional liberties are violated by a man who sets himself up to be the law is, on the face of it, to convict the Church of utter hypocrisy. There is something cockeyed somewhere when Christians do the praying and then allow the Jews, infidels and athiests to put into action the petitions we address to Almighty God.

# *William Temple*

*By*

W. BERTRAND STEVENS

DELEGATES to the 1937 World Conferences, especially those who went to Edinburgh, were captivated by the charm and nimble mind of the Archbishop of York. At Lambeth in 1930 and during his American visit he seemed a man of extraordinary ability, but ever since then he has grown to new power and attractiveness. The Archbishop is one of those rare individuals who never seem to make mistakes or missteps. If he does the apparent error is revealed ultimately as a new kind of wisdom. Everything seems to "click" in his amazing career. Born at Exeter in 1881 when his father (later Archbishop of Canterbury) was bishop of that diocese he has gone far in his fifty-six years. He prepared at Rugby for Oxford where he took a "double first," served as President of the Oxford Union and gained a Fellowship at Queen's College. At the age of 29 he became the head of Repton School and four years later Rector of the influential parish of St. James', Piccadilly. For two years he was Canon of Westminster and in 1921 he was appointed to the see of Manchester where he remained until his translation to York in 1929.

The secret of his power seems to lie in the fertility of his mind, his uncanny powers of expression and his habits of industry. The clue to his charm is found in his bouyant humor and naturalness. His mind exudes ideas and his tongue clothes them in perfect English. Some of us at Edinburgh listened to see if we could discover unconsidered or ill expressed phrases in his utterances as President of the Conference. There were none. His extempore speaking can be recorded without change. This gift will never be his undoing however, because his industrious mind keeps him constantly at work on accurate writing. He has some twenty books to his credit besides innumerable essays.

He is a delightful companion. On one of the evenings of the Edinburgh conference he with Mrs. Temple spent an evening with the delegates from the American Episcopal Church. He either likes American ways and American people, or is wonderfully adaptable to them. Perhaps it is his personal magnetism that has enabled him to retain the confidence of the English people in spite of his liberal views of social questions—that and his obvious sincerity.

One hopes the present Archbishop of Canterbury will remain in office a long time. If he should retire (as did his predecessor) would the Archbishop of York succeed him? Informed English churchmen say "yes." Until the translation of Archbishop Lang from York to Canterbury, there was some prejudice against the idea of transfer from one primatial see to the other.

Now that it has been done once it seems entirely reasonable that a man of such gifts as Archbishop Temple should be in line of succession.

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Editor's Note: This is the first of a series of biographical sketches of outstanding Christian leaders by the Bishop of Los Angeles.

# *Let's Know*

*By*

BISHOP WILSON

EPIPHANY GOSPEL

WE DON'T know much about these Wise Men. It has generally been supposed that there were three of them, probably because of the three gifts they presented to our Lord. The Gospel account does not specify any number. An old tradition tells us they were kings, though there is nothing in the Gospel to verify that either.

The Wise Men were known as Magi in Persia where they had exercised a powerful influence. They were students, scientists of their day, who were not only teachers but strong leaders in the affairs of their people.

They offer an interesting contrast to the shepherds who also came to pay their respects to the Christ Child. The Wise Men were important persons. The shepherds were simple folk. The Wise Men were strangers —foreigners—while the shepherds were Jews. So at the very outset it was made clear that our Lord came into the world for all kinds of people without regard for race or position.

Three gifts they offered to the Baby Jesus—gold, frankincense, and myrrh. The gold was symbolical of His regal character, King of kings and Lord of Lords.

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The incense was in recognition of His divinity, the burning of incense being a symbol of prayer rising to God. The myrrh forecast the sacrificial side of His mission, the giving of Himself throughout His earthly life which found its climax on the cross of Calvary.

It was a long, hard journey for these Wise Men all the way from their home in the east to Bethlehem. Not only were there dangers of the road to be faced but they must have known Herod's reputation well enough to recognize the perilous atmosphere into which they were intruding themselves. They might have argued in their own minds that there was no need for them to take the risks, that they would be quite justified in staying comfortably at home where they could give thanks to God for the coming of the Messiah. Apparently they were not that kind of men. When their faith called them, they went—risk or no risk.

So they teach us a wholesome lesson. We too know that Christ has come, that He lives in His Church, and that He is to be found regularly at His altar. We are grateful for the knowledge of this and we know that we ought to go to Him and tell Him so. But it is very easy for us to argue that we can be thankful outside of Church as well as inside. The effort we need to make is little indeed compared to that of the Wise Men. They brought their gifts. We should also bring ours—gifts of our treasure, of our prayers, and of self-sacrificing lives.

Our Blessed Lord did not come into the world for what He could get but in order to give Himself. Neither do we go to His Church to get something but to give something. One of the most corrupting features of modern Christianity is the tendency among many men and women to look upon the Church as a spiritual bank where God has established a drawing account for them which they know they do not deserve but which they think they are privileged to use. So they go with their hands out and a "gimmee" on their lips. It is true that we do receive spiritual benefits from the Church but only on the principle uttered by our Lord—"It is more blessed to give than to receive."

Here, then, is a good New Year's resolution. Like modern Wise Men we will go to Christ, present ourselves before Him, pay Him the respect which is due to Him, and offer to Him the best part of us. He makes an appointment with us every Sunday. We shall not be wise men, or women, if we fail to keep our engagements with Christ.

## *Keeping It From Little Emma*

LITTLE EMMA was a happy little soul and everything in the world seemed so good to her that she always had a long list of things to thank the Lord for, when she said her prayers.

When Emma's father was arrested for taking money from the bank where he was employed, it was a terrible thing for Mother to face, but she was brave and said that she would stick by Father, through thick and thin.

The hardest part would be keeping it from little Emma. So they studiously avoided all mention of the matter before her, even in the most guarded way, while Father was out on bail, and tried their best to act as if nothing unusual was going on. After the trial was over and Father was taken away, Mother came home with eyes red from weeping and told little Emma, "Daddy has gone away on a long journey and he says that he wants you to be a good little girl until he comes back and never forget him when you say your prayers."

That night, Emma had her usual list of "Thank Yous's," ending with, "And now, dear God, I thank you that Daddy was lucky and only got five years."

THE CHURCHMOUSE.

## *Too Much*

*By*

H. ROSS GREER

BISHOP LLOYD once asked the rector of a very advanced parish, "Why does your parish do nothing for missions?" The reply was, "You see, Bishop, it costs so much to run a Catholic parish that we really have nothing left to give outside."

If it costs so much, it costs too much.

The rectors of some liberal parishes talk similarly. "We can't give anything for missions. We can barely meet our own obligations. Of course we have the best music in town with a paid choir. We have the best equipped church school, with paid teachers. It costs so much that there is nothing left for missions."

If it costs so much, it costs too much.

Bishop Mitchell of Arizona in a sermon in New York not long ago said the Church had two public enemies. "Public Enemy Number One in this Church of ours is that bishop or that clergyman, and we have some of both, who says, 'As far as I am concerned my whole interest is right here in this work for which I am responsible—the rest can go.' Public Enemy Number Two is that layman who has the blasphemous effrontery to say in effect, 'Of course I believe in our Lord, Jesus Christ; of course I hope to be saved through His mercy, but as to all these millions who are outside that salvation as far as I am concerned they can stay out.' "

Both of these types are hamstringing the missionary efforts of the Church. There is nothing the matter with the Episcopal Church—the trouble is with some of the clergy and the laity who are, in their lack of interest in missions, all too often just plain selfish and disloyal to the Head of the Church, our Lord, Jesus Christ.

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# NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

A conference of those active in the Church Congress met at the College of Preachers, Washington, December 14-15, to analyze the present situation and to make plans for the future, including those for the first triennial Congress to be held April 18-21, 1939, on "What Is Christianity?" Meanwhile fifteen study groups are already meeting regularly in preparation for the Congress with seventeen others in process of formation. The guiding genius of this Church Congress revival is the Rev. Donald Aldrich, rector of the Ascension, New York, who was the chairman of the Washington conference the other day.

* * *

**New Head for University of South**

Alexander Guerry, president of the University of Chattanooga, has accepted the vice-chancellorship of the University of the South, Sewanee, Tennessee, according to an announcement made on December 17th by Bishop Bratton, chancellor. One of the distinguished alumni of Sewanee, Dr. Guerry is to take office on July 1, 1938. As the son of the late Bishop Guerry, for many years the chaplain of Sewanee, he spent his boyhood and young manhood on the campus of the college which he is now to head. He succeeds Benjamin F. Finney who on retirement next June will have completed fifteen years in the office.

* * *

**Knitting Is Marvelous During Air Raids**

Here is a letter from one of the younger missionaries of the Church in central China: "We have just survived our first real air-raid. We have often had the signals before but the planes have always been driven away. This afternoon the first signal blew about five. I was knitting and talking to B. when the windows began to rattle furiously. Soon there was a dull thud and everything shook. It was more a sensation than a noise. The bomb seemed fairly near but the servants say it was across the river. Everyone collected in the dining room and living room while things were near. Planes chased about low all over our heads for a while. The rumpus did not last long but the all clear signal didn't blow until six, twenty minutes ago . . .

"I was relieved to find that I was not the least bit nervous or upset. There was scarcely the vaguest possibility that anything would hit us, but if it did—it would—and that would be all. I managed to do a lot of knitting during the hour. Knitting is marvelous during air raids.

"I love life as we all do and don't appreciate the idea of slow or even sudden death for no purpose. But if it does any good—just showing the Chinese Christians that Christianity is real and that loyalty is a big part of it, then I guess it's worth it. No, I am sure it is. They are our friends, we are one in Christ,—we cannot run away in the time of danger (I am just thinking as I go along). It is much clearer now that I have begun to write—of course the only thing to do is to stay."



DONALD ALDRICH
*Revitalizes Church Congress*

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**Report of the Church Pension Fund**

Pensions are being paid to retired Episcopal clergymen and their widows and minor orphans at the rate of $1,304,000 annually, according to a statement just released by President William Fellowes Morgan. This is a considerable increase over 1936 and is more than twice what was paid ten years ago. The Fund today has 2,300 beneficiaries. The average annual age allowance has increased from $725 in 1927 to slightly less than $1,000 a year at the present time. Twenty years ago it was only $262. The Fund's invested assets at market values of September 30th amounted to $33,472,000.

It was also announced that the Church Life Insurance Corporation, a subsidiary of The Church Pension Fund, has written 16 per cent more insurance in the first eleven months of this year than in the corresponding period of 1936. This corporation, which issues low cost life insurance and annuities to the clergy and lay workers of the Episcopal Church, now has in force $22,250,000 of insurance. In addition, outstanding annuity contracts call for the payment to annuitants of more than one-quarter million dollars a year. A plan for providing retirement allowances for lay employees of the Church is being developed and will be available early in 1938. The assets of the corporation amount to approximately four and one-half million dollars, which is more than one million dollars in excess of all liabilities. The Church Properties Fire Insurance Corporation, another affiliate of The Church Pension Fund, which insures properties of the Episcopal Church, now has more than $80,000,000 of insurance in force covering nearly 3,000 churches and other ecclesiastical institutions.

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**The Night Before Christmas**

The annual memorial service for Clement ("'Twas the Night Before Christmas") Moore was held at St. Peter's, New York, last Sunday evening. He was a professor at the General Seminary and I presume died believing that trying to jam knowledge into the heads of seminarians was the only justification for his existence. Yet hardly anyone knows of him today as a professor but honor him as the author of that poem which has won the hearts of millions. On the same day members of the congregation of the Chapel of the Intercession marched by torchlight to the Trinity Parish cemetery across the street and there placed wreaths on the graves of Dr. Moore and Alfred Tenneyson Dickens, youngest son of Charles Dickens, author of "A Christmas Carol."

* * *

**Forward Movement Commission Meets**

A unified forward movement of the entire Church during the next triennium is the aim of the new Forward Movement Commission which recently met in Cincinnati to plan for the future. Bishop Tucker, the new Presiding Bishop, was elected chairman. The former chairman, Bishop Hobson, was asked to serve as chairman of the executive committee for one year until the new chairman and the new members of the commission become familiar with the program.

The findings of the Oxford and Edinburgh conferences of this past summer are to be emphasized at conferences and in literature, with an introductory study course to be prepared by the committee on unity in faith and work for use at summer conferences. Evangelism, considered as witnessing for Christ, recalling strayed and indifferent members and winning new ones, will be a large factor in the new program. Missionary education also is to be con-

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tinued, with conferences, study courses and literature.

The financial deficit which the commission had to face made it necessary for them to announce that the former practice of charging less than cost for F. M. literature must give place to charging the exact cost. Greater use of the radio and of visual education was urged at this meeting of the commission. Work among young people was presented by Miss Hilda Shaul, advisor in education of the diocese of Southern Ohio, who made several recommendations such as the bringing out of literature produced by the young people themselves, the establishment of junior vestries, guilds and church schools.

The next meeting of the commission is to be held in May in Chattanooga when they will be the guests of Mr. Z. C. Patten.

* * *

**Chicago Makes Pence Awards**

Alfred T. Spence of Christ Church, Waukegan, and Robert W. Holmes of St. Edmund's, Chicago, were the winners of the first annual awards of Bishop's Pence in the diocese of Chicago. The awards, presented by Bishop Stewart, were instituted as a recognition for outstanding work during the year on the Bishop's Pence. There were more than 200 people at the meeting, which was preceded with a service at which the Rev. C. E. Buck, new rector of the Atonement, preached.

* * *

**Letters from Spanish Children**

Church people have been urged by the CLID to aid the children of Spain, through announcements that have appeared in these pages. Some of you will therefore be interested in a few letters that have been received from Spanish children. This is from ten year old Carmen Lachado: "Can Toni Gras is very pretty. We live in one of the prettiest towers that has many lovely, airy rooms and has heat for the winter. We are surrounded by mountains. We have very good "responsables" who love us very much and we love them, too. We eat very well and are very healthy. We have school classes, gym classes and recess hours. The teachers those who do not know how to read and write. They give us what we need and we are very happy. Naturally, we sometimes think of our parents. Salud, dear companions."

From twelve year old Pepita Garcia, who is at a children's colony at Las Planas: "We girls are very happy to see how well we eat and clean everything is. The "responsables" teach us how to sow, embroider, read, write, etc. One of them is a young lady from Madrid who is very attractive and very kind. We all love her very much. The colony is very clean."

Then there is this letter from Nieves Ca-Ja, also twelve: "This ship arrived in Barcelona yesterday from France with food for us, the children of the Colonies. We watched the trucks drive in with much happiness, bringing groceries and fruits although the earth here provides us with potatoes and fruit. However, the foreigners sent us chocolate and many other things that we cannot get from Spain because of the war. We are very grateful to the foreigners for sending us the food and clothes. Although I should be very sad because the war has made me an orphan, I find that I am very happy because they treat us so well here and love us like our parents. It makes me happier to know that the foreigners care for the orphans. Our sincere gratefulness for their interest to all the foreign children, and we hope that they shall not have to go through a war such as we are having so they will not be separated from their parents even if they have teachers as kind as ours. It is the sadest thing in the world to be separated from your loved ones.

Ten dollars keeps one of these children for an entire month. If you wish to help your donation should be sent to the C. L. I. D., 155 Washington Street, New York City.

* * *

**Maine Clergyman Declared Not Guilty**

It isn't often that the Church has the excitement of an ecclesiastical trial. One was held recently in Maine where the Rev. Ezra F. Ferris Jr. was charged "with habitual neglect of the exercise of his ministerial office without cause." He was brought to trial before the ecclesiastical court of the diocese which now declares the accused not guilty of any of the charges made in the presentment.

* * *

**New Chapel for New York Parish**

A new chapel at the Church of the Holy Nativity, New York City, the Bethlehem Chapel, was dedicated on December 19th by Bishop Gilbert, assisted by the rector of the parish, the Rev. Lawrence B. Larsen.

* * *

**A Report from the Mid-West**

Following an extended trip through the mining area of Kansas, Oklahoma and Missouri, Mr. Gifford A. Cochran, secretary of the National Committee for People's Rights, reports on working and living conditions he found there. Since the mining in the Tri-State area is of lead and zinc ore, which entails working in silica dust, the prevalence of lead poisoning, silicosis and tuberculosis is quite without equal. The homes of the workers are one-room tumbledown shacks, in many of which several families must live, and naturally in such overcrowded conditions contagious diseases spread rapidly. These shacks are located in areas where there are piles of chat heaps, from which the silica dust is blown into the air which is breathed by everyone, including the small children. Schools, as well as the homes, are built in the "valleys" between the chat piles. Besides this, the workers in the smelters suffer from lead poisoning because of the lack of preventive devices.

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**Memorial Dedicated at New York Cathedral**

An altar and reredos, memorial to Dean William Mercer Grosvenor, first dean of the Cathedral of St. John the Divine, was dedicated on December 19th at the cathedral by Bishop Manning.

* * *

**Urged to Observe Social Service Sunday**

The third Sunday after Epiphany, January 23, is to be social service Sunday if the wishes of the national department are followed. Literature has been prepared containing suitable prayers, psalms, lessons and a statement from Bishop Parsons' convention sermon.

* * *

**Our Confused World**

If consistency is the hobgobbling of petty minds, as Emerson once said, then the leaders of the League of the Fighting Godless are brilliant. This League is an organization of the Soviet Union which in a recent number of their official publication declared that all branches of the Christian Church were the "worst enemy" of democracy. Yet they have now

**THE NEXT NUMBER**

THE next number of THE WITNESS is to be that of January 13th, with the number for January 6th omitted to give the editors a breathing spell over the holidays. In this number will appear the first of a series of articles by Bishop Johnson on "What I Believe and Why" which will be continued over an extended period. We are confident that rectors will find it impossible to secure better material to place in the hands of their people. Therefore we urge them to have on hand a few copies each Sunday for distribution through the Bundle Plan. The details are to be found in the announcement that appears on page fifteen in this paper.

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announced themselves as the protector of the "persecuted Christians in Germany." The statement says: "We atheists are dependent on unrestricted freedom of conscience, freedom, that is, for every man to believe or not to believe, at his own discretion, in God. And for that reason we not only reject the persecution of the faith in Fascist Germany, but must fight with the faithful, who stand for our democracy, against Fascism, which is threatening the whole of culture. Men of progressive thought, independently of whether they are Catholic, Protestant or Atheistic, must resolutely combat Fascism. In its summons to the fight against Fascism, free thought addresses itself not only to likeminded atheists and free thinkers in all lands, but also to the faithful who are actively at work, including the Catholics which Fascist Germany is persecuting today. There is no question of the individual leaders of the Church, from the Romish Pope to the individual bishops, seeking to come to terms with Fascism. Practical people must oppose the slavery of Fascism with the strength of the people's front. In September, 1938 (according to a recent announcement in London), the Congress of International Free Thinkers will be held in Paris. The Central Committee of the League of the Fighting Godless has already written to the Executive of this International, asking for a protest to be made against the persecution of the active faithful in Germany. We expect that the International Atheist Association will express itself in like manner at that meeting, against the persecution of Catholics."

* * *

**Chinese Educator to Visit Chicago**

Francis C. M. Wei, president of Central China College, is to address a mass meeting of Chicago Church people on Sunday, January 2 at St. James Church, and is to preach that morning at St. Chrysostom's. On the 6th he is to speak to the Auxiliary and on the 7th preach at St. Mark's, Evanston. He is to speak on the present situation in the Orient.

* * *

**Reformed Church Becomes One of Ours**

The Hamilton Grange Reformed Church, New York City, has become an Episcopal Church. The large and substantial group of church buildings, formerly owned by the Collegiate Reformed Dutch Church, were erected at a cost of $200,000. They have been purchased by the parish of the Crucifixion whose buildings have become inadequate. This is the third piece of Church property which has been acquired recently for the worship and work of Colored congregations in the diocese. In June of last year a Presbyterian Church was purchased for the congregation of St. Ambrose parish, and just recently a Methodist Church was purchased for the congregation of St. Luke's Mission. Bishop Manning preached on December 19th at the service which opened the new Church of the Crucifixion. It may not be generally known but the diocese of New York has more Negro communicants than any diocese of the Church, North or South.

* * *

**The Church and the Jews**

The Catholic Association for International Peace has just issued a pamphlet against anti-Semitism, entitled "The Church and the Jews." It is a collection of statements by European Catholic leaders, mostly clergymen, demonstrating that anti-Semitism does not accord with Catholic theology or practice. The various articles appeared first in a Catholic journal of Vienna. The tenor of the pamphlet may be understood by such statements as these: "As Christians we must exert ourselves to the utmost in order to dispel the prevalent poisonous atmosphere of falsehood and hate.

"It is the bounden duty of every Christian today to expose, wherever and whenever this may be necessary, all the errors inherent in the practical political side of the contemporary Jewish question."

* * *

**Arizona Church for Japanese Boycott**

At a union service held recently at Nogales, Arizona, at which the Rev. Louis A. Parker, vicar of St. Andrew's, was the preacher, petitions were circulated calling upon Christian people to boycott Japanese goods. The petition read: "Deploring the unprovoked, inhuman and merciless war being waged by Japan on the defenseless Chinese people and believing that a practical method of expressing our sympathies is an economic boycott, we, the undersigned, do hereby agree not to purchase any goods marked 'Made in Japan'. We reserve the right to withdraw our signatures to this agreement, should we see fit to change our attitude." Many signed following the service and each minister was given a list to present to his congregation on the following Sunday. The circulation of the petition brought down upon the ministers the wrath of the editor of the Tucson Star who declared that it made for war. Whereupon Rector Parker said that after watching the League of Nations waste its time and money "protesting" while Italy raped Ethiopia and Italy and Germany made war on the constituted government of Spain, it was time for the self-respecting nations to do something more than "protest."

It might be pointed out, in commending this action on the part of church people of Nogales, that all Japanese goods are not marked "Made in Japan," notably silks which are a large part of their exports.

* * *

**Lock Haven Church Is Re-opened**

St. Paul's Church, Lock Haven, Pa., which was destroyed by fire at the height of the 1936 flood, has been restored and was re-opened on December 10th by Bishop Wyatt Brown.

* * *

**New Type of Leadership Needed**

A new type of leadership is needed in the Church because of changing social conditions said Dr. William S. Keller of Cincinnati in addressing the department of social service of the diocese of Chicago. "A vital religion should be a synthesis of world view ideals and a program which emerges from a life situation to which it offers guidance, challenge and hope," said Dr. Keller. "Religion of the future must be intelligent, logical and in harmony with known truths in all fields. The seminary graduate who is not content to limit his time to social functions, pink teas and the chatter of gossiping parishioners yearns to attack the many real problems with which he is confronted and yet finds himself unfitted to deal with them. He sees that theological education in most instances has been characterized by three years of theory. He sees he has received a laboratory training for ceremonies and functions which after all are not his main work and take but small part of his time.

"He finds himself out of touch with many social humanitarian agencies which are giving relief and advising the underprivileged. Many clergy as a means of escape go into teaching, some bury themselves deep in mysticism, some take to fads in religion, while others try spiritual healing. The far greater number develop a mild melancholia and disappointment from which they may not emerge. Not a few good men lose heart and quite in an honest sense of futility.

"Some places should be found in the seminary curriculum for a graduated course in modern social values. Socializing and humanizing a curriculum need not displace any subject but it can permeate all subjects and unify them."

Closing, Dr. Keller said: "Religion must convert inspiration, aspiration and self dedication into objective expression and practical achievement in accordance with the most enlightened knowledge of each generation. Re-

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ligion is not an end but a means by which the clergy of the future must be trained to be social diagnosticians, social engineers and scientific as well as spiritual leaders of men."

* * *

**Now Its the Fashion to Wear Cotton**

The growing public demand for substitutes for silk as a result of the boycott on Japanese goods was reflected in a fashion show recently staged at the Waldorf Astoria Hotel, New York. Introduction of cotton lisle hosiery for high style wear and cotton petticoats and slips was the outstanding feature of the show. Miss Catharine Cleveland, fashion commentator and leading stylist, announced that lisle hosiery is now available in the latest colors and is in good demand for Spring. Retail executives attending the fashion show confirmed the far-reaching effects of the nation-wide boycott against commodities imported from Japan.

* * *

**News Items of Diocese of Rochester**

Bishop Rheinheimer dedicated a new organ recently at St. Simon's, Rochester, the gift of an anonymous donor. . . . A stained glass window, the gift of Miss Louise Fichtner, was dedicated on the Sunday before Christmas at St. Mark's and St. John's, Rochester. It is a memorial to Miss Katherine Fichtner, sister of the donor, who was the founder of the Rochester open air school. . . . At St. Stephen's, Rochester, a set of chimes were dedicated by Rector Jerome Kates at the Christmas midnight service. . . . Zion Church, Rochester, has received $28,000 from the estate of the late Mary L. Baker.

* * *

**Berkeley Choir Sings Carols**

The choir of the Berkeley Divinity School, New Haven, presented to a capacity congregation in the beautiful school chapel a number of Christmas Carols during the holidays. The program included selections dating from the 11th century, carols from the Renaissance Piae Cantiones, a lute-book lullaby by W. Ballet and several traditional pieces.

* * *

**Having Fun in England**

Each 6th January the parishioners of Haxey, in North Lincolnshire, gather in their hundreds for a remarkable game known as Throwing the Hood. The sport is said locally to have originated with a certain Lady Mowbray who was riding through the village one day in the Middle Ages when her hood was blown off by a gust of wind. Twelve polite labourers rushed to capture it and, as a reward for their courtesy, the lady offered a piece of land wherewith to provide a hood to be contested annually on "Old Christmas Day." That such an origin should have sufficed to keep the game alive throughout six hundred years seems very questionable. More probably Lady Mowbray was herself a spectator of a contest which was already age-old in her day.

By lunch time, the leading player, known as the "Lord," accompanied by his "Fool" and the twelve "Boggins," may be found at the village inn. The Lord is dressed in a scarlet tunic, with a Morris dancer's top hat adorned with flowers. The Fool has a blackened face and wears sacking trousers gay with fluttering ribbons. The Boggins are distinguished by red jerseys which appear to have been borrowed with fine impartiality from the local football club or the Salvation Army.

Viewed over a pint pot and through the haze of tobacco smoke, the scene at the inn is one of the utmost conviviality. The whole village is represented—farmers and labourers, mistresses and maids, old and young—whilst the vicar looks on benignly from the doorway. Songs are sung


# Insurance on Church Property

At the close of the year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,927 Episcopal churches, as well as that of many institutions of the Church.

The increase in the number of churches insured is shown below:

| | |
|---|---|
| 1929 | 330 |
| 1930 | 803 |
| 1931 | 1,224 |
| 1932 | 1,600 |
| 1933 | 2,035 |
| 1934 | 2,365 |
| 1935 | 2,640 |
| 1936 | 2,845 |
| 1937 | 2,927 |

Some other reason than that of the desire of the Church to support an institution organized solely for its benefit is necessary to explain the great increase in the number of Episcopal churches insured with it. Without the economies afforded by the Corporation, the advantageous conditions that are granted, and the fact that its settlements of fire losses have been satisfactory, the progress shown by such impressive figures could not have been made.

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—John Barleycorn, The Lincolnshire Poacher and many more—sung with a gusto which more than compensates for any discrepancy of tune.

Meantime the crowd outside is itching to begin the fight. With a kiss all round for the women, the Lord and his men proceed into the street. Near the church, the Fool is hoisted on to a wall and makes a comic speech, concluding with an exhortation to the crowd to play upright and downstraight, not to kill themselves nor one another; it is to be hoose agin hoose, toon agin toon, if a man meet a man knock a man doon —but don't hurt him.

This part of the speech, which is traditional, is commonly cut short by some one lighting a sheet of newspaper immediately to the rear of the Fool's trousers. Upon this the players proceed to the top of the hill, above the village. Here in the midst of the open ploughed land from which the eye looks down upon a vast expanse of Fen country, the Lord places his Boggins in a hundred-yard circle. Then seizing a hood, which consists of a tightly-fastened roll of sacking, about two feet long, he chants the formula:—

Hoos agin hoos, Toon agin toon,
If a Man meet a man knock a Man doon ,
—But don't hurt him!
and hurls it into the air.

In a moment the crowd is on it, each man striving to capture the hood and escape with it off the field. This is not so easy, for the Boggins have been carefully placed and as soon as the hood is touched by one of them it has to be returned to the center and thrown up again.

In the meantime three or four other hoods are in play, and parties of men and boys may be seen tearing over the fields in all directions with the speed of greyhounds.

So the game goes on for an hour. Then comes the "sway." A special hood, made of leather, is thrown to the crowd, who gather over it in one gigantic scrum, composed of the men of the five rival hamlets which form the parish. Each tries with might and main to push the scrum towards its own quarters. Sometimes a state of equilibrium will keep the players locked immovably for a quarter of an hour on end. As twilight deepens, the "sway" slowly but surely takes a definite line of direction; till finally the victor side, with songs and cheers, bears off the hood to its favorite inn, there to be rewarded with a dole of free beer.

* * *

**The White Man's God**

Not so long ago there was, among many sick people in a Liberia village visited by Dr. Junge from Cape Mount, a particularly miserable man. His feet were so far diseased that he could not walk, and the people had deserted him. For months he had crawled about uncared for and unfed while the disease was devouring him. Sometimes with a few stray grains of rice he could coax a chicken near enough to capture.

The doctor got him into the hospital and worked on him for weeks until finally one foot healed but the other was too far gone and had to be amputated, with part of his leg. During the weeks in hospital he had learned English rapidly, and when he was coming out from the anesthetic after the amputation, the nurse, Gladys Reed, was surprised to hear him saying, "I love the white man's God. He is good. You other fools, can't you see what He does?" He raved on, unconscious of his words.

He recovered steadily and a wooden leg was made for him. One of his first remarks was, "I can go to church when I get my leg," and the first Sunday after it arrived, he


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**When Children Need a Laxative**

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold at drug stores in 5-ounce bottles, price 50 cents. Also obtainable from the manufacturer—send 50 cents for one bottle to The Chattanooga Medicine Co., Chattanooga, Tenn.




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was the first person in church.

Later on the doctor said, "Now you are well and strong. What would you like to do? What did you do before you were sick?" Well, he used to weave fine country cloth, but he needed his lost right foot to guide the thread. The doctor thought, why not have a wooden foot? He explained to the wood carver, and before long the foot was ready, carved, even to the toe nails, and painted to match the other foot. Great rejoicing all around.

Meanwhile the Rev. Alan Bragg had been sending a native teacher three times a week to give the patient religious instruction. As soon as he was able to work, he announced he was going back to his own country town where the people had refused to help him, and tell them how he found out about God. So he did. And now he helps the nurse at the dispensary there, washing out the soiled bandages from her patients and weaving country cloth with his new foot.

* * *

**Bishop Strider Elected Dean of Alexandria**

Bishop Strider of West Virginia has been elected dean of the Virginia Seminary, Alexandria, Va. If he accepts he is to take office July 1, 1939, since the trustees have asked Dean Rollins to continue in office for another year.

* * *

**Thousands at Student Conference**

Over two thousand students are attending the conference of college students, now in session at Oxford, Ohio. They come from all over the United States and from many foreign countries. The discussions taking place are about campus life, social and economic questions, and international problems.

* * *

**Peace Room in Brooklyn Church**

The Peace Council of Brooklyn, N. Y., has opened a peace room, located in the parish house of the Church of the Holy Trinity. The Rev. J. Howard Melish, rector of the parish who is back on the job after a long illness, was the speaker at the first meeting.

* * *

**Death Takes Two Leaders**

Yesterday I received two beautiful Christmas cards from dear friends. This morning I learned of their deaths. One was the Rev. Cranston Brenton of Long Island, who years ago was my professor of English at Trinity College—a fact which I am sure he tried very carefully to hide. He died on December 21st suddenly of a heart attack. Then too news came this morning of the death in London of the Rev. Julian Hamlin, formerly the rector of the Church of the Advent, Boston. It was but yesterday that I received from him a very beautiful card, dated December 14th in London,—a card that was a challenge to the forces of religion to be about their Master's business in this torn world. It was a year ago that I last saw him, passionately aflame for a new world as he recited to me poetry that he had written—bitter poetry—tragic poetry—but real poetry. It was in 1934 that Hamlin received nationwide publicity for declaring from his Advent pulpit that the steel corporations were "preparing for the next war, paying the Hitlers to organize movements to crucify Christ anew to his own people." Since that day Julian Hamlin travelled far and he travelled wide, in the opinion of the conventional people of the Church, but I know that he died possessing the soul of a great man.

* * *

**A Former Fighter Tells of War**

Still they come, those World War veterans, who see their war activity in a new light. The latest is Flying Officer Beau Shiel, formerly Kingford Smith's personal assistant, who declared in the New Zealand "Peace Record" that he was decorated in the last war for "plain murder."

'I didn't think about it," he said. "I just fought. When I did think about it, it made me sick. What made me a hero in the eyes of my country was the way I sprayed helpless German troops with my machine guns. There they were in the road, a


*Ready Dec. 1, 1937*

**SOME MEMORIES**

**by Thomas Frank Gailor**

*Third Bishop of Tennessee*

A book of reminiscences that Bishop Gailor was writing at the time of his death and containing some of his letters and extracts from his diaries.

Introduction by the Rt. Rev. James Craik Morris, D.D., Bishop of Louisiana. Conclusion by the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta.

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solid column of them. I couldn't miss. All I had to do was to dive on them, fly the length of the column, keep the Vickers going, and kill, kill, kill. Watch them falling, jumping, and crumpling. My bullets ripped into them, then I turned and flew back again—and massacre, massacre, massacre!"

* * *

**Olympia School Is Flourishing**

Some years ago the diocese of Olympia started a school under the Children's Educational Foundation. It was a venture of faith, but it is now operating at full capacity, and the trustees are seeking an endowment in order that its usefulness may be extended.

* * *

**Parents Night in Minneapolis**

"See St. Mark's Church School through your child's eyes," is the invitation that was sent to all parents of children enrolled in the church school of St. Mark's Church, Minneapolis, Minnesota, of which the Rev. Charles P. Deems is the rector and Miss Mary A. McKinlay the director of religious education. Special fliers and notices in the weekly mimeographed bulletin of the church school emphasized the invitation and kept the date before the parents. A committee of parents and teachers greeted the parents who came to the parish house at eight o'clock on Parents' Night and registered them for the classes in which their children are enrolled on Sunday. From 8:30 to 9:00 the parents met in the various class rooms with the teachers, learned from them what the class plans for the year included and discussed ways of cooperating with the church school. At 9:00 o'clock a brief assembly period was held and at 9:30 all adjourned for refreshments. An exhibit of work done by classes and a book table were centers of attraction.

Special annual events for cooperation between the home and school in this parish include:

1. Parent-Teacher Night.
2. Thanksgiving gifts of vegetables and fruits brought by the children on the Sunday before Thanksgiving.
3. The manger service on the Sunday before Christmas.
4. Lenten services and mite box saving.
5. The Easter festival service.
6. May festival service and breakfast on Whitsunday.

* * *

**Students' Service At Swarthmore**

The fifth annual students' service was held at Swarthmore, Pa., on December 12th, with over 200 of the undergraduates present. A college boy who is a lay reader read the service, one lesson was read by another boy while the second was read by one of the co-eds, while a senior at the college gave an address. The whole service was managed by the students as it has been since it started five years ago at their request. The Rev. J. Jarden, Guenther, rector, in sending this bit of news writes: "My own experience and observation is that the Church is losing its young people because it does so little to convince them that the Church has any care for them. In the eight years that I have been here there have probably been more than 500 Episcopal students at Swarthmore and in the local private schools. I know that I have not had more than fifty letters, if that many, from rectors telling me that their young people were coming."


# Services in Leading Churches

**The Cathedral of St. John the Divine**
Amsterdam Avenue and 112th St.
New York City
Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.
Saturdays: Organ Recital at 4:30.

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

**Grace Church, New York**
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 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
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days: Holy Communion 10 A. M.
Fridays: Holy Communion 12:15 P. M.

**St. Bartholomew's Church**
Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

**St. James Church, New York**
Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

**St. Thomas Church**
Fifth Avenue and 53rd Street
New York
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:00 A.M., Holy Communion.
Noonday Service: 12:05 to 12:35.
Thursday: 11 A.M., Holy Communion.

**Christ Church Parish**
Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector
Rev. J. Francis Sant, Vicar
Parish Church: E. Jefferson Ave. at Rivard
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

**Cathedral of the Incarnation**
Garden City, N. Y.
Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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

**St. Paul's Cathedral**
Buffalo, New York
Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

**Christ Church Cathedral**
Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean
Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 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.

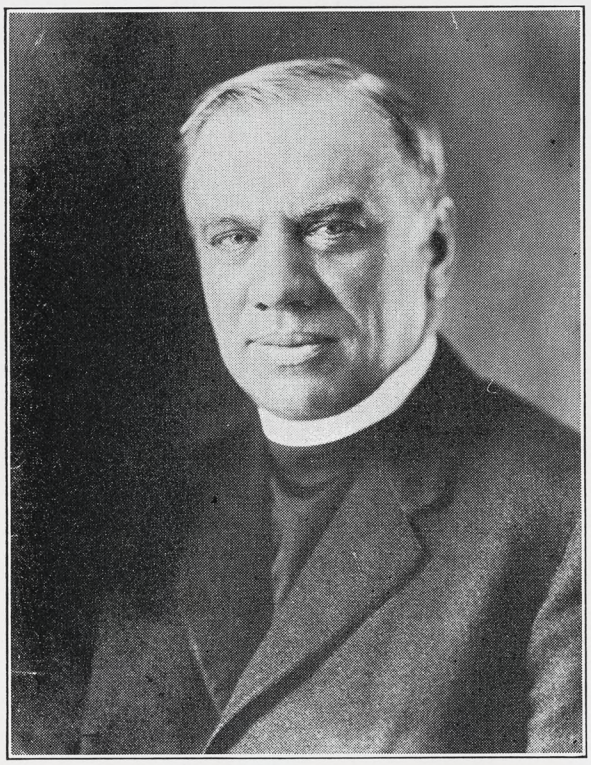
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**St. Michael and All Angels**
St. Paul and 20th Streets
Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M.
Week Days—Holy Eucharist — Mon., Wed., Sat., 10:00 A. M.. Tue., Thurs., Fri.: 7:00 A. M.
Morning Prayer: 9:00 A. M. Daily.
Evening Prayer: 5:15 P. M. Daily.

**Trinity Church**
Main and Holman, Houston, Texas
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.

**Gethsemane, Minneapolis**
Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.


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