

The **WITNESS**

CHICAGO, ILL., DECEMBER 6, 1934

HEDONISM

by
E. STANLEY JONES

MUCH of the modern attempt to find joy through amusement reminds us of the old lady who took some children to a circus, and when one child through the strangeness of the various happenings began to cry, she caught it by the back of the neck and shook it, saying, "I brought you here to enjoy yourself—now enjoy yourself—do you understand?" And she shook it again to give emphasis to her demand that the child enjoy itself. Many moderns are shaking their poor, starved weeping souls and trying thereby to make them enjoy themselves! When a man has to say to his soul, "Eat, drink and be merry," as the rich man did, then we know that he is not merry. Modern hedonism has brought a sad, disillusioned world into being.

MESSAGE OF THE WEEK

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KNOWLEDGE AND UNDERSTANDING

An Editorial by
BISHOP JOHNSON

IF I WERE asked to invent a slogan for the spiritual progress of the American people it would read something like this:

I can't get to Heaven by becoming an expert in detecting other people's sins.

This applies generally to the laity but particularly to the clergy who are so prone to edify their congregations by preaching about sins of which the people who hear him are quite guiltless. Note the invectives against drunkenness, with not a prospective drink in sight; the militant appeals for pacifism to a group that hasn't the slightest intention of enlisting in the army; the harangues to absentees which have to be endured solely by the faithful. Really a sermon ought to be directed to those who sit in front.

I sympathize with the rector who, on coming to the parish, was told that the entire congregation was behind him and who replied, "I would much rather see them in front of me." Such a remark as that would be repeated and reach those for whom it was intended. It reminds me of a sermon which I preached in my early ministry to a church which was nearly empty of people but well supplied with pews. "My dear pews! Since you form the greater part of the congregation I propose to address my remarks to you," and then I pointed out how patient they had been to my utterances. That sermon went the rounds of the parish. But to scold those who suffer long and are kind for the delinquencies of those who behave themselves unseemly is about as poor marksmanship as one could imagine.

The real purpose of a religious service is to lift up the hearts of those who are there in the hope that by lifting these few people to a higher power they may become witnesses to the fringe that surrounds them. I wonder why more preachers do not see the wisdom of building up those whom they have in the fear and admonition of the Lord, rather than consigning to limbo those who do not hear what they have to say. Probably the reason lies in the fact that building up is a slow and painful process, while it requires no pa-

tience to break the windows in other peoples houses.

For the most part the average parson has a small faithful group who attend church Sunday after Sunday. If they have any sinful tendencies they lie along the line of self-complacency and neighborly censoriousness. Nothing exalts these faults in the "land of the pilgrim's pride" quite so much as hearing denunciations against those to whom they already feel superior.

THE Church is fortunate in having a calendar year which ought to guide the preacher in the kind of pabulum that he offers to his flock. Most of it has to do with building up. As St. Paul quaintly said, "Charity buildeth up but knowledge puffeth up."

There are a lot of people in the United States who are quite puffed up over their intelligence. There are however three words in the confirmation office, each of which has its own shade of meaning: Knowledge, Wisdom and Understanding. It is one thing to know; another to have the wisdom to make our knowledge effective and still another thing so to communicate our wisdom that it has the quality which induces sympathy and understanding.

Mere knowledge makes a good many people rather impossible. When these specialists have wisdom they are interesting, but when they have understanding they are irresistible. On the other hand sympathy without knowledge results in a vapor of emotional sentimentality. We need to study that we may have a proper background, and to apply our knowledge to our actual surroundings, and also to have an understanding as to the objective of that which we are putting forth. It is a lamentable fact that the crowd does not want to work or to study; they want to understand differential calculus before they have mastered arithmetic.

Christ came to teach us sonship with our Father and fellowship with one another, but we are prone to substitute an analysis of God and criticism of our fellowmen for love, and there is no heart or life in it.

We need to worship in order to develop gratitude and we need to come in sympathetic touch with human

need in order to develop love. But we work at a disadvantage for we strive to insulate ourselves from suffering and we substitute knowledge of metaphysics for the wisdom which has an understanding of God's providence for us.

We know a lot, or we think that we do, but we understand mighty little of the real potentialities of human life, and like arithmetic and calculus you must reach the latter through an understanding of the former. In order to enter the Communion of Saints we must be able to take our proper place in the congregation of sinners.

Once in a while we get a taste of fellowship in an atmosphere of loving God, but as a rule we eat our hearts out desiring something that we have not the

patience to secure. There is a lack of winsomeness in our religion because there is a lack of knowledge of the method; of wisdom in the application of our knowledge and of understanding of what it is all about.

We will never experience the peace of God which passes human understanding unless we are willing to give expression of our gratitude in worship and of our capacity for fellowship in service. The Church will not build itself up into a Household of Faith by dwelling on the faults of those without and the shortcomings of those within. The only way to find love is to love, and the path of peace is one that has been worn by the feet of those who have loved God with all their strength and their neighbors as themselves. It is a process made up of a multitude of little acts.

WHAT MUST WE DO THEN?

By

RICHARD E. McEVROY

Student Pastor at Iowa State University

IN LAST week's article called "A Plea For Action," I presented an attitude which I believe to be characteristic of many men representing theological outlooks. At the moment they are scattered throughout the nation and the entire world engaged in the maintenance of various denominational fabrics. They are "hired" to do this specific task. They are accounted capable if they are able, throughout the years of plenty, to be prosperous; and through the lean years, to add new members to their churches and maintain a modified financial status. In other words, their task is conceived in terms of buttressing an institution which must live up to a certain standard. Many of them are profoundly dissatisfied, however, for they realize, all too clearly, that these are not the ends to which they were called: that the goal of the Church is something so far beyond the present standard of success that it beggars comparison. The end is "Thy Kingdom come on earth, as it is in heaven."

I had hoped that there would be apparent in that first article some of the practical implications of the course that lies ahead if the Church is to be saved. Upon re-reading it, however, there arise at once the very practical questions: "Well, what can we do about it? What is your plan?" They are legitimate questions. No solution is presented: no remotely practical suggestions are made, and our vital question is not so much "Why?" as "How?" It is the very bewilderment that stifles action: it is for a plan, or at the very least an approach to a program that many are seeking, as well as for the sense of corporate purpose. What was said deserved saying and needs repetition, but others are expressing the same ideas even more trenchantly. Unless there are practical suggestions for action

within the Church, the plea remains utterly ineffective.

This is an approach to a program. There are some definite ideas upon which action can be based, and if this effort at clarification does no more than concentrate thought upon a desperate situation, it will not prove worthless. To many the ideas presented here will appear quixotic. Please do not misunderstand. I can claim no specific ability as an expert in the technique of social action. One gazes in amazement at the mighty forces churning about us and bewails his own abysmal ignorance in effectively combatting them. Nevertheless, the forces are there. Let us make no mistake about that. There remains just one force more powerful. It is the irresistible sweep of a growing body of God-conscious men who, recognizing the powers unleashed in our world, submerge their distinctions and their prejudices in a common and unified effort to re-create the world for God.

In our approach to a program let us remain in the realm of the actual and if delusion is at the heart of it, let us be frank about it. The deadly foe of much Church action is unreality—an inability to face a problem on the level at which men live. The "hard-headed" criticize the Church, with justification, for it has been this unreality and etherealizing on the part of the clergy which gags the men and women dealing with the human forces who are constantly concerned with the raw materials of life. There is one great lesson to be learned from dealing with intelligent young people and that is that a most scathing rebuke can be administered to the Church in the one word "Sentimentality."

Let us be clear as to one other fact. The early Christian Church lived and flourished because it had its roots firmly fixed among the common people. Today the Church stands in its precarious position because it has neglected these same people. It has meant

Editor's note—Last week Mr. McEvoy presented a "Call to Action." This article presents definite proposals. If it strikes a responsive note in the mind of any of our readers we will be glad to publish their comments.

well (damning phrase!): it has thrown them sops. In rare instances it has given them saintly men of vision who felt the thrill and the gladness of dealing with them as God's neglected ones. Upon the whole, however, it has been untrue to its heritage. There is more truth than many care to admit in the bald statement that "the Church caused Communism." We need to be pulled up abruptly by just such uncomfortable assertions. And it is just as true that there are forces as devastating as either Communism or Fascism, those twin tools of states, resident in the Gospels of our Lord Jesus, and that the most tremendous revolution the earth could witness would result if the Sermon on the Mount were adopted in our world as a literal course of social action. Some of the greatest social leaders have learned their principles from the Gospels and have felt compelled to repudiate Christian institutionalism in order to achieve them. It is not a question of "turning back" to the Gospels, but of lifting ourselves to their level of social intelligence and prophetic insight that they may shake the world anew.

HERE are five suggestions thrown out for consideration:

1. In the first place an intelligent plan must emanate from a group comprising the intelligent social leadership of the Church. The success of a revolution within the Church, as anywhere else, depends upon its leadership. They must be men one would be willing to follow: men for whose sane thinking and fundamentally religious thinking, one could have respect. Some of these leaders are easily named. They may not care for the dubious distinction of my naming them, but it is prompted by respect for their fearlessness in the social struggle. There are Smith O. Dexter, Norman Nash, Julian Hamlin, Bishops Parsons, Brewster, Gilbert, Stevens and Scarlett; Paul Jones, Howard Melish, Rankin Barnes, Joseph Fletcher and Bill Spoford. These names stand out as I write, and every man would wish to make his additions. Such an honorable list would be incomplete unless the names of Miss Vida Scudder, Mary Van Kleeck, Adelaide Case, Elizabeth Gilman and Mrs. Mary Simkhovitch were found upon it. The Church *has* social leadership. To those who accepted the leadership would be the greatest sacrifice. Frankly, one would not wish this sacrifice upon any one of them, unless he knew that behind them was the burden of the loyalty of the Church. This must be a corporate sacrifice.

2. It would fall to this leadership to formulate the principles of action and determine the larger program. There are men in the Church who have been thinking in terms of such action; who have distinct ideas as to what it must contain. It would be a difficult task to compress a program into a statement of (let us say) ten principles. But such a statement would embrace the Christian attitude upon the major social issues. Some of these are obvious. They are the Christian attitude on War and Peace, the problems of race, the rights of labor, the uses of wealth, and the relation of the Christian citizen to the State. They would be

concise and definite statements, and when we use the term "Christian," let us not confuse it with the "official" attitude of bodies within Christendom, where the "official" pronouncement is most often a compromise for peace and security.

3. One of the great forces for the advancement of any program of social action which would blast the Church from its complacency will be found in the dissemination of propaganda. Many shrink at the term for it conjures up a picture of all that is evil, brutal and "subversive." Yet tonight I have been listening to "insidious" propaganda over the radio in the advertisements of a well-known brand of patent-medicine. The advertising man has been a capable teacher to Communism, Fascism, and our own political parties. Unfortunately, the Church has confined her propaganda largely to finances.

Within the Church today there are three major religious journals. Each in its own sphere and to its select clientele is battling valiantly for its prejudices. Unless "Time" broadcasts the course of the conflict the world goes its way in ignorance. Yet each of these journals possess a distinct interest in the social gospel of our Lord. One foresees the possibilities, if (and I confess embarrassment at that great stumbling-block) the editorial boards of these Church papers would submerge their immediate feelings to issues infinitely larger than those upon which they are spending their efforts. It bears reiteration—any change must bear the marks of a corporate sacrifice.

Use the Church papers and use the Tracts: not tracts that cost a dollar a year and come regularly once a month, but tracts that can be spread by tens of thousands into every home even to the remotest places. There is no need for elegance of format or erudition; there is crying need for sincerity of language, simplicity and plain-speaking. Revolutions may need scholars to interpret the events, but—primarily, they need men who speak the language of the common man.

4. Let there be developed what someone has called a "Preaching Brotherhood." It would bear the brunt of the attack for the work of these men would be analogous to the "organizers" of other social forces. It would be composed of men (not all priests) and women, who would travel back and forth across the nation leading meetings and missions on the social implications of Christianity in our modern world. They would be sent out, not singly, but in twos or threes, and one would hope that in each group there would be a priest. I have been puzzled by the manner in which The First-Century Christian Fellowship supports itself so ably—and so luxuriously. This too would be a venture on faith, but one foresees no such luxury for the Preaching Brotherhood. The only method that comes to mind for their sustenance would be through the corporate sacrifice—call it "sharing" one's possessions, if you will—of all who are concerned with the change to be wrought. The idea of pooling salaries is not a remote dream and if the end is great enough it will grow into an actuality. Sacrifice has never been dif-

ficult when the end is happier than the immediate prospect.

These groups would go where they were wanted, and they would even go where they were not wanted. Even their own Church might repudiate them. They would be willing to hold missions in a Baptist Church or in a town-hall if there were no room in the Episcopal Church. They would distribute tracts through each community they visited. They would remain long enough to leave the impress of their personalities and the men who were selected would have something to leave. I submit that a new conception of the mission and function of the Church would permeate beyond the priest and into the life of his parish.

The members of this Brotherhood must be intelligent, quick-witted men, unafraid of the tactics of the open-air forum. They would mince no words. But they would scorn force, for any revolution based upon force is ultimately disappointing. "Force is forever incompatible with intelligent mastery," someone has written. "Self-control is the highest expression of power." An essentially Christian revolution would use no more than the weapons our Lord has given us. It needs no other weapons. This group could win only because it was a *religious* group, and a Christian group.

5. Finally, there are several very active and powerful weapons the Church has never used intelligently for the obvious reasons that it has been sore let and hindered by dis-unity and lack of a truly corporate body. It has never applied the boycott on a large scale. Recent developments created by "The League of Decency", may illustrate the terrific power latent in the boycott if invoked by the Church.

The Church has never rallied its priesthood, much less its laity, on specific issues where justice and righteousness needed a compelling voice. She has permitted men to speak alone, but never at one time, and all over the land, has the voice of the Church spoken on a specific and immediate issue. One thinks of recent issues; of the Scottsboro case, of the Ohio State ruling on military training, of the San Francisco and textile strikes. If there were a central body linked to thousands of churches, which, in such specific instances where injustice is at the heart, would utter its protest and demand fairness so that the Christian interpretation of that issue were as real as the burning of the Morro Castle, it would create more valuable power for Christian action in one hour than a lone parson battering away for a year. And if the Church cannot speak in such varied instances, what force has the right? We have not awakened the imagination of the Church or turned into activity the almost terrifying latent power of the Christian consciousness of evil in our social order.

If, in addition to this, members of the Brotherhood were at the scene of the strife; in at the very heart of this corporate sin; the world would know that the Christian Church really cared. Today, the only thing that most men know is that the Church does not care—enough.

THERE is little originality in these proposals. One is painfully aware of the criticisms that will come. One will be the scathing personal attack and the cry, "Physician, heal thyself," and "First cast out the beam that is in thine own eye." That criticism is acknowledgedly true. These ideas will be branded as Utopian, quixotic, deluded—and yet the vision is of the Kingdom of Heaven on earth. There will be a wealth of criticism and much of it will be wholesome and helpful. Finally there will be the gem of the collection—"Why, you can't change human nature!"—the final retort of petty minds. There, however, lies the only criticism worth answering. To bring about the change we have been contemplating, human nature must be re-made. That criticism from a minister of Christ's is a travesty, for unless his whole life is spent in re-making human nature, he has not the faintest conception of his vocation. The very call to repentance; the first step in the regeneration of a human soul is a call to a personal revolution since it necessitates a complete change of heart. It is, however, at this point that success or failure lies. The destiny of the Church of Christ rests in the hearts of some men—a saving Remnant. The men who usher in the Kingdom of Heaven will be bigger than either Anglo-Catholic or Evangelical. We should have known that always. They must be capable of repressing private ambitions and jealousies and prejudices for a cause so far superior to any existing group that there is no comparison. They must be capable of subordinating self to the leadership of others. In doing this, one does not lose his inalienable right under God's heaven to act in non-essentials as he desires. He discovers unity of purpose and action and throws his life away in the task Christ left His followers to complete.

History-Wise

By
ROBERT P. KREITLER

THERE are those who easily read the face of the sky. They know the movements of every wind and cloud. They guide their actions, change their clothing, by that which they have learned from oft repeated observations of nature. Keenly noting the records of many a yesterday, they promise certain things for the immediate present. The experience of other days makes them wise and alert to the weather conditions, today and tomorrow.

Not a few who are really very weatherwise, fail to be history wise when it comes to matters of religious life and practice. For illustration, the Christian religion is referred to as historic Christianity. Likewise the creeds, as the symbols of the historic faith; the ministry is mentioned as historic, and Churchmen generally speak pridefully of apostolic succession. In the Prayer Book, from the title page to the last amen, the historic spirit is present in every line. Its varied

contents can only be understood by an appreciation of the fact that they are a record of devotional experiences of real people in some place at some time long ago. As an anthology of devotion it covers centuries, and the actual experiences and aspirations of widely different periods are matters of spiritual history. Known and unknown believers, far removed from each other by distinctive ways of life, have used what previous generations have found as aids in worship and growth in piety. History-wise people appreciate the treasured memories, the ancient practices, the devotional habits of other days, but they also understand that which truly lives, lives now. "History is the utterance of life". That is a helpful phrase. And Tennyson describes the historic spirit, when he sings,

"Love with love far bought
From out of the storied past, but used
Within the present, and transfused
Through distant times by power of thought."

Those who are really history-wise combine ancient experience and piety with present aspiration and knowledge, with modern need and changed ways of thought. One recalls that the English Prayer Book, when first issued and for a long time after, was used in a tight little kingdom and by a homogenous people. And one is bound to remember that conditions here with differing racial traditions, climate, educational backgrounds, etc., etc., to mention but a few, require "the power of thought" to use the spiritual treasures of "the stoned past". There is a declaration, attributed to Bishop Brooks, which says, "Everything is historic, but nothing is entirely historical". Thus, historic Christianity, creeds, worship must be filled in the present with a vibrant power, a fresh current of vitality to grow, as discipleship grows and changes. The old past then lives in the new day. The power of history, and the power of the immediate present must minister to each other if what men used long ago is to meet present needs.

The Scrapbook

By
JAMES P. DEWOLFE

DAILY prayer is a habit for the Churchman. While one is preparing his toilet he may say a few sentence prayers such as "God, I thank thee for bringing me to another day; help me to use it properly and use me for Thy Sake this day."

A layman told me not long ago that it was necessary for him to drive some distance to his work and that he spent all this time in prayer. He has found it a constant source of strength and inspiration. It isn't necessary to kneel every time we pray. Nothing really matters, just so we pray. We can pray during a moment of quiet and relaxation. We can pray while we are at work. We can pray while riding on a street car. It leads one on into the reality of prayer when we

pray first for others. I heard a Bishop say not long ago that the front page of the newspaper was a constant source of intercessory prayer. We find there every day accounts of so many people who are in trouble and in need.

However it is always well for a churchman to set aside a short time at intervals during the day to say an office. The ones printed in this column will be short—so short in fact that almost anyone may take time to use them. During the next three weeks this column will contain forms for Morning, Noonday, and Evening Prayer.

MORNING PRAYER

✠ In the Name—of the Father, and of the Son, and of the Holy Ghost. Amen.

I laid me down and slept and rose again, for the Lord watched over me.

Our Father, Who art in Heaven, etc.

I believe in God the Father Almighty, etc.

COLLECTS

O Lord mercifully incline Thine ears to hear our morning prayers; with Thy loving kindness enlighten the depths of our hearts that no evil desires may rule those hearts which have been renewed by the light of Thy Heavenly Grace.

Almighty God we beseech Thee to watch over us, Thy servants, and all others for whom we pray. Direct and guide us with Thy Holy Spirit and prosper us in all we do, and bring us safely to another night for Jesus Christ's sake. Amen.

Here make any special petitions and thanksgivings in your own words and then read Hymn No. 1 or No. 455.

ACT OF FAITH, HOPE AND LOVE

O My God I believe in Thee. Help Thou my unbelief.

O My God I hope in Thee. Confirm and strengthen this hope, which Thou hast given.

O My God I love thee. Help me to love Thee more and more.

Bless the Lord. Thanks be to God.

✠ May the souls of the faithful, through the mercy of God, rest in peace. Amen.

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By BISHOP JOHNSON

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WITNESS BOOKS

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The other day I received a letter from Louis Budenz, known to all who follow events in the labor world as one of the finest leaders in the country. He has devoted his life to the disinherited, and what is more, has shared their lot, by which I mean that he and his family have gone without many a meal and at best have never been able to know whether or not there would be bread on their table the following week.

This letter was written the day before he was to go to a hospital for a most serious operation, with the grave possibility that he would never walk out alive. And twelve hours before this event what was this labor leader thinking about? Well, here is his letter: "The exile from action continues and it looks now as though I will be laid up for another six months. You can judge how enthusiastic I am about this turn of events, with so much stirring at the present time. Meanwhile the call to help our fellows in the field continues and I want to do what I can to meet the great need. We have workers in the field who cannot go to meetings to meet the requests of the unemployed for organization because they have no clothes. It is a serious problem in our work. If I cannot be in action myself I want at least to help out those who are doing the job. So I am writing to ask you if you haven't some good friends who may be willing to donate their discarded clothes. We will take all sizes, shapes and colors, for both men and women. If you will tell them to send it to me at 135 Lexington Avenue, Apartment 16, New York City, I will see that it is sent to those who need it most."

I am happy to report that the operation was successful and that Louis Budenz is now resting at home, thanks to a Bishop of the Church who saw to it that he received proper care. Therefore any who may wish to respond to his request can be sure that the discarded clothing will be dispatched promptly to these people who are in greatest need.

I do some speaking on social and industrial matters and am invariably asked what church people can do to help. There may be little that most of us can do for the millions of unemployed, but certainly this is one thing we can do—see that they are supported at least to the extent of sending them our castoffs. I would go further and say that many of us might very well send a little cash for their beans. After all if one of their leaders, twelve hours before a



JAMES P. DeWOLFE
Called to Houston, Texas

serious operation, is mainly concerned about the welfare of the people he is leading, then surely the rest of us can do something to hold up his hands.

* * *

Trinity Completes Drive for Funds

Somebody, and if anyone knows who they haven't told me, presented Trinity College with \$400,000 for a chemical laboratory on condition that an additional \$100,000 be raised for equipment. The president of the institution, the Rev. Remsen Ogilby, now announces that the alumni have responded to his appeals, that the \$100,000 has been pledged, and that construction will soon get under way.

* * *

Presiding Bishop Receives Armenian Bishop

The Rt. Rev. Mampre Calfayan, temporary successor to the murdered Archbishop Tourian of the Armenian Apostolic Church, was received on Monday last by Bishop Perry at his home in Providence. The Lord Bishop of Aberdeen was also present. The Armenian Bishop presented a message from Khoran I, Catholicos of all Armenians, expressing the gratitude of his people for "the fraternal love and sympathy" shown them at the time of the death of Archbishop Tourian, particularly on the part of Bishop Perry and Bishop Manning. Bishop Calfayan also reported to our Presiding Bishop that "The Armenian Church is enjoying the greatest measure of freedom it has known in 500 years under the

beneficent and tolerant rule of Soviet Russia." This is contrary, I know, to the generally accepted opinion about the attitude of the Soviet Union toward religion, but there is the statement of the Armenian Bishop, vouched for by the official correspondent of the Presiding Bishop's diocese, Rhode Island.

* * *

Teaching Mission in Macon, Ga.

The Rev. Gardiner L. Tucker, secretary of religious education of the province of Sewanee, recently conducted a Bible Mission at Macon, Ga., the three parishes of the city combining for the affair.

* * *

Collections Pay Costs

There were scores of missionary teams addressing Church meetings throughout the country during the entire month of November, indeed from the close of the General Convention until December first. Arrangements for these were made by the speakers bureau of the National Council in charge of the Rev. Charles H. Collett. The report now comes that the offerings taken at these meetings came within a few dollars of covering the entire cost of sending these teams out.

* * *

Niles Parish Celebrates

The Rev. Harold Holt of Oak Park, Illinois, a former rector, was the preacher on November 24th at Niles, Michigan, where Trinity parish is celebrating its 100th anniversary. The parish brought out a fine pamphlet in which its 100 years history was attractively presented. Also there was held a miniature world's fair in connection with the celebration which, judging from the pictures sent me, must have been gay and which, incidentally, put \$500 into the treasury.

* * *

Bishop and Wife Have Anniversary

Bishop and Mrs. Woodcock of Kentucky quietly observed the 50th anniversary of their marriage on November 20th. No special celebration was held but many flowers, gifts and congratulatory messages were received and many friends called during the day.

* * *

New York Rector Praises Orders

The Rev. Randolph Ray, rector of the Transfiguration (Little Church Around the Corner), New York, praised the monastic orders of the Church in his sermon last Sunday, the occasion being the celebration of the 50th anniversary of the founding of the Order of the Holy Cross.

This order, the oldest of the American Church, was founded by the Rev. J. O. S. Huntington in 1884 in a small building on the east side of New York City. Father Huntington, now eighty years old, celebrated with a special service at the present headquarters of the Order located at West Park, N. Y.

* * *

Church Missions is War Curb

Christianity was presented as an antidote to communism by Bishop Reifsnider of Japan in his sermon last Sunday at St. George's, New York. Christian leaders in Japan, he said, are beginning to realize that Christianity is a stabilizing influence. Easy to understand peoples' confusion isn't it—one preacher declares that Christianity is the most revolutionary force in society, while the newspaper, in the very next column, reports a sermon in which it is called the greatest stabilizing influence in the world. Bishop Reifsnider also declared that Christianity in Japan was a form of war insurance since it was breaking down prejudice and misunderstanding.

* * *

Witness Editor Goes to Texas

The Rev. James P. DeWolfe, rector of St. Andrew's, Kansas City, and the editor of the SCRAPBOOK, a new feature in this paper, has accepted a call to the rectorship of Christ Church, Houston, Texas. The Kansas City parish grew from a membership of under 100 to over 1200 under his rectorship which began in 1923.

* * *

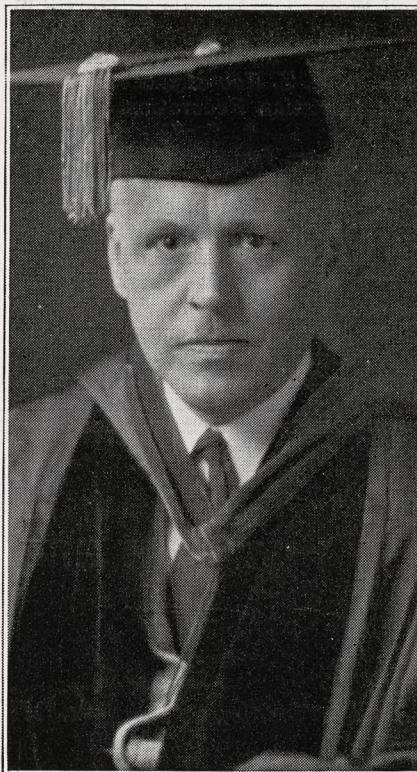
Announcement on Inside Cover

In the box on the inside front cover page of this issue there is a brief message which we hope many of you will act upon. It means more than a gift to your friends. It means also a gift to THE WITNESS, since we are of course anxious to increase our circulation. And we believe it also means a gift to the Church and to your parish since an informed Church family is an active one. Send in your list at once so we can send them the Christmas Number. The card, announcing the gift will be sent to reach them Christmas week.

* * *

Ohio Parish Has Anniversary

St. Stephen's, East Liverpool, Ohio, has recently been commemorating its 100th anniversary, with a series of events from November 11th through the 18th. There were four special sermons preached by Bishops Shayler of Nebraska, Rogers of Ohio and Mann of Pittsburgh and



REMSEN OGILBY

Completes Successful Campaign

the Rev. William Porkess of Wilkesburg, Pa. The rector of the parish is the Rev. Russell K. Caulk, a man who has done a particularly fine job.

* * *

Memorial Service for Dr. Teusler

Mr. George W. Wickersham, Mr. Thomas W. Lamont and the Japanese Ambassador to the United States, Hiroshi Saito, were the speakers at a memorial service for Dr. Rudolf B. Teusler, late director of St. Luke's Hospital, Tokyo, held at St. Thomas Church, New York, on December 2nd..

* * *

Church Army to Celebrate

Church Army is to observe its 7th anniversary the week end of December 9th. Bishop Strider of West Virginia is to preach at a special service at the Incarnation, New York, and again in the afternoon at Holy Trinity, Brooklyn.

* * *

A Number of Interesting Marriages

Marriages ordinarily do not receive write-ups in these notes, there being so many of them, but here are three that deserve a few lines. The Rev. John P. Aaron, missionary in India, known to many when a student at the Western Seminary, recently married the second daughter of the Bishop of Dornakal.

Mr. Aaron's father years ago

gave up a position as college lecturer to do evangelistic work in a rural region, and died not long after of cholera caught in one of the less healthy parts of his district. He died wishing that one of his sons might continue his work, and John, who was born only a short time before his father's death, is now fulfilling his father's desire.

Then in Japan Dr. Tokutaro Kubo and Miss Iyo Araki, both of St. Luke's Hospital, one chief of staff and the other superintendent of nurses, were married on October 18th, which was St. Luke's Day. The wedding was attended by many high officials, foreign and Japanese. In the Philippines on October 13th the Rev. Benson H. Harvey and Miss Eleanor C. T. Moss, both of the Philippine Islands Mission, were married. Miss Moss was returning from furlough and Canon Harvey met her in Hongkong where they were married at St. John's Cathedral.

* * *

Brotherhood Conference in Japan

Each of the ten dioceses making up the Japanese Church, Nippon Seikokwai, had representatives present at the second annual Leadership Training Conference of the Brotherhood of St. Andrew in Japan, which held its 1934 session at Gotemba in the foothills of Mt. Fuji. A total of

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* * *

New Assistant Treasurer of National Council

The treasurer of the National Council, Mr. Lewis B. Franklin, has announced that at the next meeting of the Council he will nominate Mr. James E. Whitney as assistant treasurer. Mr. Whitney is the executive secretary of the missionary district of Western Nebraska. Fact is however that Mr. Whitney is already on the job at the Church Missions House, Dr. Franklin having obtained from Presiding Bishop Perry, Council-President Bishop Cook and members of the Council, their endorsement of the nomination. Mr. Whitney worked for a number of banks, following one year at the University of Kansas and two years at the University of Nebraska, going to work for Bishop Beecher in 1930. During this year he has served as assistant treasurer of the Everyman's Offering.

* * *

Girls' Friendly Meets in Utica

The Girls' Friendly of the diocese of Central New York met recently at Grace Church, Utica. The meeting, attended by 375 members, was addressed by Miss Helen Brent, national president, Miss Mary Evans, provincial vice-president and Miss Frances Arnold of the national office.

* * *

Unity Service at New York Cathedral

Representatives of the chief branches of the world-wide movement for Christian unity took part in a great service held last Sunday afternoon at the Cathedral of St. John the Divine, New York. The speakers were Bishop Manning; Dr. Frederick H. Knubel, president of the United Lutheran Church; Dr. John R. Mott, chairman of the International Missionary Council; Dr. William Adams Brown of the Universal Christian Council for Life

and Work; Dr. William P. Merrill of the World Alliance for International Friendship through the Churches and Dr. T. Z. Koo of the World Student Christian Federation.

* * *

News Notes from Central New York

St. Paul's, Owego, commemorated the centennial of the parish by taking up a collection of precious metals and jewels which brought \$2,300 in cash.—The Auxiliary of Grace Church, Syracuse, sponsored a mission from November 18th through the 21st, conducted by Sis-

ter Esther Carlotta of the Sisters of the Resurrection.—St. Luke's, Harpursville, recently celebrated the 135th anniversary of its founding. The sermon was by the Rev. Paul S. Olver of Rome, N. Y. The parish was founded in 1799, Bishop Philander Chase reading the prayers at the meeting of organization.—Two new stained glass windows have been installed in St. Luke's, Utica.—The Rev. J. Winslow Clarke, one of the clergy of the diocese, was recently injured in an automobile accident; shock, cuts and bruises put him in a hospital but he will be out

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soon.—Another man in the hospital is the Rev. F. C. Smith, executive secretary of the diocese; over-work is the report.—Professor Henry N. Ogden, after ten years of service, has resigned as chairman of the diocesan department of religious education and is succeeded by the Rev. Walter M. Higley of Johnson City.

* * *

Comments on General Convention

All the comments that come in about General Convention are not gloomy. Thus Bishop Sterrett of Bethlehem writes in his diocesan paper that "no one could be there and in constant touch from early morning till late at night, with those who are so much a part of the Church, without realizing that they have the courage, devotion and goodwill which with adequate leadership will mean real progress ahead." He writes further:

"We are glad that the Church gave some words of counsel in the face of the social and economic challenge of our time. We know that the members of our Church in and out of the Convention do care, and care greatly about the human problems of our neighbors and would in the main be willing to go to any sacrifice to bring better days. But I would that we could have stated it more clearly and without so much dignified caution."

In the same paper the Rev. F. L. Flinchbaugh, rector at Wilkes-Barre, Pa., also heaps up praise for the gathering with the use of such

phrases as "sense of power," "spiritual realities," "goodly fellowship of the saints," "historical continuity," "indwelling presence of the Spirit."

* * *

Four Former Rectors at Celebration

Four clergymen who held successive office as rectors of St. Peter's, Clifton, N. J., were the speakers at a dinner held on November 21st when the 38th anniversary of the parish was celebrated. Three of them, the Rev. Henry B. Todd of Waterbury, Conn., the Rev. John G. Martin, who was rector from 1904 to 1923 and the Rev. W. H. Watts, rector until 1930, all expressed the hope that a nice stone church might be built soon to take the place of the present wooden structure. Mr. Martin, as I suppose you know, is now the head of St. Barnabas Hospital in Newark, and Mr. Watts is on the staff of the city mission in Newark. The present rector of St. Peter's is the Rev. George L. Grambs.

* * *

Thanksgiving Parties in New York

The City Mission Society of New York entertained over 5,000 children from families under its care on Thanksgiving. One of the largest was at St. Martin's, a parish for Negroes that is in charge of the Rev. John Howard Johnson. He invited all families of the parish who might otherwise not properly observe the day to drop around for a turkey dinner, and there were plenty who accepted the invitation. The

Seamen's Church Institute also had a party for hundreds of sailors at their headquarters on the lower end of Manhattan Island.

* * *

Dr. Francis Wei Addresses Young

Dr. Francis M. Wei, president of Central China College, addressed the children and young people of the diocese of Michigan at a service held on November 25th at St. Paul's Cathedral, Detroit. Several hundred vested children supplied the music.

* * *

In a Hospital During Typhoon

When the typhoon signals are flying, an old frame building, in constant need of repairs even in the best of weather, is not the happiest place to be especially when the building is a hospital, and when reduced appropriations have kept the allowance for repairs below the margin of safety, as at St. Luke's Hospital, Manila. The chaplain, the Rev. John C. W. Linsley, writes of the recent typhoon: "Just imagine yourself inside this old wooden building. Babies and sick and afflicted people, some unable to move, are here. Listen to the rain slashing against the buildings. Hear the wind tear away parts of the galvanized iron roofing and send it hurtling through the air. Hear the rush of water pouring through the open-

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ings made by the ruination of the roof." The normal functioning of the hospital was not seriously interrupted. The routine of daily training enabled the institution, understaffed and so poorly housed, to rise to the dangerous emergency. St. Luke's Church, which is a concrete building, suffered only a few broken panes and a wetting.

* * *

Bishop Manning Was Top Man

A couple of bishops, so I have been told, amused themselves during the sessions of the House of Bishops by tabulating the number of times various bishops spoke. Bishop Manning was way out in front, being on his feet to speak, if their tabulations were accurate, over eighty times. Bishop Parsons of California was a poor second, closely pressed by Bishop-Editor Johnson of Colorado.

* * *

Missionary Family in New York

Windham House, the residence in New York for students or missionaries on furlough, received \$556 from the National Council in the past year, in addition to the director's salary which comes from the United Thank Offering. The Windham House committee, of which Mrs. Arthur S. Phelps of Plainfield, N. J., is chairman, met in New York on November 20. The house has its first Oriental resident this year, a Chinese girl studying at Teachers College. There are three other Teachers College students, and one attending the New York School of Social Work; also one former student now doing Church work in New York. Because the National Council is making few appointments, there are few candidates in training who apply for rooms at Windham and it has thus been possible to admit a missionary family who are on furlough; Dr. and Mrs. H. B. Taylor of St. James Hospital, Anking, China, and their four children.

* * *

Preaching Mission at Westerly, R. I.

Bishop Bennett, auxiliary bishop of Rhode Island, conducted a preaching mission from November 11 to the 16th at Christ Church, Westerly, R. I., as a part of the 100th anniversary of the parish. On the 18th the Rev. Norman Van Pelt Levis of Philadelphia, a former rector, preached the centennial sermon, and on the 21st there was a dinner that was attended by former rectors,

scattered parishioners and many friends, as well as present communicants. There were speeches by the Rev. W. F. Williams of Stonington, Conn., a former rector; the Rev. Edmund J. Cleveland of Fall River; the Rev. Edward Babcock of Troy, N. Y., former resident of Westerly who is now 84 years of age, who, with his mother, gave the land on which the present church stands; the Rev. John M. Groton of New Bedford, Mass., whose father was rector when the church was built and the Rev. William Smith of Worcester who is an intimate friend of the present rector, the Rev. G. Edgar Tobin.

* * *

Michigan Rector Addresses Masons

Five hundred Royal Arch Masons attended a special service held on November 25th at St. Paul's Cathedral, Detroit, the sermon being preached by the grand chaplain of the state, the Rev. Bates G. Burt, rector at Pontiac.

* * *

Mexican Bishop Visits Virginia

Bishop Efrain Salinas y Velasco, bishop of Mexico, has been visiting in the dioceses of Virginia, giving addresses before parish groups on behalf of the Church Program.

* * *

A Union Service in West Virginia

What was perhaps a unique expression of Christian unity was given voice at a union service of the Episcopal and Methodist congregations in the Church of the Holy Spirit, Summit Point, West Virginia, a few weeks ago.

The subject for the day was, "The Influence and Need of the Rural Church." The sermon was preached by the Methodist minister and the

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* * *

News Notes from Michigan

Madam Hui-Ching Yen Lin, wife of the president of Fukien Christian University, China, was a speaker at the monthly meeting of the diocesan Auxiliary, held at St. Matthias, Detroit, on November 26th.—Bishop Page was the speaker at the banquet held at St. Andrew's, Detroit, on November 22nd, marking the close of the layreaders' training school. Forty-five laymen, under the direction of Archdeacon Hagger, were enrolled this year for the five teaching sessions.—Archdeacon Hagger was the speaker at a parish dinner at St. Andrew's, Flint, on the 24th and on the 27th he addressed the teachers at Trinity, Bay City, on the characteristics of the ideal Church school teacher.

* * *

Detroit Rector Dies

The Rev. Chester C. Kemp, retired priest of the diocese of Michigan, died on November 22nd after an extended illness. His ministry was spent in the middle west, his last parish being at Bad Axe where he endeared himself to the whole community during the twenty years of his ministry there.

* * *

News Notes from Kentucky

Bishop Salinas y Velasco of Mexico was the speaker at a vestrymen's dinner held at the Cathedral in Louisville on November 21st.—The Rev. W. H. Langley Jr., was instituted as rector of St. Mark's, Louisville, on November 18th.—A club of young men has been organized at the Cathedral, primarily for fellowship and sports.

* * *

Death Takes Maryland Rector

The Rev. John William Torkington, rector of St. George's, Mt. Savage, Maryland, died on November 25th.

* * *

Congregation Minister Addresses Churchmen

The Rev. Charles Haven Myers, Detroit Congregationalist, was the headliner at the dinner on November 27th which closed the 1934 Detroit Church Normal School, ending a six weeks session in which over

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300 men and women were enrolled. There was also an address on Religion in the New Day by Mrs. Herman Page, wife of the Bishop of Michigan.

* * *

Gangsters and Politics

Politics must be divorced from crime to insure the safety of decent people, declared Bishop Stewart the other day in a radio address. The gangster, he said, is always the product of corrupt politics, with every prominent gangster in Chicago a cog in a political machine. It is a part of the Church's task to help clean up the situation. "The Church seeks to save not merely the individual but his environment and society; to redeem not only the individual but the whole world."

* * *

Missionary Activity in Africa

Tremendous missionary activity is going on, in its quiet way, throughout the four Anglican dioceses administered by the Universities Mission to Central Africa, which has been keeping its seventy-fifth anniversary. One of the missionaries told an audience in England that he was genuinely sorry for those at home who were denied the missionary's chance of working with "some of the most interesting people on earth."

Slow but steady progress in faithfulness on the part of the thousands of African Christians is reported, with a noticeable desire on the part of a few of them to give their lives in religious work through monastic orders, an increase in the number of African clergy, an unprecedented spread of Christian schools, new churches, the return to the faith of a large number who had been excommunicated, a better attitude on the part of the Moslems toward the church (of special importance for there are Moslem strongholds in this region; the missionaries testify that Islam is moving, however slowly, toward Christianity).

On the other side of the picture is the fact that mission staffs are sadly depleted just now when they should be increasing; the work is held back for lack of clergy and those who remain are near breakdown from overwork.

"As a young man," writes one of the missionary clergy, "I should like to speak to my own generation. Our elders and betters did wonderful works in Africa, when they laid the foundations on which we are building. But something is wrong today with my generation in its attitude to the missionary work of the Church. I would ask you Catholic clergy in the twenties and thirties

to think of this. I say there is something wrong when men are not offering themselves for the high privilege of this work for God. Never has there been such an appalling dearth and lack of response as there is today. Somehow, the young priests of the Catholic Movement seem to be losing the spirit of adventure. I am sorry to be so rude, but I believe it is the truth. I beg you to forgive my plain speaking, but I ask you to pray that the Holy Spirit may come down into the hearts of young priests, that they may make this offer. If only a few more Catholic clergy would come out for five or ten years, it would make all the difference to our work. One is just a little afraid that one's young Catholic brothers are thinking more about taking wives

than of doing hard work overseas."

Recent months have had the added trials of a severe drought, famine and a plague of locusts—some of the reports read like the opening of the Book of Joel.

Beyond all else, while the workers rejoice in the manifest progress and achievement of recent years, they are always conscious of the work still to be done among millions of pagans unreached by the Christian Gospel.

* * *

Churchmen Support Relief Administrator

Ray Branion, at one time a student at the Cambridge Seminary, and until recently the State Relief Administrator for California, was indicted last June by a federal grand

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 or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (Saints' Days, 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.

Vespers and 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

Rector Emeritus

Rev. H. Percy Silver, S.T.D.

Rev. George A. Robertshaw

Sundays 8, 10 and 11 a. m., 4 p. m.

Daily 12:20.

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.

4 P.M., Choral Evensong.

Junior Congregation, 9:30 and 11 A.M.

Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. Paul's Church

Flatbush, Brooklyn, N. Y.

Sunday Services:

Holy Communion, 7:30 a. m.

Holy Communion Choral, 8:30 a. m.

Morning Service, 11:00 a. m.

Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street

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

Sunday Services

8 A. M.—Holy Communion.

11 A. M.—Morning Prayer and Sermon.

8 P. M.—Choral Evensong and Sermon

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 and 4.

Weekdays: 8, 12:05.

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

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street

Near the University of California

Sundays: 7:30, 11 a. m.; 6:30 p. m.

Wednesdays: 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.

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)

The Rev. Robert S. Chalmers, D.D.

Rev. Gordon B. Wadhams

Rev. Bernard McK. Garlick

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

Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.

St. Paul and 20th Sts.

Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.

Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston

Bowdoin Street, Beacon Hill

The Cowley Fathers

Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.

Weekdays: Masses, 7 and 8 a. m.

Thursdays and Holy Days, 9:30 a. m., also.

Confessions: Saturdays, 3-5 and 7-9 p. m.

jury. A group of church people have rallied to their fellow churchman, the following letter having gone out over the signatures of Douglas Stuart, president of the association of Episcopal social workers; Thomas C. Marshall, chairman of the social service department of the diocese of Los Angeles; Willa Richmond, municipal social service worker and Mary S. Covell, head of the Mid-night Mission:

"He is being prosecuted by the United States district attorney in Los Angeles for conspiracy to defraud the United States government by performing his duties in a wasteful manner—specifically by placing men on the payroll of the Federal Civil Works Administration before projects were adequately prepared, when there was no work available, and before tools or materials had been provided for such work.

"Many of us know the great difficulty that was encountered in setting up this C. W. A. program, not only in Los Angeles but all over the country. Those of us who know Mr. Branion, his background, his training, his experience and his integrity, naturally question the indictment and have every confidence in establishing his innocence. He is scheduled for trial on November 13th and we feel that we want to share in the expense of his defense.

"Many social workers and others

are helping in a defense fund and we are sure that if Episcopal social workers and laymen throughout the country know that a defense fund is being raised for Mr. Branion, they will want to share and then later rejoice in his vindication.

"No matter how small your contribution it will be most happily received. Your check should be sent to Mr. H. Ivor Thomas, treasurer of the diocese of Los Angeles, 411 West Fifth Street, Los Angeles."

* * *

Boy Wants Two Sets of Parents

Miss Mollie Heath of New Bern, North Carolina, recently began her fifty-second year of teaching in Christ Church school. She has also taught almost as long in the public school of that city, and is said to be one of the most beloved people in the community. The local newspaper reports that one of her boys said he wished everybody could have two sets of parents as he would like, besides his own, to have George Washington and Miss Heath.

* * *

No Government Money for Liquor

Out in Pueblo, Colorado, they have taken a flock of men off work relief for getting drunk. In the future they are to get no government cash, but instead are to be paid for their services in commod-

ities. It is a sound move no doubt, yet I have real sympathy for the men. Pueblo, I presume, is no worse off than many American cities, yet the official figures state that fully one-third of its 50,000 population is now on government relief. You can readily see therefore how much competition there is for any jobs there may be. Just picture yourself walking the streets day after day begging for jobs, always to be turned down. Under the circumstances to get yourself gloriously cockeyed is, of course, sinful, but it is also understandable. Many whom I know drink too much for less adequate reasons.

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3. Have your Canvassers take subscriptions this Fall. We will send sample copies and subscription blanks. The paper is \$2 a year. \$1.50 of this comes to us; the remaining 50c can go into the parish treasury or you can offer the paper to the subscriber at a reduced rate. Remember, “An informed parish is a live one.”

The Witness

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