

# *The* **WITNESS**

CHICAGO, ILL., FEBRUARY 6, 1936

## SACRAMENTALISM

By

JULIAN D. HAMLIN

*Former Rector of the Advent, Boston*

SACRAMENTALISM is a principle which is embedded in the Christian religion. It means that matter must be a channel of the spirit. It means that matter must be made to serve God. It means that men are more important than machines. It means that machines exist for men, and not men for machines. It means that bread should be blessed at the altar, in the Church, in the world. We have been able to bless it in the Church, but we have not been able to bless it in the grain elevators to feed the starving and unemployed. Jesus loves the poor, the starving, the unemployed. He shares their humanity. He came here for them. He died for them. He lives for them, and He hates the fact that we have not been able to bless bread in the world. When we begin to apply the Christian religion to the world we shall produce a social order that will make all other proposals look conservative.

MESSAGE OF THE WEEK



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## CLERGY NOTES

ALTER, NORMAN R., Ellsworth, Kansas, is now the rector of the Holy Cross, Paris, Texas.

ASHBURN, W. E., assistant at St. Paul's, Overbrook, Pa., is now in charge of St. Barnabas', Rumford, Maine, and the Good Shepherd, Rangeley.

BANYARD, A. L., formerly rector of St. Luke's, Westville, N. J., has accepted the rectorship of Christ Church, Bordentown, N. J.

DAGWELL, BENJAMIN D., to be consecrated bishop of Oregon on February 13th, is to be addressed at 541 Morgan Building, Portland, Oregon.

EDWARDS, DEAN B., of Chickasha, Okla., has accepted the rectorship of the Holy Communion, Maywood, Illinois.

GARRETT, A. R. E., formerly of St. Hilda's Mission, River Rouge, Mich., is now the rector of Christ Church, Flint, Mich.

HAYES, JAMES L., is now in charge of St. Mark's, Waterville, Maine.

JOHNSON, HERBERT L., recently rector of the Memorial Church of St. Paul, Philadelphia, was instituted rector of Grace Church, Everett, Mass., on January 22nd.

LEWIS, JOHN R., in charge of St. Cyprian's and St. Augustine's, Detroit, Mich., is now in charge of St. James', Tampa, Fla.

LOWTHER, SAMUEL H., was ordained priest by Bishop Creighton on January 26. He is in charge of St. Stephen's, S. Ozone Park, L. I.

PALMER, CHARLES R., rector of Holy Cross, Miami, Fla., is now rector of St. Mary's, Daytona Beach, Fla.

SHANNON, EUGENE, assistant at St. Chrysostom's, Chicago, has accepted the rectorship of Grace Church, Freeport, Illinois. He succeeds Victor Kennan who recently became the rector of St. Luke's, Des Moines, Iowa.

TAYLOR, W. C. JR., assistant of the Country Mission, New Hope, Pa., is now in charge of St. John's, Homestead, Fla.

WEICHLIN, FRANK H., former rector at Maywood, has accepted the rectorship of St. Peter's, Sycamore, Illinois.

ZISCH, WILLIAM A., ordained deacon by Bishop Fiske at Utica, N. Y., is now an assistant at St. Augustine's, Trinity Parish, New York City.

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## CHRISTIAN RESPONSIBILITY

By

WILLIAM TEMPLE

*The Archbishop of York*

THERE are times when the Christian conscience is specially stirred by the prevailing evils of the world. No doubt it ought to be permanently and uni-



ARCHBISHOP TEMPLE

versally sensitive; there ought to be no subject that escapes its scrutiny, no time when its judgment is slack. But we are ordinary human beings, with limited powers of attention. It is not possible for us, in fact, to keep up this constant vigilance. But this makes it more than ever our duty to act when conscience is stirred, to try to quicken the conscience of our neighbors, and to see that our feelings when once aroused lead to some more result than talk.

Lately the conscience of Christians, in common with that of the public generally, has been notably stirred with reference to Unemployment. It seems hardly credible that any Christians who consider what is actually meant by malnutrition, bad housing, or unemployment should say that these are matters with which the Church is not concerned. It is not only that these things involve suffering such as makes an irresistible claim on sympathy—though if charity is indeed a greater thing than faith, about which the Church rightly concerns itself intensely, that claim on sympathy should prove our point. But each one of these evils makes more difficult the formation of a stable Christian character; they are stumbling-blocks in the way of Christ's little ones; to leave stumbling-blocks which one knows are there is morally not very different from putting them there; and we know what our Lord had to say about that.

It was not a modern socialist propagandist, but that prince of the orthodox political economists of the last generation, Marshall himself, who said that the two

chief influences forming the character of the rising generation are the religious beliefs in which a child is grounded and the economic order in which it has grown up. And we can see why this should be so. The economic order largely represents the judgments held by citizens of any country or group of countries concerning what matters most in life; it compels a certain measure of compliance with its own principles; if self-interest is its dominant motive, it forces men to pursue their own interest; as they act by its principles they unconsciously accept them.

Of course it does not follow that if you invert the system you will thereby alone alter men's characters, though you will in some degree modify them. There is a fact about human nature which the Church calls Original Sin; and if you could establish a system that would be ideal for a nation of perfected saints, and then set half-converted people like ourselves to work it, the result is likely to be chaos and disaster. But while the Church labors first for conversion and spiritual growth, it must watch with a jealous eye those factors in the situation which make this more difficult than it need be or, in some cases, impossible without some miracle of grace. Here is an unmistakable challenge to the Church on its own ground. As we look upon the world, with all its pressures towards evil, we see our own sin writ large. This is part of the meaning that should be in our minds as we confess our sins and say that "the burden of them is intolerable."

LET ME remind you of two resolutions passed by the Lambeth Conference of 1920, consisting, as you know, of all Bishops of the Anglican Communion:—

(i) *An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take as active part in bringing about this change, by which*



alone we can hope to remove class dissensions and resolve industrial discords.

(ii.) *Members of the Church are bound to take an active part, by public action and by personal service, in removing those abuses which depress and impoverish human life. In company with other citizens and organizations they should work for reform, and particularly for such measures as will secure the better care of children, including real opportunity for an adequate education, protection of the workers against unemployment, and the provision of healthy homes.*

And these words from the Report of the Conference Committee on "The Church and Industrial Problems":—

*We reaffirm the principle commended in an appendix to the 1908 Report: "The Christian Church, which holds that the individual life is sacred, must teach that it is intolerable to it that any part of our industry should be organized upon the foundation of the misery and want of the laborer. The fundamental Christian principle of the remuneration of labor is that the first charge upon any industry must be the proper maintenance of the laborer—an idea which it has been sought to express in popular language by the phrase 'the living wage'." This must not be interpreted as a bare subsistence wage. There must be sufficient to live a decent and complete, a cleanly and noble life.*

Let no one excuse his conscience by talk about economic necessity. Something, quite plainly, has gone wrong with the economic system of the civilized world. When the very ease with which wealth is produced becomes a hindrance to trade and a cause of poverty, because with such abundance no profitable market can be found, it is clear that something is wrong. We may feel bound to leave it to experts to diagnose the disease and prescribe the remedy; but it is our business to incite the experts, even, if need be, to badger the experts, until they produce their answer to our problem. For even if the solution is theirs, the problem is ours.

What is the greatest and bitterest evil of unemployment? There should no longer be any doubt about that question; it is the separation of a man from the common life. The unemployed man loses the fellowship of the workshop or factory, drops out of his trade union; even at home he is a burden on his wife and family instead of being their chief support. The worst evil is not bodily cold or hunger; it is not mental vacancy and boredom; though these in all conscience are bad enough. But men face such things with good-will and courage for the sake of a great cause. The bitterest evil of unemployment is its corrosion of personality itself.

Here we have something which ought to touch us, as Christians, to the quick. For Christianity lays upon personality a stress unknown in any other religion or philosophy except so far as that other has learnt from the Gospel. This is the special and characteristic feature of Christian ethics. And the human personality, on which such stress is laid, is rooted in the relation of every human being to God as his Father and to all other men and women as brothers and sisters in the family of God. This is the Christian's answer to every scheme of society which would make each citizen valuable only so far as he is of service to his earthly state. That is not true; if it were, our unemployed might be dragooned into labor regiments,

working on a bare subsistence wage, and so, at whatever cost to their human dignity, made to contribute to the welfare of the state. Such a policy can never be entertained by those who expect their own eternal status to be determined by the Divine Judge saying, "Inasmuch as ye did it," "Inasmuch as ye did it not."

**B**UT here is a most vital point. The dignity and worth of a man is not in his value to the state; but neither is it in himself. It is in the love of God towards him. Democracy has perpetually tried to build its social fabric on the rights of a man as a man; and Robert Burns made a poem of it. But that way of looking at things sets men asserting their rights against each other, man against man, class against class, nation against nation, race against race. It is the way through chaos to Hell. The Christian religion does not teach us to regard man, as he is, as possessed of any great dignity; the image of God was stamped upon him, but that image is sorely defaced. But our religion does claim that even in those who seem most unprofitable we should see children of God for whom Christ died; that is their dignity and status, higher than the status of emperors and kings.

This is of supreme importance when we ask what it is that the unemployed most need. They need the opportunity to preserve their personality. But much recent secular thought has conceived this as a principle of self-assertion, tempered only by the reflection that as I am a self with a life of my own, so everyone else is a self with a life of his own. That is true, but only a half truth. The Christian doctrine of the true relation of men to one another is not that they are jostling atoms where each respects some rights of others only because that is the way to win respect for his own rights; it is that they belong to one another in the fellowship of the community, and each can be truly himself only in the interdependence of that fellowship. We shall not help the unemployed man much unless we make for him the opportunity to give what he still can—his time and strength and skill—for the welfare of his neighbors. Even in his state of need we help him most, not by making him a recipient of benefits, but by enabling him still to make his contribution to the general good. Never, till I began to study and compare the different methods adopted for helping the unemployed, did I understand how deeply penetrating are the words "It is more blessed to give than to receive." But once supply to the unemployed man the opportunity to give what he can—time and strength and skill—while others give what they can—money or material—so that all are co-operating in some public service, and the sting of unemployment is largely gone. We must find the way to make of unemployment itself a tolerable alternative life; and this means that we must not allow "work" or active service of neighbors or community, to be either limited to or identified with commercial employment.

And if unemployment or involuntary leisure thus comes to be a real alternative life, not only will the misery of their state be largely remedied for the unemployed themselves, but the hideous menace of it for those in employment will be largely removed. No one



can tell how deeply our social life is infected with a poison which has its source in that fear of unemployment. It drives the weaker to servility, the stronger to bitterness, and affords to petty tyranny an instrument and a threat. Cure this, and the whole body politic will feel a new glow of health as from the removal of a septic gland.

I have spoken of these things by way of example only. The challenge of social evils is a challenge to our Christianity, both because those evils involve misery and hinder growth in virtue, and because our religion itself contains the principles by which they may be cured.

But above all it supplies the power. If we can learn to see Christ in His suffering and needy brethren, and if there is any true love of Christ in our hearts, we cannot rest till a great change is made. "The love of Christ constraineth us." It is that love which urges us onwards; it is that love which will carry us over all obstacles to the removal from our common life of its cruelty and its injustice.

## Talking It Over

By

WILLIAM B. SPOFFORD

WE ALL FEEL that there is little that we can do as individuals to express our approval or disapproval of the things we know are happening all about us. We are insignificant individuals caught in the wheels that are grinding out ruin, without anything much that we can do about it. Well, let me tell you there is a great deal we can do, if a Congressman with whom I had a session the other day knows what he is talking about. Did you ever hear of the Tydings-McCormack Bill that passed the United States Senate without consideration or record vote, and is now on the calendar of the House of Representatives? It is thought very highly of by Mr. Hearst and the army and navy crowd—and that's a big crowd. It provides that any person who suggests, either in writing or speech, to a soldier or sailor that an order issued by a higher authority might not be for the best interests of all concerned is locked in jail. It prevents you from writing a pamphlet, a letter to the newspaper or even a private letter in which you express such an opinion. What's more the bill provides that the authorities may search your home or your person for such a letter. If enacted into law this bill will deprive the press and the people of this country of their constitutional right of free speech. What's more (and this is a legal opinion) it would unquestionably suppress all agitation against the huge army and navy appropriations and would silence all criticism of the big army and navy crowd who are bent on getting the same power here that their brothers have in Germany, Italy and Japan.

NOW DON'T THINK that this is unimportant—assuming as I do that you want constitutional government in the United States. If a mother wrote her son, a soldier, and told him that the army was no

place for him and that he should seek his discharge as soon as possible, she would be subject to a prison sentence. A newspaper that carried an editorial suggesting either an increase or a decrease in the army would be subject to its provisions. A paper that suggested that the navy didn't have the best battleships in the world would be in trouble. As for criticising brutality, mistreatment, bad food, unsanitary conditions, or anything of that sort, it would be met with brutal suppression, searches and seizures, leading to a prison sentence. Or if you happened to be bold enough, in time of strike, to deplore the shooting of strikers by the armed forces, the big boys would get you out of the way in a hurry under the provisions of this bill. There is also the Kramer Sedition Bill, introduced into the House of Representatives, which is of the same order as this Senate bill.

What can you do about them? This Congressman said that he was convinced that both bills would be defeated, *providing Senators and Congressmen received letters from home expressing disapproval and asking them to vote against the bills.* "You mean to tell me that Senators pay attention to letters?" I asked. "Positively", was his reply. "Letters from home in the main determine their votes. So if you want to defeat these bills, which I'm telling you show a reckless disregard of every American principle of liberty, you better see that your friends write their Congressmen and Senators at once." Thus the matter is left in your hands. You can do something if you care enough. There is a lot of talk these days about the constitution—here's your chance for action.

AGAIN TAKE THE CASE of the sharecroppers in the Southwest. We all know at least something about them, but most of us are either not sufficiently concerned or informed to do anything about their plight. I received three telegrams from that area last week; one informed me that hundreds of families had been evicted from their shacks. They are now on the highways, without shelter, without food, and without the right even to cut wood with which to keep their children warm. The second telegram informed me that two leaders had been shot. Why? Because they spoke at a meeting protesting against the condition of these poverty stricken sharecroppers. The third informed me that Howard Kester, a minister friend of mine, had been taken out of a meeting with a rope around his neck and nearly lynched because he has given effective leadership to these people. And what was I asked to do? To send a telegram to President Roosevelt and to Secretary Henry A. Wallace, both Episcopalians, demanding a Congressional investigation of the situation. Certainly that is asking little. If my friend cares enough about these people to take his life in his hands every minute of the day, certainly I ought to be willing to write a couple of letters from the security of my office in New York. I hope you will feel the same way about it and will address a letter to these gentlemen in Washington and inform them that in your opinion it is time for the federal government to take a hand in the situation before there is a bloody massacre.



# THE CHRISTIAN TASK TODAY

By

FRANCIS B. SAYRE

*Churchman and Assistant Secretary of State*

WE ARE experiencing today a period of discouragement and of growing pessimism. We seem to be slipping backwards in the long march of progress. We are in danger of losing part of the precious heritage for which our ancestors fought and gave their lives. Human liberty, democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance, faith,—these in important parts of the world have ceased to exist. Today the tide is running strong for autocracy and dictatorship, for censored speech and writing, for riotous intolerance, for crass materialism. The tragedy is that these fundamentals upon which our Western civilization has been slowly and painfully built are being sacrificed without a struggle,—nay, that whole peoples today are enthusiastically welcoming their discard, and that youth in whose hands lies the shaping of the future, are the staunchest backers of the newly developing order.

During the past hundred years we have been living through an age of unprecedented material development and progress. New and hitherto undreamed-of power was generated by the creative inventions and ideas of the nineteenth century. We of the West became drunk with the quest of money and more money; our generation gave itself over to the winning of wealth and material power. We have harnessed nature and made her serve us with the wealth-producing power of a hundred million slaves. We have lavishly increased the physical comforts of life. We have made ourselves masters of the material world. But we have lost the spiritual values which alone give to life its satisfying rewards.

The results speak for themselves. We have brought about a cataclysmic war which has drenched the world in blood. We have generated an economic catastrophe without parallel in history. It is not honest thinking to regard these as visitations of God which we were powerless to prevent. They are clearly of our own making,—the result of a social and economic order which we ourselves have built up, founded on acquisitive instincts and making for social injustice and economic insecurity.

Today we are reaping the fruits. Economic collapse threatens on every side. Security, which forms a rough index of the advance of civilization and which the nineteenth century thought had been permanently won after the turbulent days of feudalism, is in our day fast losing ground. Yet on top of all this we are building up armaments to a point never before touched in history. Nations are preparing for war—and the system which we ourselves have created seems to leave no room for escape.

BUT we have not found the way to win and make secure the enduring and really precious values of life. We have become essentially a materialistic civilization. We have sought happiness through acquisition. We have placed our ultimate reliance for secur-

ity upon material force. We have largely ceased to utilize the matchless power and strength that comes through religion. We have failed to advance in our comprehension and understanding of spiritual realities. We are losing our faith, and with it our sense of spiritual direction. We have acquired prodigious material power without a corresponding spiritual understanding and restraint.

If the social and economic order in which we live is of our own making, surely the road to recovery must be of our own making also. Permanent recovery will never come by chance. Order does not flow out of disorder without directing intelligence. Deep-seated and lasting recovery can come only as the result of conscious effort on the part of those who have the vision and the courage to hew new pathways in a changing civilization.

The world today is recoiling from the disastrous effects of the gross materialism which has followed our loss of faith. Humanity is yearning now, as seldom before, for surer foundations on which to build. There is only one way. From widely shifting beliefs and differing faiths we must sift out life's fundamental values. We must get back to the eternal verities of human experience,—for instance, that self-seeking and self-indulgence, unrestrained, ultimately lead to suffering; that dishonesty, whatever the apparent gain of today, inevitably undermines confidence and saps the possibility of rewarding relationships tomorrow; that force and violence, however tempting to gain quick results, destroy the very foundations of social security and thus ultimately delay the march of human progress; that understanding and love have more potency to achieve lasting results than material force.

Humanity is not now athirst for more inventions and scientific discoveries and improved methods of manufacture. These things will not stop heart-aches or broken lives or suicides. What men and women are yearning and groping for today are spiritual values, such as inner happiness unconquerable by outward circumstances, joy in daily work and satisfaction even in commonplace labor, the affection of a chosen few and the respect of all, some objective of existence which colors all life with beauty. Values such as these cannot be built upon material foundations.

Every great civilization of the past has had its rise, its noon-time brilliance, and its gradual decline into the sunset. We can scarcely expect our own to prove an exception. We are beset today with dangers to our civilization of the gravest sort. The time is at hand when either we must commence a new chapter of forward progress or watch a slow decline. The outcome depends not upon blind forces outside of our control, but upon ourselves.

FURTHER progress demands building anew upon spiritual foundations. The amazing and splendid advance in material progress of the last century must



now be matched by spiritual progress and understanding. It is not that we must accept arbitrary, unreasonable or fruitless religious dogmas or traditional moral codes. What Western civilization needs is a mastery and a practical utilization of physical laws.

The one solution that I can see, the *only* solution that seems really practical, lies along the teachings of Jesus Christ. He sensed, as no one else before or since, the heights and depths of human nature, knew how to satisfy its fundamental needs. He understood the secret of power. His life at the time was looked upon as a failure and He died a felon's death. And yet, through His life and through His death, He generated a power which has fundamentally changed human history.

I do not mean more ritualism. I do not mean more ecclesiasticism. I do not mean more dogmatic theology. I mean that if our civilization cannot be brought to understand more clearly and to believe more strongly in the fundamental teachings of Jesus Christ and the principles upon which he staked His life, our civilization cannot survive. I mean that men must of their own consciousness come to perceive the utter folly of trying to build a civilization on materialism and brute force, and come to realize, perhaps through suffering, that the enduring values that humanity will always crave grow out of understanding and love and self-sacrifice.

There is only one way to make men realize that. We must go back to the living Christ,—to the audacious, thrilling, winsome figure that actually lived. Unless men learn to love Him, they will not follow Him. Neither will they come to understand how to master life.

That is the mission of Christianity to the present world, as I see it. As one catches the vision of all that hangs upon the outcome, the call of Christ becomes the most exciting challenge in the world today.

## Let's Know

By  
BISHOP WILSON

FATHER

A LETTER from one of our readers asks—"will you please publish the authority for the use of the term 'Father' as applied to the clergy of the Episcopal Church".

Some years ago I wrote an answer in this column to practically the same question and I cannot do much more than repeat what was said then.

There is no particular authority for it unless you find a bit in the Confirmation service and the services of Ordination in the Prayer Book where the Bishop is addressed as "Reverend Father in God". The use of the term rests chiefly on custom.

In the New Testament it is sometimes used to denote a teacher in spiritual things, as when St. Paul writes to the Corinthians, "for though ye have ten thousand instructors in Christ, yet have ye not many fathers". It became something of a custom to speak of the early Christian leaders as the Church Fathers.

For the most part the title was applied to Bishops in the early days because they were the authoritative teachers of Christian doctrine. In some countries the term was eventually applied to all priests because the teaching office was delegated to them by the Bishops. "Pappas" (Pope) was an affectionate abbreviation used for especially eminent Bishops and gradually was reserved for those we now call Patriarchs. There was a Pope of Alexandria and a Pope of Antioch as well as a Pope of Rome.

I know it is sometimes said that Christ directly forbade such a title when He said "Call no man your father upon earth; for one is your Father which is in heaven". But it hardly seems likely that He had any such thing in mind. In this 23rd chapter of St. Matthew our Lord is sharply rebuking the Pharisees for their uncharitable habits. One of their particular delights was to appeal to "the Fathers", meaning the rabbis whose hedging of the Law had made it a system of absurdities. They had reduced the Heavenly Father to the proportions of an exaggerated rabbi. They were forever appealing to their spiritual privileges as children of Abraham. Their conception of God was a dried-out formula. Christ tells them to stop appealing to the deadly traditions of their Fathers and to approach the Heavenly Father as the source of all revelation. Our Lord was not given to condemning a word here and there. What He condemned was wrong spiritual attitudes. He Himself used the term "father" when He commended the Fifth Commandment—"Honor thy father and thy mother", or when He warned His disciples that the time would come when the father would take sides against the son and the son against the father etc.

As far as I can see, neither the Bible nor the Prayer Book have any more to say about "Father" than they have about "Mister" or "Reverend". Some people like it; some people don't. I can't see any very good reason either for forbidding it or for insisting on it. Perhaps you have heard of the priest who came as the new rector to a parish and was beset by a fussy old lady who asked: "Would you mind very much if I called you 'Father'?" To which the rector smilingly replied, "My dear lady, call me Arthur if you want to".

## The Versatile Man

THAT little old man with the bald head, who sits in the third pew from the back, at St. Jude's every Sunday morning, is very ordinary looking, but he is really very talented. He is not only an able financier but an artist, actor and preacher, at the same time. It takes a clever financier to bring up a large family on a small salary and he has done that and kept out of debt. Having the artist's sense of beauty he has felt the beauty of God's love and has tried to make his life fit into the picture. He is an actor because, no matter how tired or worried or discouraged he has been, he has never complained but, holding to his inward faith, he has kept a smiling face to the world. He is a preacher because his whole life has been a sermon.

THE CHURCHMOUSE.



## PRESENT PROGRAM FOR THE ANNUAL C. L. I. D. MEETING

The present trends of political and economic life in America, and the attitude the Church should take toward them, will be discussed on February 22-23 when the Church League for Industrial Democracy holds its annual conference in Baltimore. Under the general theme, "The Church, Democracy and Fascism", four local chapters of the organization are to present reports on various phases of the subject, based upon studies they have made this winter. The conference is to open with a luncheon at the Y. W. C. A. at which the executive secretary is to report on the year's activities. This is to be followed by a general conference, to be held in the parish house of Emmanuel Church, with the Baltimore chapter presenting a report on the political situation and the Philadelphia chapter a report on the trend toward fascism.

Following a devotional service in Emmanuel Church, the annual dinner is to be held in the ballroom of the Y. W. C. A. at which the Rev. Norman Nash, professor at Cambridge Seminary, is to present a report of the Boston chapter on the labor movement and its relationship to the Church, and Mr. Stanley Matthews a report of the Cincinnati chapter on the cooperative movement and its relationship to the Church. There is to be time after all the reports for discussion. The day will close with a summary to be presented by Mr. Spencer Miller Jr., consultant on industry of the National Council.

February 23rd is to be Industrial Sunday in the Baltimore churches with the following clergymen preaching in the various pulpits of the city: Bishop Benjamin Brewster of Maine, the Rev. Norman Nash of Cambridge, the Rev. Daniel McGregor, executive secretary of the national department of religious education, the Rev. Malcolm Peabody of Philadelphia, the Rev. Joseph Fletcher of Cincinnati, the Rev. Bradford Young of Brooklyn, the Rev. Guy Emery Shieler, editor of *The Churchman*, the Rev. Fleming James of the Berkeley Divinity School, the Rev. Elwood Haines of Glendale, Ohio, the Rev. Paul T. Shultz of West Roxbury, Mass., the Rev. Clifford Stanley of the Alexandria Seminary, and the Rev. Edmund L. Souder, missionary to China.

The final meeting of the conference is to be the Baltimore Open Forum, where there is an average weekly attendance of 1,200 people, at which Miss Mary van Kleeck, director of industrial studies of the Rus-



MARY VAN KLEECK  
*To Speak in Baltimore*

sell Sage Foundation and the Rev. Daniel McGregor are to speak on "Religion's Part in Building a New World".

The public has been invited to attend the conference but since the facilities are limited the office of the League has requested that any planning to attend should notify them at 154 Nassau Street, New York City.

\* \* \*

### Churchwoman Aids in Settling Controversy

There was much to-do at Teachers College, Columbia University, last spring when a number of workers in the cafeteria were fired. The charge was made that they were discharged for their union activities and some of the students felt so strongly about the matter that they picketed the dining room and started a boycott. Finally a faculty committee was appointed by the dean to investigate the situation. On the committee was Miss Adelaide Case, consultant for the national Woman's Auxiliary and a member of the executive committee of the Church League for Industrial Democracy. They did a thorough and painstaking job, with hearings through most of the summer. Their report was presented a few weeks ago to the dean with the result that the workers were reinstated, with compensation for their lost time. It is also at least within the realm of possibilities that this faculty report

will eventually result in a changed labor policy for the entire university.

\* \* \*

### Movies at Convention of Southern Ohio

Something new at a diocesan convention was shown last week when the convention of the diocese of Southern Ohio met at Cincinnati. The local chapter of the C. L. I. D., of which Mr. Stanley Matthews is the head, in the hours between sessions exhibited moving pictures showing conditions among the sharecroppers in Arkansas, and by way of contrast also exhibited movies showing the conditions among the workers at the Norris Dam. A minister who had taken the pictures lectured while the pictures were shown. There were also lectures on the work of the C. L. I. D. delivered by the Rev. Joseph Fletcher, the head of the School of Applied Religion. The meetings were so well attended that overflow meetings had to be held.

\* \* \*

### Boston C. L. I. D. Holds Meeting

A meeting of the Boston chapter of the C. L. I. D. was held at St. Paul's Cathedral on January 24th, presided over by Miss Vida D. Scudder of Wellesley. Plans were made for the year; speakers in various parishes and before Church groups on the activities of the League; co-operation with secular groups such as the American Civil Liberties Union, the Fellowship of Reconciliation and kindred organizations; and a committee was appointed to call to the attention of members such matters as the sharecroppers situation, the gag bills, etc., in order that they may write letters to the authorities urging action.

\* \* \*

### New Chapters of the C. L. I. D.

Several new chapters of the C. L. I. D. have recently been organized. In New York a new group has been organized, composed for the most part of students at the General Seminary, Union Seminary and Columbia University, which is meeting (Continued on page 16)

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## WHERE TO GET INFORMATION ON SOCIAL ISSUES

By GARDINER M. DAY

We wish to answer at least partially the question: How do you keep up with what is going on in the field of Christian Social Action?

First of all, I naturally want to know what the Church League for Industrial Democracy is doing as it is part of our own Church and in consequence of being a dues paying member I receive several times a year a pamphlet entitled "New Notes of the C. L. I. D.", and various letters from its ever-active secretary telling me how I ought to spare a dollar or more in behalf of some sharecroppers who are almost at the point of starvation or in behalf of securing justice for someone, like Angelo Herndon, who got sentenced to some twenty years in a chain gang for having some so-called radical literature in his possession. Then in addition, the C. L. I. D. publishes and sends to its members from time to time booklets designed to stimulate their minds and help to clarify their thinking concerning the relation between Christianity and social issues. Some time ago a most excellent analysis of one brand of social poison appeared in a C. L. I. D. booklet entitled *Fascism* and within the month a new essay has appeared, *Christian Doctrine and Social Action* by the Rev. Joseph F. Fletcher. Mr. Fletcher contends that true sociology must be Christian sociology rooted essentially in the infinite value of the soul of man because man is related not merely to his fellow man and nature but *primarily to God*. He further stresses his conviction that it is not more brains that we need for social salvation but rather a more determined moral *WILL*. It is a very stimulating little essay. I believe that Mr. Fletcher was unnecessarily hard on liberalism. I cannot feel that the picture is quite so black, and that "liberalism in modern culture has been incalculably pernicious". I realize, however, that I am in the minority for it has become the favorite in-door sport among radical and ex-liberal thinkers to pan liberalism. I have not space here to place the virtues of liberalism before you by way of defense, but what I fear is that when Mr. Fletcher and other good fathers have thrashed this child Liberalism to their own satisfaction, the child unfortunately will not take Papa's advice and grow up happily affirming Christian doctrine but may to the father's consternation decide to be the administrator rather than the recipient of future

## FOR LENT

ON PAGE FIFTEEN of this paper is a second announcement of the special articles that are to appear in THE WITNESS this Lent. We are to present first hand, informative articles on the missions of the Church in Latin America, which are being studied this year by the entire Church. Also we are happy to present a series of eight articles, "The Christian Voyage" by Bishop Johnson. In order that this material may be in your hands for use with study groups the first week of Lent, the first Lenten issue will be February 20th. This means that orders for Bundles must be received in our Chicago office not later than next week. Look over the announcement on page fifteen and then please act at once.

spankings and to that end espouse Communism or Fascism.

Returning to the original question. Outside of our own Church the best general source of information is the *INFORMATION SERVICE* of the department of research and education of the Federal Council of Churches. This is a weekly bulletin covering all sorts of subjects. For example, a few recent ones have been about *Current Issues in Civil Liberties*, *The Child Labor Front in 1935*, *The Clergy and Social Action*, *Birth Control*, *The Cooperative Movement* and about once a month an issue is devoted to recent books and pamphlets. This is the most comprehensive service I know of in the American Church. Every Church member ought to see it. Some issues naturally may not be of special interest to you, but there will be enough during the year that are indispensable to make the service worth more than the two dollars it costs.

Two denominational social action commissions publish bulletins that are remarkable for their high excellence. The Congregational Council for Social Action, located at 287 Fourth Ave., New York, issues twice a month a thirty page booklet on a wide range of subjects, such as peace, strikes, cooperatives, child labor, etc.

The last bulletin was devoted to an essay by Dr. Charles A. Beard on the Constitution which is the most clarifying article I have read on that difficult subject. These bulletins cost \$1 a year and are more than worth it.

*The Social Questions Bulletin* is the name of a four page monthly

(Continued on page 16)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

There was a lot of ballyhoo a year ago about a proposed merger of the dioceses of Kentucky and Lexington. The matter came up again at the convention of Kentucky, held the other day in Louisville, when a committee presented a report. It seems that the Kentucky committee was entirely favorable to the merger, providing the original agreement could be carried out, calling for the resignation of the bishops of both dioceses. Bishop Woodcock carried out his end of this agreement, but it seems Bishop Abbott of Lexington has not done so, as he had expressed his willingness to do when he himself proposed the merger. Kentucky therefore proposed that Bishop Abbott should not be considered in the election of a bishop for the reunited dioceses. The Lexington committee refused to do this. Therefore Kentucky called the whole thing off and went ahead with the election of a bishop, with Charles Clingman of Birmingham, Alabama, elected on the first ballot, as was reported in this paper last week. The consensus of opinion in the diocese of Kentucky is that the two dioceses should be reunited but also that the merger should be decided entirely without reference to the person who should succeed as bishop of the reunited diocese.

A happy feature of the convention was the testimonial dinner tendered Bishop Woodcock who has served the diocese as bishop for thirty-one years. Bishop Bartlett of Idaho-North Dakota and secretary of domestic missions was a visitor and delivered several addresses.

\* \* \*

### Mission in Rochester

A mission under the direction of Captain Conder of the Church Army was held at the Epiphany, Rochester, N. Y., from January 12th to 19th. . . . St. Simon's mission, Rochester, for Colored people celebrated its first anniversary the other day by dedicating a new chapel.

\* \* \*

### Kagawa Draws Huge Crowds

An enthusiastic crowd of more than 2,500 persons greeted Toyohiko Kagawa at a dinner in New York last Monday evening. So it has been during his entire visit to the city. At St. Bartholomew's last Sunday the huge church was jammed and close to a thousand people were turned away. He has been pleading for creative drive, courage, aggres-



siveness and fire in Christianity; has been unsparing in his criticism of the capitalist system and ardent in his plea for cooperation. Christians, he said, are too reserved and might well learn a lesson from the daring and aggressiveness of the communists. Christians, he added, should talk less and work harder.

\* \* \*

#### **Death Takes Distinguished Churchman**

George W. Wickersham, distinguished Churchman of New York, died on Saturday last of a heart attack. He was 76 years of age. He had served the Church long as a vestryman, a delegate to General Conventions, and as a trustee of the Church Pension Fund. He was also one of the original incorporators of the Church Life Insurance Corporation and of the Church Properties Fire Insurance Corporation and served both as a director.

\* \* \*

#### **New Trend in Missions**

Three new trends in foreign missions stood out at the Foreign Missions Conference held last month at Asbury Park, presided over by Dr. John R. Mott. First, there was less emphasis on "missions" and a constant re-emphasis on the principles of Christianity, with the need stressed for focusing attention on the teachings of Christ in the United States as well as in foreign lands. Second, the development of churches abroad under native leadership instead of under the direction of missionaries was reported. Third, under native leadership the methods and programs of churches in foreign fields are quite different from those of Anglo-Saxon countries, with their willingness to "reach down and live and work with people where they are" much more marked than it is with us.

\* \* \*

#### **Ohio Clergyman Keeps up the Fight**

A couple of weeks ago we reported that the Rev. Lloyd W. Clarke, student pastor at Ohio University, Athens, was heading a fight against the establishment of a Reserve Officers Training Corps at the university. He urged the clergy of the state to protest and gathered petitions, letters and telegrams numbering over 1,000. However the university authorities, though they met to consider the matter, would not allow the petitions to be presented and announced that the R. O. T. C. unit was to be established. Immediately a resolution of protest was issued by Mr. Clarke and four other ministers of the city. Also they arranged for a mass meeting which was attended by 700 students and

faculty members which was addressed by Sherwood Eddy, who declared that the establishment of R. O. T. C. units in colleges was in line with the present trend toward war and Fascism. The fight against the establishment of the unit is being continued and it is hoped that the matter may receive the consideration of the university trustees when they meet in June. Incidentally Mr. Clarke heard from twenty of our clergy in the diocese of Southern Ohio, and sixteen of them protested against the establishment of a military unit.

\* \* \*

#### **Convention of Diocese of Dallas**

The 41st council of the diocese of Dallas met at Christ Church, Dallas, on January 22-23 with a record number of delegates present. Bishop Moore stressed the Forward Movement in his address. Bishop Spencer of West Missouri was the speaker at the diocesan dinner.

\* \* \*

#### **Charges of a Red Tie-up**

Methodist laymen in Chicago are again up in arms, this time over the conference of the Methodist federation of social service, headed by Harry F. Ward, held in that city recently. Charges of "red" propaganda and "soviet tie-up" are being hurled

about, particularly at Harry Ward and Bishop McConnell, president of the federation. As has been remarked, "to seek to bring the existing social order to judgment in terms of the ethics of Jesus is sure to bring charges of being red". Both these gentlemen, very much in earnest at this task, are no doubt used to being called names by this time. I have been asked to be chairman at a testimonial dinner for Harry Ward next week. I do not suppose there will be many Methodist laymen there, but there will be many of the earth's disinherited, and when I say that I do not despair of the Christian Church as long as there are men like Harry F. Ward in it there will be prolonged cheers. And the love of the masses is ample compensation for the criticisms of the big-shots.

\* \* \*

#### **Clergy to Study Marriage**

The younger clergy of the diocese of Western New York are forming a study group for instruction and preparation on marriage. The instruction is to be given by Bishop Davis and is to prepare the clergy to deal with those who come to them for marriage and to assist them in dealing with domestic problems in their parishes. . . . The Rev. Daniel McGregor, executive secretary of

## **The GOOD NEWS of Lent**

The theme for "Forward—day by day," the Forward Movement manual of Bible readings and meditations, during Lent is "The Good News of Lent."

The Lenten season offers a great opportunity to reach the casual and indifferent Church members.

Place orders for the Lenten number of the manual NOW so you will have your copies for prompt distribution among your people.

The copies are supplied at the rate of 50 for \$1.00. Post-paid if remittance accompanies order.

### **"Religion in Family Life"**

A new Forward Movement outline course for study and discussion, entitled "Religion in Family Life," has been prepared. Five cents per copy.

The purpose of this course is to arouse the conviction that the fulfillment of the will of God for His world depends on Christian ideals in the home.

### **FORWARD MOVEMENT COMMISSION**

223 West Seventh Street  
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the department of religious education was a speaker at a dinner in Buffalo on January 28th, attended by teachers of the diocese.

\* \* \*

#### The Vote in Western Michigan

Last week we announced the election of the Rev. L. B. Whittemore of Grand Rapids as the bishop coadjutor of Western Michigan. The vote was as follows:

##### Clerical:

L. B. Whittemore.....	15
W. A. Simms.....	4
C. Rankin Barnes.....	3
W. L. Forsyth.....	1
W. F. Tunks.....	1

##### Laymen:

L. B. Whittemore.....	33
C. Rankin Barnes.....	15
W. A. Simms.....	11
W. L. Forsyth.....	1
W. F. Tunks.....	1
Bernard Iddings Bell.....	1

Mr. Whittemore, after graduating from Yale in 1907, served for five years in the Philippines under Bishop Brent. Returning to America he entered the Cambridge Seminary from which he graduated in 1915. He served as curate at Christ Church, New York City and Calvary, Pittsburgh, and was rector of Trinity, Detroit, for three years before being called to Grace Church, Grand Rapids in 1927. He has been active in community and social service work and has been a leader in diocesan affairs, being the chairman of the standing committee and a delegate to several General Conventions.

\* \* \*

#### Convention of Diocese of Chicago

On the eve of the convention of the diocese of Chicago, meeting at St. Chrysostom's, the treasurer of the diocese announced that the diocese had paid its pledge to the National Council, \$50,000, in full. It represented an increase of 25% over 1934. The convention, meeting on February 3rd, devoted itself largely to the Forward Movement, the financial situation and the work

of the American Church Institute for Negroes. The Rev. Robert W. Patton was the speaker at the convention dinner.

\* \* \*

#### Convention Dinner on Forward Movement

Two hundred people attended the dinner of the diocese of Indianapolis, held in connection with the diocesan convention, in spite of the fact that a blizzard and sub-zero weather made travel next to impossible. The Rev. Carl Block spoke on the Forward Movement.

\* \* \*

#### Massachusetts Rector Has Anniversary

The Rev. Albion C. Ockenden celebrated the tenth anniversary of his rectorship of St. John's, Northampton, Mass., last week. The Rev. Fleming James of the Berkeley Divinity School preached at the anniversary service. There was a check of \$500 handed the rector by parishioners and friends. Mr. Ockenden went to the hospital a couple days later for a minor operation from which he is making a good recovery.

\* \* \*

#### Historic Service at Detroit Cathedral

A service commemorating one hundred years of the history of the state of Michigan was held at St. Paul's Cathedral on January 26th. The service was led by Dean Kirk O'Ferrall and the address was by Mr. Orla B. Taylor, official historiographer of the Michigan his-

torical society. The service was attended by a large number of patriotic organizations.

\* \* \*

#### Bishop Rogers in Bermuda

Bishop Rogers of Ohio sailed on January 25th for a vacation in Bermuda.

\* \* \*

#### Bishop Maxon in Washington

Bishop Maxon of Tennessee was the speaker at a Forward Movement mass meeting for the diocese of Washington which was held at Epiphany Church on February 5th. Parishes throughout the diocese were represented.

\* \* \*

#### Bishop Moore in Kansas City

Bishop Moore of Dallas was the headliner at the annual parish meeting of St. Andrew's, Kansas City, on January 27th.

\* \* \*

#### Convention in Los Angeles

The convention in the diocese of Los Angeles started with a missionary service at St. Luke's, Long Beach, on January 26th and ended on the following Saturday, February 1st, with an all day conference

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of the junior Daughters of the King at St. Paul's Cathedral, Los Angeles. In between there were all sorts of events; religious education day; Woman's Auxiliary day, with Mrs. William P. Remington as a headliner; Daughters of the King day, with a couple of days devoted to the convention itself. Most of the sessions were held at the cathedral.

#### Parish Dinner for Parents

A dinner for mothers and fathers of the parish was held at Grace Church, Nyack, N. Y., on January 31st, with Dr. Charlotte Munn of the Rockland State hospital and Deaconess Claudine Whitaker of Calvary Church, New York, as the speakers. The dinner was held in a hotel of the city and was well attended.

#### Preaching Mission at Mitchell, S. D.

The problems of personal religion were approached from the viewpoint of psychology in a preaching mission held at Mitchell, S. D., led by the Rev. Austin Pardue of Minneapolis. The church was crowded at each service with forty per cent of the evening attendance being non-Episcopalian. Mr. Pardue also had services each morning, addressed four groups in town, and had numerous personal conferences. The Rev. J. Ethan Allen, rector, with the parish council, is now planning a follow-up of the effective mission.

#### Boost for the Church Papers

A large part of the parish bulletin of St. Bartholomew's, New York, was recently devoted to praise of the Church papers. "Informational, educational and social in its outlook, concise in content", was the

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way the rector, the Rev. G. Paull T. Sargent, described THE WITNESS. He urged his parishioners to subscribe to at least one of the national Church papers.

#### School of Religion in Houston

Parishes of Houston, Texas, united for a school of religion which was held at Trinity Church, January 27th through the 31st. Six five-period courses were offered.

#### Bishop Lawrence Appeals for Christian Citizenship

A ringing appeal for Christian citizenship, in which he did not fail to point a finger at evils within his own state and city, was delivered on January 15th in Ford Hall, Boston, by the venerable Bishop Lawrence, now well over eighty. The occasion was the 16th annual meeting of the diocesan Church Service League. Others on the program were William R. Castle Jr., former under-secretary of state in the Hoover administration, Miss Marguerite Ogden, the Rev. W. Brooke Stabler and Bishop Sherrill.

#### Reinheimer Consecration on March 4th

The consecration of the Rev. B. H. Reinheimer as Bishop Coadjutor of the diocese of Rochester is to be held in the city of Rochester on March 4th.

#### Missionary to China Visits Georgia

Miss Alice Gregg, missionary from Anking, China, addressed an inter-parochial conference of young peo-

ple at St. John's, Savannah, Ga., on January 24th. Bishop Barnwell was also present and gave a brief address. In the afternoon Miss Gregg addressed the Auxiliary of St. John's parish. . . . The Rev. John A. Wright, St. Paul's, Augusta, is giving a series of five lectures on the sacraments at Christ Church, Savannah. . . . Arthur M. Gignilliat of the faculty of Armstrong College is giving a series of lectures on the Italian-Ethiopian affair to the young

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by your druggist, order a 50-cent bottle from the manufacturer. The Chattanooga Medicine Co., Chattanooga, Tennessee.)



people of Christ Church, Savannah. . . . Bishop Barnwell is planning to give a mission at his old parish, the Advent in Birmingham, Ala., during Lent.

\* \* \*

#### New Canons at Trenton Cathedral

The Rev. R. B. Gribbon and the Rev. Walter Lawrie were installed canons of the cathedral at Trenton, N. J., on January 25th. The preacher at the service, which was also the 21st anniversary of the consecration of Bishop Matthews, was Bishop-elect Dagwell who had lofty praise for Bishop Matthews and also for Canon Samuel G. Welles who has carried on an exceptionally fine institutional work in the diocese for the past twenty years.

\* \* \*

#### Convention Meets in Houston

The 86th annual council of the diocese of Texas met in Houston January 19-21. Chief interest was in the 1936 budget which not only holds the line but makes certain advances. A feature of the meeting was an address by W. J. Battle of the University of Texas on the history of the Church in Texas. They are going in for history down there this year since it is the 100th anniversary of the state.

\* \* \*

#### Unusual Class in Wilkinsburg

The largest confirmation class during the long rectorship of the Rev. William Porkess was presented at St. Stephen's, Wilkinsburg, Pa., on January 26th. There were thirty-three, including a grandmother, her daughter and two grandsons; a mother and daughter, a brother and two sisters and also a blind woman. Candidates came from five denominations besides our own.

\* \* \*

#### Slavonic Choir in New York

The American Slavonic choir is to give a recital of the music of the Eastern Orthodox Church at the Intercession, New York, on February 16th in the evening. The choir

is a volunteer group of men and women, mostly American born of Slavonic parentage. Mr. Peter M. Fekula, an American business man, organized the choir in 1934.

\* \* \*

#### Rex Ingram to be "De Lawd"

Remember awhile back, the to-do because Warner Brothers indicated that they would cast Al Jolson as "De Lawd" in the moving picture version of "The Green Pastures"? Apparently the protests, several of which appeared in this paper, had their effect for it is now announced that the part will be played by Rex Ingram, a graduate of Northwestern University and the holder of a Phi Beta Kappa key. Mr. Ingram, a Negro, starred last year in "Steve-dore".

\* \* \*

#### Services for King George

It would fill these news notes to fully report the services held in memory of King George that were held in Episcopal Churches last week. Practically every cathedral and many parish churches had such services, all well attended according to the dozens of reports that have been received at this office.

\* \* \*

#### Bishop Remington Elected Dean

Bishop Remington of Eastern Oregon was elected the dean of the Philadelphia Divinity School on January 28th at a special meeting of the joint boards of this 77 year old sem-

inary. Bishop Remington is a native Philadelphian and a member of one of the city's oldest and socially prominent families. The general opinion at the board meeting was

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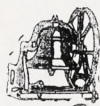
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that he would accept, which seemed to indicate that he had been approached on the subject. At the same meeting Mr. Charles Christopher Morris, prominent in financial and Church circles, was elected president of the board of trustees. No official statement was issued in regard to finances but it was learned that there has been received subscriptions and pledges sufficient to warrant the belief that the school can put into operation next fall the new plan of theological education, previously approved by the board.

\* \* \*

#### **Carbondale Parish House Destroyed**

The parish house of Trinity Church, Carbondale, Pa., was destroyed by fire on January 22nd, resulting in a loss of \$10,000, partly covered by insurance.

\* \* \*

#### **Protects Churches Against Fire Losses**

It was reported at the annual meeting of the Church Properties Fire Insurance Corporation on January 29th that about one-third of the property of the Episcopal Church is now insured against fire losses by the corporation. Insurance now in force amounts to \$71,630,161 as against \$64,481,892 last year. It

was also reported that the market value of investments for this corporation and also the Church Life Insurance Corporation are well in excess of their cost. The reports were presented by Mr. J. P. Morgan and the Hon. Frank L. Polk.

\* \* \*

#### **Union Dean to Lecture at Alexandria**

The Rev. Henry P. Van Dusen, dean of the Union Seminary, is to lecture at the summer school of the Theological Seminary in Virginia, Alexandria, on June 8-12. Other courses are to be given by the seminary faculty.

\* \* \*

#### **Bishop Sanford Has Silver Jubilee**

Bishop Sanford of San Joaquin observed the silver jubilee of his consecration on January 22-23. There was a reception, a service and a banquet at which Bishop Parsons of California was the speaker. Other bishops to attend were Bishop Stevens of Los Angeles, Bishop Huston of Olympia and Bishop Remington of Eastern Oregon.

\* \* \*

#### **St. Louis Rector Elected Bishop**

The Rev. Karl M. Block, rector of St. Michael and St. George's, St.

Louis, was elected bishop coadjutor of Kansas on January 26th. A committee of seventeen, appointed last September, received many nominations for the office but came into the convention unanimously for the election of Mr. Block. A committee has now been appointed to raise funds to meet the costs, with \$5,000 of the necessary \$10,000 raised in thirty minutes during the convention.

\* \* \*

#### **Lewis B. Franklin Back from China**

Lewis B. Franklin, treasurer of the National Council, returned to his office at the Church Missions House

(Continued on page 16)

### **KNIGHTS OF STS: JOHN**



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# Articles for Lent

## THE CHRISTIAN VOYAGE

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## THE CHURCH IN LATIN AMERICA

First hand information from Haiti, Canal Zone, Cuba, Mexico, Virgin Islands, Puerto Rico, Brazil—mission fields being studied by the entire Church this Lent.

### *Order Your Bundle at Once!*

*Use THE WITNESS in study groups; have it on sale  
each week at the Church door.*

The first of these articles will appear in the issue of February 20, in time for use in classes the first week of Lent. There will be eight Lenten issues in all. The price for standing Bundle Orders (thirteen weeks or longer) is 3c a copy. Prices for the period of Lent only are as follows:

10 copies a week for 8 weeks.....	\$ 3.00
25 copies a week for 8 weeks.....	7.50
50 copies a week for 8 weeks.....	14.00
100 copies a week for 8 weeks.....	26.00

## THE WITNESS

6140 Cottage Grove Avenue

CHICAGO



(Continued from page 14)  
in New York on January 30th following an extended trip to the Orient. He reported that "Gratifying progress is being made everywhere in the Episcopal Church missions toward the self-support of existing churches and institutions."

\* \* \*

#### News Notes from Boston

Sir Herbert Ames, long associated with the League of Nations, has been elected to the vestry of Trinity parish. . . . New lights have been installed in Christ Church, Cambridge, the gift of Francis B. Sayre in memory of his late wife. . . . The rector did not preach at St. John's, East Boston, on December 8th. Instead the congregation gathered at 10 o'clock, listened to the broadcast of Archbishop Temple from Washington, and then had their own service. . . . Ballots were recently cast at St. Paul's, Malden, on favorite hymns. The five leaders were, "O Master Let Me Walk with Thee", "Onward Christian Soldiers", "Fight the Good Fight", "Lead Kindly Light" and "Abide with Me".

#### PRESENT PROGRAM FOR THE ANNUAL C.L.I.D. MEETING

(Continued from page 8)  
regularly at Windham, the Church center in up-town New York that is presided over by Miss Mary Ladd. In St. Louis a new chapter is under way under the chairmanship of the Rev. Stephen Bayne. There are two new chapters on the Pacific Coast, one in Los Angeles with the Rev. Thomas Marshall as chairman and one in San Francisco where the Rev. J. C. Leffler is chairman. A student chapter has also been organized at the Seabury-Western Seminary, with Mr. Jack Schwer as chairman. The Rev. Alfred Newbery of Chicago recently addressed the Chicago chapter.

\* \* \*

#### Bradford Young Speaks in Philadelphia

The Philadelphia chapter of the C. L. I. D., which is preparing a report on the trends toward fascism in the United States, recently held a meeting at which the Rev. Bradford Young of Brooklyn gave the principal address.

\* \* \*

#### Cincinnati to Hear Kagawa

The Cincinnati chapter of the C. L. I. D. is cooperating with other local organizations in sponsoring a meeting in the city on March 5th to be addressed by Kagawa, the noted Japanese Christian now touring the country.

#### WHERE TO GET INFORMATION ON SOCIAL ISSUES

(Continued from page 9)

leaflet issued by the Methodist Federation for Social Service. Because of its definite and fearless analysis of actual conditions during the depression this bulletin has received more publicity than the others. It gives facts frequently difficult to get in a convenient form elsewhere, is always interesting, and also costs one dollar a year. Its editor is Miss Winifred L. Chappell, 150 Fifth Avenue, New York.

Another organization which does

valiant service in behalf of liberty and justice is The American Civil Liberties Union. For two dollars a member of that organization not only aids the cause of liberty and justice but also receives a quarterly bulletin and innumerable pamphlets which come from the front line trench of the present modern battle for the right of freedom of speech, of press, of radio, and free assemblage freedom is in constant danger despite the fact that it is guaranteed under Article I of the Constitution. Other sources of information we shall speak of in later issues, but these are our first choices.

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### CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

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**February 22:** luncheon, followed by conference on the political situation and the trend toward fascism, and their relationships to the Church.

Dinner meeting with addresses by the Rev. Norman Nash, Mr. Stanley Matthews and Mr. Spencer Miller Jr., on the Labor Movement and the Cooperative Movement, and their relationship to the Church.

**February 23:** C. L. I. D. Sunday in the Baltimore Churches with distinguished visiting preachers occupying the pulpits. In the afternoon the League will direct the

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Subject: RELIGION'S PART IN BUILDING A NEW WORLD

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**Daniel McGregor**, executive secretary of the department of religious education.

William B. Spofford, chairman.

THOSE PLANNING TO ATTEND ARE URGED TO REGISTER IN ADVANCE IN ORDER THAT WE MAY PLAN FOR YOUR COMFORT. There is no registration fee or admission charge. Information as to trains and hotels will be sent on request.

## Church League for Industrial Democracy

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