

The **WITNESS**

CHICAGO, ILL., JULY 30, 1936



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CLERGY NOTES

CHILLINGTON, J. H., St. John's, Abilene, Kansas, is now the rector of Grace Church, Hutchinson, Kansas.

DOWDELL, Victor L., formerly missionary in Puerto Rico, has accepted the rectorship of Trinity, Saco, Maine.

HICKS, Frederick G., Christ Church, Calumet, Michigan, has accepted a call to be the vicar of St. Mark's, King City, California.

HIRST, Penrose, vicar of St. Mark's, King City, California, has accepted the rectorship of the Advent, Brownsville, Texas.

MADDOX, James D., of the diocese of Quincy, has accepted the rectorship of St. Thomas', Plymouth, Indiana.

SCHROEDER, Walter W. B., deacon of the diocese of Milwaukee, is to be the curate at Trinity, Michigan City, Indiana.

WATTS, W. J., deacon, is to be the curate at Trinity, Fort Wayne, Indiana.

WELLES, Edward R., chaplain of St. Mark's School, has accepted the deanship of All Saints Cathedral, Albany, N. Y., effective October 1.

SECOND THOUGHTS

GEORGE G. HOPKINS JR., Ballston Lake, N. Y.: "In THE WITNESS for July 2 I read that an organ in St. Edmund's Church was dedicated to the late Richard B. Harrison. It seems terrible that a man like him should be honored for his sacrilege in trying to make a joke of God on the stage. His death should have been regarded as a judgment of God. It has been an unwritten rule of the stage not to have the Diety represented and it remained to have it broken by a man who was neither white nor black but a mixture of the worst of both races. And his portrayal was a most revolting one of God to anyone who has any proper conception of God. In the play *Ben Hur* Christ is never depicted on the stage. *Green Pastures* is a play that should be condemned by all real Christians as a mockery of our holy religion and *Tobacco Road* is another equally bad play."

Managing Editor's Note: Mr. Harrison's portrayal of "De Lawd" in *Green Pastures* was in my judgment both reverent and profound and I believe the Church should be proud to have had him among her communicants. The play itself is generally considered one of the classics of our generation, not alone by critics of the theatre but also by leading Churchmen. *Tobacco Road* is an entirely different sort of play, depicting realistically life among the poor whites of the south, and is nasty only to those who go to the theatre looking for dirt.

THEODORE DILLER M.D., of Pittsburgh, comes to the defense of his profession in commenting on the statement made by Canon Prichard in an address on birth control, in which the Canon said, "If there is any better past master at passing the buck than doctors I do not know them". Dr. Diller maintains that we "ought to credit the medical profession with knowing more about this matter of birth control than any other body of men in the country. There is not less kindness and humanity among physicians than among any other body of men. Physicians generally refuse to give their support to the birth control movement because they have far more knowledge of the subject than members of the birth control societies. Is it not rather a piece of impertinence on the part of the birth control advocate who is less educated to try to instruct physicians who are more educated than they on the subject of birth control? Canon Prichard's argument is based on kindly emotion and little reason. I submit to you that it would be better for your readers who cannot examine the subject of birth control fully to be guided by the aloofness of the medical profession rather than by the impassioned appeals of the birth controllers with their great emotion and their little reason."

LOYD W. CLARKE, rector at Athens, Ohio: "I liked the Art and Building number of July 16 very much, and thought it valuable and timely. But I was disappointed in the theology of Louise Emerson Ronneback in her article "Creative Art", the last sentence of which is, 'As the existence of God owes itself to the greatest creative act of the artistic will of man, so art is a hymn, a prayer and a cry to the existing God.' God must feel highly informed now that He is told that He owes His existence to an act of man's will—and not a little amused. All (Continued on page 16)

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DOING NOTHING

An Editorial by
BISHOP JOHNSON

"WHAT are you doing?" said a teacher to a pupil. "I'm not doing anything," was the reply.

"Then you surely ought to be punished for you came here to do something. Better if you were doing that something badly than if you are doing nothing at all".

Life seems to me to be just like that. God put us here to do something in order that we may fit ourselves for our mission. We realize that when we deal with the intellectual kingdom. If we want to enter that kingdom we must prepare ourselves by many years of study. If we neglect that we shall find that the door is shut and the joys of study are forever closed to us.

It takes years and years of hard work in order that we may be able to enter into the realm of knowledge. Likewise if we have a musical bent, we must spend hours in practice or we will be found wanting in our ability to perform our part in the musical arena.

In the same way Christ bids us to prepare ourselves for the Kingdom of Heaven if we expect to have any place therein.

It is a curious fact that although the development of spiritual faculties is the more rare accomplishment and elicits the most profound admiration, yet men are unwilling to do the preliminary labor by which they may be able to attain to spiritual realities.

There are so many young people today, who if asked by the Master, what are you doing to prepare yourself for My Kingdom, would be compelled to answer, "Nothing". They expect to arrive in some casual way and are surprised to find that the realm of the Spirit is closed to them in the same way that the realm of the intellect would be closed if they were to do nothing.

THE most severe condemnations of our Lord were uttered against those who did nothing. The five foolish virgins found that the door was shut. The man with one talent which he refused to improve had it taken away from him. The tree that bore no figs was cursed.

It is only as we study or practice that we have any right to pass judgment on science or art.

It is only as we do the things that He commanded us to do that we are competent to judge of spiritual values. It is through much tribulation that we enter

into any of our kingdoms and we cannot attain admission by casual methods. It is by faith in our pursuit plus the effort in attaining it that make us competent to be a judge of its value.

There is a technique in spiritual progress consisting of prayer and worship, of giving and sharing, of controlling our passions and directing our service, which alone can produce the kind of character we admire in others and are so casual in attaining ourselves.

Of course there is a great deal of bad religion and it was intensely religious people who opposed Christ and put Him to death.

It is a mistake to think that there are no Pharisees, no Sadducees nor Herodians today. These terms are descriptive of legalists and rationalists and opportunists in every age. Their fatal error consisted in their belief that they could climb up some other way than that which Christ set forth.

There are no substitutes for the love of God and the love of man. They are basic to true religion and if we leave these out, we may not enter the Kingdom.

The Pharisee prided himself on his respectability; the Sadducee on his rationalization; the Herodian on his common sense, but in the vital matter of religion they passed by on the other side. In the emergencies of life they did nothing and were surprised that doing nothing deserved punishment.

It is possible for man to love God in spite of His visitations and to love men in spite of their irritations. It is possible because there are those who have done it and won the love and respect of those who sought for righteousness. But such characters are the result of constant endeavor.

I PRESUME that the Church suffers more from Christians who do nothing than from any other cause.

The task is not difficult. It involves a certain habit of prayer and worship; a certain responsibility for doing our share; a certain willingness to root out bitterness and to avoid self righteousness; a certain battle to keep oneself pure and void of offences, but above all it involves a practice of God's presence in worship and patience with our neighbors in our daily contacts.

Our Lord said of those who were casual in their treatment of His visitations that none of those should

enter His Kingdom. After all it is worse to do nothing than to do something badly, for the Lord can wash away our sins but no amount of cleansing will enrich a vacuum.

It is the faithful, patient service rendered by the body of the faithful which keeps religion alive from generation to generation.

It was to the obscure and the unimportant people that Our Lord looked for the propagation of His gospel.

The salt of the earth is to be found in most unexpected places but it keeps alive that which otherwise would become putrid.

It is the qualitative character of our love that counts rather than the quantitative mass of our performances.

Talking It Over

By

WILLIAM B. SPOFFORD

WHEN THE PENINSULA SUMMER SCHOOL was held in Delaware a few weeks ago some of those attending made up a list of Church diseases. The Rev. Walden Pell in sending me the list writes, "I think it would help the Church to be able to locate and isolate some of these diseases". Here they are:

Activities: symptoms: tearing around, always hurried, high blood pressure and pulse, fatigue, feeling of martyrdom. Cause: mistaking membership and activity in an organization for doing the real job God wants one to do. Typical case: woman who neglects the building up of her home along Christian lines because she is so occupied with keeping alive an organization that ought to have had a decent burial ten years ago.

Predecessor marvelous: symptoms: saying to the rector or anyone else, "Now, when dear Dr. Patterback was here, the altar guild was never allowed to run down-hill," or "we never had candles on the altar", or "we always had both Morning Prayer and Holy Communion for the late service", etc.

Predecessor terribilis: (equally virulent) symptoms: ingratiating smile to the rector on the way out of Church, lingering handclasp, sideways glance, saying, "When that awful Dr. Slapperback was here he always preached three-quarters of an hour, my husband wouldn't come to church" etc. Particularly dangerous when a young man is rector.

Complaint behind the back: Violent disapproval of something voiced to everyone but the person concerned. Very infectious. In more violent stages leads to a paralysis called:

Excusus responsibilitatis: getting out of one's responsibilities because one feels that someone else is inadequate: Case: "I don't go to church because the new rector doesn't preach well." "We can't have young peoples' work here because the leader doesn't believe in missions."

Whoamitis: Classical case: Moses. Symptoms: When asked to do something patient invariably says, "Who am I to do so and so?" Case: "I can't address the Sun-

day school, I don't speak well enough." "I can't take that course in church history, I don't know enough." Symptoms easily confused with humility, which is an extremely healthy state.

Parochiosus Minor: symptoms: nearsightedness, tightening of the purse strings; preoccupation with the affairs of the immediate parish, a violent reaction when confronted with the word "missions" or the numbers "281". Blindness to the fact that every Christian is concerned with the affairs of the whole Church.

Parochiosus major: the same symptoms applied to Episcopal Church, assuming that our fellowship with Christians is to be limited to 1,800,000 Episcopalians.

Holitis: violent reaction against welcoming outsiders or newcomers into the church on grounds that patient is better morally or more advanced spiritually than they are.

Respectabilis: Same symptoms as above, on grounds that newcomers are inferior socially to patient.

Heart Failure and Lockjaw (especially prevalent among Episcopalians): symptoms: flushed face at mention of word "God". Paralysis of vocal organs in presence of someone who may really want to hear the great things God has done for us. Complete disregard of the Christian's obligation to witness to others.

Indefinitis: cause: ignorance of the real purpose of the Church. Typical hallucinations: The Kingdom of God is only a place to go after you die. Symptoms: lack of a definite objective for the Church. Closely allied to:

Inferioritis: having an inferior objective for the Church. Not expecting the Power of God to do great things. Cases: most parish budgets; taking for granted that no more than 3 or 4 will ever attend an early Celebration of Holy Communion. Man who said in the Creed, "Almighty God" and then, "Our parish has insuperable difficulties!" Closely allied to:

Chronic defitis: Defeatism. Being licked before you start. Case: "We can't have an every member canvass here because the depression wiped us out." "We can't raise money for the Forward Movement pamphlets, therefore we can't use them here."

Satisfitis: satisfaction with a pretty good showing. The passing mark spirit. Cases: "The Lenten offering was \$15 more than last year, so nothing more needs to be done." "We had our largest confirmation class in years, so we are well satisfied."

Divisions by Points of View: inability to work with a fellow Christian because of difference in feelings on Negro question, lipstick, New Deal, Churchmanship, or what have you. Case: people who would not stay to luncheon after meeting on Forward Movement because they were opposed to having box lunches as a matter of principle.

Divisions by Resentment (a very nasty disease, disgusting effects): inability to co-operate because of imagined slights, persecution complexes, jealousy, competition for popularity.

Backsitis: symptoms: a huge block of empty seats in the front of the Church.

The most dangerous disease of all is a contagious one very prevalent today. The chief symptom is a delusion that the above are something other than sins;

The cure for all these diseases, and the only permanent cure is God.

The handbook of His cures is the Book of Common Prayer; the cures are usually administered through loving and consecrated friends.

Insulting God

By

H. ROSS GREER

"ONE of the things I dislike about church is the 'pee-rade' of the pennies," said a youngster who was talking freely.

There are parishes in which the pomp and circumstances surrounding the presentation of what should be an offering might lead a stranger to think that was the most important part of the service. In many parishes to speak of the money deposited in the plates as an offering is an insult to the word and an insult to God.

At one time there was an unusually popular rector at St. Stephen's Church, Philadelphia, Dr. Rudder, who did what I am sure other rectors wish they dared imitate. His church was thronged by the élite. One Sunday the vestrymen came forward with the plates; Dr. Rudder looked down into them and saw far too little for such a well-to-do congregation. He did not receive the plates. Instead he declared to the congregation: "Your carriages are blocking Tenth St. and you dare to make such a beggarly offering to Almighty God! Gentlemen of the vestry, pass the plates again." They did and the plates came back laden so that it took two basons to hold it.

A beggarly offering is an insult to Almighty God. Plenty of people are insulting God every Sunday with the paltry offerings they make. The widow's mite was not a paltry offering, it was "all she had, her whole living."

A dime may be a generous offering for one person and a dollar may be a trifling offering for another. There are those who rarely have a meal which costs less than five dollars who smugly put a dollar on the plate and feel they are doing something. For them an offering of five dollars would not mean much—in fact, it might be termed niggardly.

Not very long ago an individual told me that in reckoning up expenses it was discovered that a hundred dollars a month was going for liquor for the entertainment of friends. This person makes no contribution to the Church. I am confident there are people who regard themselves as Churchmen who spend at least fifty dollars a month for liquor and think themselves generous even to the point of rivaling the Pharisee in the parable if they give a hundred a year to the support of the Church.

The Church despises no one's offerings, if it be a real offering, but no one should dare insult God by being mean and niggardly. "If thou hast much, give plenteously; if thou hast little, give of that little gladly."

The Scrapbook

By

JAMES P. DE WOLFE

AS a part of your preparation for the Holy Communion on the anniversary of your first communion read over the answers to the following questions in the Offices of Instruction on page 293 of the Prayer Book:

Why was the Sacrament of the Lord's Supper ordained?

What was the outward part or sign of the Lord's Supper?

What was the inward part, or thing signified?

What are the benefits?

What is required of those who come to the Lord's Supper?

This will refresh in one's mind the meaning of the Sacrament and how the purpose of it should be expressing itself through the life of the communicant.

As a part of your preparation read the exhortation on page 85 of the Prayer Book, and examine your life by it. First, are you thoroughly repentant of your sins? Do you have a "lively and stedfast faith" in Christ as your Saviour? Are you resolved to amend your life and follow Christ by turning—following—learning—praying—serving—worshipping—sharing? Are you in perfect love and charity with all men?

After examining oneself by the exhortation, offer the following prayer: O Lord Jesus Christ, who has refreshed me with the spiritual food of Thy most precious Body and Blood, forgive the unworthiness of my service. I know, and confess, how wanting I have been in proper preparation, in reverence, in humility and love, in approaching Thy Holy Sacrament. Grant me Thy grace and help to make up any lack of service toward Thee. Help me to be more faithful, and give me more of an understanding of Thy Presence, through Jesus Christ our Lord.

Come to the Holy Communion with the intention of thanksgiving that God has blessed you so greatly in giving you the privilege of the Sacrament of the Altar, and that you have been blessed by His very Presence. Think of some unfaithful communicant who has neglected the Altar, and ask God to use you in bringing him back.

After you return from the Altar kneel down and make the following resolution:

"I am thankful to Thee, O God, that Thou dost continue to give to me the great gift of Thy Body and Blood, and has vouchsafed to me Thy Presence, and I resolve from this time never to neglect my Communion; never to permit life's pleasures, its commercial engagements, or its domestic concerns to stand between me and my duty to Thee at the Altar. Give me grace, O Lord, to fulfill my resolution so that by my love for Thee, quickened at the Altar of Thy grace, I may daily grow in the uplifted life, until in Thy good time I shall be called to Thy Heavenly Kingdom, through Jesus Christ our Lord." Amen.



BRITTAIN HOUSE, THE HOME OF THE HEADMASTER

A SCHOOL FOR THE YOUNGER BOY

By

CLARENCE R. WAGNER

OVERLOOKING a valley and the rolling hills beyond, in Pomfret, Connecticut, is a boarding school with a curriculum covering all primary and junior high school grades, preparing boys for entrance to one of the many secondary schools in this country. When it is suggested to parents that their boy might go away to school at what is often called a tender age, it is usually a startling thought. But if the father and mother can be assured that a school exists that combines the home and the school in a well-rounded whole, the idea does not seem so radical. When the parents realize the opportunity they can give their boy through the well organized school, family, and play life of Rectory School, further consideration and interest are giving to the idea of a junior boarding school.

For centuries, many an English boy has gone to boarding school at an early age, and most of England's statesmen and members of government have done so. In the present century, professional men and business men have also seen the advantages of this early training, and it is more and more finding favor in this country.

When a small boy has had the opportunity of learning to live with his own age-group, to adjust himself for a part of the year to life outside the home circle, and has had his interest in study awakened, he finds it far easier to face the more difficult work and life of a preparatory school in his most sensitive years.

Rectory School has particular advantages for younger boys at boarding school. The direction and chief oversight of the school life is by a family. The Rev. Frank H. Bigelow was rector of Christ Church, Pomfret, in 1920 and wanted to prepare his own son, John, for Kent School. One or two of the families who had their summer homes in Pomfret thought they would like to leave their sons with Mr. and Mrs. Bigelow to share in John's preparation for boarding school. Dr. Bigelow's academic training and his experience with youth as a priest of the Episcopal Church was an ideal combination. Mrs. Bigelow has amply proved in the past sixteen years how well fitted she was to look after the physical welfare of boys in a boarding school. A father and mother were preparing boys for going away to school. From that beginning in a rectory the group of boys grew larger each year until in 1923 they moved across the road to larger quarters, to an estate of some 200 acres which was then available. In 1928, Dr. Bigelow felt the time had come for him to do only school work, and he resigned his rectorship and devoted himself entirely to Rectory School.

Two years later, the Bigelows' daughter, Elizabeth was graduated from Smith, and with special work at Columbia she fitted herself to take over the responsibility of the primary department; she is now director of education of the entire school. After finishing at Kent School, John Bigelow was graduated from

Harvard and is now filling the post of assistant headmaster. Dr. Bigelow continues to be the headmaster, but devotes more of his time to the psychological and spiritual guidance of the boys.

As numbers and the size of the school increased, the idea of the boys maturing mentally, physically, and spiritually in a family life was not forgotten. In this way the growing boy has a family life and yet has all the opportunities for being prepared, not only scholastically and physically but also emotionally and spiritually for the larger life of senior preparatory school and college. There is discipline, but it is neither objective nor abstract. There is all the warmth of the home and the discipline that is needed for a group to live together happily and understandingly in a community.

The main buildings of the school are as follows: the Main House is a New England colonial house, built in 1792, and now thoroughly modernized in all respects excepting its attractive 18th-century appearance; it is a large and delightfully rambling mansion, with all the charm of a private home; in it are the rooms of a master, those of some of the elder boys, the chapel, the class rooms, and the school offices. Brittain House, on a smaller estate adjoining the original school property, was acquired in 1933. This is the headmaster's home, and in it five of the bedrooms have been adapted as the school infirmary. The refectory, built in 1930, contains, in addition to the dining room and kitchen quarters, piano rooms, a dispensary, and two halls, with individual bedrooms, where the younger boys live, with a master and a housemother for each of the two groups of twelve. The Cedars is a smaller, cottage-type house, and is the home of a master and his wife, who have a small group of boys living with them. It will be seen from the foregoing arrangements that the home-life element has been excellently thought out. The gymnasium includes basket-ball and badminton courts, gymnastic equipment of every kind, and rings for boxing and wrestling. It also has a portable stage, and facilities for dramatics.

The Rectory School is unusually well equipped and

situated for featuring the outdoor life. Three football fields, two baseball diamonds, three excellent tennis courts, a half-mile turf track, and a pond large enough for three ice-hockey rinks, provide ample space for organized sports, while the large lawns, terraces, and fields are ideal for informal play. The greater part of the 200-acre estate is woodland, tempting to the young naturalist. In winter, the rolling hills of Pomfret give opportunities for snow sports in places safe enough for the youngest and exciting enough for the eldest boy.

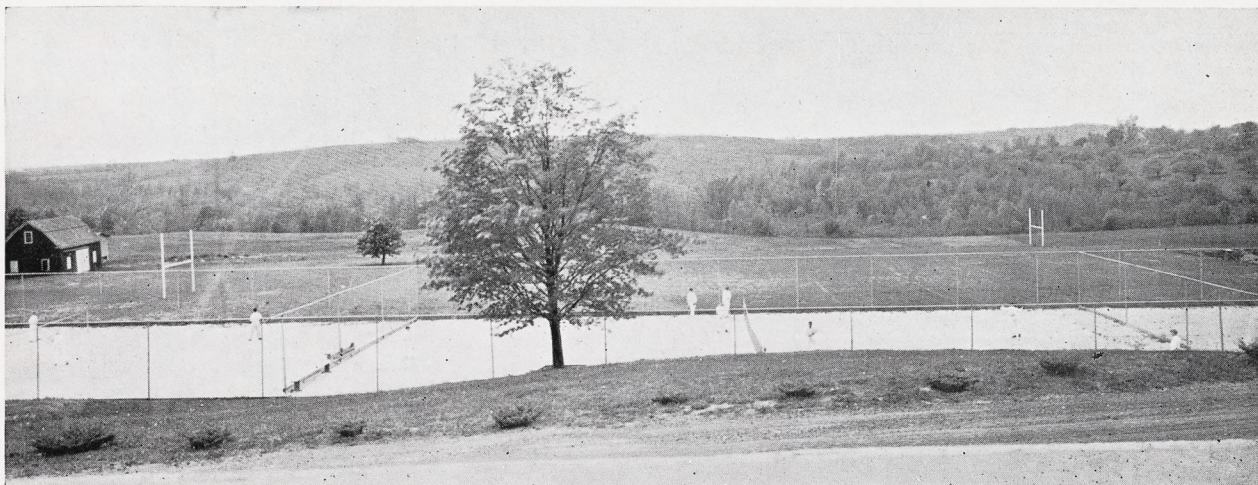
In the good weather seasons, excursions to lakes, woods, and the open country are arranged. Much time is healthfully spent on nature walks, picnics, and afternoons in the "Glen," where each boy develops his initiative by building waterfalls and bridges, planting gardens, and making stone terraces and walks. Small groups are encouraged in their special interests, such as nature study, archery, riflery, golf, and riding.

Pomfret, Connecticut, is situated 30 miles from Providence, R. I., and Worcester, Mass., 40 miles from Hartford, 50 miles from Boston, and four hours by train from New York City.

A happy coincidence about the location of Rectory School is that it is just next door to the well-known senior preparatory school, Pomfret School. While there is no formal connection of any kind between the two schools, the informal way in which the boys from the younger school come in touch, from time to time, with the boys of the higher school, gives the members of Rectory School an insight into what they can look forward to as the time approaches for them to enter the upper school of their choice.

The present enrollment of the school numbers fifty, with boys from seventeen States, and American boys from Bermuda, China, and the Philippines.

The faculty consists of ten trained teachers who have been carefully chosen for their individual abilities in scholastic work and definite interest in boys. Hundreds of parents in the past sixteen years who finally resolved to send their young boy or boys away have been grateful for the well-rounded preparation that Rectory School gives.



A VIEW OF THE ATHLETIC FIELD

Let's Know

By
BISHOP WILSON
PULPIT AND LECTURN

AN ENQUIRING correspondent wants to know on which side of the Church the pulpit ought to be placed and on which side the lecturn.

When describing the interior of a church building, we commonly speak of the Gospel side and the Epistle side. Traditionally the placing of a church structure lies east and west. The altar end is in the east and the main entrance is in the west. This is proper orientation, though the exigencies of modern real estate often make it impossible to be literally accurate as to points of the compass. Nevertheless, we will speak of the east end and the west end of a church however the actual directions may run.

When a priest is celebrating the Holy Eucharist at the altar in the east end, he reads the Epistle from the south side of the altar (that is, the right-hand side looking from the congregation). Then the book is carried across to the other side and the priest moves over to read the Gospel from the north. In olden days the "north" was always considered to be the place of darkness, evil, and ignorance. This part of the service has, therefore, its touch of dramatic symbolism. The movement from south to north represents the advance of the Gospel into the regions of darkness and ignorance. This ceremony lies back of the descriptive titles of "Epistle side" and "Gospel side" of a church interior—the former being the right-hand and the latter the left-hand facing the altar.

So the question is whether the pulpit should be on the Epistle side or the Gospel side of the chancel. I have done a good deal of searching for an answer to this question at various times but I have been unable to discover any rule which could be said to prevail. There is endless variation even in church buildings which have been carefully constructed. For instance, in St. Thomas' Church, New York, the pulpit is on the Epistle side and the lecturn on the Gospel side, while in the National Cathedral in Washington the order is reversed. It is equally true of the older buildings of Europe. In St. Paul's Cathedral, London, the pulpit is on the Epistle side and the lecturn on the Gospel side, while they are the other way around in Westminster Abbey. In my own diocese our churches are just about evenly divided between the two methods. Off-hand I can recall Epistle-side pulpits in Trinity Church in New York, St. Paul's Church in Chicago, Gethsemane Church in Minneapolis, Christ Church in Houston. On the other hand I can recall Gospel-side pulpits in St. Chrysostom's in Chicago, the Cathedral in Cleveland, the Cathedral in Denver, Christ Church in San Antonio, the Cathedral in Los Angeles, St. Mary's in New York.

My own feeling about it is as follows. The Gospel is the proclamation of our Lord's teaching. The Epistle is a commentary on His teaching. From the lecturn we read God's Word, while from the pulpit we expound it. Therefore it seems more fitting that the

pulpit should be on the Epistle side and the lecturn on the Gospel side of the church. I had them changed in my own Cathedral for that reason. However, there seems to be no governing rule of general acceptance.

Latent Christianity

THE two older clerks fell to arguing, one a rank atheist and the other a rigid Baptist. Religion was the topic and, as usual in religious arguments, the debate soon came to an impasse. Turning to the junior clerk who had been standing by, the atheist asked, "You are a college man and you consider yourself broadminded, young man?"

"I am and I do," the young man answered.

"Then," continued his interlocutor, "my Baptist friend is talking nonsense, isn't he?"

The junior clerk flushed a little as he replied, firmly, "No. He is not. I agree entirely with him. I am a Christian."

"Huh," grunted the surprised atheist, "if you are a Christian, young man, you have pretty darn well concealed it for the two years you have been here."

Of course it is not feasible for us to be preaching our religion all the time, but it is just as well to be sure that we are not hiding it.

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BISHOP BRATTON WRITES BIOGRAPHY OF W. P. DuBOSE

Review by G. L. TUCKER

William P. DuBose, "St. William of Sewanee," was born April 11, 1836. An even hundred years later his nephew, Theodore DuBose Bratton, bishop of Mississippi, completed this book of combined biography and interpretation. (*An Apostle of Reality: The Life and Thought of William Porcher DuBose*, by Rt. Rev. Theodore DuBose Bratton, Longmans, Green & Co. \$2.00.) Of course every pupil and disciple of Dr. DuBose will want this book. Aside from this, it is an important contribution to Sewanee literature and Church literature, and will stand as an important feature in the "Sewanee Movement," of which Dr. DuBose was the unconscious prophet. He said once, "We must have a Sewanee Movement," all unaware of the fact that his own thought and teaching and influence were then becoming the intellectual and spiritual core of that current of thought and activity and fellowship which received its name "Sewanee Movement" sixteen years after his death. Was it accidental that the Sewanee Movement was initiated by Bishop Otey of Tennessee just four years before the birth of Doctor DuBose?

Bishop Bratton, by family relationship, devoted discipleship to his uncle, and by his own prominence as leader in the Church life of the south is eminently qualified to write this book. He has done well the two things most important. He has in the first place given us a biography of the great doctor, not as a mere biography, but as an introduction to, and a commentary upon, his teaching. The teaching grew out of the life. One understands better the depth of the thought when one reads of the intense experiences through which he passed. In his own slightly biographical book, *Turning Points of My Life*, Dr. DuBose dwelt more on view-points than on turning-points, more on the new visions of truth than on the experiences that produced them or accompanied them. Bishop Bratton has gratified the affectionate curiosity of disciples by recording more fully the more important events of the life and by indicating their relation to the development of his thought.

In the second place, Bishop Bratton has given an outline of the Doctor's teaching, for which we shall all be grateful. To the author, the key-note of the teaching is "reality," as indicated in the title of the book. "Things are what they are," the doctor was fond of saying, sometimes



BISHOP BRATTON
Writes of William DuBose

adding some such phrase as "regardless of our ideas, superstitions, misunderstandings and incomplete apprehensions of and about them."

To another disciple, and scholarly purveyor of his teaching, Dr. J. O. F. Murray of Cambridge University, Dr. DuBose was the "Prophet of Unity." He deserves both titles, and others. He deserves the title of "Apostle of Reality" because he grounded man's salvation, not upon dogmas, nor theories, nor even primarily upon revelation, but upon the essential facts of man's nature and condition. He accepted the new teachings of science, and not only adjusted his thinking to them, but wove them into the texture of his philosophy. He explored reality, regardless of apparent contradictions to accepted ideas of others or himself, or even, as it might seem, of the Church. For a time he was bitterly denounced as a heretic, and humbly acknowledged that he came through all kinds of heresy in his spiritual progress. He led his students in fearless search for truth. "Truth can always vindicate itself," was one of his watchwords.

He deserves the title of "Apostle of Unity" because it was a passionate desire of his that the unity of Christ's Church should be restored, and his own teaching supplied intellectual and spiritual preparation for this unity. The last writing of his life was a paper entitled *Preparedness* (for Christian Unity) in which he gave his approval to the "Sewanee Formula of Comprehension" submitted to him by one of his disciples, and interpreted the place of those complementary (not contradictory) principles commonly classified under

the two titles *Protestant* and *Catholic* as both necessary to the fulness of Christian life.

If we select three of the most illuminating points in Bishop Bratton's exposition of Dr. DuBose's teaching, we might well take first the presentation, in the chapter on *The Soteriology of the New Testament*, of one of Dr. DuBose's cardinal principles, the complete humanity of Our Lord, and the revelation of His Divinity in and through the completeness and perfection of His humanity. The purpose of this real, not merely seeming, Incarnation, was this: "He became man for us, that we might attain to ourselves, to our perfect manhood, in Him. The whole truth of Jesus Christ is just as much man realizing and fulfilling himself in God, as God realizing and revealing Himself in man." Elsewhere he says, "How shall I know Jesus Christ or express Him? As deified humanity or as humanized Deity? Both."

The second illuminating point is that presented in the chapter on *The Gospel according to Paul*. "The task of St. Paul was to learn how the righteousness of Christ is to be made ours. The method is this: Through the constant appropriating or taking it to ourselves in faith, it is gradually or in the end made, or becomes our own in fact. St. Paul is thinking in terms of a faith that is a complete allegiance of mind and heart and will."

Both points are set forth with arresting force in this sentence, also a quotation from Dr. DuBose in *The Gospel according to St. Paul*: "The greater truth of God redeeming and saving is neither diminished nor obscured by the fact that it is a truth made visible to us only in the phenomenon of a humanity self-redeemed and self-saved."

Here is an adventure in reality, also a great synthesis. It is of course expressed in the New Testament clearly enough, in other words, but it has been obscured in human disputations.

But it is in presenting the *Reason of Life* that the author gives what some may think is Dr. DuBose's greatest contribution, which sums up the philosophy for which our age is groping, and which the majority of philosophers fail to see—and so fail to find the secret of the universe.

Passing from this great generalization, "Man is made through being made to make himself," Dr. DuBose says, "The Word is in man not so much that He shall come to Himself in us, as that He shall do so through our coming to ourselves — and so bringing Him to Himself — in us. Creation, evolution, Incarnation, civilization, human progress, human des-

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The real foe of Christianity is not communism, as some contend, but capitalism, Professor George P. Hedley declared in a talk on July 16th at the summer school in religion, being held at St. Margaret's House, Church school at Berkeley, California. Dr. Hedley took issue with Stanley Jones' view of Christianity as an alternative to communism, and said that it should be viewed rather as a correlative. Both Christianity and socialism seek the control of the individual for the good of society and the control of society for the good of the individual, he maintained.

Dr. Hedley pointed to the common fallacy of Churchmen and others of not distinguishing between fascist dictatorships, which seek to be permanent, and the dictatorship of the proletariat, which seeks its own abolition when a classless society has been attained. On the other hand, Dr. Hedley criticized the attitude toward religion of labor and radicals, who suppose religion to be an "old-man-with-a-beard" matter, because they have not sought to understand it. He pointed out that the Federation of Churches has a more advanced social consciousness than the American Federation of Labor. Dr. Hedley, a former lecturer at the Pacific School of Religion in Berkeley, is assistant director of the Western Summer School for Workers, as well as tutor in St. Margaret's summer school. The Workers' School is being held this year at St. Margaret's by arrangement with Dean Anna G. Newell, and is attended by members of labor unions, students and teachers interested in the study of the labor movement and its history.

* * *

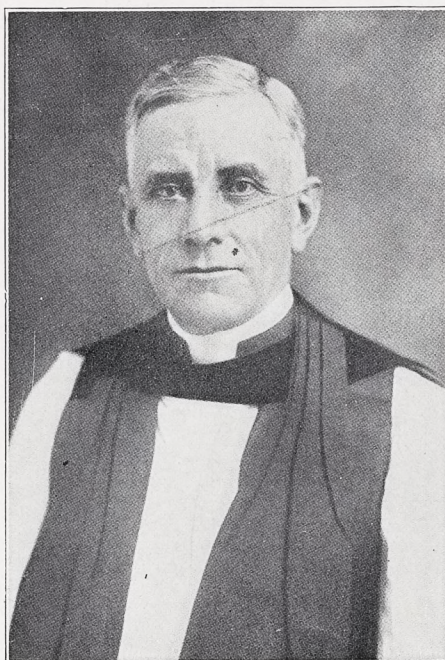
Bishop Dagwell Pleads for Unity

Bishop Dagwell of Oregon rather surprised the folks in his part of the country the other day by proposing in an address that all the churches of the city of Portland unite in their financial campaigns, ignoring denominational lines. The speech was delivered at the 17th annual meeting of the Portland Council of churches.

* * *

To Discuss Cooperative Movement

The cooperative movement is to be discussed at a conference held at Adelynrood, South Byfield, Mass., on August 9-12 under the auspices of the Society of the Companions of the Holy Cross. The leaders are to be Professor C. M. McConnell of



BISHOP LLOYD
Former Missions Head Dies

Boston University, Mr. Dwight Davis, principal of the high school at Orange, Mass., Mr. John J. Rohrbough of New Salem, Mass., and the Rev. Spear Knebel, rector of St. Paul's, Woodside, Long Island. Mrs. Mary Simkhovitch, head resident of Greenwich House, New York, is chairman of the committee responsible for the conference.

* * *

Fine Conference at Asilomar

Twenty-seven parishes and missions of the diocese of California were represented among the 177 persons who attended the conference held this summer at Asilomar. There were all sorts of stars on the faculty including Bishop Quin of Texas, the Rev. Oliver Hart of Washington, D. C., and Bishop Parsons.

* * *

Colorado Churchwomen Hold Conference

Churchwomen of the diocese of Colorado gathered at Evergreen on July 25th for a conference. Reports of the work of the past year and round table discussions on their activities in the diocese and national Church was a feature. Bishop Ingley, the Rev. L. W. McMillin of Lincoln, Nebraska, and Mr. Joe Boyle, editor of the official paper of the diocese of Chicago, were speakers.

* * *

Notes From Diocese of Georgia

Mrs. J. W. Griffeth, in charge of religious education in the diocese of Georgia, is giving a course at the

Lake Kanuga conference, as is also Miss Gene Burroughs, who is associated with Mrs. Griffeth in the Georgia work. . . . Miss Cecil Burroughs, director of religious education at St. John's, Savannah, was the director at the diocesan camp for girls which was held at Camp Reese. . . . Bishop Barnwell, now in England, plans to return to the diocese the first of September.

* * *

Bishop Lloyd, New York Bishop Dies

Bishop Arthur Selden Lloyd, suffragan bishop of New York, former head of the Board of Missions, died at the home of his daughter at Darien, Connecticut, on July 23rd, in his 79th year. From 1903 to 1908 four dioceses elected him bishop—Mississippi, Kentucky, Southern Virginia and Maryland, but he declined them all. In 1909 he was elected coadjutor of Virginia and was consecrated in the fall of that year, but resigned the following year to become the president of the Board of Missions, a position which he held until the creation of the National Council in 1920. The following year he was elected suffragan of the diocese of New York. As the administrator of the missionary work of the Church the number of workers in foreign fields increased fourfold; native workers were multiplied five times and contributions for missions increased thirty-five per cent. Bishop Lloyd was that rare combination of an able administrator and a kindly and sympathetic friend, and his passing will be mourned by thousands of Church people throughout the world. The funeral services were held on Friday at Alexandria, Va., his birthplace, with a requiem at the Cathedral of St. John the Divine the same day. A memorial service will be held in New York later.

* * *

Supremacy of God Over All Nations

The red banner of Soviet Russia and the flags of Fascist Italy and Nazi Germany, along with the flags of other nations, were placed in front of the altar at the Cathedral of St. John the Divine, New York, on July 23rd, symbolic of the supremacy of God over all nations. The service was for the children in vacation schools and was attended by hundreds of children of various denominations, who gathered at the invitation of Bishop Manning. The children, about one-third Negroes and of varied ages and nationalities, recited in unison a litany which they had themselves composed, condemning race prejudice, lynching, war, child labor and economic exploitation. The service was conducted by

the Rev. John T. Golding, assistant at the Cathedral and the sermon was preached by the Rev. Robert W. Rodenmayer of Epiphany Church.

* * *

Appointed to Mission Work.

Katharine Hope Parker, graduate of the New Jersey College for Women, has been appointed house-mother, and Deaconess Sime, a graduate of the New York Training School and a registered nurse, has been appointed field worker at the mission of the Good Shepherd, Fort Hall, Idaho. The mission is a home for Indian girls which the Church took over in 1899 from the Connecticut Indian Association which previously maintained the work. Until recent years the mission included a school, but now the government handles that, the Church merely maintaining a hostel. The appointments were made by the interim committee of the National Council—a committee that functions between council meetings.

* * *

Broken Homes Makes CMH Clients

Broken homes breed nearly three-fourths of the troubles which drive young girls to the Church Mission of Help for aid, according to the annual report of this Church agency doing casework with young women from sixteen to twenty-five years of age.

* * *

Bishop Bentley on the Go

Bishop Bentley, suffragan of Alaska, wrote from Nenana on June 23 that he had returned from a month's journey by small boat up the upper Tanana River. "It was a great trip over a thousand miles in my little boat. Visited every native in that region, had many baptisms, confirmations, services. Weather was fine, mosquitoes not too bad. I am leaving within a few days for another two months on the river. We missionaries feel sorry for you people who have to suffer the heat of a great city and rub elbows with the heathen mobs who push and shove up and down the streets."

* * *

Japanese Leaders to Address Youth

Tadao Kaneko, a young Japanese Christian, is to be one of the headliners at the annual convention for young men and boys of the Midwest province to be held at Muskegon, Michigan, August 30 to September 5. The Rev. H. L. Nicholson is to be the chaplain, and courses are to be given by the Rev. I. C. Johnson of Detroit, Dean DuBois of Fond du Lac, the Rev. Herman R. Page of

Dayton and the Rev. George W. Ridgeway of Rockford, Illinois. Bishop Gray of Northern Indiana is to give two evening lectures before the entire assembly.

* * *

Origin of Life a Mystery

The idea of a world after death is no more mysterious or unbelievable than the world in which we live, declared Bishop Johnson of Colorado, preaching last Sunday at the Cathedral of St. John the Divine, New York. The service was attended by about 1,500 persons, including large numbers of students from Columbia University summer school.

"So far as evolution has anything to do with the origin or creation of life, we might as well throw it in the scrap heap, as Osborne and other great scientists have freely admitted," Bishop Johnson said. "Life, despite all scientific discoveries, is still a mystery, and it is apparent that men neither created it nor set its destiny."

The fact that men have a desire for life after death is an indication that the grave is not the end of all things, he said. In addition, he asserted, both nature and history show the effect of guidance by a power higher than man.

"Death in nature is a means by which life is prolonged," Bishop Johnson said. "We are still using the wheat that was alive in the days of Abraham. Similarly, history, far from being a series of unrelated events, shows God's great purpose in leading men on to a fuller and more perfect life."

* * *

Fosdick Urges Pacifism

Harry Emerson Fosdick, who takes his vacation in the winter so that he may have the opportunity of preaching to the thousands of men and women who come to New York to study in the summer, told about 3,000 of them last Sunday at the Riverside Church that the spread of personal pacifism was the easiest way to keep this country out of war.

He characterized as "imbecilic" the failure of nations to give to a strong centralized authority the right of using violence against each other. Their insistence upon the sovereign right to make war, he said, was "the one major precondition which makes war inevitable."

Dr. Fosdick answered with an emphatic "No" the question of whether or not persons who sincerely desired peace should make an exception and fight in a defensive war. He added that there was no difference between offensive and defensive wars.

"What do you mean defensive,"

he demanded. "All nations were fighting in self-defense in the last war. Italy claimed to be defending herself when she invaded Ethiopia. Any nation anywhere could say of any war that it was fought in self-defense because today no great nation is confined within compact boundaries, but has territorial and financial interests all over the world."

There might be, from a purely academic standpoint, an excuse for citizens of the United States taking up arms if there should be an unprovoked attack upon the mainland, Dr. Fosdick admitted. However, such an occurrence was unbelievable and would never happen, he added.

He charged that America had been "unmercifully sold out in the last

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war" whether the matter was considered from an economic, idealistic or political standpoint. Nazi Germany, he said, was an example of the inefficiency of war in doing the one thing it was supposed to do—end the threat of a powerful nation.

Dr. Fosdick said that there were five distinct sections in the fight against war, namely: education against war, personal pacifism, national neutrality, economic reform and international collective security. He urged all the teachers in his audience to agitate for peace upon their return home even if it should mean "persecution by the reactionary forces" of their communities.

Discussing the need for neutrality legislation, Dr. Fosdick said that he would like to see passed a stringent neutrality bill which would restrict commerce with warring nations and which would keep neutrals from traveling in the war zone. In the long run, he asserted, the only way to keep out of war was to keep the world out of war.

"That brings us to the question of economic reform," he said. "Today there are only four nations that sincerely want peace. They are the United States, Russia, Great Britain and France. There are three other nations—Italy, Germany and Japan—which are consciously preparing for war.

"They are doing this because not one of the three has raw materials enough and each feels that it has a choice between war and starvation. We cannot have tariffs and inequality of raw materials and still expect to have political peace."

Dr. Fosdick pointed to the United States as an example of prevention of war by surrender of "the sov-

ereign right to use violence." He said that the same forces that started wars between nations existed in the United States today, but did not lead to conflict.

"Once there nearly was a war between Vermont, New Hampshire and New York," he said. "Once there was a war between North and South. But now we have settled down to a real union in which the separate states have surrendered, not all of their sovereignty, but this one item of it—the right to make war.

"Similarly, we can have peace in the world at large any time the world wants it enough to pay the price—the surrender of sovereignty in this one point. It is imbecilic not to surrender."

* * *

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tion exceeds the total written for the first half of last year by approximately one per cent and the new annuity business shows an increase of 50 per cent. The total assets on June 30th stood at \$3,437,897, compared to \$3,092,904 at the end of 1935. Mr. Locke stated that the market value of the investments exceeds cost by approximately 4½ per cent. Almost one-third of its total assets consists of surplus. Reporting for The Church Properties Fire Insurance Corporation, which insures Episcopal property only, Mr. Locke states that the total insurance in force is now \$75,272,845, compared to \$68,093,740 on June 30th last year. Over 2,760 churches are now insured by the Corporation. It is said that it carries insurance on approximately one-third of the property of the Church. The ratio of assets to liabilities of the Corporation is reported as being in excess of 6 to 1.

* * *

Bishop Rogers in New York

Bishop Rogers of Ohio is preaching this summer at St. Bartholomew's, New York, and held forth on the subject of prayer last Sunday.

"Our mood is not a mood of prayer. It is a mood of achievement, of action. So many of us think that prayer is a kind of nickel-in-the-slot performance, we put in our petition and we get an answer; that it is like

a roulette wheel, we are in luck or we are out of luck; it is a shake of the dice, it may come our way and it may not. There is no answer to such prayers. They have a certain value in life, but it is not the thing for which Jesus was striving.

"Prayer is subtler than that. Prayer takes a refined spirit. Prayer requires a feeling for the human relationships of life. Prayer does not have to do with things. It has to do with humans and with the Divine."

* * *

Clergy at Shrine Mont

Twenty-nine clergymen from thirteen dioceses attended the seminar for clergy held at Shrine Mont, Orkney Springs, Va., July 6 to 17. The Rev. E. Clowes Chorley lectured on American Church history.

He traced each movement's development down to its condition or

place in the present, and expressed his conviction that the future will see a coalition of Evangelical and Catholic adherents which will resolve many of the Church's traditional dilemmas and make for a stronger and more united front.

The Rev. G. MacLaren Brydon, historiographer of the Diocese of Virginia, gave a course of five lectures which admirably supplemented those of Mr. Chorley. His subject was "The Church in Virginia and Its Historic Influence." He showed in

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instance after instance how historic references had been misinterpreted to the discredit of the Established Church in Virginia. Religion, he showed, was never at so low an ebb as traditionally pictured, the early parsons as a whole have been greatly maligned, and ancient stories of intolerance and persecution are ill-founded. On the positive side Mr. Brydon threw light on the origin of such institutions as the vestry system and lay representation in Church councils, contributions of the Church in Virginia to the American Church at large.

There were two bishops on the program, Bishop Goodwin, coadjutor of Virginia, who lectured on rural Church work and did a swell job, and Bishop Strider, coadjutor of West Virginia, who told the men how to prepare and deliver sermons. The theological aspects of things was taken care of by the Rev. Charles W. Lowry, professor at Alexandria, who gave ten lectures tracing Christology from the beginning of New Testament times to a possible re-statement for today.

* * *

Colorado Bishops at Evergreen

Both Bishop Johnson and Bishop Ingley, Colorado bishops, are to lecture at the clergy conference to open at Evergreen, Colo., on August 10. Two retreats for clergy and seminarians were held with this conference—one July 20 to 24, led by Canon Winfred Douglas, and the other comes later, August 21 to 25, to be led by the Rev. Edward (Ted) White of Chicago. The general conference at Evergreen is now in session (July 27 to August 7), with the Rev. T. S. Will of Hampton, Va.; Miss Vera C. Gardner of Chicago, the Rev. Linn W. McMillin of Lincoln, Nebr., and Mr. Lester Groom of Chicago giving courses.

* * *

New Dean for Albany Cathedral

The Rev. Edward R. Welles, chaplain of St. Mark's School, has accepted a call to be the dean of All Saints Cathedral, Albany, N. Y., succeeding the Very Rev. C. S. Lewis. He is to take charge on October first.

* * *

Summer School of Religion

The Rev. Russell S. Hubbard, rector of St. Martin's, Providence, is the chaplain at the annual summer school of religious education, held at State College, Kingston, Rhode Island. According to our correspondent, Oxford Group (Buchmanite) methods are being used, with faculty members testifying as to how they entered into a Christian experience. A clinic is being held on

Services of Leading Churches

The Cathedral of St. John the Divine

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Sundays: 8 and 9, Holy Communion.
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

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Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 9, 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.

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

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

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.

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

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

The Incarnation

Madison Avenue and 35th Street

Rev. John Gass, D.D., Rector

Sundays: 8 and 11 A.M.

St. Bartholomew's Church

Park Avenue and 51st Street

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

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

St. James' Church, New York

Madison Avenue and 71st Street

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

8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

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

Grace Church

Sandusky, Ohio

Rev. Donald Wonders, D.D., Rector

Sunday Services

8 A. M.—Holy Communion.

9:15—Church School.

10:30—Morning Service.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evening song and Address.

Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.

Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.

Weekdays: 10 A.M. and as announced.

Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

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

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a.m.; 7:30 p.m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).

11:00 A.M.—Morning Prayer and Sermon.

7:30 P.M.—Evening Service.

10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.

Rev. Don Frank Fenn, D.D.

Rev. H. P. Knudsen, B.D.

Rev. R. C. Kell, M.A., B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.

Week Days — Holy Eucharist—Mon.

Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.

Morning Prayer: 9:00 A.M. Daily.

Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut

Reverend Albert J. M. Wilson, Rector

Sundays: 8:00 a.m., Holy Communion;

9:15 a.m., Church School; 11:00 a.m.,

Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30

p.m., Evening Prayer and Address.

Tuesday, Fridays, and Holy Days,

10:00 a.m.

All Saints Church

26th Street and Dewey Avenue

Omaha Nebraska

Rector, The Rev. Frederick W. Clayton

Services, Sundays, Holy Communion,

8 a.m. and 11 a.m. First Sunday in

month.

Morning Prayer and Church School,

11 a.m.

Holy Communion Wednesday and Holy

Days, 10 a.m.

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* * *

Needs of People More Important

The needs of people—physical, mental and spiritual—are more important than buildings, wealth or art, declared Bishop Bennett, auxiliary bishop of Rhode Island, in opening a drive for funds for charity.

* * *

Large Attendance at Spokane School

There were 180 persons present at the summer conference of the district of Spokane, which met this month at Lake Coeur d'Alene, Idaho. Swell place for a school—it is nine miles from the nearest town, with not even a road penetrating the rocky point on which it is held. There is no telephone and no electric lights, with all communication from the outside being by motorboat.

* * *

Bishop Kroll Reports on Liberia

Bishop Kroll of Liberia writes of his first visit to St. John's school for boys, the House of Bethany school for girls, and St. Timothy's Hospital, all at Cape Mount: "I can't speak too highly of what I saw. We have a work that is being carried on in a way the Church can be proud of. The spirit of the workers on the staff is fine and results are evident in every department.

"The thing that most needs pushing is the hospital," Bishop Kroll continues. "The doctor is carrying on with an equipment that would take the heart out of most men and yet never a complaint. He is most cheerful and optimistic with a spirit that is magnetic. All through Liberia he is spoken of in the highest terms as a man as well as a physi-

cian. . . . The present building is riddled with termites."

The doctor is Werner Junge, M.D. The Bishop hopes to remedy the hospital situation. Toward that project he has \$20,000 which, it may be recalled, was designated for St. Timothy's from the Woman's Auxiliary corporate gift decided upon by the triennial of 1925 and presented in 1928. Later, when it seemed that the need might be greater for St. Mark's Hospital, Cape Palmas, permission was given to use the money there if desirable but the many reductions and limitations of the Liberian field in recent years have made that unwise and the money is available for St. Timothy's.

The little hospital was built in 1917 under the direction of Sara Conway, a nurse, who became Mrs. Hoke Ramsaur. She and her husband both died in service in Liberia in 1922. With 20 beds, the hospital in a year had 266 in-patients, and 5,000 clinic treatments.

After visiting Emery Hall, Bromley, where Miss Olive Meacham is in charge, the Bishop writes: "She is a wonder the way she has been holding on to that work all by herself." Besides the fifty or sixty girls in the school, "there are sixteen boys at work on the place, chickens and pigs are being raised, and a farm carried on that supplies a good part of the food for the institution. The buildings are in fairly good condition and well kept up."

As previously reported, the Bishop

has stationed Frances Jolly, the Church Army worker, at Bromley for the present and hopes to use Church Army men for the development of what he believes to be a strategic center.

* * *

Observe Many Old Customs

They observe many old customs in England that are totally unknown to us. Thus I find in a British paper a list of some of these to be observed this month and next. At Leicester for instance there is to be a bottle kicking ceremony, which sounds rather exciting. And at Christ Church, Greyfriars, they are to observe the old custom of "The Spital Sermon"—whatever that may be. At Tynemouth they are "to beat the seaboards and bless the fishing trawlers, boats and nets" which sounds reasonable enough, while at Whitby they have the ceremony of "planting the penny hedge". A bit later in the summer, at Buxton, they observe "the dressing festivities" but just what it is they are to dress this magazine does not say. Oh yes, up in Scotland, at Galashiels, for several days in June there is the "Braw Lads Gathering" which sounds like a bit of a stew party to me though I may be entirely wrong.

* * *

Bishop Jett Is Honored

Bishop Jett of Southwestern Virginia received the degree of doctor of laws from Roanoke College at their commencement on June 8th.

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BISHOP BRATTON WRITES BIOGRAPHY OF W. P. DuBOSE

(Continued from page 9)

tiny—are all our work as well as God's." No doubt, the doctor included in the undertakings of this partnership the redemption of creation from its bondage of corruption, and the achievement of the resurrection of the dead! Again, here is truth clearly enough contained in the New Testament, but obscured by a spiritual inferiority complex that forgets, "I can do all things, through Christ which strengtheneth me."

We are grateful to Bishop Bratton for his well-chosen quotations as well as for his own narrative, commentary, and condensations!

One of Dr. DuBose's disciples has sought to epitomize some of his qualities in epitaph form:

Heart free from pride; eye keen to catch the trace
Of Word divine in wildest human guess:
Mind restless till each partial truth and less
Blend into perfect image of God's face.

SECOND THOUGHTS

(Continued from page 2)

the same I like artists. I think they do much better with theological jargon than we do with paint."

MRS. FREDERICK L. ELDRIDGE, Ard-
sley-on-Hudson, New York: "As a Churchwoman and a subscriber for several years I take exception to the publication recently of the article on the Buchmanite movement. I have been to meetings of what they call Buchmanites and feel that they are anything but Churchmen or preachers of the words of Christ. Each one talks of himself and what they advocate is no more than

what Plato set forth. It is all to the glory of Buchman and themselves. It is somewhat on the lines of a Methodist camp meeting and productive of the same ephemeral results. Better much even Mrs. Eddy who does retain in her teaching the name of Christ. I assure you in the meetings I have attended the name of our Lord Jesus Christ was almost wholly absent—entirely crowded out by personal (often I am told wholly imaginary) reminiscences. I think THE WITNESS will do well to look more thoroughly into the matter."

THE REV. QUINTER KEPHART, rector of St. Paul's, LaSalle, Illinois: "The great work that you are sponsoring in behalf of God's downtrodden and exploited sons and daughters certainly deserves the support of all people 'who profess and call themselves Christians'. We have so many in the Church who love to wear lace and say masses with-

out connecting the sacrifice of Calvary with the masses of the very people whom Christ died to free from slavery, oppression and bondage. The check for \$20 enclosed is to be applied to the needs of the tent colony for which you made an appeal in the July 2nd number. This is from our Lord's tithe, so any gratitude for the gift must be expressed to Him—not to me. God bless you, strengthen you, keep from you the spirit of fear, and give you many more years of service in the promoting of His Kingdom on earth."

Managing Editor's Note: There has been a generous response to the appeal for funds with which to establish a tent colony for sharecroppers on the Cooperative Farm in Mississippi. The colony has been established and the funds donated through THE WITNESS (over \$600) have been forwarded. It is hoped that others may wish to help so that more families may be cared for.

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