

The **WITNESS**

CHICAGO, ILL., OCTOBER 22, 1936



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CLERGY NOTES

BAKER, RICHARD G., recently ordained priest, has been placed in charge of St. Mark's, Waterloo, Iowa.

EVANS, R. J., is taking the services at St. Thomas Church, Greenville, R. I.

HEAD, ALBERT H., formerly rector at Oskaloosa, Iowa, has taken a position as curate at Christ Church, Corning, N. Y.

LEMOINE, HAROLD F., formerly assistant at St. Paul's, Flatbush, Brooklyn, has been added to the staff of the Transfiguration, New York City.

MANSON, GEORGE E., non-parochial priest of Rhode Island, is temporarily in charge at Holy Trinity, Tiverton, R. I.

MARTIN, JOHN QUINCY, former rector of St. John-in-the-Wilderness, Gobbsboro, and the Atonement, Laurel Springs, New Jersey, has accepted the rectorship of Calvary, Philadelphia. Residence, 825 North 41st Street.

MEANS, DONALD C., Portage, Wisconsin, has accepted an appointment to be the vicar of churches at Westfield, Tioga and Knoxville, Pa., with residence at Westfield.

PRESSEY, WILLIAM, retired, is taking services at the Epiphany, Providence, vacant due to the recent death of Cassius H. Hunt. RAYNER, ROBERT A., was recently ordained deacon at Christ Church, Gettysburg, South Dakota, by Bishop Roberts.

THOMPSON, HECTOR, was instituted rector of "Our Father's House" and warden of St. Michael's Mission, Ethete, Wyoming, last week by Bishop Ingley, provisional bishop of Wyoming.

TYNG, DUDLEY, has taken charge of Emmanuel, Manville, R. I. The former rector, the Rev. A. B. Howard, recently retired.

WOOTTON, RAY, canonically a resident of the diocese of Central New York, is acting locum tenens of the Clearfield County Missions of the diocese of Erie.

WYCKOFF, WILLIAM N., has resigned as rector of St. Mark's, Des Moines, Iowa, and has been succeeded by his son, William John Wyckoff, recently ordained priest.

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An appendix offers a large number of questions, based on the essays, making the pamphlet ideal for use with discussion groups and young people's societies.

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THE WITNESS

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THE BISHOPS MEET

An Editorial by
BISHOP JOHNSON

IT MAY be that there are abler groups of men who meet in the United States, but there is no group more genial and congenial than the House of Bishops.

It is hardly appropriate to call them brethren, because brothers are more than apt to quarrel with one another.

I have been in the House of Bishops for twenty years and I have yet to hear a bitter episode.

And the curious thing is that they differ so radically about their convictions that one would expect that disagreement would make them disagreeable.

There is nothing about which there is more radical difference than that of the status of the Presiding Bishop, which was one of the questions discussed in this session. It seemed to be the unanimous opinion of the House that the present situation is intolerable, and that it is merely a point of departure, but the direction in which we are to go is the mooted question.

The House seems pretty evenly divided between Hamiltonians and Jeffersonians; between those who want more authority to go with the responsibility unavoidably attached to the office and those who want less.

No canon can place the responsibility elsewhere because it inheres to the office in the popular mind.

The question seems to be, can we trust a Presiding Bishop to take the initiative in the area of his responsibility or shall he be merely a member of the National Council to whom the canons now give the charge of affairs?

The canon now reads "The National Council shall have charge of the unification, development and prosecution of the Missionary, Educational and Social Work of the Church."

At Atlantic City we appointed a President of the Council who acts as its executive officer, leaving to the Presiding Bishop an undefined relation to the set up.

It seemed to be the mind of the House that we had

multiplied offices but had not increased the power. The matter is to be considered at the next General Convention, which is to meet in October, 1937, at Cincinnati.

At this convention committees will report on the status of the Presiding Bishop and on the Evaluation of the National Council.

The question at issue seems to be whether the Protestant Episcopal Church is an entity similar to a parish or to a diocese; whether as an entity it is entitled to a head and whether that head shall be a person or a committee.

I believe that such head should be the Presiding Bishop, limited, if you please, by constitutional restrictions as to his powers, but possessing the same right to initiative and administration in the sphere of his jurisdiction as a bishop possesses in a diocese.

I fully realize that there is such a thing as a Pope but I must decline to permit him to affect my right to a constitutional government.

The perversion of an office does not destroy the value of an office if properly safeguarded.

Some one has said that the Pope governs all of Christendom—one half of whom do as he says; the other half doing the direct opposite. I desire to be excused from either group. Really, he lives in Italy and has a background utterly different from ours.

Because a president of the United States might be a dictator is not a valid reason why he should not be a president.

However, it was generally agreed that the present situation ought to be changed either in the direction of added responsibility or else in the direction of a spiritual promoter without any temporal responsibilities. At present the latter is in charge of the National Council and the former of the Forward Movement and the Presiding Bishop's responsibility seems to be confined to presiding but without any power of deciding on policies or methods.

I VOTE FOR ROOSEVELT

By

MARY K. SIMKHOVITCH

Director of Greenwich House, New York

IS THERE a Christian way of voting? Yes, as there is a Christian attitude in general, which is summed up in loving one's neighbor as oneself. And that means that greed and power must give way to the sharing of



MRS. SIMKHOVITCH

goods and to democratic social control. The candidate who can best put a program into effect which stands for this principle may well command a Christian's support. By and large the Republican party is committed to the policy of as little interference with business on the part of government as possible. It stands for untrammled profit making and for an unchecked power in management. The man at the bottom is regarded as inefficient, or worse, as one who must not resist his fate or attempt serious change. It boils down to a determination to retain power together with a resentment toward the rising tide of protest on the part of labor.

The Socialist and Communist parties believe that the crisis is so severe that no halfway measures will suffice, and that the whole economic system must be changed from top to bottom. But Roosevelt, as leader of the Democratic party, is bent on a course of action which will effect social change gradually and bring about a more equitable economic order, without resorting to the disastrous conflict a more drastic change would entail.

There is nothing more violent, more savage, than civil war. Yet this is the price that must be paid if the reactionaries on the one side and the social revolutionists on the other come to a show down. Is it not possible for America to avoid the devastating horrors of serious conflict by checking greed, by raising the standards of living, and by awarding to labor the position and power to which it is entitled as partner in social action? If we wish to save the ideals and traditions of the founders of our country, we must re-emphasize the fact that "the government" means ourselves, that private interest must yield to the public welfare, and that wherever that can be best maintained by governmental action the government should receive public support.

In the broad measures for financial security, for relief, for the equality of agriculture with industry, for constructive replanning in areas of drought and flood, and for social security for all American citizens, Roosevelt has shown true regard for the best interests of the country. If there have been minor administrative errors in so rapidly moving a social program,

it is not to be wondered at. The point is that the objectives have been humane, and the results of the government's efforts are now being seen in a turn of the economic tide.

To set back this program, to go back to the days of business domination, would not only violate Christian principles of brotherhood, but would arouse such a bitterness of feeling that the conflict would be intensified and might soon burst out into flame.

There are many indeed who believe this is imminent, and the sooner it occurs the better. But to this I cannot agree. Because Europe is lining up in conflict is no reason why we should follow in Europe's footsteps. Where human choices are concerned, it seems humiliating to regard any course as inevitable. Nevertheless, only grappling realistically with our economic and social problems in the interest not of the few, but of all, can prevent the excesses of fascism or the violence and bloodshed of revolution.

How can we fail, then, to support Roosevelt, who stands for social change in the interest of all, and especially of those who have suffered from our social neglect—a neglect of which we are all guilty, and for which we owe a realistic reparation?

The Scrap Book

By

JAMES P. DEWOLFE

ON ONE'S BIRTHDAY

TIME means to the Disciple of Christ—opportunity. Each year that is dedicated to God means progress. We all recognize the law of growth when it comes to the body and mind. Let us not forget that each year should mean that we have grown spiritually.

It is a serious thing for one to fall into indifference or carelessness concerning his spiritual life. Negligence of prayer, lack of self-discipline, infrequent communions, all mean a state of stagnation spiritually, and little, if any, growth.

As one's birthday approaches make a careful preparation for the Holy Communion. By all means make a thorough self-examination. Go to the Holy Communion with the intention that God will guide you and use you during the coming year, and also with the intention of thanksgiving that He has brought you safely through another year and given you many blessings.

Then read over and meditate upon Hymn No. 448: "Father, let me dedicate all this year to Thee."

After you return from the altar kneel down and say the following prayer:

Almighty God, who has permitted me to begin another year, look upon me with Thy mercy, and forgive me my sins. Cleanse my thoughts, strengthen my purposes, and reform my doings. Let increase of years bring increase of faith, hope and love. Grant me diligence in whatever work Thy providence shall appoint me. Take not from me Thy Holy Spirit, and let me pass the remainder of the days which Thou shall yet allow me in Thy fear and to Thy glory, and when it shall be Thy good pleasure to call me hence, grant me, O Lord, forgiveness of my sins, and receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

Before you leave the church make the following resolution:

Almighty Father, by whose goodness I was upon this day safely brought into the world, I thank Thee that Thou has been pleased thus to give me being and life. I am sorry that I have spent so little time to Thy honor and service, and I resolve by Thy grace from now on to endeavor to spend the rest of my life in Thy fear and love, to the honor of Thy Great Name, through Jesus Christ our Lord. Amen.

If you request it, the priest will be happy to have a special birthday prayer at the altar, and by remaining a few moments after the service, you may receive his blessing.

CHILDREN ASK QUESTIONS

By

MARGARET FRANCES ALLEN

SINCE the beginning of time adults have laughed at the questions children ask about religion. It is true they are humorous in the extreme. Children have so little experience, their conclusions are laid on such inaccurate information that it would be strange indeed if at times they did not ask what seem to be ridiculous questions. On the other hand adults who have had experience with young children know that children are capable of asking questions which are so profound that they seem to plumb the depths of life. If one could answer them he would know the answer to all human living.

As one father somewhat wryly remarked to a friend, "You know Richard is only four years old but what questions he can ask! My limit in answering is just about three of them. I just can't get past his fourth one."

"Well," said his friend, "why don't you just say, 'I don't know.'?"

"I do," said Richard's father. "The other day he said sympathetically 'there's lots of things that we don't both of us know, isn't there?'"

This is a typical attitude of children. They are neither surprised nor concerned if they learn from the very beginning "There are lots of things that we don't both of us know." The adult may be humiliated, he may feel that he should know how to answer every question of his own child. He forgets for the time being that there are many things in the world the answers to which no one knows. Religion seems to be full of such unanswerable questions.

How are we to reply to the young critic who arraigns God at the bar of six year old justice thus—"Well, if God is so good, why does he make the baby so sick? Why doesn't he make her better? She never did anything. If he *can* do it and won't, I think it's mean of

him!" It would probably not be an over statement to say that many adults never have and never will discover an answer.

Questions of children were gathered from many groups of parents. For the convenience of the reader their questions have been listed according to the children's ages. A few sample questions are given here. The lists of questions are in no sense comprehensive. They are significant in that they show trends in children's thinking about religion. For that reason they may be helpful in suggesting to parents some implications for their guidance of the spiritual development of children. The parents in the groups cooperating with the study found these questions helpful as a starting point for discussion.

In compiling these questions which the children asked their parents, four trends seemed to stand out:

1. The same questions recur at different ages but with varying emphasis or implications.
2. The younger children (from 2-3) seem to want simply general information. They ask questions about every object which comes into their environment.
3. From three on they ask more pointed, more analytical and more complex questions about the same things they asked before. They ask at greater length and demand more information.
4. As the child grows older he seems to ask questions showing that he identifies himself with that question. In other words he is interested in the answer in so far as it affects him personally and those close to him.

AGE 2-3

Where is God?

Why did grandmother go away to Heaven?

What is a Church for?

AGE 3-4

Who is God?
 Where is Heaven?
 Was Christ a little baby at Christmastime only?
 Why can't I die and go to Heaven so I can see God?

AGE 4-5

What was Jesus like when he was a little boy?
 What is an angel?
 How can He (God) see me if I can't see Him?
 Why did people kill Jesus—was he bad?

AGE 5-6

Is God a fairy like Santa Claus?
 Who made God?
 Does God love everybody?
 How do you know God is?
 Where is my soul?
 Why did He let people die that He loved?
 How did God make me?
 Do you really love God more than me? Well, you shouldn't, I don't like it.

These are familiar questions in regard to religion. Every parent and adult working with children might add many more. There seems to be no end to what children would like to know regarding God and Jesus, heaven and hell, the universe in between and its relationship to life here and hereafter.

A summary of these questions seems to show two outstanding tendencies.

1. A spiraling of difficulty in the information desired by children and in the complexity of the question asked.

2. An increasing need of reassurance and security by children in regard to religion.

An examination of the inquiries by children raises the following questions:

1. Does the religious teaching given these children stand the test of experience of their everyday world? In other words, do children find religious teaching strengthened or refuted by the challenge of their increasing experience?

2. How can religious teaching be used to promote emotional stability in children?

3. How general is the practice among parents, of developing in their children the ability to think through on a child's level, problems involving religion?

Some implications for guidance of children's spiritual growth seem to be indicated by the above analysis.

1. The religious education given to children should be suited to their level of development, understanding and experience. For example, the simple questions of the very young child call for very simple but truthful information.

2. Religious teaching of children, whether by means of the adult's practices or words, should take into consideration the child's all round development. The

child's emotional, mental, and social well-being is interdependent with his spiritual growth and experience.

For example, fear and loss of security which may come from religious teachings may effect the child's emotional and social development.

3. Religious concepts are most meaningful for the child when they are built up out of the child's total experiences and are not projected upon him from the adult world.

Cui Bono?

THE CHURCHMOUSE has read a little theology, discussed philosophy and dabbled a bit in psychology, yet he cannot get rid of his childish belief that God is a big man with a white beard, sitting on a throne up above the clouds. Whenever he says his prayers, the great dim figure looms up before him and he seems to be talking directly to it. He knows that this is just a "fixed idea," implanted in his subconscious at the most impressionable period of his life, but the knowledge does not help him a bit to get rid of it. Come to think of it—why should he want to get rid of it?

THE CHURCHMOUSE.

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Let's Know

By

BISHOP WILSON

LETTERS AND NUMBERS

WHEN we want to indicate that a man knows all about a certain subject, we often say that he knows it "from A to Z." Such a phrase expresses completeness. It is a time-honored expression, dating far back into pre-Christian days. The Jews had a similar way of saying "from Aleph to Tau" (the first and last letters of the Hebrew alphabet.)

This is the background of the familiar symbols which we see in many Christian churches—the Alpha and Omega. They are the first and last letters of the Greek alphabet. In the Apocalypse (last book in the Bible) St. John quoted our Lord as saying "I am Alpha and Omega, the beginning and the ending." It shows the eternity of our Lord's life, corresponding to the sacred name of Deity revealed to Moses—"Yahweh," the Eternal One, "I am that I am."

The Jews liked to use letters and numbers for symbolical purposes. They had a Hebrew word, Emeth, made up of three Hebrew letters. They called it the Seal of God and it meant Truth. It consisted of the first, the last, and the middle letters of the alphabet, thereby covering everything.

As time went on, the Jewish rabbis developed an intricate system of numbering their several letters and deriving special meanings by a process of inter-change. If the letters in a given word added up to a certain numerical value, that word could be changed for another word of the same value for purposes of interpretation. For instance, in the twelfth chapter of the Book of Numbers, we read that Moses married an Ethiopian woman. It was found that the numbers of the letters in the word for "Ethiopian" came to 736. This same number could also be found in another Hebrew word meaning "a fair woman to look upon." Therefore it was evident that Moses married a very handsome woman whatever her race may have been.

Doubtless this has a bearing on that much-discussed passage in the Apocalypse about the number of the Beast. It is given as 666. Revivalist preachers like to play all sorts of tricks with the Beast and his number, especially those who try to make it refer to the Pope. But this book was written long before there was any such thing as a pope. It has been discovered that the numerical value of the letters in the Greek name for "Emperor Nero" equal exactly 666. The story of the Apocalypse tells of the persecution of the Church and Nero was the first Roman emperor who instituted a program of terrorism against Christians. The emperor Domitian also persecuted the Church and it is likely that the Apocalypse was written during his reign. Therefore the Beast probably refers either to Nero or his successor, Domitian.

The Bible consists of different kinds of books written at different times and under different circumstances. Some of it is history, some is poetry, some is philosophy or parable or practical advice. It cannot all be

read in the same way. One needs to know something of the customs and habits of speech which prevailed at the time of writing if one is to read intelligently. That is why scholars are always studying the Holy Scriptures. There is always something more to learn which will throw additional light on the meaning of the various books. There is no such thing as religion neatly done up in a capsule—or in a Book.



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THE WITNESS
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HOUSE OF BISHOPS HOLDS INTERESTING CHICAGO MEETING

By W. B. SPOFFORD

Archdeacon Ziegler of Chicago as bishop of Wyoming; the Rev. Douglass Atwill of St. Paul for North Dakota, and Dean Harry Beal of Los Angeles for the Panama Canal Zone . . . there you have the results of the elections held in connection with the meeting of the House of Bishops in Chicago. Eighty-two bishops attended the meeting, which opened on October 13th with Bishop Francis of Indianapolis presiding in the absence of Presiding Bishop Perry, who was prevented from attending by illness.

Money, or the lack of it, was the chief matter under consideration at the first session, with Council President Bishop Cook urging the brethren to refuse to accept for 1937 the emergency schedule of \$2,300,000 but to make every effort to return to the \$2,700,000 budget. This brought forth a resolution, introduced by Bishop Freeman of Washington, in which the bishops "assures the Council that it will do all in its power to keep the missionary work at a maximum of efficiency."

Bishop Brewster of Maine offered a resolution urging the president of the United States to call a conference of the nations to consider ways of preventing war, but it was lost, largely I take it because the bishops were persuaded that the president would pay no attention to it.

Full consideration was given to the status of John Torok, a matter that has long plagued the House, with the matter finally disposed of by the passing of a resolution declaring that Dr. Torok "has no status as a bishop in the Episcopal Church and may not perform any function or duties of the Episcopal office." The resolution made it clear that no aspersions were cast upon the character of Dr. Torok and in no way dealt with the validity of his orders. The House also recorded its complete confidence in the integrity and sincerity of Bishop Wilson, who has been the chief battler for Dr. Torok's admission to the Episcopal Church.

Action was taken on the resignation of Bishop Graves of Shanghai with the venerable bishop of China being requested to withhold his resignation until the General Convention next year.

The status of the Presiding Bishop made the sessions on Wednesday lively. Colorado's Bishop Johnson, chairman of the committee on evaluation, declared that it was impossible to operate the work of

the national Church successfully with three titular heads; "a Presiding Bishop who does not administer; a president of the Council who does not preside; a head of the Forward Movement who is working along somewhat parallel lines." He declared that a Presiding Bishop should have the same kind of authority in the national Church that a rector has in a parish and a bishop has in a diocese; that he should be elected for life, with a fixed retiring age; also that there should be a metropolitan see, either fixed or rotating. He was in the main supported by Bishop McElwain of Minnesota who spoke as chairman of the commission on the status of the Presiding Bishop, and also by Bishop Stewart of Chicago who spoke as the chairman of the Council's committee on reconstruction. All agreed that the powers of the Presiding Bishop were too limited and that affairs at "281" would continue to be messy until someone with authority took charge.

Bishop Parsons of California however had other ideas. A great deal of the work now assigned to the Presiding Bishop, he maintained, could be better done by the bishops in the several provinces, such as the consecrating of bishops and the appearing at various functions. Pastoral relations between bishops likewise, he felt, might better be delegated to the presidents of the provinces. It would be a mistake, he said, for the Presiding Bishop to be cut loose from a diocese, as had been advocated by the previous speakers. He further insisted that it was not necessary for the Presiding Bishop to supervise the details of work centered at the Church Missions House, advocating that such work be placed in the hands of competent officers.

Bishop Cook then stated that he would not consider re-election to the office of president of the National Council, declaring that having two bishops at "281" merely complicated matters. "The National Council needs someone with authority. The office of Presiding Bishop should be a continuing office."

Bishop Sherrill of Massachusetts then expressed fear of giving one man too much authority and asserted that "the voice of the Church is the voice of the House of Bishops and of the General Convention." There is danger, he declared, in making the office of Presiding Bishop so "momentous" that it may become a danger to the democracy of the Church.

No action was asked or taken at this session but it was clearly indicated by the lively discussion that this matter of the status of the Presiding Bishop and the reorganization

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

When Archbishop Temple of York visited this country last year people by the thousands turned out to hear him. He spoke at great mass meetings; people fought to pay five dollars to eat with him; cathedrals and churches where he preached had to issue tickets of admission to handle the crowds. All of which is as it should be since it seems to be generally agreed that there is no leader of the Anglican Church...or any other for that matter...with a more vital message for our day.

We are being told repeatedly by our leaders...the treasurer of the National Council said it only last week...that we must fight to preserve the Church and religion. Our Bishops, meeting last week in Chicago, sounded the same note. Yet I presume we would all agree that a decent fight can be put up only if we hold to *Basic Christian Convictions*...also that these convictions must be shared by the laity and not held merely by the clergy.

Unfortunately we cannot bring the Archbishop of York to your parish to address your people. But we can give you a series of nine articles written by the Archbishop on *Basic Christian Convictions*. What's more, these nine articles were written with lay people primarily in mind. We are anxious therefore that your people read them.

There are two methods we offer to get them into their hands; one, the Bundle Plan whereby we send ten or more copies each week to be sold at the Church or distributed in the parish. The papers sell at five cents a copy; we send a bill quarterly at three cents a copy. The Bundle may be discontinued at any time on ten days' notice. The other method is the Modified Bundle Plan whereby you send to us the names and addresses of those you wish to have receive the paper. The paper is then mailed each week to each family direct, with the bill going to the rector or the parish treasurer quarterly at three cents a copy.

Excuse this brief ballyhoo, if you want to call it that, but we are convinced that we are offering something important and urge your cooperation. Won't you send a postal at once stating the number of copies desired; or your list if you prefer the Modified Bundle Plan? Thanks.

* * *

New York Rector Is Honored

The Rev. Gordon Wadhams, new rector of the Resurrection, New

York City, was entertained at a luncheon of the Church Club of New York on October 20th.

* * *

Wisconsin Parish Burns a Mortgage

A mortgage representing the final payment on an indebtedness of \$20,000 was burned at St. Paul's, Marinette, Wisconsin, last week. And they made an occasion of it, with Bishop Sturtevant present for a mass of thanksgiving, and with the rector, the Rev. Edward Potter Sabin, together with the wardens, building the fire under the bit of paper while the choir sang a festal Te Deum. The parish is a vigorous one of 200 communicants located in a city of 14,000 people.

* * *

Professor Startles the Ladies

When flocks of mothers gathered in New Haven last week for the conference of the women's clubs of New England they heard Professor Mark May, head of the human relations institute at Yale, say some rather dreary things about conditions among young people.

Dr. May, whose reputation has been gained in his studies of character development of young people, spoke of some million and a half young people who wished to marry and had been unable to do so because of the depression and the problems it created. Universal sympathy, he said is due to the young women who have been forced to remain single, and pointed out that as in Europe where such conditions arose there has been some lowering of sex standards.

"The problems of youth today resolve themselves into four questions," Dr. May said. "Should they stay at home or leave home, get married if possible, continue with their schooling, or look for a job. This leaves a large number of young men and women between the ages of eighteen and twenty-five all dressed up with no place to go."

He was followed by James L. McConaughy, president of Wesleyan University, who said that adults should show more appreciation of youth's difficulties by trusting them and refraining from showing pity.

"When talking about youth, it is easy to discuss its failings, to point to the increase in juvenile crime, to deplore the tragedies of unemployment and frustrated young lives," he said. "It is wiser, I think, for us to see the other side. I believe the success of youth and its optimistic spirit far outweigh its weaknesses. I think we adults would do better to remember the times the bull's eye is hit, rather than to emphasize the obvious failures. There are few ways in which women's organizations can



BISHOPS PARSONS
Fears for Church Democracy

contribute more to the home, the state and the country than by taking a helpful, hopeful attitude toward young people."

Dr. McConaughy said that it was "amazing" that young people today are not radicals. He continued:

"Every investigation that has been made shows conclusively that the percentage of radicals is infinitesimally small. Among American adults there are anarchists, and those who think that American democracy is doomed. You cannot find them in American youth. This is in striking contrast to the youth situation in most other lands. Except in England and the Scandinavian countries, the youth movement is either wholeheartedly in support of dictatorship or very largely radical, often resorting to bloodshed to overthrow the existing government."

Dr. McConaughy said that the great hope of the peace movement lies in the conviction on the part of the young people that some way ultimately will be found to avoid wars.

* * *

The Editors Meet With the Clergy

W. S. Gilmore, editor of a Detroit newspaper, and several members of his staff, met recently with the clergy and a number of laymen to consider Church publicity. There was a discussion of the proper way to prepare and present material for publication. The rotogravure editor told the con-

ference how a great newspaper is run; a feature writer said that a newspaper was more interested in people than in anything else, since people make news; the church editor said that it was not the business of a secular newspaper to teach religion but to record what the churches were doing and who the personalities were behind the religious life of the community. "Don't ask us to be sectarian or parochial, but do let us be interesting, informative and readable."

* * *

Clergy Conference in Ohio

Bishop Ludlow of Newark, the Rev. Oliver Hart of Washington and Mr. Spencer Miller, Jr., of New York, were the leaders at a clergy conference at Gambier, Ohio, under the leadership of Bishop Rogers. There was also an address by the Rev. Malcolm Ward, now the rector at Maumee, Ohio, who was until recently the dean of the cathedral at Manila. Banker R. V. Mitchell of Canton, Ohio, a member of the diocesan field department, was optimistic about present business conditions and urged the clergy to undertake their fall financial campaigns with confidence. The sessions closed on September 30th with an address by Bishop Rogers.

* * *

Church Supports Peace Campaign

Churches of Houston, Texas, sponsored a second meeting of the Emergency Peace Campaign on October 15th, with Professor Robert M. Lovett of the University of Chicago as the headliner. Mass meetings are being held throughout the country "to keep America out of war and war out of the world."

* * *

Veterans Pray for Peace

A pilgrimage of war veterans to Lourdes, France, brought 150,000 of them to the famous shrine. There was a great service led by Cardinal Lienart, a war veteran, assisted by twenty archbishops and bishops, all likewise war veterans. They prayed for peace.

* * *

Start Work With Quiet Day

The rector of St. James's, New York, the Rev. H. W. B. Donegan, took the staff and leaders of the parish organizations into the county on Columbus Day for meditation and prayer in preparation for the winter's work. There was also discussion of what may be done in the months ahead to deepen the devotional life of the parish and increase its effectiveness in the community.

This month and next Mr. Donegan is delivering a series of sermons on "The Art of Living" on Sunday evenings.

* * *

Church Merger Brought to an End

Last year St. James's Church and St. Luke and the Epiphany, downtown Philadelphia churches, joined forces in an effort to reach some solution of the central city church problem. It was announced last week that the arrangement had come to an end by mutual agreement, with each congregation returning to its own place of worship. The Rev. John Mockridge, rector of St. James's, at the same time announced that the Rev. Joseph Fort Newton, who has been serving as special preacher for the associated churches, will retire from that office at the end of October. In making the announcement the St. James rector said that inability to find mutually satisfactory answers to certain questions, legal and financial, was behind the decision. "We will, at times, most likely meet together on special occasions and we propose also to continue to work together as closely as possible in the school of religion conducted jointly by St. James's, St. Luke and the Epiphany, St. Mary's, West Philadelphia and St. Asaph's, Bala-Cynwyd."

* * *

Preaching Mission in Atlanta

Close to 40,000 people were reached by the preaching mission held in Atlanta, Ga., from October 1 to 4 under the direction of the Federal Council of Churches. There were ministers' meetings, women's meetings, youth meetings, college meetings, mass meetings and street meetings.

* * *

Young People Present Altar

The Young People's Service League of the Church of the Incarnation, Atlanta, Ga., presented an altar to the parish, which was dedicated on October 4th. It has been placed in the parish house and is to be used by the two service leagues and by the church school. The Rev. G. W. Gasque is the rector.

* * *

Diocesan Paper Starts Again

Discontinued for a time due to the depression, *The Kansas Churchman* is again back in the field and devotes its first number to Bishop James Wise who just completed twenty years as the Bishop of Kansas. His own message was written from a hospital bed where he was placed to get over an illness that he contracted while on vacation in Canada,

but I take it from the cheery tone of his epistle that he is again quite fit. The magazine, incidentally, is a nice job, due I presume to the work of Mrs. John Day, wife of Topeka's dean, who is serving as managing editor.

* * *

Chicago Headquarters Is Robbed

Three safes at Chicago diocesan headquarters were smashed, and approximately \$350 in cash taken by thugs who entered headquarters early Tuesday morning, Oct. 6. Walter Payne, caretaker, was aroused by the robbers, bound and marched through the building while the safes were cracked open with a pick-ax. The contents, chiefly diocesan documents, were strewn over the floors in the search for cash. Damage centered chiefly in the office of Mr. Wirt Wright, diocesan treasurer, and Mrs. Ruth Keller, assistant treasurer. The safe in the office of Dr. Edwin J. Randall, diocesan secretary, was broken into but no money taken.

* * *

Domestic Missionary Bishops Hold Meeting

The domestic missionary bishops held sessions in Chicago prior to the meeting of the House of Bishops last week and decided to revive the council of continental domestic missionary bishops which has been inactive for five years. The present session was devoted almost entirely to the seriousness of their own financial situations due to cuts in appropriations.

* * *

George Wieland Turns Down Job

Following a conference last week in Chicago between National Council's Bishop Cook and the Rev. George A. Wieland, the former announced that Mr. Wieland had declined his appointment as executive secretary of the field department of the Council.

* * *

Consecrate School Chapel

The new chapel at Voorhees Industrial School, Denmark, S. C., was consecrated on October 9th by Bishops Thomas and Finlay. The school is under the direction of the American Church Institute for Negroes.

* * *

Daughters of King Prepare for Convention

A consideration of the program for the triennial convention, which will meet in Cincinnati next year at time of General Convention, was the chief business at the meeting of the national council of the Daughters of the King, held in New York Septem-

ber 25-30. Addresses were given during the sessions by the Rev. John Gass, rector of the Incarnation, the Rev. Almon Pepper, the executive head of the Church Mission of Help, and Miss Grace Lindley, executive secretary of the National Woman's Auxiliary. A bronze tablet was dedicated at the Church of the Resurrection as a memorial to Mrs. Margaret J. Franklin, who founded the order in that parish many years ago and, as first president, expanded it into a national organization.

* * *

An Institute for Church School Teachers

The Rev. Daniel A. McGregor and Miss Mabel Lee Cooper, both of the national department of religious education, conducted a week's institute for church school teachers at St. Mark's, Mauch Chunk, Pa., where the Rev. Frank S. Pearson 2nd is rector. He also announces that Deaconess Mary Alice Olney, lately of the House of the Holy Child, Spring House, Pa., has joined the staff, with entire charge of work with young people.

* * *

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others, not to rattle the tin cup for small coins, Lewis B. Franklin, vice-president and treasurer of the National Council, declared before laymen of the diocese of Chicago, gathered in five sectional meetings. Mr. Franklin also addressed a group of more than seventy clergy and laymen gathered for two days in conference under auspices of the field department of the Mid-west Province. All dioceses in the province except two were represented at the meetings. Plans for the fall canvass and methods were discussed at length. He warned the various groups which he addressed of the dangers besetting the Christian religion at the present time, saying "We must fight to preserve the Church and religion in these days." He added that it is no small task which faces churchmen and women in the future in this direction.

* * *

St. Mark's Honors Petrus Stuyvesant

Descendants of old Dutch settlers turned out last Sunday to do honor to the memory of Petrus Stuyvesant at a service held last Sunday afternoon at St. Mark's-in-the-Bouwerie, New York. The connection between St. Mark's and the governor of peg-legged fame forms an interesting

part of New York's history, since the parish property was originally a part of the Stuyvesant farm, or "bouwerie" as the Dutch settlers called their farms. The site has been consecrated to religious service since 1660 when the Dutch governor maintained thereon his private chapel of ease to serve his household, particularly his forty Negro slaves. Dutch Reform services were held each Sunday by Domine Selyns, who came over from "Bruklyn" to preach Sunday evenings since he badly needed the \$100 a year that old peg-leg gave him. He came by boat and landed on the bank of the river near the chapel, thus cutting out the trip up the island where one ran the danger of an attack by Indians. The chapel passed through its Dutch phase until there were no more Dutch-speaking people left and then fell into disrepair. Petrus Stuyvesant III, a warden of Old Trinity, desired to have the resting place of his forebears kept sacred by religious work, and therefore proposed the building of a church on his land and gave twenty city blocks for the purpose. The church was actually incorporated on St. Luke's Day, 1795 and in 1799 the present edifice, on the site of the original chapel, was dedicated. The celebration last Sunday marked

the 137th anniversary of the incorporation of the parish, and the beginning of the 26th year of the rectorship of the Rev. William Norman Guthrie.

* * *

Colorado Church Is Consecrated

St. Paul's, Montrose, Colorado, was consecrated on October 4th by Bishop Ingley during a conference of the Western Colorado deanery. The occasion also marked the 15th anniversary of the rectorship of the Rev. John S. Foster.

* * *

Clergy Meeting in North Texas

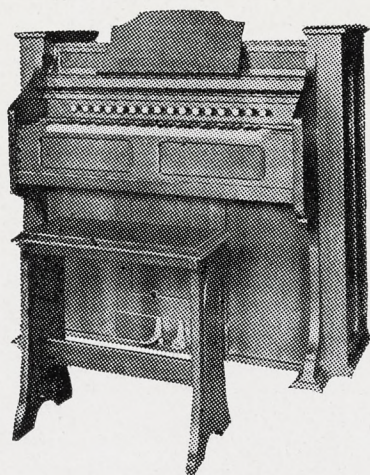
The clergy of the district of North Texas held a conference at Seaman Hall, college student center in Lubbock, with the Bishop as host. There was also a meeting of clergy wives, equally important.

* * *

Convocation of Idaho

The convocation of the district of Idaho met at Twin Falls—the first time in many years that it has been held outside Boise. Bishop Porter of Sacramento was the headliner, preaching the sermon and giving the address at the dinner. Bishop Bartlett announced that he would open a

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summer school at Payette Lakes next year, to be housed in a new building which is the gift of the Auxiliary of the diocese of New York. The convocation voted to admit women as delegates to future sessions, provided half of each delegation be men. Dean Rhea of Boise and Mr. S. G. Moon of Boise were elected delegates to General Convention.

* * *

A Parliament of Religion

Grace Church, Providence, where the Rev. Appleton Lawrence is rector, is having a Parliament of Religion on nine Wednesday evenings, starting next week. Professor E. S. Brightman of Brown University is to lead off with "The Universal Quest for God," to be followed on successive Wednesday evenings by men who will present the answer of various religions; the Mohammedan, the Buddhist, the Hindu, the Jewish and the Christian. The Christian point of view is to be presented by Rev. A. H. Chandler, Roman Catholic, and by the rector of the parish. Professor Millar Burrows of Yale is to wind up the parliament by talking on "The universal conception of God and the practical application of this conception."

* * *

May Lose Student Center at Ames

The church at Ames, Iowa, and the student center there, one of the finest, is in danger of being lost unless it can be refinanced at once. Subscription pledges of a large number of people of the Iowa parishes were paid, but there is \$14,000 that has not been paid and according to a statement from the diocesan office much of this seems to be uncollectable. There is a mortgage indebtedness of \$18,000 on the property (worth at least \$80,000) with the holder calling for payment this month. It is hoped that the property may be saved to the Church either through borrowing from a bank, selling bonds on the property or through increased pledges.

* * *

Missions in Massachusetts

The Rev. Howard K. Bartow, Quincy, Mass., is conducting a preaching mission this week at St. John's, Holbrook, Mass. . . . The Rev. Arthur Sherman, former missionary to China who is now connected with the Forward Movement, is conducting a mission this week at St. Stephen's, Lynn.

* * *

Laymen's Conference in Massachusetts

The Rev. W. Appleton Lawrence was the leader of a conference for

the laymen of the diocese of Massachusetts which met at St. Mark's School, Southborough, September 19-20. The speaker analyzed the aims of a parish from a long-range point of view and recommended that vestries make a study of their own parishes and work out plans for constructive development.

* * *

Radical Minister Repudiates Violence

A. J. Muste, known throughout the country as a labor leader and the chief disciple in America of Leon Trotsky, recently returned from Europe to declare that Christian pacifism alone could save the world from war. His address was the highlight of the recent conference of the

Fellowship of Reconciliation, held at Bound Brook, New Jersey. He declared: "I return to the Fellowship of Reconciliation knowing from experience in the revolutionary movement that he who denies love betrays justice and murders peace."

* * *

Schools Are Held in Massachusetts

Six schools are being sponsored this fall in the diocese of Massachusetts by the department of religious education, held at Lawrence, Salem,

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Boston, Taunton, Fall River and Quincy. In addition a series of lectures known as the Cambridge Lectures (because they are given largely by members of the faculty of the Episcopal Theological School) are being delivered at various centers during November. The lecturers are Bishop Sherrill, the Rev. Norman Nash, the Rev. Dickinson Miller, the Rev. W. H. P. Hatch and the Rev. Angus Dun.

Girls' Friendly Holds Convention

The triennial meeting of the Girls' Friendly Society opens in St. Louis, on Monday next. It closes on Sunday, November first.

Women Support Spanish Government

The executive committee of the Women's International League for Peace and Freedom has sent a resolution to the Spanish government and to leaders of delegations at the assembly of the League of Nations calling for support for the government of Spain in the present fascist rebellion. Declaring that fascist states are making a mockery of neutrality, the resolution urges the League to set up a body to see that neutrality is genuinely observed.

Armament Goes On in England

Arming the entire nation is going on at an alarming rate in England, with the government's plans now receiving the silent support of labor. Rearmament for peaceful ends is the slogan—and it means planes, tanks, high explosives, thermite and vesicants. Gas-masks are also now being prepared, with 30,000,000 of them soon to be available. There are protests, mostly from Church groups, but all seem to be ineffective.

He Got the Idea Across

Carl von Ossietzky, leading candidate for the Nobel Peace Prize, is

perhaps fatally ill after several years' detention in a Nazi concentration camp, charged with "anti-militarism." Repeated reports of torture induced a group of English journalists to seek him out and interview him. The visit was permitted and in the presence of his jailers, Ossietzky talked with the newspapermen. Following is a report of this interview.

"How are you?"

"Well."

"How are you being treated?"

"Well."

"How is your food?"

"Good."

"Have you anything to read?"

"Yes."

"Is it permitted to send you books?"

"Yes, without any trouble."

"Have you any preferences as to books?"

"I want only one thing. Please send me some literature with descriptions of medieval torture methods."

With that the interview came to an end.

British Youth for Peace

The 44th convention of the British Christian Endeavor movement, assembled in Birmingham, considered a motion to call upon all Endeavorers and all church members "to refuse any part of lot in war." The motion was carried by a 3 to 1 majority. An incident of the meeting was the presentation by the German delegates of a blood-stained New Testament found on Flanders battle fields by a German and belonging to a British soldier. "He was doing his duty and I was doing mine," said the German

in presenting the book "as a symbol of spiritual brotherhood." The incident helped to increase the anti-war spirit.

Methodists to Tackle Social Problems

The Methodist Church has launched a "million unit fellowship movement" the purpose of which is "to mobilize the resources of the church for study of and action upon the social and economic problems of the day, especially the more equitable distribution of wealth." They also call for a "third way" out of our economic difficulties that will avoid both fascism and communism—

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* * *

Appeals For Aid For Mountain Work

The Rev. W. B. Everett, in charge of St. Andrew's Mountain Mission, Marshall, Virginia, writes of the serious condition that exists among his people because of a drought. Extremely poor even when conditions are right, they have been completely flooded this summer because of no crops. Their livestock is without food—their children are therefore without milk. Mr. Everett is appealing for help. "The lives of stock must be saved; the health of babies must be conserved. This is a good investment in the Lord's work." His appeal has the approval of Bishop Tucker.

* * *

New Kalendar Soon Ready

Last year the Christian Year and Church Kalendar in its 60th year of publication was issued by its new publishers, George W. Jacobs & Company, who were fortunate in securing for its editor the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine in New York City. The Christian Year and Church Kalendar has an interesting history of long service to the Episcopal Church in America. For its first twenty years it was known as Roper's Kalendar. At this point Rev. F. E. Whitney of Newburgh, New York, purchased the publication rights, changing the name to The Christian Year and Church Kalendar, and developed its scope and usefulness during forty years of earnest work. Its new editor and publisher, with the assistance of all those interested, expect to carry it to a still further field of usefulness. The Kalendar will be issued November first, the same as last year. The great value of the Kalendar is that it keeps us "in remembrance" of the great events in the life of our Saviour and the great names in the Christian Year. Here is a publication which will give members of the Altar Guild and other members of the parish a most useful guide to the performance of their duties.

* * *

Chicago Rector Starts Junior Church

Based on the contention that youth should play a more active part in managing the affairs of his church, a junior church having all the aspects of the adult organization, was inaugurated at St. Ansgarius' church, Chicago, this week by the

Services of Leading Churches

The Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

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46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses: 7, 8, 9, 10, 11.
Evensong, with Benediction: 8 p. m.
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Grace Church, New York Rev. W. Russell Bowie, D.D. Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
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Rev. Henry Darlington, D.D.
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Sundays: Holy Communion 8 a. m.
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Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rev. John Gass, D.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Daily (except Saturdays) 12:15.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
8 A.M.—Holy Communion.
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
Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Grace Church

Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector
Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address.
Daily services in the Chapel.

Cathedral Church of St. John Market St. and Concord Ave. Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean
Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.
Weekdays: 10 A.M. and as announced.

Trinity Church, New York

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

St. Paul's Cathedral Buffalo, New York

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

Christ Church Cathedral

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

St. Mark's

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

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.
Rev. Don Frank Fenn, D.D.
Rev. H. P. Knudsen, B.D.
Rev. R. C. Kell, M.A., B.D.
Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.
Week Days — Holy Eucharist—Mon. Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.
Morning Prayer: 9:00 A.M. Daily.
Evening Prayer: 5:15 P.M. Daily.

Christ Church

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

All Saints Church

26th Street and Dewey Avenue
Omaha, Nebraska
Rector, The Rev. Frederick W. Clayton
Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month.
Morning Prayer and Church School, 11 a.m.
Holy Communion Wednesday and Holy Days, 10 a.m.

CHURCH SERVICE NOTICES

Why not list the services of your church on this page? We offer very special rates for notices that run three or six months or a year. Details on application.

The Witness

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Rev. John O. Patterson, priest-in-charge. The junior church parallels the parish organization with a vestry, guilds and similar organizations, each pupil assigned to one of the groups. It is an outgrowth of and takes the place of the regular Church School. Each child will take a year's work in a basic course on Christian doctrine, a course fundamentally the same for all classes above primary. Following this course, the child passes on to three years of study aimed at producing a realization of the objective reality of the Christian faith and a working theology to meet secular problems.

Episcopacy Favored by Canadian Moderator

The Rev. Richard Roberts, moderator of the United Church of Canada, in an address to the general assembly of that church, advocated the addition of some form of the episcopacy to their present system of presbyterian control.

Chapel as Memorial to Bishop Urban

All Saints Chapel, Trinity Cathedral, Trenton, N. J., built in 1927 as a parish church, will eventually be dedicated as a memorial to the late Bishop Urban who died in 1935. The chapel was erected before the merger of All Saints and Trinity parishes and the establishment of the present Cathedral parish. It was built in accordance with plans suggested by Bishop Urban, who was then still rector of All Saints. It was the culmination of his work as the first and only rector of the church. The proposal that the chapel, so closely identified with Bishop Urban be made a memorial to him, was submitted at a recent meeting of the cathedral chapter by the canon vicar, the Rev. Frederick B. Halsey. The memorial will be dedicated as soon as the indebtedness of \$50,000 on the building is paid off. The Chapter, accepting the proposal, pledged to continue the interest appropriation for five years, with any surplus to be applied to reduction of the principal. It is also planned to place a memorial tablet in the chapel and to add the embellishments which Bishop Urban desired.

There Is Some Good in Movies

Mrs. Joseph L. White, Upper Montclair, N. J., a member of the motion picture council in her community, points out that movies stimulate good reading. As proof of her statement she offers figures given her by a librarian that there were 123 calls for *The Tale of Two Cities* the week that the play was shown in Montclair, whereas there had not

been a call for it in the previous eighteen months. Mrs. White remarks, "The movies are apparently better salesmen of the classics than many parents or teachers. Teachers and librarians are reporting this fact and while we wouldn't for anything let the younger generation know that if they do not look out they will be well read in the classics, still there seems to be a swing toward something tremendously worthwhile which bears watching."

Flatbush Church Has Anniversary

The centennial of St. Paul's Flatbush, Brooklyn, is being celebrated this fall, with a number of special services at which the following men will preach; Bishop Stires, last Sunday; Bishop Sherrill of Massachusetts on October 25th, the rector, the Rev. Harold Olafson, on November 1st, and Bishop Gardner of New Jersey, a former rector, on November 8th. There will also be a large number of social events in connection with the celebration; likewise an effort is being made to raise an endowment.

HOUSE OF BISHOPS HOLDS INTERESTING CHICAGO MEETING

(Continued from page 8)

of the national work of the Church will be a chief matter to come before General Convention when it meets next year in Cincinnati.

A Pastoral Letter, prepared by a committee of six, was presented to the House on Friday afternoon, which we will hand on to you next week. The Pan-American conference, attended by bishops throughout the western hemisphere, went into session on Friday afternoon, with Bishop Daughlish of Nassau leading off with a plea for greater missionary

support. He was followed by Bishop Adams of Kootenay, Canada, who spoke of the danger to the Church of the totalitarian state, and presented methods for meeting it. There also was a great address by Bishop Freeman of Washington on the subject of peace . . . an address of power and courage, in which he declared that the Church in the last war "abdicated its exalted place as the exponent of the Prince of Peace". To regain its lost prestige the Church must act with real courage, among other things attacking "those systems, economic, social and political, that in practice today are generating evils that inevitably lead to confusion and ultimately to war."

Limited space prevents further abstracts from the excellent addresses but we will present them to you next week.



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CAPRETAX BULLETIN

(CAPITAL-RELIEF-TAX)

Increasing Frequency of Depressions

Industrial depressions were not frequent in the United States while frontier land was cheap and the volume of taxation was light. But as the tax burden became heavier, and all unused land on the frontier and elsewhere was taken up into speculative holdings, grave economic changes occurred.

Self-Bankruptcy of System

Under the new conditions, which came to prevail, widespread bankruptcy is frequent and automatic. The most outstanding element in this picture is "frozen paper" based on inflated ground values. Ground rents and the purchase cost of land are a mounting charge on industry as a whole; and until these costs are deflated, no revival of business takes place. But renewed industrial activity leads to re-inflation of ground values in city and country, followed by a new deflation.

Vanishing Frontiers of America and Britain

Seven million (7,000,000) acres of unused land in Britain were "appropriated" by the aristocracy, through Parliamentary Acts, between 1700 and 1850. In the meanwhile, British ground rents increased one thousand (1000) per cent.

A like process took place in the United States, where western frontier territory and all unused land in the nation was absorbed into speculative holdings by the beginning of the present century (1900).

Labor, Capital Exploited

Wholesale grabbing of land by the British aristocracy drove small farmers and field hands off the soil into the industrial towns, where the resulting over-supply of labor led to competition for work, thus holding wages down.

British capital, in city and country, alike, had to pay ground rent and taxes prior to wages; and under these conditions, the purchasing power of the masses remained below the point where British labor could buy the equivalent of its toil and keep British industry in motion. Hence, as ground monopoly solidified, and the tax burden became heavier, British capital entered upon active search for outside markets.

Economic Problem and Marxism

The "Communist Manifesto" of Karl Marx appeared in 1848; and his volume "Capital," written in London,

was published in 1867. British industry was now completely gripped in the economic vise of ground monopoly and taxation.

The chief dogma of Marx was that Labor is exploited through private ownership of productive capital; and the main plank in his platform was the well known demand for public, or collective, or common ownership of "the machinery of production and distribution."

A correlative Marxian dogma was that the modern Parliamentary State represents the triumph of the capitalistic class, the bourgeoisie," over the landed nobility.

Ground Monopoly Seen Too Late by Marx

Stimulated by the "Communist Manifesto" and the first edition of "Capital," the socialist-communist movement rapidly acquired form and momentum on the basis of the dogmas mentioned above.

But in the meanwhile the author of "Capital" continued to investigate economic problems; and after his death, a new edition of "Capital" was published, with appended matter left by Marx under the significant heading "*The Expropriation by which the Country Folk were Divorced from the Land.*"

This new section about land monopoly, however, was put into the book too late to become an organic part of "Capital." And, in fact, Marx never understood the double pressure exerted upon productive industry by ground rent and the fiscal power of the State. His posthumous emphasis upon land grabbing, therefore, has never caught up with his early dogma about the monopoly of capital.

Modern State a Compromise Between Land and Capital

The standard pattern of the modern legislative State originated in Britain during the period when land-grabbing reached its climax (1700-1850). The ground lords reluctantly admitted the bourgeoisie to parliamentary power on condition that the mounting fiscal burdens of England and Scotland be laid upon capital and its products, instead of upon the value of land in city and country. *The exempted rental values therefore became an increasing liability upon industry, over and above taxes.*

Hence, the modern parliamentary State does not represent the victory of the bourgeoisie over the landed nobility, as Marx claimed. But on the contrary, the modern State is a compromise between the social prestige of Land and the economic energy of Capital.

Confusion and Readjustment

Today's confusion will persist as long as the world-wide economic issue is pictured as a mere conflict between "Labor and Capital," or between "Communism and Fascism."

But the stream of current history is gradually shifting its course. Marxist elements find themselves under constraint, for the time being, to act with bourgeois progressives against the menace of complete reaction. And in the meanwhile the compromise between Land and Capital, which, in Britain, paved the way toward the modern parliamentary State is in process of reversal: The British constitution is amended so as to abolish the tax-veto of the House of Lords (the citadel of ground monopoly), thus concentrating governmental power in the House of Commons; and it is only the presence of a "rentier" majority in the Commons that prevents, for the time being, the inevitable transfer of tax burdens from productive capital to ground values, improved and vacant, in city and country. The tax issue, now looming throughout the world, is not simply a revenue question; it is the problem of the fiscal power of the State as an instrument of social change.

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A free reprint of an article by Louis Wallis in *The Christian Century*, entitled "*The Economic Problem and the Earth*," can be obtained by sending your name and address, plainly written on a post-card, to Willett and Clark, Publishers, 440 South Dearborn St., Chicago, Illinois.

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