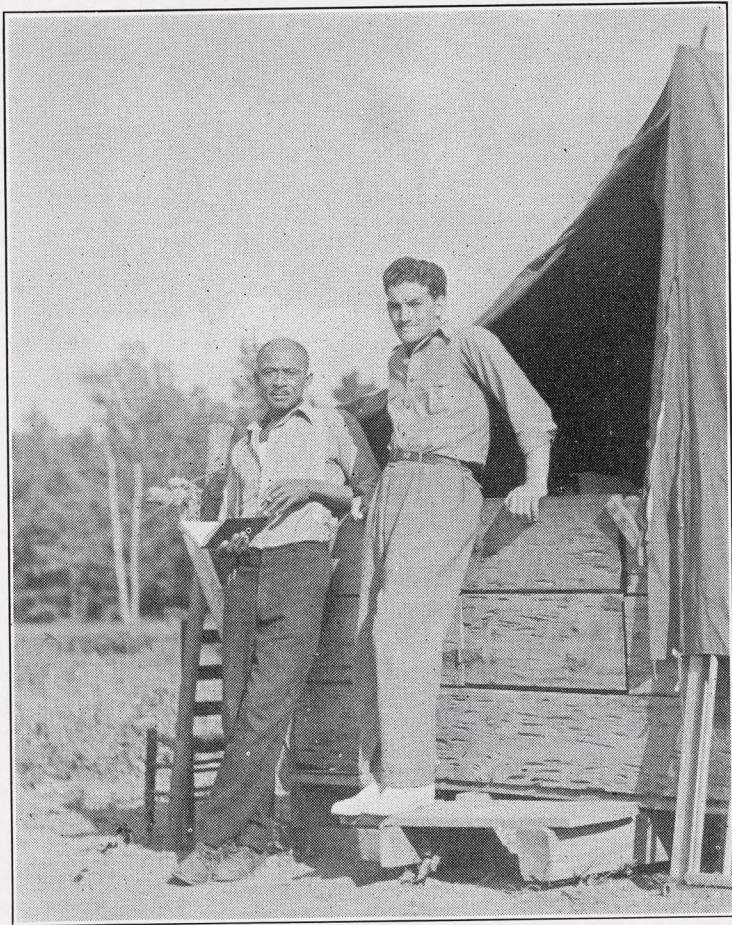


# *The* **WITNESS**

CHICAGO, ILL., NOVEMBER 12, 1936



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## CLERGY NOTES

BUTTERFIELD, HARVEY D., curate at the Good Shepherd, Rosemont, Pa., has accepted a call to the rectorship of Christ Church, Media, Pa.

CARRUTHERS, REV. F. LOCKE, formerly on the staff at Holy Comforter, Kenilworth, Illinois, has accepted an appointment to the staff of St. Mark's, Evanston, Illinois.

CHAPPELL, THOMAS H., curate at St. John's, Waterbury, Conn., becomes the rector of St. Paul's, Dedham, Mass., on January 1st, succeeding F. L. Whittemore, rector for thirty-two years.

CHRISTIE, ELMER B., rector of St. John's, Olympia, Washington, is now residing at 1614 Water Street, Olympia, Washington.

COOKE, SIDNEY T., formerly of St. James, New York, has joined the staff of St. Chrysostom's, Chicago.

COOPER, JOSEPH H. C., has resigned as rector of St. John's, Gloucester, Mass., after a rectorship of twenty-eight years.

DE MAURIAC, HENRY DE WOLF, rector of St. Matthias, East Aurora, N. Y., has resigned to accept the rectorship of Trinity, Tarrifville, Connecticut.

GREENWOOD, WESTWELL, on the staff of St. Simon's, Woodlawn, Ohio, has accepted the rectorship of St. Mary's, Hillsboro, Ohio.

HEUSS, JOHN, assistant at St. Luke's, Evanston, has been appointed in charge of St. Matthew's, Evanston, Illinois.

HORN, WALTER G., now rector of St. Paul's Seattle, Washington, has moved his residence to 119 Ward Street. He was formerly rector at Snohomish.

LEAKE, R. E., is in charge of Grace Church, Pomeroy, Ohio, and St. Peter's, Gallipolis, with residence at Pomeroy.

MARSHALL, THOMAS P., rector at Trinity, Stoughton, Mass., has resigned to become the rector of the Epiphany, Dorchester, Mass.

MILLER, DICKINSON S., on the staff of St. Paul's Cathedral, Boston, has accepted appointment as assistant secretary of the department of religious education of the diocese of Massachusetts. He is to lecture and conduct conferences.

REYNOLDS, FRANCIS C., locum tenens of St. John's, Versailles, Kentucky, gave up work in that parish on November 10th.

SCHAEFFER, JOHN J., St. Mary's, Waynesville, Ohio, has resigned after a rectorship of fourteen years because of ill health.

STEPHENSON, JOHN S. Jr., curate at St. John's, Cynwyd, Pa., has been appointed assistant in charge of St. John Baptist, Germantown, Pa.

VALL-SPINOSE, ARTHUR A., recent graduate of General Seminary, is now in charge of St. John's, Snohomish, Washington, with residence at 1314 4th St.

## SECOND THOUGHTS

THE REV. HAROLD H. R. THOMPSON, Rector of St. Andrew's, Poughkeepsie, New York: It seems a pity that your very good weekly should find it necessary to meddle in the present unhappy Spanish Revolution. There are enough problems of a social character to keep us busy here in our own yard without taking sides in Europe's immediate headache. The renegade monk, Luis Sarasola, is an apostate and has been officially denounced by the Roman Church in both Canada and the United States. (The Catholic News, Oct. 24th, p. 4). He seems to have wiggled out of a tight place before a firing squad. The price of his life was to become a Communist propagandist. His fellows of the Franciscan Order were shot down. Perhaps Bishop Paddock and the managing editor of the WITNESS have some private source of information, but it is quite reliably held that the Civil War is a struggle between Fascist and Communist forces. There is no justification whatever for a Christian Bishop or an Editor-Priest espousing the cause of either of these largely anti-Christian "isms". However Bishop Freeman's article does not omit "Marxian communism". The utter incompatibility of reconciling either Communism or Fascism with Christianity should be evident to even the most superficial students of post-war history of Europe. However much involved with monarchies the Church in Russia or Spain may have been it seems incredible that any practicing Christian could voluntarily sympathize with the detestable systems of Fascism or Communism with their violent militaristic trends and their anti-Christian paganism. Surely the warm commendations to WITNESS

(Continued on page 15)

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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## THE TASK OF CHRISTIANS

MANY well-meaning and sincere laymen contributing of their means to the Church, seem, in our opinion, to have an extremely limited appreciation of spiritual values. Religion, from the point of view of these men, seems to have little to do with life between Sundays. They apparently hold fast the notion that religion should not be introduced into the business, industrial and political world.

Because of this limited understanding of religion, some of these sincere laymen, small in number but wide in influence, have developed a false idea of the obligation ministers have to society at large. By public address, news comment, and through the circulation of pamphlets, they demand that the clergy limit their teaching of religion to private devotions and personal experience, calling this the preaching of the "simple Gospel".

Thus they insist that the preacher refrain from mention of that part of the Gospel of Jesus the Christ which has to do with man's behavior in social, political and industrial affairs.

Such laymen feel considerable resentment against certain of the clergy who associate with people and organizations whose political and economic theories do not correspond to their own. They spare no means to discredit clergymen found in such strange company and label them with names implying that they are part and parcel of what these laymen consider to be pernicious and subversive activities.

Had today's critics of the clergy lived in the days of the Master's ministry, they had been greatly disturbed by many of His fundamental teachings. In reply to His declaration that men will obtain the things for which they yearn only by first seeking the Kingdom of God and His righteousness, they must have said "How can you expect us to run our businesses and conduct the affairs of state on such a basis?"

They would have been incensed to have received from the Christ a reply like this, "I will admit it calls for great sacrifice to do what I teach but man cannot

*This statement was written and adopted by the Detroit Clericus, made up of Episcopal clergymen of metropolitan Detroit, at their meeting of October 26th. The committee which drew up the statement was composed of the Rev. S. S. Marquis, Christ Church, Cranbrook, chairman; the Rev. W. R. Kinder, St. Joseph's, Detroit; the Rev. Irwin C. Johnson, St. John's, Detroit; the Rev. Francis B. Creamer, Christ Church, Grosse Pointe, and the Rev. Gordon Matthews, St. Andrew's, Detroit. Bishop Page of Michigan was present at the meeting and concurred in the adoption of the statement.*

serve two masters. Your business affairs must be conducted in the interests of the common good or those who conduct them are not of God's Kingdom however pious they may seem. The lust for material power and wealth has blinded you to the value of spiritual things. You simply cannot serve God and Mammon."

Jesus preached the Gospel to the poor and used this fact as part of the evidence that He was the Messiah. Our critics today would have been angered because He seemed to be stirring up class hatred and a spirit of unrest, for He told the poor that they could be free not only from their personal sins but also

from the burdens imposed on them by the social order of their day.

And when that impeccable rich young man came to Jesus and said, "I have kept all the commandments from my youth up; what yet must I do to enter the Kingdom of God?", there came to him the reply, "Go, sell that thou hast and give to the poor and come and follow Me." What a stir this must have caused in the minds of our modern critics had they been present! They would have denounced Jesus for turning youth into the ways of radical thinking which could end only in the destruction of the existing order.

When Jesus interfered with the conduct of business in the temple, after having been hailed by the masses, especially by youth, as the prophet of a new order, swift action was taken. He was arrested as a criminal, brought to trial and crucified. As one of the high and conservative authorities said at the conference held just before His arrest, "It is better that this man should die than that the church and the nation be destroyed."

The Church of the living God and the ministers of the Master must confront themselves and the world with the whole Gospel of Jesus the Christ, thus to preach the social as well as the individual side of this Gospel.

It is the moral obligation of the Christian ministry and the Christian minister to share the Gospel with all



sorts and conditions of men regardless of their social or political philosophies. When the clergy of this Church limit their ministrations to one class or mass, privileged or unprivileged, they are apostate to their ordination vows.

The Christ was accused of consorting with publicans and sinners, who typified in the minds of His accusers that element in society which was non-conformist and revolutionary.

The Church of Almighty God, if it is to follow the mandates of its founder, must convert Capitalists and Laborers, Socialists and Democrats and Republicans to the principles of self-sacrificing love for which the Master died. Indeed, it is intolerable to any Christian minister that any individual or any group in and of the Church, or outside it, should use coercive measures, direct or indirect, to limit the utterance of the preacher in his interpretation of the Christian Gospel. This fact must be made clear to the liberal and radical groups as well as to the conservative. It must inevitably follow that the clergy be seen with strange comrades and yet have their skirts free from the tags and labels of the innumerable "isms" which today divide society.

Further, a religion which deals only with evils, and not with their causes, is not true religion and cannot be defended as Christian. Cities have their slums. The slums tend to produce low moral standards which in turn breed criminals. Should the minister confine his work to that of converting sinners and reforming criminals and do nothing, or say nothing, about economic conditions which tend to produce the slums? Should religion deal only with crime as an affect and do nothing to do away with the causes of crime? Does the social responsibility of a true Christian end with his contribution to the Community Fund and the gift of his old clothes to the poor?

To talk this way to the clergy is just as rational as it would be to say to the physician, "It is true that an epidemic is raging, but you must confine yourself to the healing of people suffering from this disease and pay no attention to the unsanitary conditions back of the epidemic. In case of yellow fever forget the mosquitos. In case of rabies, do not bother about chaining up the dogs causing the trouble. To bother about such things is poor judgment on your part. You will have more business and bigger income if you confine yourself to the healing of the sick and let the cause of it alone."

We believe that the Gospel of Jesus the Christ touches life at every point where there is a human soul in any kind of human need. We believe that His Gospel will cleanse and transfigure every relationship in which human souls are brought in contact with each other whether these relationships be social or economic, religious or political. We believe that the light of the Gospel of the Christ must make pure the heart and mind on the level of the individual; must purify the relationships of class and caste; must stimulate and clarify the conscience of the nation; and, on the plane of international relationships, this same Gospel of the Christ must provide the foundation and the spirit for

the future peace of the world. Therefore be it resolved:

That, as clergymen, we maintain it to be both our inalienable right under God, and our bounden duty in the service of His Church, to point out the social as well as the individual sins of humanity; and that, as ministers of Jesus the Christ, we are bound by our ordination vows to give our thought, our time, and our energies, no less to the removal of social wrongs than to the causes of individual sins. This we, as Christian ministers, hold to be our duty to do and to teach and that we stand ready to fulfill our mission, making whatever sacrifice may be necessary, God being our help.

## *Religion in a Democracy*

By

DANIEL C. ROPER

WE HAVE accomplished marvels in material wealth. We have reached astonishing heights in scientific and inventive lines. We now stand in awe and fear of the machines of our creation because of our failure to accompany this material progress with the proper development of religious concepts necessary to guide us in humanizing our progress. To meet this challenge of modern times we need a better working understanding with all divisions of society which see this defect. If we would safeguard our civilization for the future and preserve the principles of democratic government, we must build lasting foundations of sympathetic human planning and human relations. Democracy should be safeguarded by defenses against internal destruction. These defenses must be provided by the home, our entire educational system, the public press, both secular and religious, all other agencies charged with the responsibility of educational direction, and an underlying spiritual force to guide these agencies in their functions. Such defenses need to be born of open-minded spiritual guidance, divorced of prejudice, selfishness and all ideas that tend to prevent the establishment of the simple precepts of religion in our every-day life. We must recognize that these agencies have moral as well as material obligations to social progress.

Just as our progress as a nation was prompted and guided by deep spiritual forces, so present-day progress must be sustained in its more complex form by the practical application of these same spiritual forces.

World history, and particularly the events of recent times, has taught us that we cannot look solely to legislative efforts and panaceas to correct those fundamental mass problems that arise in time of great moral and spiritual crises. In a democracy moral ills cannot be corrected through legislation that is not supported by the people. These abuses do not lend themselves to regulation or legislation externally. Rather, the correction works from the inside out and therefore must



start in the individual and function from that center.

We are face to face with the fact that civilization is today in danger of being destroyed on the rocks of fear, greed, jealousy and uncontrolled selfishness. To safeguard civilization against these destructive forces, we must revitalize religious forces in our economic and social life. To grow and progress safely we must live for the best and help others live also.

## Talking It Over

By

WILLIAM B. SPOFFORD

THE LATEST FUNNY BOOK to be widely distributed to Church folks is called "Our Pro-Socialist Churches," distributed free by Mr. Henry B. Joy, formerly top-man for one of Detroit's motor car companies, now living in swanky Grosse Pointe with nothing to do but worry. It is a crack-potted attack on the Federal Council of Churches in the main but Mr. Joy does not limit himself to that. He goes after individuals as well, including Bishop Scarlett of Missouri; Bishop Parsons of California; Bishop Gilbert of New York; the Rev. Howard C. Robbins, professor at the General; Bishop Brewster of Maine; Dr. Tokohiko Kagawa, noted Christian leader of Japan; Miss Vida D. Scudder of Massachusetts; the late S. Parkes Cadman; Bishop McConnell of the Methodist Church, and scores of other distinguished Church leaders, including all now taking part in the nation-wide preaching mission of the Federal Council. He is particularly hard on our Woman's Auxiliary, as he would be since to his way of thinking the great crime is to think through a Christian position in any field, and our women have done a real job in doing just that.

MR. JOY, a frightened soul in spite of his name, reproduces in full an article by Bishop Parsons that appeared originally in this paper under the heading "Christ Demands a New Order," which well informed Church people will recall as a sentence in the 1933 Pastoral Letter of the House of Bishops. It was one of a series of articles we ran last fall on aspects of the Forward Movement and was later reproduced as a leaflet for the Church League for Industrial Democracy. Mr. Joy follows the reproduction of this article by hurling a few names at Bishop Parsons; "sedition, anti-American, pro-Socialist, Conscientious Objector, Slacker's Oath." Which doesn't prove much about Bishop Parsons but does prove a good deal about Mr. Joy who would get awfully sore, I presume, if anyone suggested that he was anything but a perfect gentleman. The cover of a number of *The Living Church* is also reproduced in Mr. Joy's funny book, showing a picture of the Cathedral of St. John the Divine—just why I do not see unless he wishes to imply that our famous cathedral is also a hotbed of radicalism, from Bishop Manning down through the lesser clergy. Sentences from Pastoral Letters of the House of Bishops also are printed, with comments of disapproval by the former automobile bigshot.

THE TOP AUTHORITY for Mr. Joy's tirade is that original funny book, "The Red Network," which he quotes in such tones as to indicate that nothing can possibly be said in refutation after that. "The Red Network," in case you don't know, is a who's who of the "dangerous people" in the United States, and includes such arch conspirators as Senator Borah, Grace Abbott of the children's bureau, Jane Addams, William F. Cochran, Newton D. Baker, Professor Norman Nash, Professor Charles Beard, Canon Bernard Iddings Bell, the Rev. W. Russell Bowie, Bishop Scarlett, Mrs. Louis D. Brandeis, Albert Einstein (who seems to be "dangerous" because his daughter married a Russian), Ambassador Bullitt, Professor Angus Dun, Henry Sloane Coffin who is the president of Union Seminary, Professor John Dewey, Bishop Brewster, Mayor LaGuardia, President Hutchins of Chicago University—oh, and ever so many more, including Nicholai Lenin, Karl Marx and Joseph Stalin, though just why they rate as Americans is not explained. Some worthwhile people have been left out (and I have heard them complain about it) but taking it all in all Mrs. Dilling, the author, has put between covers the names of about as distinguished a lot of Americans as anyone could hope to compile. The book is advertised by Mr. Joy as a careful bit of research and "a work of infinite labor and invaluable educational." And believe me it is educational if you are looking for a case study on how people get that way.

THE CHURCH MILITANT, diocesan paper of Massachusetts, commenting editorially on Mr. Joy's document, says: "He (Joy) denounces Bishops of our Church, including especially the Bishops of California and Missouri. We must confess to some bewilderment as well as amusement to find also included the name of the late Hon. George W. Wickersham, attorney general in the cabinet of President Taft. We cannot answer for other communions, but for ourselves, we do not believe that the Protestant Episcopal Church, even the Woman's Auxiliary of the Church especially mentioned, is on the way to Moscow. There will always be radicals, and there should be. They stir us out of the ruts of things as they are, and in countless cases they point the way to progress, to the attainment of new and higher truth. When we are told that the late Dr. Cadman, Bishop Scarlett, Bishop Parsons, are dangerous citizens, we refuse to be aroused. Except for the fact that sincere men and women are excited, it would be ridiculous. So, having attended a number of General Conventions, we would advise any who may be receiving similar communications from our Michigan correspondent that the Church is in no danger of being anything but safe and sound. However, no one can tell how far we shall be driven to the left, if this flood of literature persists."

YOUR ATTENTION is especially called to the statement that appears as a leading article in this paper, prepared and issued by the Detroit clericus. Neither Mr. Joy and his tirade nor Mrs. Dilling and



her who's who are mentioned in the statement but it is obvious that the clergy were familiar with both in preparing this document. The entire business is all very silly and humorous, except for the fact pointed out by the Massachusetts editor that there are Church people

so ill-informed as to take such nonsense seriously.

Forty-eight hours after this column was written and with the form on the press, newspapers announced the sudden death of Mr. Joy of a heart attack. Personal references to him would be eliminated, in the light of this fact, if it could be done. Unfortunately with the presses running it is impossible to break up the form.

## THE OBLIGATION OF WORSHIP

By WILLIAM TEMPLE

*The Archbishop of York*

THE highest goal that man can have before him, not only a man but mankind, is fellowship with God. But how are we to reach it?

If our minds were perfectly simple even though they were not very powerful, if they were not in any way distorted or corrupted, if our conscience were perfectly clear, if the light that is within us were always light, and not even a little darkness, then perhaps it might be possible to enter this fellowship with God mainly by seeking to do in the world what we suppose to be His will. But we are not like that. I shall be writing later more about the fact of sin, quite universal, which prevents our merely giving ourselves to doing the kind of thing that looks to us right and supposing that this is all we have to undertake to achieve fellowship with God.

We need first of all more illumination in order that we may see His will; and that illumination must always take the form largely of purification, because what hinders our seeing it is not for the most part lack of intelligence, it is the actual distortion of our faculties which have become twisted through our trying to put ourselves in the center of the picture, instead of putting God there. We need conversion; and I want to urge upon you that before we come to doing the things which we believe God wants done, and as a condition of our doing what He really wants and doing it with any effectiveness, we must be giving ourselves to worship.

If God is real, and if man is made in that sense in His image, then fellowship with God is man's goal and destiny; it is by aiming at that that we shall become able to do in the world in our own day the things which are His purpose there. People of our race pride themselves on being practical, and so we are liable to say that conduct is the really important thing and that prayer is very valuable because it helps conduct. But if God is the most real thing in the world, that puts it wrong; and the right way to put it is that prayer is the most important thing in life and conduct tests it; because, of course, if you pray that God's name may be hallowed and you then blaspheme, it is quite obvious that your prayer was not very genuine; or if you pray that His Kingdom may come and then ignore His laws, it shows your prayer was not genuine; or if you pray that His will may be done, and take no opportunity of doing it, again it proves your prayer was not genuine. If our prayer is real, we shall go out from it into the world to bring its own fulfilment in every way that is open to us. Our praying is the bringing of our longing before God. If you have this longing, of course, you will do what you can to fulfil it.

We do not pray in order to persuade God to do what He was not going to do before. We do not try to change His mind; that would be an enterprise blasphemous in the attempt and calamitous in the accomplishment. We must always remember as the basic principle of prayer that our Heavenly Father knoweth what things we have need of before we ask Him; but whether the blessing He wishes to give will actually bless us will often depend on whether we have recognized the source from which it must come. If, for example, you are struggling with a temptation, it may be very bad for you to get over it if you have not prayed about it, because the result will be to make you more forgetful of God than you were before; and forgetfulness of God is much worse than having any temptation; it is even much worse than yielding to any particular temptation. To withdraw your allegiance from God is the greatest sin you can commit, if God exists; consequently it will very likely be good for you that this temptation should be continued, even good for you that you should continue to yield to it, if that is the only way in which you can be brought at last to recognize that the power to control it and at last to cast it out must come from Him. For it always does come from Him, whether you recognize it or not.

THEREFORE, what we are aiming at in prayer is not changing God's mind but changing our own minds, putting ourselves into such true fellowship with God (which means obedience to Him) that what is truly blessing in its own nature may be effectually a blessing to us. Every sincere prayer is granted in some form or other, very likely not in the form in which you want it. But, then, if our object is to put ourselves at God's disposal, what we want does not matter any more; it is only what He wants that matters. I would remind you, merely to clear away a common misunderstanding, that if you are praying for growth in moral or spiritual goodness, the answer is pretty certain to take the form of your having or seeing opportunities for practicing those virtues to which you had hitherto been blind, or in which you had been lacking—as in the case of the lady who prayed for patience only to have her prayer answered by being provided with an ill-tempered cook. We cannot have patience except in the exercise of it; and, therefore, to pray for patience is to ask in effect that your life may be for a little while rather specially irritating! That is not what most of us mean by it, but it is the only way prayer can be answered, and then the sincerity of our prayer appears in the effort that we make and the memory of God that we practice in facing the irritations of life.



Only this will always be true about prayer: the truly effective prayer, the prayer that makes a difference in practice in the world is the prayer that is offered by the man who does not primarily care about the difference that he makes, but primarily cares about the glory of God; because whenever we are praying for the success of this or that enterprise, we are praying partly for the doing of our own will. The fact that God wants you to attempt something is no ground whatever for supposing that He wants you to succeed at it. I may be going to carry out His purpose precisely through my failure, the way I bear it, and the lessons that men learn from it. You must of course, pray for God's blessing on your effort and that it may succeed, but always in the back of your mind there will be the desire that it may not succeed unless it truly promotes the purpose of God. What you want is to be a true instrument in His hands.

We want only to be used by Him and not in any sense to use Him for our own purposes, even when we have tried to frame them in loyalty to Him. Therefore, the real heart of prayer is not petition, either for ourselves or for other people; it is always adoration; and, believe me, the most effective thing that the Church of Christ can do in the world, and the most effective thing that any individual Christian can do, is to lift up his heart in adoration to God. As we become forgetful of ourselves and entirely filled with His glory, the glory of His righteousness and love, we become transformed into His image, as St. Paul says, from glory to glory; and because we are more like Him, we shall live more like Him; because we live more like Him, we shall do something that is far more truly His will than what we might have planned out for ourselves in an eager and perhaps impatient generosity. Adoration, the utter giving of the self to God that He might fill it, a total forgetfulness of self in the presence of God that God may be all and in all—that is the heart of worship.

It calls for all your faculties. It is the use of your mind to work out the revelation of Himself that God has given. It is the opening of your imagination that it may be filled with pictures of His glory and of His love. It is the submission of your conscience that it may be quickened and enlightened by His perfect holiness. It is, because of all these, the subjugation of your will, that He may take you and use you. And you become glad to be used even though you cannot see the purpose for which He is doing it. Sometimes He lets us know but not often. What we should be sure of is that if we truly open our hearts and submit our wills to Him, He is working His purpose through us whether or not we ever come to know it.

NEXT WEEK: THE TEACHINGS OF JESUS

## *Let's Know*

By  
BISHOP WILSON

ESSENES

THERE were three distinct religious groups among the Jews at the time of our Lord's ministry. We are all quite familiar with the Pharisees and the Sad-

duces but most of us know little or nothing about the third group called the Essenes because there is no direct reference to them in the Gospel narratives. Yet they exercised a quiet influence which affected a good number of the Jewish people.

They were a kind of secret society and such information as we have of them comes from secondary sources. They were under strict vows and one of the vows was that the secret teaching of the order would not be revealed. They lived a monastic life chiefly in communities located around the Dead Sea, though there seems to have been some scattering of them in other parts of the country. A long period of probation was required of the members before they were initiated into the brotherhood but, once initiated, they were forever bound by its obligations. Sometimes this created serious difficulties. Their rules were rigid on the matter of food and drink. They touched no animal food and never tasted wine. A piece of bread and a single mess of vegetables comprised the usual meal and even these had to be prepared by persons specially consecrated for that purpose in order to avoid contamination. Should a member break one of the regulations, he was immediately excommunicated and cast out into the secular world but he was still under his vows as to his food. Being unable to obtain food properly prepared, some of them actually starved to death.

The main principle of their doctrine was that all material things were essentially evil. Marriage was not only forbidden but was usually frowned upon as an evil thing for anybody. They recruited their communities by adopting children and bringing them up in the tenets of the order.

The Essenes obeyed the Mosaic Law in some respects even more carefully than the Pharisees, though with differences. They rejected the customary sacrifices and were therefore barred from the Temple worship. But they outdid the Pharisees in their scrupulous regard for Sabbath observance. They went in for predictions, based on a persistent study of their sacred books which were guarded with the utmost secrecy. Some strange rites were followed which were connected with the rising sun, perhaps an importation from Parsiism and they had some peculiar doctrines about the angels which still remain mysterious.

In spite of their peculiarities, they were a pious sect, going about their business without interfering with other people. They persisted down to the time of the destruction of Jerusalem in the year 70—after which they appear to have evaporated. Some of their teachings evidently found a home in some of the communities where the Christian Gospel was preached and one of the problems faced by the Apostles was to keep the Christian tradition clear of such corrupting elements. Bishop Lightfoot, one of the greatest of New Testament scholars, believes this is the answer to St. Paul's Epistle to the Colossians. Certainly the points against which St. Paul warns the Colossians fit in well with the teachings of the Essenes. Josephus tells us most of what we know about them but at best our knowledge is sketchy.



## C.L.I.D. TO SEND A WORKER TO THE COOPERATIVE FARM

Miss Alice Rex, for the past year a field worker for the Church League for Industrial Democracy, is to be loaned by that organization to the Delta Cooperative Farm, Hillhouse, Miss., commencing January 1st. Miss Rex, formerly a field worker for the Girls' Friendly Society, was a worker at the farm for a few weeks this summer and so endeared herself to the people there that a request was presented to the C.L.I.D. asking if she might return. She will be there for a number of months after which it is hoped that she may return to the C.L.I.D. field work in which she has proved effective, particularly with young people and in various summer conferences.

Meanwhile reports from the Delta Cooperative Farm continue to be most encouraging. A fine crop of cotton was harvested this summer; homes were constructed from lumber felled and cut on the farm, with the saw mill made out of an old abandoned mill that was purchased for twenty-five dollars and rebuilt into an efficient mill by an ingenious sharecropper. The thirty families now living on the Farm, about equally divided between Negro and white evicted sharecroppers, continue to operate on a thorough-going cooperative basis, with the executive committee composed of both Negro and white workers. Everyone who has visited the farm (and there is a constant stream of visitors) declares that it is one of the most hopeful experiments being carried on in America, and a great deal of praise is being heaped upon various Church organizations for playing such a large part in maintaining it.

There are still many needs at the Farm, but perhaps the greatest is for a competent doctor. There is none within miles so that even when he is available the cost of travel is almost prohibitive. The Church League for Industrial Democracy is therefore raising funds with the hope that Church people will make it possible to place a capable physician in residence.

\* \* \*

### Sam Franklin at General Seminary

The social action guild of the General Seminary, affiliated with the Church League for Industrial Democracy, recently held their first meeting for this academic year, with the Rev. Sam Franklin, director of the Delta Cooperative Farm, as speaker. He described the work at the Farm and expressed the hope that it would be but the beginning of a chain. Mr.

Franklin was formerly a Presbyterian missionary to Japan.

\* \* \*

### Institute Planned for Cincinnati

An institute on social questions is to be held in Cincinnati on November 21 and 22 under the auspices of the Cincinnati chapter of the Church League for Industrial Democracy, of which Mr. Stanley Matthews is chairman.

\* \* \*

### Bishop Parsons Meets with New York Group

Bishop Parsons of California, president of the C.L.I.D., met with New York members of the League at Greenwich House recently, to discuss future plans of the organization. Also present were Bishop Brewster of Maine and Bishop Paddock, retired bishop. Several committees were appointed that are to report at a meeting to be held on November 13.

\* \* \*

### Report From the National C.L.I.D. Office

The national office of the Church League for Industrial Democracy continues to give active cooperation to various groups interested in preserving and extending American democracy. Bishop Robert L. Paddock is the chairman of the American Friends of Spanish Democracy which seeks to aid democratic forces in that unhappy country. The Rev. Guy Emery Shieler and the executive secretary of the League also serve on the executive committee of this organization. . . . The executive secretary of the C.L.I.D. is in constant demand as a speaker and has recently been on the programs of several mass meetings in various eastern cities. These meetings have been held under the auspices of various organizations such as the American Civil Liberties Union, the American League against War and Fascism and the Friends of Spanish Democracy. He has also taken part in two Church institutes and has addressed various Church groups.

\* \* \*

### Important Conference in Columbus

The C.L.I.D. is taking an active part in an important conference to be held in Columbus, Ohio, November 17-19. Representatives of a number of groups of various denominations will meet for the purpose of forming a united council, with the hope that through such a federation Church groups may work more closely on common projects. It is a closed meeting for the purpose of organization but it is hoped that the C.L.I.D. may be represented by a strong delegation. Any able to attend are asked to notify the executive secretary at (Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The synod of the province of New England met at St. John's, Portsmouth, New Hampshire, the last days of October, with Bishop Brewster of Maine presiding. The Rev. Phillips Osgood of Boston spoke of New England as a cooperative unit; Bishop Budlong of Connecticut conducted a round table discussion on missions; the Rev. Bernard N. Lovgren of Concord, N. H., led a discussion on religious education and the Rev. William J. Brown of Manchester Center, Vermont, led a group on rural work. The synod took action on several important matters; favoring the decentralizing of the Church by delegating promotional work to the provinces rather than having it all centered at 281 Fourth Avenue, New York. The Rev. Robert H. Dunn recommended a wider interest in Church extension. A committee was appointed to see what might be done to raise the standard of examinations for candidates for orders. The Rev. George B. Gilbert, noted rural Church worker of Connecticut, introduced a resolution which would require a blood test before clergymen could marry couples, but it was laid on the table.

\* \* \*

### Bishop Sherrill Resigns from Council

Bishop Henry Sherrill of Massachusetts, representing the province of New England on the National Council—and incidentally a man who has shown real leadership in that body—resigned from the National Council at the meeting of the synod of the province on October 28th. The Rev. W. Appleton Lawrence, bishop-elect of Western Massachusetts, who has taken a leading part in national Church affairs, particularly at recent General Conventions, was elected to fill the vacancy.

\* \* \*

### Bishop Abbott Preaches a Mission

Bishop Abbott of Lexington conducted a preaching mission last week at St. Andrew's, Fort Thomas, Kentucky. Mrs. David R. Covell of Cincinnati also recently spoke there, giving an account of the work of the Church in Mexico where she visited this past summer.

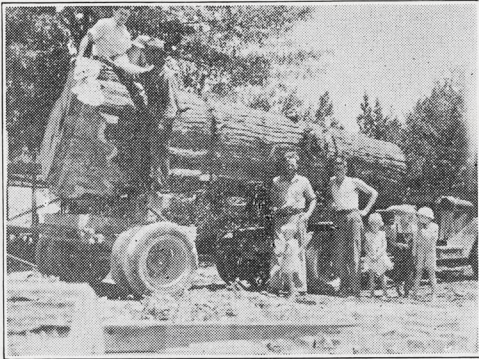
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### Church Holds Key to Peace

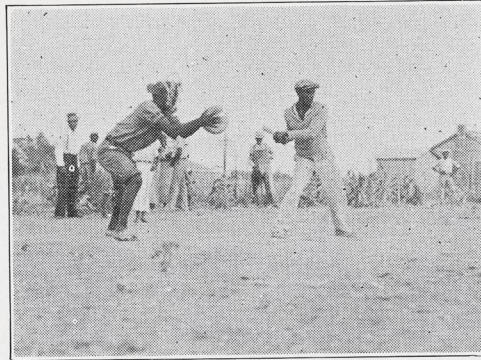
Bishop Gilbert of New York, speaking at a joint meeting of the clergy of New York and Long Island last Monday, declared that the Church holds the key to the peace



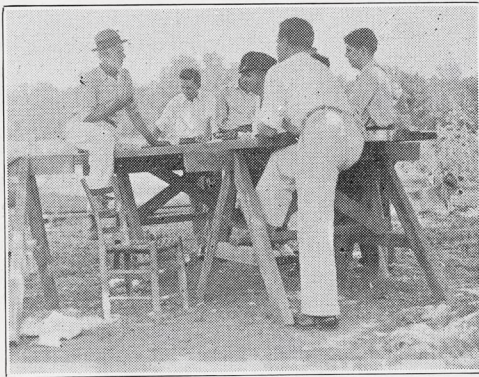
# The Delta Cooperative Farm



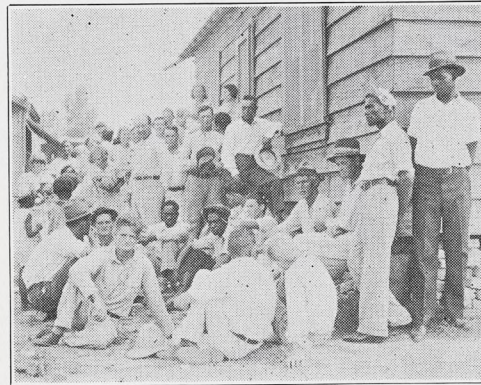
*At Work*



*At Play*



*At Study*



*At Rest*

Hundreds of Church people have aided this experiment in cooperative living, established at Hillhouse, Mississippi, a year ago. The Church League for Industrial Democracy has been able to do its part. We want to continue doing so. A worker representing the C.L.I.D. is to be sent to the Farm as the contribution of a group of Church people. *There is also an urgent need for a resident physician—their greatest need today.*

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of the world. The Rev. John Zacker, chairman at the luncheon, said that fascism, nazism and communism cannot be permanent and that the Church must be on its guard against them.

\* \* \*

#### Auxiliary Meets in New Hampshire

Miss Eva D. Corey of Boston, a member of the National Council, was the headliner at the annual meeting of the Auxiliary of New England, meeting at historic St. John's, Portsmouth, New Hampshire. She spoke on youth and the Church and was followed by Miss Gustave Girardet of Pittsfield, N. H., who spoke on worship. At the dinner the speaker was Bishop Dallas, who told of the work of the Church in Japan, where he visited last summer. Mrs. Henry H. Pierce of New York led a discussion on how the women of a parish can help in the use of Forward Movement material, while Mrs. Fred-eric Fowler of New Haven gave practical suggestions on forming parish discussion groups. On the second day Miss Margaret Marston, educational secretary of the national Auxiliary, told of her recent trip to the Orient. The final session was devoted to a consideration of Christian citizenship, with addresses by Miss Margaret Teague of Portland, Maine; Mrs. Amy VanD. Little of New Hampshire; Miss Doris Wright of Vermont and Miss Katherine Grammer who has charge of student work in Maine.

\* \* \*

#### Joseph Fort Newton in Chicago.

The Rev. Joseph Fort Newton of Philadelphia was the speaker at an Armistice Day peace meeting, held under the auspices of the Sunday Evening Club of Chicago last Sunday. Bishop Clingman of Kentucky and Bishop Owens, primate of Canada, were recent speakers at the club. Bishop Freeman of Washington is scheduled to deliver the address on February 21st.

\* \* \*

#### Dean Beal Accepts Election

Dean Harry Beal of Los Angeles has accepted election to be bishop of the Canal Zone. Thus the three newly elected missionary bishops have all accepted, Archdeacon Zeigler for Wyoming and the Rev. Douglas Atwill for North Dakota.

\* \* \*

#### Bishop Wise Has a Celebration.

Bishop Johnson of Colorado, a life-long friend of Bishop Wise of Kansas, was the preacher when the latter celebrated the 20th anniversary of his consecration with a service at Grace Cathedral, Topeka, on

October 28th. There was also an anniversary dinner with 350 people present, representing every parish and mission in the diocese. The sum of \$4,500 was presented to Bishop Wise to be used as an addition to the Episcopal endowment fund or for a coadjutor bishop, the decision to be left to the next diocesan convention.

\* \* \*

#### Reception for New Rector

The Rev. Ernest Risley and Mrs. Risley were welcomed to their new parish, St. John's, Savannah, Ga., on November 2nd when the congregation entertained at a reception.

\* \* \*

#### Bishop Maxon Visits Diocese of Erie

Bishop Maxon of Tennessee is the speaker today, November 12th, at a meeting of the clerics of the diocese of Erie.

\* \* \*

#### St. Barnabas Guild Has Anniversary

The 50th anniversary of the Guild of St. Barnabas for Nurses was commemorated in Boston on October 31 and November 1. It was in the Church of St. John the Evangelist, Boston, that the guild came into being in 1886 under the guidance of the Rev. Father Osborne, then superior of the Cowley Fathers, later Bishop of Springfield, Illinois. Bishop Sherrill, the Rev. Charles Henry Webb of Brooklyn, chaplain-general of the guild, the Rev. Howard C. Robbins and the Rev. Spence Burton, present superior of the Cowley Fathers, were speakers. The guild now has 2,500 members and 40 branches.

\* \* \*

#### Educational Days in Southern Ohio

The Auxiliary of Southern Ohio is sponsoring five educational days this month, the first one having been held in Cincinnati on November 5. They meet in Columbus on November 12-13 and in Dayton on November 10 and 20. The theme at all is "The American Negro." Miss

Esther Brown, national field worker, and Miss Hilda Shaul, diocesan leader in religious education, have charge of the programs.

\* \* \*

#### Prisoners Pay Tribute to David E. Gibson

A part of the work of Canon David E. Gibson, head of the Cathedral Shelter in Chicago, is to make regular visits to the House of Correction. The inmates of the institution issue a paper of their own and a recent number paid a real tribute to Canon Gibson on the occasion of the 17th anniversary of his ordination. The editorial said in part: "For years Canon Gibson has laboured among us—those of us who were weary of the world, tired of the bread which was not bread, of the cisterns which held not the living water; tired of the tinsel and sham of our lives; of the failures and of the years which the locusts had

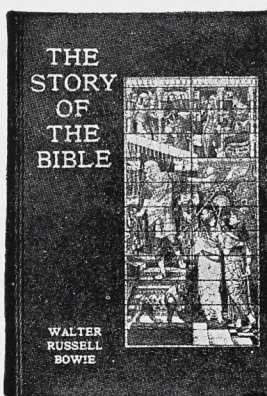
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eaten. Among us he has laboured and loved, and persistently reminded us that there was a pool of Siloam in which to restore our vision, a Bethesda wave in which we might dip and emerge cleaner and better men. . . . Father Gibson is of the Church, but to the inmates here he is a sort of pilgrim who walks God's highway, meeting with darkness and despair, lifting up broken men, comforting sorrowful Marys having as his all in all—a great Faith. . . . The Corrector Staff conveys the good wishes of the men and women incarcerated here: To us Canon Gibson you represent what might have been, had there been more like you along the road to waste places.”

\* \* \*

#### **Bishop Freeman in Westchester County**

Bishop Freeman of Washington is to be the speaker at the fifth annual Bishop's meeting for Westchester County, New York, to be held on November 15 at White Plains. Bishop Manning is to preside and the music is to be by the combined choirs of the parishes in the county.

\* \* \*

#### **Lexington Is Clear of Debt**

The last remaining indebtedness on the diocese of Lexington has been discharged. In the past seven and a half years Bishop Abbott has been instrumental in raising \$76,000 for this purpose. It is a notable achievement.

\* \* \*

#### **Chicago Parish Receives Gift**

By the will of the late Mrs. Mary Blair Keep, who died last week in Chicago, St. Chrysostom's is left a bequest of \$20,000.

\* \* \*

#### **Four Hundred Dollars and a Phone Slug**

The collection at the mass meeting held in Chicago in connection with the meeting of the Pan-American bishops amounted to \$466.01, plus one telephone slug, according to Mr. Angus Hibbard, treasurer of the committee on arrangements. The

money is divided between missionary work in Canada, the United States and the West Indies. He also announces that the committee collected enough money from Chicago churchmen to pay all the expenses of the conference.

\* \* \*

#### **Church Institutes in Bethlehem.**

Five Church school institutes are being held this month in the diocese of Bethlehem at central points. The leaders are to be Miss Mabel Lee Cooper of the national department, Mrs. Leon C. Palmer of Philadelphia and Archdeacon Diller of Bethlehem.

\* \* \*

#### **Memorial Service to Former Rector**

Five hundred Church people of the diocese of Minnesota attended a service at Christ Church, St. Paul, on All Saints' Day to honor the memory of Mohlon Norris Gilbert, former rector of the parish and first bishop coadjutor of Minnesota.

\* \* \*

#### **Bishop Dagwell Takes Part in Seattle Mission**

Bishop Dagwell of Oregon took part in the nation-wide preaching mission held last week in Seattle. He then went on with the team of preachers to Olympia where a mis-

sion was also held. . . . A fall dinner for the laymen of the diocese of Oregon was held at All Saints, the Rev. C. H. L. Chandler, rector, sponsored by the diocesan field department. The speakers stressed the importance of laymen taking a more active part in the work of the Church and the great demands on the Church today to exert its influence in shaping civilization.

\* \* \*

#### **Finds Heathenism in America**

Samuel L. Joshi, noted educator from the far east, told a group of Churchmen in Chicago last week that a heathenism worse than any anti-Christian movements in the Orient or Europe is growing in Christian America. It is manifest, he said, in the utter disregard for the spiritual and an exaltation of the material.

\* \* \*

#### **Dean Washburn on Sabbatical**

Dean Washburn of the Episcopal Theological School, Cambridge, is on a long over-due semi-sabbatical. He spent the summer in England and is visiting in France and Italy this fall. He expects to return for the opening of the second term in February. Here's hoping he does not get caught in a war. The Rev. James T. Addi-

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son is acting dean during his absence. In addition to the regular members of the faculty, Dean Sturges of St. Paul's Cathedral, Boston, and the Rev. Phillips Osgood of Emmanuel, Boston, are giving courses in homiletics; the Rev. John R. Dallinger of Canton, Mass., is giving a course in Greek; the Rev. A. C. Lichtenberger of Brookline and the Rev. C. P. Trowbridge of the cathedral staff are giving courses in practical theology. There are 21 men in the entering class this year, representing nine states and fifteen colleges. At the dinner held in connection with the matriculation Bishop Sherrill of Massachusetts said that unless the present generation of students avail themselves to the utmost of the intellectual preparation for their ministry that they could hope for nothing but disaster. The crying need of the modern Church, he declared, is for a teaching ministry, one equally able with the lay world, in order that mankind may be brought to understand the issues that imperil civilization. There were also addresses by two members of the Harvard University faculty.

\* \* \*

#### Everett, Washington, Rector Is Honored

The Rev. E. M. Rogers, rector of Trinity, Everett, Washington, and Mrs. Rogers were the honored guests of parishioners and townfolks at a dinner last month, the occasion being the 25th anniversary of Mr. Roger's service to the community as rector. They were presented with a purse.

\* \* \*

#### News Notes from Olympia

The diocese of Olympia is rejoicing because the Rev. George A. Wieland is to remain in Seattle as rector of the Epiphany, instead of accepting the appointment as executive secretary of the national field department. He has done a grand job in Seattle, and in the diocese of Olympia. . . . Two parishes in the diocese recently paid off large portions of long standing debts, St.

John's, Olympia, and Christ Church, Puyallup. . . . Two parishes are installing new organs, Holy Communion, Tacoma, and St. Paul's, Bremerton. . . . The Rev. John F. Pritchard, retired, has already built ten churches in Canada and the United States—enough for one man's life, one would suppose. But this retired priest, now living in Laurelhurst, Seattle, is now busy raising funds with which to build another church, the only one in the district.

\* \* \*

#### Detroit Young People Visit Canada

Headed by two of the younger clergy of the diocese of Michigan, a group of young people of the di-

ocese attended the conference of the Anglican young people's association, held at St. Paul's Cathedral, London, Ontario, October 22-24. The theme of the conference was "Idealism," with Bishop Seager of Huron

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\* \* \*

#### Rhode Island Auxiliary Holds Meeting

The Rev. R. W. Patton of the American Church Institute for Negroes was the headliner at the quarterly meeting of the Auxiliary of Rhode Island, meeting at Emmanuel, Newport. Other speakers were Canon Bernard Iddings Bell and Miss Laura Little of Massachusetts. They spoke on the race question and the work being done by the Church in the United States and in Haiti.

\* \* \*

#### Youth Is No Different, Says Dean

The youth of today is no different from the youth of fifty years ago, Dean Grant of Seabury-Western Seminary told a large group of Church workers at the Detroit normal school on October 27th. It is today's environment which has changed so vastly, he declared, so that our problem is not with youth but to make the religion of this new environment real and vital.

\* \* \*

#### Informing Young People on Social Work

The young people's fellowship of St. Stephen's, Wilkes-Barre, Pa., entertained the fellowships of neighboring churches last Sunday at which Mrs. Wilfred Crooks, head of the council of social agencies, told of the work of these agencies.

\* \* \*

#### Province of Sewanee to Hold Synod

The synod of the province of Sewanee, and the Auxiliary, are to meet in New Orleans, November 17-19, with Bishop Maxon of Tennessee giving the address at the opening meeting to be held in Christ Church Cathedral. The synod is to discuss such matters as the work of the Church with Negroes; the rela-

tionship of the province to the National Council; the Forward Movement, and the work of the province in social service, religious education and other fields. Meanwhile the women are having their own sessions with reports of previously appointed committees on various phases of Church work. The closing service is to be held at Trinity Church and is to mark the anniversary of the first synod, also held at Trinity in 1914. Bishop Mitchell of Arizona is to give the address.

\* \* \*

#### Old Friend Speaks at Memorial Service

The Rev. Joseph M. Francis sailed from San Francisco on January 15, 1889, to join the staff of the mission in Japan. One of the few missionaries already there was his friend, the Rev. John McKim. Mr. McKim became presiding bishop of the Church in Japan, and Mr. Francis, now Bishop of Indianapolis, is the senior active bishop in the United States. It was thus especially appropriate that Bishop Francis should speak at the memorial service for Bishop McKim in St. Thomas Church, New York City, on the afternoon of All Saints Day. Bishop Manning was a speaker at the service, as was also Dr. John W. Wood, secretary of foreign missions.

\* \* \*

#### The Preaching Mission in Omaha

When the nation-wide preaching mission, sponsored by the Federal Council of Churches, met in Omaha, Nebraska, from October 22 to 25 a

total of 28,605 people were reached at the various services and meetings. One of the most extraordinary meetings was one exclusively for the clergy when about 900 ministers from all over the state met together. Another interesting meeting was an informal meeting of labor leaders at which Stanley Jones delivered the address. The largest meeting was an afternoon mass meeting that was attended by over 5,000 people, with about 800 of them remaining at the

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### Elwood Haines in Michigan

The Rev. Elwood Haines of Glendale, Ohio, made such a hit when he visited the diocese of Michigan for a number of addresses recently that he was invited back by the field department of the diocese for three addresses in October. He spoke at St. John's, Detroit; Grace Church, Port Huron, and at the cathedral in Detroit, this last address being broadcast. Mr. Haines, former missionary to Liberia, used that field to illustrate the world-wide work of the Church.

\* \* \*

### Preaching Mission in Boston

Fifteen nationally known preachers are to visit 25 cities in Massachusetts on December 3-6, for the nation-wide preaching mission now being conducted by the Federal Council of Churches. Two bishops of our Church are to take part, Bishop Freeman of Washington and Bishop Dallas of New Hampshire. Also the Hon. Francis B. Sayre, distinguished layman of the Episcopal Church, is to give several addresses. A strong committee of Episcopalians is helping with the arrangements.

\* \* \*

### Cincinnati Church Is Consecrated

Grace Church, College Hill, Cincinnati, was consecrated by Bishop Hobson last month. This church has grown from a small brick church with a few communicants into a magnificent church and parish house, representing an outlay of \$200,000. The Rev. K. Brent Woodruff is the rector.

\* \* \*

### A Vestryman Is Honored

Occasionally a vestryman is honored as well as a rector, though he usually has to have a very unusual record of service to get the honor. Recently at the Epiphany, Urbana, Ohio, the rector gave a dinner to honor Mr. Waldo B. Talbott, who has served on the vestry for fifty years, many of them as senior warden. Among the speakers was Mr. Joseph Cartmell of Christ Church, Springfield, Ohio, who has also served his parish as vestryman for over a half century.

\* \* \*

### Peace Meeting in New York

A mass meeting is being held this week, November 11th, in Madison Square Garden, New York, on behalf of world peace, the meeting being sponsored by the metropolitan New York committee of the Emergency

## Services of Leading Churches

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

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

### Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses: 7, 8, 9, 10, 11.  
Evensong, with Benediction: 8 p. m.  
Week-day Masses: 7, 8 and 9:30.

### Grace Church, New York Rev. W. Russell Bowie, D.D. Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M.  
Daily: 12:30 except Mondays and Saturdays.  
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: Holy Communion 8 a. m.  
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.  
Thursdays and Holy Days: Holy Communion at 11 a. m.

### The Incarnation

Madison Avenue and 35th Street  
Rev. John Gass, D.D., Rector  
Sundays: 8, 10, 11 A.M., 4 P.M.  
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.  
9:30 A.M.—Children's Service.  
11 A.M.—Morning Prayer and Sermon.  
7:30 P.M.—Organ Recital.  
8 P.M.—Evening Prayer and Sermon.  
Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

### St. Thomas Church Fifth Avenue and 53rd Street New York

Rev. 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

6140 Cottage Grove Ave. Chicago



Peace Campaign, of which the Rev. W. Russell Bowie, Grace Church rector, is chairman. The speakers are Senator Gerald Nye, Rear Admiral Richard E. Byrd, Mr. Luggi Antonini and Mr. Norman Thomas.

\* \* \*

#### Armistice Day Service in Trenton

The first annual meeting of the guild of cathedral builders of New Jersey is to be held in Trenton on November 11th, with the meeting followed by an Armistice Day Commemoration service, at which Bishop Matthews is to give the address.

\* \* \*

#### Memorials Dedicated in Philadelphia

An altar cross, set with sixty precious stones, together with two altar vases, were dedicated last Monday at St. Mary's Chapel, of the cathedral in Philadelphia, the gift of the rector and vestry of Old Christ Church, Philadelphia. On Thursday a room was dedicated at the Seamen's Church Institute, Philadelphia, as a memorial to the late Stanley G. Flagg, a member of the board for many years.

\* \* \*

#### Elmore McKee Speaks at Dinner

The Rev. Elmore McKee, new rector of St. George's, New York, is to be the speaker at a parish dinner of Grace Church to be held at the Brevoort on November 15th.

\* \* \*

#### New CMH Worker in Southern Ohio

Miss Marion Duncan, graduate of Ohio State University in social administration, has been added to the staff of the Church Mission of Help in the diocese of Southern Ohio. She is a member of the Redeemer, Cincinnati.

\* \* \*

#### Children Give for Literature in Braille

A contribution to the fund for publishing the Forward Movement manual, "Forward—day by day," in Braille has been received from the children in a Rhode Island Church School under the leadership of Deaconess Elizabeth R. Trask. The children gave the offering after hearing the story of the healing of the blind man, supplemented by an ac-

count from Deaconess Trask of the work of the Forward Movement commission in supplying blind persons with copies of the manual in Braille.

#### C.L.I.D. TO SEND A WORKER TO THE COOPERATIVE FARM

(Continued from page 8)

155 Washington Street, New York. A plan has been worked out which will reduce the expenses of those travelling from a distance.

\* \* \*

#### Boston Chapter Plans for the Year

The Boston chapter of the C.L.I.D. has made plans for seminars on various topics and for various groups of the Church this fall and winter. The first public meeting was held on November 6th when "The Gospel for the Individual and for Society" was considered. The next meeting is to be held on January 22 when the national executive secretary will be present to report on the national work. One of the seminars meets monthly with four clergymen each bringing six laymen to discuss vital social issues.

\* \* \*

#### Chapter Organized in Toledo

A chapter of the Church League for Industrial Democracy was organized last month in Toledo as a result of a visit of Miss Alice Rex, field secretary. They plan study groups for this winter.

\* \* \*

#### Philadelphia Plans for the Winter

The executive committee of the Philadelphia chapter of the C.L.I.D. met recently, with the Rev. Malcolm Peabody as chairman, and made plans for the fall and winter. Study groups are being organized in vari-

ous parishes in the city, with the cooperative movement the chief thing under consideration. A public meeting of the chapter is to be held on December 7th when it is hoped to have Sherwood Eddy as chief speaker. Miss Alice Rex will also describe developments at the Delta Cooperative Farm.

\* \* \*

#### Baltimore Gets Under Way

The Baltimore chapter of the C.L.I.D. held its first fall meeting last month and made plans for meetings and study groups for this Church year. The Rev. Owings Stone is the chairman of the chapter. A meeting was recently held at which Sherwood Eddy and the Rev. Sam Franklin spoke.

#### SECOND THOUGHTS

(Continued from page 2)

readers of this apostate monk, and communist propagandist, were ill-considered. Perhaps the Episcopal chairman of the Friends of Spanish Democracy (?) and the managing editor have unwittingly been "taken in". The Christian WITNESS should not be so broad as to include either Communism or Fascism approvingly.

Managing Editor's Note: From the best information we can secure we are of the opinion that Fr. Sarasola is neither renegade or apostate but is still a practicing priest of the Roman Catholic church. He has made speeches in this country in which he has taken the same position as Mr. Thompson, making it perfectly clear to his audience that he believes both Communism and Fascism to be incompatible with Christianity. He does insist however, and this is the point of his addresses, that the struggle in Spain is NOT between Communism and Fascism but between Fascism and Democracy, and that the issue of Communism is raised as a smoke screen to divide the forces of democracy in order that a Fascist dictatorship may be established.



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# CAPRETAX BULLETIN

(Capital-Relief-Tax)

Number 2

## Marxism is Wrong!

That Karl Marx perceived the tremendous economic fact of Ground Monopoly too late in life; and that his tardy recognition of it was embodied in posthumous editions of "Capital" as an appendix having no organic relation with the body of the work; was pointed out in the preceding number of this bulletin.

Claiming that private capital is the original and fundamental force which exploits labor, Marx and his followers have never understood how Labor and Capital are joint victims of Ground Monopoly; that both Labor and Capital together must produce enough to liquidate ground rent and taxation before Labor can receive wages, and before Capital can draw interest or make profit.

## Inaccurate Definition of "State"

That the modern "State" represents victory of the "bourgeoisie" (capitalists) over medieval groundlordism, is the false and preposterous doctrine advanced by Marx to explain the phenomena of modern parliamentary government.

As a matter of actual record, and provable from the structure of existing legislative institutions, the modern state (whose pattern originated in Britain) is a compromise between the historic prestige of Land and the economic energy of Capital. The failure of Marx and his followers to grasp this fact is correlated with the faulty Marxian proposition that Labor is oppressed and enslaved by Capital.

## "Marxism vs. Fascism"— a False Issue

On the basis of these economic and political errors, Marx and his followers have precipitated the false claim that civilization is now compelled to choose between Common Ownership of Productive Capital and Private Business Enterprise.

Marxist propaganda has accordingly provoked and raised up the opposing force called "Fascism," which is based upon premises equally false with those of Marxism itself. *And in the face of this threatening new form of reaction, the disciples of Marx are now retreating into opportunism in search of allies among liberals and progressives, while temporarily holding in abeyance their platform calling for public ownership of productive capital.*

The strategic ideology of this move is that cooperating liberals will be automatically imbued with Marxism and become converts through acting against the common enemy. *The subtle intrusion of Marxists into the background of the liberal movement furnishes evidence which helps to justify Fascism and keep it alive.*

## Today's Real Issue: Fate of Productive Capital

Since the modern State represents compromise between Capital and Ground Monopoly, *the logic slowly taking form in the midst of today's confusion is not class war between employers and employees, but the liberation of Productive Capital (as distinguished from "finance capital") by the transfer of taxation, as far as possible, from industrial and agricultural enterprise to ground values, improved and unimproved, in city and country.*

## Issue Further Confused by Henry George and "Singletax"

To dismiss these propositions by saying, "Oh yes! Henry George!" is not only to credit the author of *Progress and Poverty* with more economic and sociological insight than his works reveal, but also to misread the unfolding of today's tragic history.

In a way which alienated men of wider acquaintance with economic thought, George proposed exclusive taxation of ground values on the theory that such values alone are "a social product, due to the presence of society"; whereas he assumed that capital pertains to "the individual," and therefore should not be taxed.

But capital (i.e., "productive instrumentalities") cannot be explained by individual reference. As a fact in today's world, it is the result of exploitation through past epochs. Capital is that portion of material goods which is used for the purpose of *producing more goods*; and as Dewey and Tufts have emphasized in specific contrast with George, "the wealth of modern society is really a gigantic pool. No individual knows how much he creates; it is a social product. To estimate what anyone should receive by an attempted estimate of what he has individually contributed is absolutely impossible" (*Ethics*, 511).

"Social value," as a measure of the distinction between land and capital, was unwittingly discarded by George himself in saying, "*the social organism secretes, as it were, the necessary amount of capital*" (*Progress and Poverty*, Bk. 1, ch. 5).

## Adam Smith on Monopoly, Value, Exploitation, Taxation

"As soon as the land of any country has all become private property, the landlords, like all other men, love to reap where they never sowed, and demand a rent even for its natural produce . . . Nothing can be more reasonable than that a fund (i.e., ground rent) which owes its existence to the good government of the state should be taxed peculiarly, or should contribute something

more than the greater part of other funds toward the support of the government" (*Wealth of Nations*, Bk. 1, ch. 6; Bk. 5, ch. 2).

Smith wrote at a time when it was dangerous to speak too plainly; and his real significance has been ignored not only by most professional economists, but also by Henry George.

## "Capretax," not "Singletax"

The demand that fiscal burdens be shifted from productive capital to ground values is not based upon impossible distinctions between "social" and "individual" value; *it arises out of the urgent, but inarticulate, need of business and agriculture to be liberated from the intolerable pressure of inflationary ground rents and an unscientific revenue system which overburdens actual production while promoting speculation in land.* Hence the situation calls for a "capretax" (capital-relief-tax) rather than a "single," or exclusive, levy.

This measure is compatible with the cooperative program and with public ownership of enterprises involving exclusive rights-of-way over land, such as railroads, telegraph, telephone and pipeline systems, etc.

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