

April 1, 1937

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# THE WITNESS



LOGAN HERBERT ROOTS

*Resigns as Bishop of Hankow*

## COUNCIL EDITORIAL--BISHOP JOHNSON



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THE WITNESS

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## CLERGY NOTES

ARNOLD, KENNETH F., was advanced to the priesthood on March 16th by Bishop Ferris and Bishop Reinheimer at St. John's, Clifton Springs, N. Y.

AVERILL, E. W., canon of St. Paul's Cathedral, Fond du Lac, Wis., has been spending the winter in Phoenix, Arizona, and has assisted at the cathedral.

COOK, CHARLES WILLIAM, rector of Christ Church, Laredo, Texas, died on March 9th of a heart attack, following a protracted illness.

CRYDENWISE, H. W., rector of the Church of the Holy Innocents, Albany, N. Y., for fifteen years has resigned to retire from the active ministry.

CURRIE, SAMUEL, retired missionary priest of North Dakota, died at his home in Pensacola, Fla., on February 28th.

FOUST, ROSCOE T., chaplain of the U. S. Military Academy, West Point, has resigned to accept the rectorship of the Pro-cathedral at Bethlehem, Pa.

GARTEN, F. GRAY, deacon, has resigned as headmaster of Ascension Day School, Staten Island, N. Y., because of illness. He continues his canonical connection as curate at the parish.

HENSHAW, EDGAR, vicar of All Saints, Salome, Arizona, has accepted the rectorship of Grace Church, Tucson, Arizona.

HEUSS, JOHN, formerly of St. Luke's Pro-cathedral, Evanston, Illinois, is to be installed as rector of St. Matthew's, Evanston, on April 4th.

LEWIS, CHARLES S., who retired from the active ministry in October when he resigned as dean of All Saints Cathedral, Albany, has relinquished his pension status and accepted the rectorship of St. Paul's, Kinderhook, New York.

NEWBERRY, ALFRED, rector of the Atonement, Chicago, has accepted election as rector of the Advent, Boston, effective May first.

RUFLE, F. C., has resigned as rector of St. Thomas Church, Clarkdale, Arizona, to become the rector of the parish at Del Rio, Texas.

SALE, M. M. B., is now in charge of St. Luke's, Cedar Falls, Iowa, and St. Matthew's, Iowa Falls.

## SECOND THOUGHTS

HENRY WARE ALLEN, Wichita, Kansas: The fine article of Mr. William C. Turpin, Jr. on Christianity and World Peace should receive the hearty endorsement of all who hate war and love peace. The Christian principle of non-resistance should be accorded more honor than is given to it as an active force of righteousness. It seems to me that there is much wasted effort on the part of those who inveigh eloquently against the wickedness of war but who fail to advocate the abolition of those forces which are most potent for war and the preparation for war. It was a son of the Episcopal church, Henry George, who gave this problem life long study; and if his conclusions are right, we should bend all our energies toward the abolition of tariff walls which now separate nations and are the prolific source of international hatred and ill will. In this connection it is interesting to note that in England, thirteen bishops of the Church, together with many members of Parliament, have joined in a monster petition to the government in the interest of international free trade. As a result of the "Buy British" policy, England has been inflicted with idle shipping and artificially high cost of living. But the intelligent churchmen of England were actuated by something higher than material considerations, namely, that of international peace and good will, which is the logical accompaniment of free trade.

However, free trade is only the first step in the right direction, for it leaves untouched the economic cause of poverty; and after all, it is the poverty of the masses with consequent unemployment which fills men's minds with class hatred and makes army enlistment the easiest alternative. Poverty must be abolished. Its presence is a disgrace to our civilization. As a result of the munificent endowment of the Creator in providing boundless natural resources and the power of man to produce unlimited wealth, every willing worker might be truly prosperous and poverty might be abolished as direct conformity to the natural law which was discovered and given to the world by Henry George. If the Church desires to abolish the two great enemies of mankind, poverty and war, it has no alternative but

(Continued on page 16)

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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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## A DISAGREEABLE DISAGREEMENT

*An Editorial by*  
BISHOP JOHNSON

SEVERAL PERSONS have intimated to me that as editor of THE WITNESS I am responsible for the articles of the managing editor on the subject of the National Council. Such an intimation overlooks the policy of this paper which alone among Church periodicals requires that every article shall be signed by the writer and that the writer alone is responsible for the sentiments contained therein.

THE WITNESS is an open forum and not an agency for partisan propaganda. It aims to permit both sides of a question to be presented. This is apt to be distasteful to those who are disposed to read only such articles as are in agreement with their own convictions. Of course this makes for propriety and also for one-sidedness. In fact religious literature as a rule can best be described by a parody on the psalm:

Dullness and piety have met together

And unrighteousness and wit have kissed each other.

Episcopalians are in my judgment the most intelligent and the most illiterate religious people in the United States. Less than five per cent of our constituency bother to take any Church paper and not more than two per cent read THE WITNESS. This is the penalty of a tolerance which approximates indifference.

As a group we are marked by three characteristics. First, a fastidiousness which is more concerned over a split infinitive or a flippant utterance than it is about a vital principle. In my opinion the articles Mr. Spofford has recently written were not very humorous but were rather in bad taste. A perverted sense of humor can get one into all sorts of trouble, particularly with very solemn people. Really it is a venial sin and above all things should not be taken seriously. Episcopalians do not need to be protected from its consequences.

Second, we do not like to have a spade called a spade. We prefer that it should be classified as an agricultural implement.

The action of the National Council is a matter of public interest and is open to free discussion. There is nothing sacrosanct about it, and whether the criticisms are true or false should be ascertained by open discussion. It is time we put aside personal reactions

and get at the vital principles. Personally I believe that both the National Council and the executive officers are men of excellent character and conscientious effort but they are not infallible nor their actions beyond criticism.

If the General Convention is so dumb as to think that a committee can function as an executive the fault lies in General Convention. Some one must take the initiative and if the Presiding Bishop may not and the National Council cannot it is evident that the executive officers must fill the gap. If we prefer to be governed by executive secretaries we ought not to complain if they take the lead and advise what they think best. Certainly men who drop into New York for two or three days, three or four times a year, cannot be expected to guide the ship very effectively.

THE third great weakness of our whole set-up is the hyper-sensitiveness of those who run its administrative affairs. In the question involved in this discussion there are three separate units, each a law unto itself and each unduly sensitive as to its prerogatives. There is the National Council and the Budget Committee and the Forward Movement—not heading up into a chief executive but each fearful of invading the others' prerogatives. It is a cumbersome set-up and one which is full of opportunities for claiming special privilege and quite sensitive to any invasion of its sacred rights.

We are so concerned about not treading on other people's toes that we are unable to profit by one another's ideas. We are like a parish with three vestries, each of which has its own particular function regardless of the fact that all these functions are inter-related and need coordination. We suffer that which any headless corporation is bound to suffer.

We are so afraid to give executive authority to a Presiding Bishop that we are content to be directed by those who should report to an executive head. I happened to be on the commission at the Detroit General Convention which prepared the canon on the office of Presiding Bishop and found that if we were going to have any action at all we must describe the powers



of the Presiding Bishop in language worthy of a Delphic Oracle, and so it has remained.

So far as Mr. Spofford's article in the March 18th number is concerned I do not like the manner or the matter. I much prefer Bishop Stewart's answer, but inasmuch as it raises the vital question as to who is responsible for what, I welcome it. I am not so fastidious as to be upset by bad taste nor so sensitive as to be angered by misrepresentation.

I think our whole system needs a shaking up in General Convention and if the articles in question will help men to think they have accomplished a good purpose. So far as Mr. Spofford's article has resulted in the cancellation of subscriptions to *THE WITNESS* I am not concerned. I have been at this job for twenty years and would welcome a holiday.

**I**F I were to sum up what I have to say in one sentence it would be something like this: Our congregations do not need to be coddled but rather to be dynamited by some kind of TNT, which being interpreted would be, Thought Not Taffy. Whether what Spofford said was true or not, it was what numbers of people have been saying privately. It is more courageous to say it publicly and give an opportunity for free discussion and therefore intelligent action in General Convention.

The whole thing reminds me of the prayer meeting in which Brother Jones prayed fervently for more power and was reminded by a comrade that if he would pray for more ideas he would have more power.

Personally I think that the Presiding Bishop has a perplexing task, the National Council an impossible one and the executive officers a most difficult one and that they are all doing as well as they could be expected to do under the circumstances. If the situation was confused before Atlantic City it is trebly mixed up since that Convention.

Let us discuss the matter frankly and without heat and let us not treat our congregations as though they were to be protected from the unpleasant features of this endurance test which we call life.

As for getting wrought up by Spofford's articles I am reminded of the saying of the wise man, "If you are wrong you cannot afford to lose your temper and if you are right you do not need to do so."

All of which leads to the question put to me, "Why do you remain as editor of a paper which misrepresents your views so often?" And the answer is because I believe in the sanctity of people's convictions whether they are right or wrong.

## *Brickbats and Bouquets*

**W**E HAVE RECEIVED a great many letters commenting on the articles that have appeared in recent numbers on the national affairs of the Church. It is however not made clear in most of them whether they have been sent for publication or not. Highlights

from a number of them are shared with our readers, with the names withheld since we do not want to bring the writers into the discussion against their wishes.

"There are people who are not very strong in the Church, and who are new in the Church family, and for them your articles are confusing and misleading. Reluctantly therefore I ask you to discontinue the *Bundle*."—a Western Rector.

"Keep your chin up and come back smiling. I am pulling for you and I know you are on the right track."—a Midwestern Rector.

"I don't know whether you are altogether right or not in your reply to Bishop Stewart, but I admire you for speaking out. If anyone quits you because of your views here is a subscription from me to take at least one place. Don't be silenced whether you are right or wrong."—a Southern Dean.

"Don't clamp on any lid. That is the trouble with the whole country today. Too many are afraid to speak out. Go ahead and smash the windows and let in some air and light—281 needs both."—a Philadelphia Rector.

"In my opinion your articles are flippant and abusive, and I am sure you are doing much harm by printing them. You may be sure I shall do nothing to encourage the distribution of *THE WITNESS* in my diocese."—a Southern Bishop.

"I have in the past enjoyed reading what you write but now that you have joined the ranks of the muck-rakers you will have to excuse me."—the Rector of an Eastern Parish.

"I thoroughly agree with what you have been saying in regard to the danger of bureaucracy in the Church. For the most part it is the 'yes' men who are elected to representative positions. They naturally spread more sweetness than light in General Convention, and are constitutionally opposed to criticizing anybody. You have my personal gratitude for bringing this matter into the open and I believe there are many of the clergy who feel the same way."—a Virginia clergyman.

"I think this action (increasing salaries at headquarters) is indefensible in view of the great needs and unrestored salaries in the Mission Field, and also when the budget itself is \$149,000 off-balance. I think however that we ought to be careful in giving too much publicity to this action, because many people would be inclined to take the position that because a comparatively small amount of money may be unwisely used they will not give anything at all into the hands of the National Council. I do think, however, that the National Council ought to be made to realize that many people heartily disapprove of their recent action."—a Diocesan Executive Secretary.

"If you will reread in sober earnestness what you have printed I think you will agree that you owe the Church, and especially your readers, an apology for a



pretty bad misrepresentation of the plans of the National Council."—a member of the National Council.

"I am in complete agreement with your stand on the using of some of the money that was raised in the missionary crisis to restore salary cuts to the New York staff. I am a school teacher, living on my salary. When the appeal was made for \$127,000 in order that the work on the mission fields might not fall back, I parted with two years' savings (\$500) and contributed it toward the amount needed. I was astonished when I heard that money asked for for this purpose had been put to another. I was further amazed that there was not a chorus of protest at the time."—from a Churchwoman of the East.

"This is the ancient battle between the impulsive boy and the disappointed and discouraged old man who has ceased to dare. I prefer the leader who makes his experiments in betterment, even if he makes mistakes by the way."—a Bishop.

"Both you and Chicago did a good job in your articles of March 18th. Keep up the discussion."—a New York Rector.

"I certainly hope that you will continue along the lines you have set down. You may expect to be knocked by the members of the 'entrenched privilege' of the Church, but I do not think that the poor missionary, whose battle you are waging, will give you any cause for alarm."—a Western Missionary.

"I dislike the animus you are showing. It seems strange to me that being editor of a Church paper narrows one's judgment. There have been such cases in the past as we all know, and now you are very thoroughly entering that class of editors. It is not necessary to be unjust to be entertaining, as is clearly shown each week by Bishop Johnson. Neither is bigotry enlightening as it tends to make readers critical of all statements. I hope you may have fairer judgement in the future."—a Churchwoman of Chestnut Hill, Pa.

"You are certainly holding your banner high in THE WITNESS."—a New York Rector.

"I am sure I express the opinion of hundreds in saying that I recognize the profound truth of what you are saying. We need more editors who have the fortitude to speak the naked truth and thereby shake the smug complacency of those who say that they stand for the truth, but paradoxically rise up in their unjust wrath when it is presented to them."—a Layman of the Mid-West.

"If I were in all frankness to give my reactions to some of your articles, and particularly those dealing with the National Council, I should, I fear, be guilty of a lack of proper Christian restraint. I have, myself, been deeply grieved by what I can count as nothing less than your perversity with regard to the National Council and its efforts."—a Western Bishop.

"I really have a lot of sympathy with your criticisms, but nevertheless I have the feeling that articles of the sort do not help to build up an interest in supporting the Church's missionary work and program."—a Mid-Western Bishop.

"I so thoroughly disagree with your attitude and spirit toward the National Council and its officers that I cannot sincerely urge increased circulation for THE WITNESS in this diocese."—a Mid-Western Bishop.

"I should like to express my regret at the tone of the articles in THE WITNESS. It seems to me that your attitude is an exceedingly serious one, not because I for a moment think the National Council is sacrosanct, but because it seems to me that it tends to invalidate the work of any group of men who are given exceedingly heavy responsibility for the work of the Church."—a Member of the Council.

"Keep up your good work and perhaps something will happen at General Convention. If we cut out some of the overhead at headquarters and backed up the workers in the field some of the problems would disappear."—a Pennsylvania Rector.

"I have been delighted with your articles; you express my sentiments. I wonder if the National Council will ever awaken to the fact that their methods are being very widely criticized and that they unquestionably influence many people in their giving."—a Philadelphia Rector.

"If THE WITNESS has never justified itself before, it is worth all it costs and more to keep us advised on what is going on at headquarters."—a Mid-Western Rector.

"It is our habit to read and chuckle, and then desert the man who dares to meet, alone the unfailing attacks of those who accept the common attitude that it is not failure or weakness that is culpable, but speaking about it. No Church more than our own needs such a paper as THE WITNESS, for its very excellences leave it wide open to capture and domination by those to whom the conventional is more important than the true or the useful; and to exploitation by those in our profession who are willing to continue such a condition for the rewards it brings to themselves. I am sure most of your readers endorse your policy of frank discussion of any program."—a Pacific Coast Rector.

"Keep it up. Tell us what's going on. You can do a lot, so go to it. One has to fire the furnace a lot to keep up enthusiasm for missions in the face of conditions that we know exist."—a Connecticut Rector.

"You are certainly right on the points that you are stressing and also in feeling that it is right to discuss these matters frankly in THE WITNESS."—an Eastern Bishop.

"You certainly are advocating the cause of the common man out on the frontiers of the missionary line.



The headquarter staff won't love you for it but keep thundering away."—a Pacific Coast Rector.

"May I say that I am delighted that you are dealing emphatically with the errors and inconsistencies of headquarters."—a Connecticut Rector.

"It is refreshing to find that we have an editor who is brave enough to write his convictions without regard to the kick-back and champion the more or less forgotten man. Many a missionary has had his stipend cut forty per cent or more with no prospect of restoration. He can do nothing but submit, no matter on what basis he accepted work in the district."—a Western Missionary.

"Of course the best tribute one can pay to your

courage in hammering away at the evils existent at headquarters is to send you about \$100 worth of new subscriptions. I am not able to do that but I can write and say more power to you in breaking up the system. You are the spokesman of many a priest of the Church who thinks all you are saying but hasn't the ability to say it."—a Rector in Pennsylvania.

"Self-criticism is the Church's greatest need. Keep up the good work."—an Illinois Rector.

"Every now and then you write something so good, so true and so important that hundreds of ordinary fellows want to take off their hats to you."—a New York Rector.

## ANYTHING BUT COMMUNISM!

By

EDMUND L. SOUDER

*Missionary of the Church in China*

**F**ASCISM and Communism are today often lumped together as though they were similar plagues, but with Fascism pictured as the lesser evil. A Roman Catholic organ, for instance, recently commented, "Communism is constantly waving a red flag before a Fascist bull—We hate Fascism, but if we are driven in that direction it will not be from choice but from necessity," the necessity apparently of avoiding Communism even at the cost of going Fascist.

Why is it that a larger number of Christians do not rather say, "We hate some features of Communism, but if we are driven in that direction it will be from the necessity of opposing a reactionary Fascism"? Why is it that more of Christ's disciples cannot see that, though Fascism and Communism may both suppress liberties and exalt dictatorships, they are, in the ends they seek, as far apart as the poles?

Fascism is the coagulated mass of all the reactionary, die-hard elements that would maintain our present social set-up of private profits and preventable poverty, and attracts to itself the aristocratic and the wealthy, the privileged and the narrowly nationalistic. It is "the swan-song of a dying Capitalism," a desperate last stand to hold back the moving hands of time and hold fast the status quo. Communism, at the other end of the pole, with all its lamentable excesses, nevertheless, represents the forward movement of mankind towards a more just ordering of human society, in which those at present without economic security or cultural advantage shall share in the more abundant life that lies open before us, and as such it attracts not only the proletarian poor but many liberal and idealistic elements.

Fascism may pay some lip-service to religion, yet it

is essentially pagan in its philosophy and ideal. In Italy Mussolini dreams of reviving the empire of ancient Rome, efficient, but fearfully cruel, a world of slaves under unfeeling masters. In Germany Hitler's friends would revive faith in Woden and Thor, nice little German gods for the German people. In China we can do still better: each farmer can worship his own little "God-of-the-Earth." Here in the Far East Christians in Japan are experiencing increasing difficulties under a military government bent on driving the people to Shinto shrines for the worship of an Emperor descended from the gods, and this is the 20th century!

Over against all this sort of nonsense stands Communism, denying the very existence of God, yet actually seeking to carry out a ministry to the least privileged and most exploited of God's children everywhere. One such American Communist, Rayne Prohme, was in Hankow back in 1927, and died later in Moscow after having worn herself out in work for those less privileged than herself. Writing of her in "Personal History," Vincent Sheean, says, "She felt a genuine relationship to all forms of human life. That was the essence of it. To her, the Chinese coolie was another part of the whole life, rich, various, cruel and immense, that she shared to the extent of her limits in time and space. She could not see a coolie, beaten and half-starved, reduced to the level of the beasts, without feeling herself also beaten and half-starved, degraded and oppressed; and the part of her that rebelled against this horror, her mind and spirit, was inflexibly resolved never to lie down under the monstrous system of the world. She was—to use Gerald Heard's word—'co-conscious' with all other parts of the human race. Man's inhumanity to man seemed a great deal more than



that; it was an inhumanity of one part of the same body to another. The Shanghai entrepreneurs who employed thousands of Chinese men, women and children at starvation wages for twelve and fourteen hours a day were, to her, like the hands of the body cutting off the legs." Such a Communist cannot be far from the Kingdom of God: she would easily understand the Apostle's language, "We are members one of another . . . If one member suffer all the members suffer with it."

LET the Christian ask himself, which comes closer to the Christian ideal of the Kingdom of God, the fanatical Nationalism of Fascism or the international ideal of Communism? Whether in Italy, Spain, Germany, Japan or the U. S. A., the divisive gospel of Nationalism is setting people against people, is preaching the glory of warfare ("You were born to die for your country!" reads a sign over the door of a German school), and is stimulating ridiculous racial rancour and psychopathic superiority complexes. Communism, on the other hand, recognizes as "comrades" men and women of any and every race, calling them to build a new world.

In Leningrad I visited one of the Houses of Culture, which provide all sorts of recreational activities for the workers and reminded me of our big city Y. M. C. A.'s, for there were reading- and game-rooms, an excellent library, a night school and experts, whom young people might seek for vocational guidance. The international ideal of Communism was shown by a series of rest- and reading-rooms set apart for German, French and English-speaking folk. In Moscow among the non-Communist people I met was an Austrian film producer, married to a beautiful and cultivated Jewess, who had sought a refuge in Russia from Nazi persecutions at home. Which is more Christian, the Communist belief in race equality or the "Naziating" dogma of "freedom from race contamination"? It is not too much to say that the Soviet Union exhibits today the most enlightened attitude anywhere on the race problem.

What Christian can be in doubt as to where, between Fascism and Communism, his sympathies should lie, or as to which group really comes nearer to the service of his Master? When those who professed religion, through their deeds, made it a mockery, what was our Lord's attitude? When, on the other hand, someone drove out devils without following after Him, was he rebuked? As Christians we deeply deplore the violence and cruelty that Communists have employed, nowhere more perhaps than in China, and welcome signs of moderation in this respect, but no Christian should be behind them in dissatisfaction with the injustices of capitalist society.

If we are tempted to say, "But they hate the Church which we love!" we should ask ourselves the reason why. I am behind none in grateful admiration of glorious chapters in the Church's history—her care for the poor, her ministry to the suffering and her promotion of education when the State cared little for such

things, but honesty must lead us to confess that the Church has often failed in support of those laboring under cramped conditions of life and labor, and today not all Christians put the human rights of the masses above the financial rights of the classes, though there is little doubt which our Lord would put first. During this past year of wide travel in America I was sometimes *appalled* by the way in which vestrymen and others, who were socially charming and personally upright, were, nevertheless, absolutely stand-pat in their social thinking.

"What disgusts and angers the Communist," says the editor of the *East and West Review*, a devout priest of the Church of England, "is that after nearly a score of centuries societies professedly Christian are still divided into 'haves' and 'have-nots' and race prejudice is stronger than ever. It is undeniable facts such as these which make him doubt, and consequently reject, the Christian faith. He is sick of our professions because our behaviour does not seem to bear them out."

To this we may add in conclusion the words of another distinguished English priest, the Dean of Canterbury Cathedral—"Russia has been doing the Christian duties which we ought to have been doing. We should welcome this fact with both hands and look upon the Russians as friends and allies in a great religious movement."

## Let's Know

By  
BISHOP WILSON  
LENGTHENING LIFE

MUCH is said and written nowadays about extending the span of life. Certainly as one reads back into history of earlier times, one is surprised at the untimely age when death overtook such a large number of prominent persons. It seems that people did not live so long in those days.

At the suggestion of one of my clergy, I have done a little experimenting with the records of my Cathedral parish. Beginning with 1870 I have taken the entries of the first fifty burials in the parish register and have checked them against the entries of the last fifty. It is not a long period, only sixty-six years, but the contrast is rather startling.

In the first fifty burials, seventeen were of children under one year of age, while in the last fifty there were only two and one of these was practically a still-birth where the child lived just an hour. In the first group there were twenty-three deaths under six years of age but only the two mentioned above in the second group.

More than half of the first fifty died under twenty years—twenty-six of them. But in the second group there were only four out of fifty.

Forty-four of the first fifty died under forty years of age. Of the second fifty there were only six.

No more than five of the first fifty lived to be over



sixty years old. More than half of the second group lived beyond the sixty-year line—there were thirty of these.

The average age of the first fifty in the register was only twenty years while the average age of the second fifty was sixty years.

Looking at the causes of death, it is significant that six of the first fifty died of "consumption" but only one of the last fifty was a victim of tuberculosis.

There were six cases of cholera infantum among the children of the first group but this complaint has disappeared entirely in the second fifty.

There were two deaths from diphtheria in the first group but none in the second. On the other hand there were two deaths from "old age" in the second but none in the first.

It is equally significant to note that there was just one death from cancer in the first fifty as against seven in the second. "Heart failure" of one kind or another has increased from a single instance in the first fifty to thirteen in the second.

What conclusions? To be sure, statistics always have to be qualified but some points seem clear. Infant mortality has been reduced to a very low figure. The ravages of tuberculosis and diphtheria have been largely overcome. Cancer has increased but since it is a disease of later life the larger number of cases may be partly accounted for by the fact that people live longer. Heart troubles are much more numerous than formerly but it is admitted by those who know that other complaints often induce a heart failure and it is difficult to be accurate in such cases.

Beyond question we are living longer, on the average, today than people used to live. But what of it? The real point is that a long and useless life is of far less value than a short and useful one. People today have an opportunity to serve God longer than their forefathers had. Mere years may be a blessing or a curse. If they are not used to a right purpose, what is the good of extending them here in this world when we all eventually face God's eternity?

### *The Faith of a Child*

FOR a long time, when Little Fellow said his prayers at mother's knee, he always ended with, "And, dear God, please make my daddy well, again."

Then came a day when the house was strangely still and the grown-up people spoke in hushed voices and, every once in a while, some of them cried.

"Something has happened, Little Fellow," said mother, as she gathered him into her lap, "that you are too little to understand. God has sent for daddy to come and live with Him."

That night, Little Fellow's prayer was changed, "And dear God, please make things un-happen, and send my Daddy back to me,"—and the broken-hearted mother's wavering faith grew firmer as she wondered at "The Faith of a Child."

THE CHURCHMOUSE.

## *Breaking Contacts*

By

H. ROSS GREER

DO YOU know the fable of the spider who let himself down from high up in the rafters of a barn on a single filament? Well, he established himself on a lower level, made himself a nice web, caught flies and became fat and self-satisfied. He frequently walked about his premises and complimented himself on his ability and what he had done. He had forgotten his dependence from above. One day when he was feeling unusually pleased with himself and was surveying his domain he noticed the slender thread which went up into the unseen heights of the barn. He said to himself, "I wonder what this is for?" and with that he snapped the thread in two and all his little web collapsed.

The self-sufficient spider was a Pelagian. The fable is borne out in human experience. We must expect collapses and breakdowns when we sever connections with the Unseen above. We must keep that contact strong.

Humpty Dumpty comes in here. When he fell off the wall all the King's horses and all the King's men could not put Humpty Dumpty together again. Yet the King could and can now. We can take the pieces of our lives and give them to Him and He can make them whole again. Wholeness makes holiness possible.

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THE WITNESS

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

Dioceses and parishes are being urged to observe Whitsunday by stressing missions by the Forward Movement commission. Regional conferences are also being planned, similar to the one held recently at Chestnut Hill, Pennsylvania. A Middle-West conference is to be at Seabury-Western Seminary from May 11th to 13th. A Southern conference is to meet in Birmingham, Alabama, May 18th to 20th. Arrangements also are being made for the conferences in New England and on the Pacific Coast. The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, where the first conference was held, is to preside at the Middle-Western and Southern Conferences.

It is hoped that these regional conferences will initiate a discussion which, to be ultimately valuable, must impress the whole Church. As a result of these conferences, and similar ones set up locally in various parts of the country, it is believed that the way will be prepared for a more adequate consideration at General Convention of the whole missionary work of the Church, and that out of it will come a new enthusiasm for the Church's work throughout the world. South Florida is planning a series of diocesan clergy conferences on the missionary motive, "How to Stimulate Missions." The San Francisco clergy considered the missionary motive at a conference conducted by Bishop Freeman of Washington, March 22nd.

\* \* \*

### Bishop of Hankow Resigns

Bishop Roots of Hankow has resigned. The matter will come before the House of Bishops for action in October. He has served in the Chinese mission field for forty years and will be sixty-seven years of age in July. He has always been active in promoting Christian unity and from 1913 to 1922 was chairman of the interdenominational group, the China Christian Council. In more recent years he has been one of the outstanding leaders of the Oxford Groups (Buchmanites) and a few years ago was given a leave of absence by the House of Bishops which he spent in England and in Europe on behalf of the Groups.

\* \* \* \* \*

### American Church Union Plans Conferences

A series of regional conferences have been set-up by the American



ALFRED NEWBERY  
*Goes to the Advent, Boston*

Church Union, the organization of the Anglo-Catholics of our Church. The first is to be held at Grace and St. Peter's, Baltimore, on April 20th with the Rev. Calvert E. Buck of Washington, the Rev. Leicester Lewis of Philadelphia and the Rev. Frank Damrosch Jr., as leaders. The following day a conference is to be held at the Good Shepherd, Rosemont, Pa., with Father Hughson of the Order of the Holy Cross as preacher. On the 22nd they are to meet at St. Peter's, New York, with the Rev. Wallace E. Conkling of Philadelphia as preacher. On the 27th a meeting is to be held at All Saints', Orange, N. J., at which the Rev. Don Frank Fenn of Baltimore will preach, and on the 28th at St. Peter's, Peekskill, N. Y., with the Rev. Father Joseph of the Order of St. Francis as preacher. The Rev. Leicester Lewis and the Rev. Frank Damrosch are to be leaders at all the conferences. It is also announced that the Catholic Congress will meet in October of next year in New York City.

\* \* \*

### Join Archbishop in Recall to Religion

The moderator of the Free Church Federal Council and other leaders of disestablished churches in England have issued a statement heartily endorsing the recent "Recall to Religion" issued by the Archbishop of Canterbury. They say that in the future as in former days they may have to differ from their Anglican friends but upon the main witness

they are with them: "We, too, long for a general return to Christian belief and practice and for the fearless application of Christian standards to the conduct of both private and public affairs." They also believe that a beginning must be made in the churches. Both ministers and laymen are needed. They also support most cordially the suggestion that the Sunday preceding the coronation should be kept as a day of solemn dedication to the task of Christian living.

\* \* \*

### Bishop Davis Honored in Buffalo

Bishop Cameron Davis of Buffalo was reelected president of the Buffalo council of churches at their annual meeting recently.

\* \* \*

### Protest Proposal From Germany

The Hamburg-American steamship lines proposed an exchange of 100 Cleveland high school students with an equal number from Germany. The proposal has been denounced as a "Nazi plot" by a prominent Jewish Rabbi who declares that it is an effort to plant the seeds of Hitlerism in this country. On the other hand it has been supported by many parents who see in it a "cultural opportunity." The school board of one of the high schools at first approved the plan but have since announced that any foreign students attending the school will have to pay tuition. The city's board of education refused to vote on the issue, declaring that it "was not interested in the exchange."

\* \* \*

### Twenty Years Ago in The Witness

The Rev. Charles L. Slattery, rector of Grace Church, New York, announced that on one Sunday the parishioners made an offering of over \$69,000, of which \$30,000 went to the Church Pension fund. . . . St. Paul's, Paterson N. J., announced that \$12,000 had been raised to clear a mortgage on the church property. . . . The Church Temperance Society stated that a number of young clergymen had resigned their parishes to devote their time to the prohibition movement. . . . Bishop Anderson, Dean Fosbrooke and the Rev. Burton Easton were announced as the leading lecturers for the Gambier Conference. . . . The diocese of Long Island announced plans for a half million dollar campaign for the Church Charity Foundation. . . . In accepting a flag from the vestry of St. Paul's, Pawtucket, R. I., the assistant rector, the Rev. Robert A. Seilhamer said, "The flag stands for



nationalism; the Cross represents internationalism. Today the flag must represent the spirit of the Cross, standing for international unselfishness." . . . Presiding Bishop Tuttle announced that Bishop Colmore of Porto Rico has been given supervision of "the islands commonly known as the Danish West Indies." . . . Miss Eva H. Thompson of Minneapolis contributed a brief article in which she contended that "war makes men religious."

\* \* \*

#### **Union Services in Pawtucket**

Union services were held during Holy Week in Pawtucket, R. I., under the auspices of the ministers' union. They were all held in the Congregational Church with Bishop Perry the preacher on Tuesday.

\* \* \*

#### **Conference on the Ministry in Michigan**

Forty-three young men and fifteen clergymen and layreaders met at St. Andrew's, Detroit, on March 20th for a conference on the ministry. Bishop Page, a firm believer in developing clergymen in home territory, explained to them the work of the ministry, told them what life in a theological seminary is like and indicated what reasonable chance they had for employment after ordination. The boys then put questions, with the Rev. W. S. Hill and the Rev. Sheldon T. Harbach, two of the younger clergymen of the diocese, doing the answering. Then there was a dinner with brief addresses by the Rev. George Rathbun of St. Barnabas', who told the boys that they should not go into the ministry unless the call was so strong that they couldn't possibly stay out of it; Bishop Paul Jones reminded them that material gains are not the most important things in life and that the ministry offers rich returns in spiritual values; and the Rev. I. C. Johnson, rector of St. John's, said that he had tried nearly every type of secular employment before entering the ministry, which he finds to be the most satisfying work a man can do.

\* \* \*

#### **No Drive for Flood Relief**

At its February meeting the National Council laid upon its officers the responsibility of making an appeal for those who had suffered loss in the flood-devastated area as soon as definite information could be secured. Among letters received in reply to queries is one from Bishop Clingman of Kentucky, whose diocese was grievously stricken. He says that although losses in his diocese will reach \$25,000 or \$30,000,

he would be unwilling to have the National Council make a drive for this purpose. "I do not believe it would be wise for the Council to do this and I am afraid such a drive would add to the Council's burdens and hamper its work. We shall be happy to receive such money as may come to the Council voluntarily which can properly be allocated to this diocese." Bishop Abbott of Lexington has stated that as losses in other places are so much greater than those in his diocese, he would not have the Council make any drive in his behalf. Bishop Gravatt reports that some help has come to him and under existing circumstances he

does not feel any appeal should be made for West Virginia. Writing before complete information could be received, Bishop White of Springfield indicated that about \$2,000 would take care of all material damage to church buildings. Meanwhile, many Bishops elsewhere in the country, to whom a preliminary notice of an appeal was sent, have written that their dioceses have already responded to the need and have sent relief, usually through the Red Cross or direct to the flooded districts. Under these circumstances the officers of the National Council feel that without engaging in an active "drive," they should make known

## **Forward Movement**

### **DIOCESAN AND PAROCHIAL CONFERENCES ON MISSIONS**

THE Forward Movement Commission is urging Church leaders throughout the nation to conduct Diocesan and Parochial Missionary Motive Conferences in preparation for a suitable observance of Whitsunday with a new emphasis on Missions.

WHY MISSIONS? WHAT ARE WE DOING FOR MISSIONS? HOW CAN WE BE MORE INTELLIGENT ABOUT MISSIONS? HOW CAN WE WORK FOR MISSIONS?

These are vital questions that the Church, every Diocese, Parish, and Individual must face. No outside leader is necessary for such informal study of the subject of Missions. Small groups are recommended, so each member will have an opportunity to make some contribution to the discussion.

The Forward Movement Commission calls for an interpretation of Christian Sharing in world-wide terms. We must discover how our Church membership can unite in fulfilling the Master's command to proclaim His Gospel to all the world.

Leaders may obtain prepared material for conferences by writing The Forward Movement Commission, 223 West Seventh Street, Cincinnati, Ohio.

**FORWARD INTO ALL THE WORLD**



the fact that the losses have been great, both to the Church and to individual clergy, and that voluntary gifts will be gladly received and forwarded.

\* \* \*

#### Clergyman Gives to the Church

By the will of the late Rev. Richard W. Dow of Sanbornville, N. H., \$1,000 was left to the Church of St. John the Baptist, Sanbornville; \$1,000 to the fund for the support of the Episcopate and \$1,000 to provide a sum annually for the diocesan offering for general missions.

\* \* \*

#### Bishop Creighton Moves to Michigan

Bishop Creighton is to take up his duties as bishop coadjutor of Michigan on April 29th. The Rev. Francis B. Creamer, president of the standing committee of the diocese, announced the other day that a sufficient number of consents to the election had been received to make it a valid one.

\* \* \*

#### Church School Launches Campaign

The campaign for \$100,000 for St. Mary's Hall, New Jersey diocesan school, was launched on March 31 with a dinner in Trenton at which Bishop Matthews was host. Frederic M. P. Pearse, chancellor of the diocese, is the chairman of the campaign, with other prominent leaders of the diocese serving as chairmen of various districts. It is hoped to complete the campaign on April 12th.

\* \* \*

#### Layman Addresses Ministers' Association

Clinton Rogers Woodruff, Philadelphia Churchman and expert on social service, addressed the ministerial association of York County, Pa., the other day, urging the co-ordinating of all state relief agencies under one department. The meeting was held at St. John's, York, and was attended by about one hundred parsons.

\* \* \*

#### Ministers Support Child Labor Amendment

Ministers who are members of the Southeast Missouri council of churches passed a resolution at their last meeting favoring the adoption of the child labor amendment and urging the Missouri legislature to ratify it.

\* \* \*

#### Summer Conference Leaders Meet

All the dioceses of the second province, New York and New Jersey, were represented at a conference

of leaders of diocesan summer schools held recently at the Church of the Heavenly Rest, New York. There were reports from the Eagle's Nest Conference, Delaware, N. J.; the Silver Bay conference in the diocese of Albany; the senior conference of the diocese of New York, held at Lake Kanawaki; the joint conference of the dioceses of Western New York and Rochester, held at Alfred University; the Wading River conference of Long Island; the Burlington and the Gladstone conferences of the diocese of New Jersey and the junior conference of the diocese of New York, held at Palisades Park. In the afternoon there was discussion and the swapping of ideas on such

matters as whether lectures or discussion was the better way to teach; whether such affairs as stunt nights might not better be done away with in the interest of more serious work, and whether the faculty should be changed each year. The conferences that reported had a total enrollment in 1937 of 653 students with a faculty of 94.

\* \* \*

#### Rector Skis to His Patients

Undaunted by a fifteen-inch snow fall that paralyzed traffic, the Rev. J. DeWolf Hubbard, rector at Saranac Lake, New York, took to skis on St. Patrick's Day to reach the patients at Trudeau Sanatorium. They

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were counting on him for their weekly celebration of the Holy Communion so he pushed his way over the hills for two miles to get there.

\* \* \*

#### Noted Chinese Churchman to Visit America

Archie T. L. Tsen, president of the board of missions of the Chinese Church, is to visit America this summer. It is due largely to his efforts that the Chinese Church has been able to undertake the responsibility of supporting an independent diocese. He retired from business several years ago to devote himself entirely to volunteer work for the Church. He has spent his time traveling about raising funds. Efforts are being made to persuade him to stay through General Convention.

\* \* \*

#### Successful Fellowship in Michigan

There was a good deal of fun and jolliment at the closing session March 15 of the Round Table fellowship sponsored by the department of religious education in the diocese of Michigan, held Monday evenings in Lent at St. Paul's Cathedral. The members of the fellowship were glad because they thought the \$1.00 registration fee had paid good dividends in inspiration and learning; and the fellowship committee were glad because the enrollment, mounting each week, reached the astonishing total of 581, one of the largest in the sixteen years' history of the project. Allan L. Ramsay, diocesan director of boys' work, and Walter F. Keip, director of young people's activities in St. Paul's Cathedral, formed themselves into a self-appointed committee on awards, and surprised the group from St. John's Church, Detroit, with a handsome teddy bear for having the largest delegation, and the group from St. James' Church, Birmingham, with a banner decked out in modernistic free-hand style, for sending the largest dele-

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### THE BOX SCORE

THERE ARE NOW a total of seventeen dioceses in which every clergyman of the Church is a subscriber. This is the result of gift subscriptions from Bishops to their non-subscribing clergy. Also within the past week twelve rectors have sent in gift subscriptions for all of their vestrymen. The total number of new subscriptions received since the anniversary number in February stood at 1,986 on March 25th. There is a form elsewhere in this number for those who have not yet aided in this effort to increase the circulation. Send in a subscription for a friend, for a member of your family away from home, for the public library. In the effort to raise \$5,000 this anniversary year the total amount received or pledged was \$2,529 on March 25th.

gation consistently from the longest distance. There were songs and speeches, and Mr. Keip gave such a good imitation of "broadcasting" the proceedings that some of the fellowshippers thought they were really on the air. As is the usual custom, the members of the fellowship were asked to leave with the committee

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suggestions for next year's meetings. Most of the suggestions consisted of "Please get the same leaders," "Please hold the fellowship in the same place," and "Please give us the same type of program again," so apparently the general plan met with favor. Each session opened with a sing in the Cathedral, followed by dinner. Ten classes were then presented, all on some phase of the general theme "Christian Fundamen-

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tals for a Confused World." To close each session, the entire group met in the Cathedral for an address each week by Prof. Preston W. Slosson, of the history department of the University of Michigan. Miss Elizabeth S. Thomas, diocesan director of religious education, and the Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, and chairman of the 1937 Fellowship, were immediately responsible for the program.

#### National Council

##### Secretary Ill

Lewis B. Franklin is now recovering from a recent illness. He expects to resume his engagements shortly.

#### Tower and Bells

##### for Kansas City Cathedral

Dean Sprouse of Grace and Holy Trinity, Kansas City, Mo., has announced plans for the building of a tower and the installation of bells at a cost of \$25,000.

#### Houston Parish

##### Has a Record

During the past five years Trinity Church, Houston, Texas, where the Rev. Thomas N. Carruthers is rector, has had 460 confirmations and has received 511 by transfer. It has brought the communicant strength to over 1,900.

#### Vestrymen Take Lead

##### in Teaching Missions

At St. Mary's, New York City, where the Rev. C. Breck Ackley is rector, they have a new men's missionary society to stimulate interest in the missionary work of the Church. Last Sunday evening all the speakers were men of the parish. Mr. J. S. Cleavinger led off by telling of the work in the middle of the last century in Central New York. He was followed by Vestryman R. B. Remington, who told of missions right in New York City where he served for a number of years as lay reader. Then Harold S. Archer, another vestryman, told of work in North Carolina and John Fenton spoke on work in Africa. New Zea-

land came next, presented by Harry Meakin, and the evening was topped off with an address by Senior Warden Carleton Montgomery, who explained how the missionary work of the Church is organized and financed. It is planned to have four or five similar meetings on missions during the year.

#### High Church in Colorado

Very high church in southwestern Colorado; in one area there are four missions at altitudes varying from 6,000 to 9,300 feet. They call this area, which is about the size of Massachusetts, the San Juan Basin.

#### Why Do Men Not Go to Church?

The Rev. E. Tanner Brown, rector of St. Clement's, Honolulu, wants to know if I am interested in the question, "Why do not men go to Church?" He says that his parish has been led by their eighty year old Scotch treasurer, Mr. J. Hay Wilson, into such a quest. For fourteen years Mr. Wilson, in addition to keeping the records quite up to the standards that his people are reputed to have, and always with a balance, has kept an accurate rec-

ord of attendance in terms of men, women and children, and each Monday morning he mails a tabulation of the facts to his rector. Writes the rector:

"There is no guess work with his statement that year in and year out one man attends service to three women. Others may guess — he knows. He has missed just two services, owing to deaths in his family, in fourteen years. His accuracy is

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beyond question. He asks 'why'? We smiled, here at St. Clement's, when we read his 1936 report, knowing full well how he loves to add a bit of theology or philosophy to his statistical reports, but on thinking it over one can see that he is searching and asking real questions. Let me clear away certain questions which promptly come to mind in saying that not only is St. Clement's a cross section of the average white congregation as to rich and poor, influential and humble, but also has had during the past fourteen years the average cross section of clerical attention. For five years Padre Woods, the Australian chaplain under Allenby during the war, was rector and was distinctly a man's man, popular and earnest, with a tendency toward advanced Churchmanship. The past six years under the writer has seen a more moderate type of Churchmanship and men seem to like me as the Rotary Club here gave me the honor of being President over the 130 men a couple of years ago. The years in between saw a tragedy in the deposition of a clergyman and months of little clerical services, plus two years under a fine Army Chaplain. Still the old record continued of one man to three women. All of which being facts is to me very interesting. Yesterday we started the architect on the detailed drawings for the first unit, the parish house of a new building program. Twenty-two thousand dollars has come in during our first month of campaigning, toward the ultimate goal of seventy-five thousand, which I feel sure we will gain. The men are doing all the work, as they have done for five years past in the Every Member Canvasses, but still the ratio of 1-3 continues. The parish is alive and vigorous but the ratio remains. Along with raising money we are asking our men to help give the answer to Mr. Wilson's query. I am sending you this story wondering if the background of the beginning of such a study might interest you. I have a feeling that something may come of

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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, New York

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4 p.m.  
 Thursdays and Holy Days: Holy Communion 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.  
 Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.  
 Noonday Service 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

Rev. Frederic F. Bush, Dean's Assistant  
 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

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sundays: 8:00, 9:30, 10:05, 11:00 a.m.;

7:30 p.m.

Daily: 12:30 and 5:00 p.m.

Holy Communion: Mon. Wed. Fri., 7:00 a.m.; Tues. Thurs. Sat., 8:00 a.m.; Wed. and Holy Days, 11:00 a.m.

### 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.

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.

### Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Sermon.

6:00 P.M.—Young People's Organizations.

10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

### 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.

### Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.

Wed., Thurs., and Holy Days.



it. It is simple to wave the hand and give an easy answer but surely something vital underlies the whole query."

\* \* \*

#### Social Action

##### Guild at General

Evangelistic work among the seamen of the North River docks, and hearing addresses by experts in various fields of social interest, have formed a two-fold program for the Guild for Christian Social Action at the General Seminary. Ten men are assigned on a regular schedule to conduct Evening Prayer and preach at the Seamen's House of the Y.M.C.A., a block away from the Seminary. These services are held six times a month, and two men are on duty each time, one to read the service and the other to make an address. The men on duty always eat dinner at the Y. and thus gain an opportunity to hold personal conversations with the sailors.

The speakers before the Guild this year have been the secretary of the C.L.I.D.; Sam Franklin, director of the Delta Cooperative Farm of the Southern Tenant Farmers' Union; the Rev. Joseph Fletcher, director of the Cincinnati Graduate School of Applied Religion, and the Rev. Bradford Young, assistant at Holy Trin-

ity Church, Brooklyn. The Guild is represented by several members at each meeting of the Morningside Heights branch of the C.L.I.D. One member represented both the Guild and the C.L.I.D. at an anti-lynching demonstration and mass meeting in Harlem. Some ten members were present at the annual Washington's Birthday Conference of the C.L.I.D. at Philadelphia.

\* \* \*

#### For All Religions, Castes and Creeds

In view of the religious diversity in India, which is often considered a bar to political unity, the opening ceremony of the Bharata Mata Temple at Mahatma Gandhi is significant. More than 25,000 people were present, made up of Hindus, Moslems, Sikhs, Parsees, Jains, Buddhists, Chinese and Harijans from all parts of the country.

"This temple," Gandhi declared, "contains no image of any god or goddess. It has only a relief map of India made of marble in it. I hope this temple, which will serve as a cosmopolitan platform for the people of all religions, castes and creeds, will go a great way in promoting religious unity, peace and love in the country."

The various religions represented

by their rituals and by the expressions of their leaders were extraordinary. Hymns from the Vedas were followed by recitations from the Koran and ceremonies by Buddhist monks and Parsees. Every leader stressed the fact that the principal teachings of all religions were the same and wished the temple to Mother India to be a place where the followers of all religions could offer their prayers. The Moslem, Khan Abdul Gaffar Khan, declared that in ancient Islam a mosque was a place of worship for all people, irrespective of their religion.

\* \* \*

#### United Adult Conference This Summer

Chosen representatives of twenty denominations from thirty-one states and Canada gathered last summer at Lake Geneva, Wisconsin, to explore the possibilities of a United Christian Adult Movement. A second conference is to be held at the same place this July.

As last year, most of the work of the Conference will be done by commissions. Each delegate will select one commission, according to his interests and ability to contribute to its work. Each commission will have a chairman and certain resource specialists. Its work will be

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by Bishop Washburn

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by Bishop W. Appleton Lawrence

#### The Challenge to Youth

by Leslie Glenn

#### Why I'm For the Church

by Charles P. Taft

#### The Meaning of the Real Presence

by G. A. Studdert-Kennedy

#### Why Believe in God?

by Samuel S. Drury

#### Why Believe in Jesus?

by Albert Lucas

#### What Christianity Demands of Me

by Edric A. Weld

#### What Christianity Demands

of Society by G. Gardner Monks

**Why Pray?** by Oscar Randolph

#### Why Worship?

by Charles Herbert Young

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by Charles L. Street

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reported to the whole Conference and will form a part of the findings. According to plans tentatively made, there will be three types of commissions, each illustrative of an effective method of adult education, each designed to make a distinctive contribution to the whole Movement.

The Local Church Program Commission will use the method of the "Church Tutorial Class," a very interesting plan widely used in adult Christian education in England. At the beginning of each day's session a general topic will be presented raising many questions for exploration and discussion. Such topics may include: "The place of preaching in the local church adult education program," "The church and social action," "Organizing for local church adult work." The whole Commission will then divide into groups, each with a leader, to discuss and prepare findings on the issues raised. At a later session these findings will be compared and combined. The general theme under which the Commission will work is: "Developing a Christian Strategy for the Church Today, Through the United Christian Adult Movement."

Two or three commissions based upon specific situations in the social order will illustrate a method by which a local church may deal with

definite community issues calling for Christian action. Among the specific situations from which selection will be made are: The General Motors' strike in Flint, an American community dominated by patrioteering organizations threatening civil liberties, a "rural slum," a "city slum," a child labor situation, a broken home, a credit union in a church, such as Frankfort, Indiana; a race riot or lynching, a share-croppers' situation, an intense rural or rural-urban conflict.

Certain areas of "Christian concern" would be brought to focus upon the situation to discover values at stake. First-hand observers or participants would be brought in for testimony. Objective analysis of facts, of contributing factors of social pressures, of vested interests, etc., would be made. The relationships and ramifications of the specific situation with respect to the total social order would be explored. Some generalizations regarding needed policies and action would be made for broad application in a church program of social education and Christian action.

\* \* \*

#### Auxiliary Offers

#### Two Prizes

The Auxiliary of the province of Sewanee have offered two scholar-

ships for the summer conferences of the province, one at Sewanee and the other at Kanuga, for the best papers on "What Is the Meaning of Holy Baptism?" The judges are the Rev. D. A. McGregor of the department of religious education of the National Council and the other is the Rev. R. Bland Mitchell of Birmingham.

#### SECOND THOUGHTS

(Continued from page 2)

to advocate boldly international free trade and the Single Tax.

MRS. C. L. HAMILTON, Louisville, Kentucky: I have just finished reading THE WITNESS for March 11th containing the article on "Doing God's Will in Race Relations" and it has almost struck terror in my heart. Though born in the north I have spent all but eight years of my life in this city and I feel that the Negro is just as capable of receiving as high a place in the after life as any of us. But if we mingled, as the author of this article wishes, the possible result would be disastrous. I cannot help feeling the difference in color makes them a different species and close companionship would lead to marriage. This idea is abhorrent to me. It seems to me God means for white people to be white people and Negroes to be Negroes, with no difference as to the goodness of either. To me marriage between the two would be a disgrace to both parties.

MRS. CAROLINE W. BOUGHTON, Utica, N. Y.: In THE WITNESS of March 4th Bishop Wilson stated that Mothering Sunday did not commemorate anything in particular. My old English nurse of seventy years ago taught me that in her part of England numbers of boys and girls were "bound out" to farmers, blacksmiths, carpenters to learn trades. On the third Sunday in Lent they all went home if possible to their mothers and carried her a little cake—hence the terms "Mothering Sunday" and "Mothering Cake."

## WHEN HALF-GODS GO

*A Sketch of the Emergence of Religions*

By CHARLES L. DIBBLE, D.C.L.

**D**R. DIBBLE'S interpretation of Comparative Religion may be said to be distinctive in two respects: (1) He holds that religions have not evolved but, rather, **emerged**. He contends that the appearance of loftier ideas and better ethical standards cannot be wholly explained as a development out of antecedents already present in religion or society, but involves a bursting forth from time to time of beliefs and practices entirely new—elements the emergence of which can be ascribed only to divine inspirations. (2) He holds that the process has not been subjective but objective: that it began in reverence for holy **things**; and that it has always been characterized, not by leaving holy things behind, but by the effort to get through and beyond them to The Holiest (the Deity) whose symbols and manifestations they are, to find ever higher symbols and through them to penetrate further into the mystery of His nature.

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