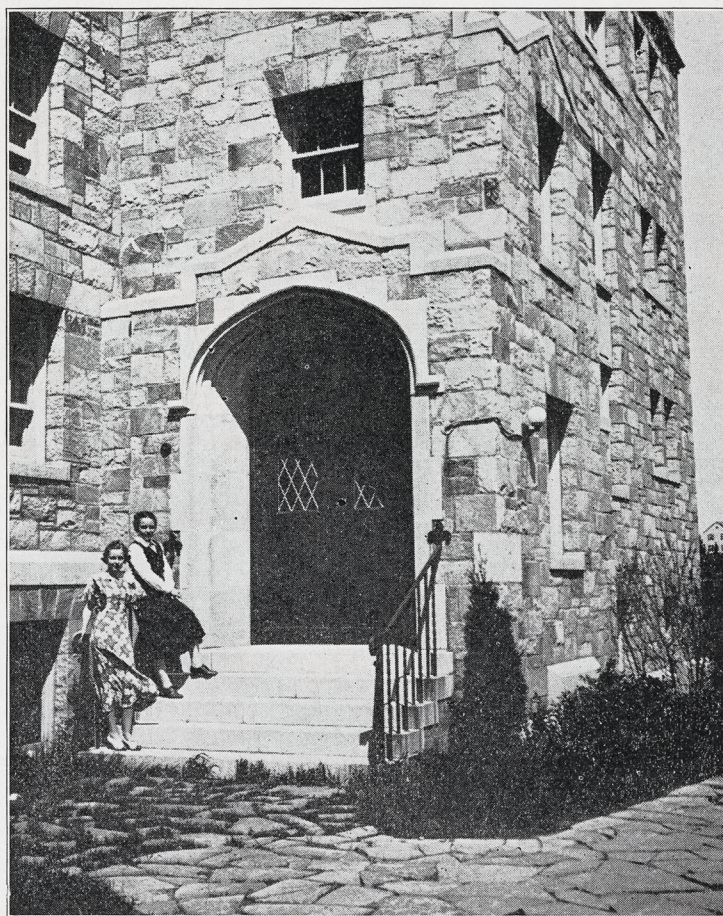


September 9, 1937

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THE WITNESS



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REPORT ON QUESTIONNAIRE

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CLERGY NOTES

ANDERSON, E. J., vicar of the Transfiguration, Evergreen, Colo. has been placed in charge of St. Aidan's, Blue Island, Illinois.

ASHTON Stanley E., formerly of Coeur d'Alene, Idaho, has accepted appointment as director of religious education at St. Paul's, Oakland, California.

BISHOP, Julian M., Utica, N.Y., has been appointed in charge of St. Ansgarius', Chicago, Illinois.

BOWMAN, F. H. O., vicar of Grace Church, Pontiac, Illinois, has resigned to devote a year to study.

GARRARD, Wayne A., formerly of St. Aidan's, Blue Island, Illinois, is now the rector of St. Paul's Kankakee, Illinois.

HARRIS, Leon, rector of Trinity, Anderson, Indiana, has been called to Grace Church, Pontiac, Illinois.

KIEB, James F., formerly a canon of St. Andrew's Cathedral, Honolulu, is now the rector of the Good Shepherd, Venice, California.

KINZIE, Norman F., ordained priest in June, is in charge of St. Luke's, Marianna, Florida.

MORFORD, Kenneth A., Peoria, Illinois, has been appointed in charge of St. Paul's, DeKalb and St. Peter's, Sycamore Illinois.

PORKESS, William, rector of St. Stephen's, Wilkingsburg, Pa., was the summer preacher during August at Christ Church, South Amboy, New Jersey.

ROGERS, Gladstone, formerly in charge of St. Luke's, Marianna, Fla., is now at Lake Wales, diocese of South Florida.

SIMMS, Rex C., formerly in charge of the Good Shepherd, M'Henry, Illinois, is in charge of the Little Snake River Mission, Dixon, Wyoming.

SNYDER, Robert S., formerly director of religious education at St. Paul's, Oakland, Calif., has accepted the rectorship at Hanford, California.

WHITE, Edwin George, 59 years of age, died in London on August 24th. He was rector at Willowdale, Kendaia and Romulus, New York.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
H. ROSS GREER
A. MANBY LLOYD

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THE WITNESS QUESTIONNAIRE

DURING THE SUMMER we sent a questionnaire to all of the clergy in charge of parishes or missions; to all Bishops; to all the deputies and alternates to General Convention; to all delegates to the triennial of the Woman's Auxiliary and to 2,500 additional lay men and women, most of them officers of parishes in scattered parts of the country. Replies have been received from 1,494 clergymen, including the bishops; from 522 laymen and from 322 laywomen. Of these 344 of the clergy are either deputies or alternates to General Convention; 164 of the laymen are either deputies or alternates and 132 of the women are delegates to the Auxiliary Convention. Of the laymen 366 out of the 522 are subscribers to one or more of the Church weeklies (The Churchman, The Living Church, The Southern Churchman or THE WITNESS); 272 of the 322 laywomen are subscribers, whereas the clergy have the remarkably high average of 1,406 out of 1,494.

The first question asked was, "Should we have an Archbishop?" The vote was very evenly divided, with 1,138 voting No, and with 1,050 voting Yes. Of those voting in the affirmative 196 were laymen, 104 were laywomen and 750 were clergymen. The negative vote was 296 laymen, 198 laywomen and 644 clergymen. The laypeople thus voted No to the question 494 to 300, whereas the clergy voted for the idea 750 to 644. There were 94 who returned the questionnaire without answering this first question, some of them with such comments as "immaterial", "don't care", "unimportant", "let's have a functioning organization", "aggressive and learned leadership". There were 56 who expressed the opinion that we should have more than one Archbishop, though this question was not specifically asked. Of these most of them would like to have an Archbishop over each Province, with others suggesting that we have two, three or four.

There were a number of comments on the question. A layman for example wrote that "not one in ten of our congregations care a hoot; most of them in fact don't know the difference between an archbishop, an archdeacon and an archduke. If the money spent on the Presiding Bishop during the past fifteen or twenty years had been used for evangelism we would not be in the mess we are in today." A clergyman of an ex-

ceptionally large parish in the middlewest likewise expresses his opinion on the question as follows: "Paff or Piff! In these days of the world's suffering and need for religion, when great problems are crying for solution, we give a new meaning to the word Twaddle:—

T-o
W-hat
A-bsurdities
D-o
D-octors of religion
L-ead
E-asy Marks.

I don't care what the Convention does about this matter of an Archbishop or Presiding Bishop and I hope that valuable time will not be wasted on such matters." A clergyman of the Pacific Coast likewise says that "Good Church people think the arguments about Archbishops are funny. They are saying, 'If this is the sort of thing the Church spends time and energy on it can't be doing much with my money so I will give it somewhere else. When you leaders get through with your palavering and get down to a real piece of work for making a better world, then I will give my money.'" Another clergyman maintains that an archbishop is historically the head of a province. "The Episcopal Church is not a province; it is a National Church. If we wish a title of more dignity for the Presiding Bishop it should be 'Primate' or 'Primus', the proper title to bring it in line with the rest of the national Churches composing the Anglican communion. I would favor further development of the provincial system and the giving of the title Archbishop to the head of each Province, with the title Primate for the head of the National Church."

The Boxscore:	Laymen	Women	Clergy
Questionnaires Received	522	322	1,494
Delegates or Alternates to Convention	164	132	344
Subscribers to One or More Church Weeklies	366	272	1,406
Should We Have An Archbishop?			
Yes—	196	104	750
No—	296	198	644
Not answering, 94. Voting for more than one Archbishop, 56.			

THE SECOND QUESTION: "If we continue with a Presiding Bishop should he be elected for life or for six years, as now?"

The Boxscore:	For Life	Six Years	Not Voting
Clergy	538	832	124
Laymen	164	312	46
Laywomen	82	230	10
Totals	784	1,374	180

Of those tabulated as not voting there were a number who expressed the opinion that the senior bishop should automatically be the Presiding Bishop. A number of others declared that we should have no Presiding Bishop at all but that the head of the National Council should be selected solely for his fitness for the office, whether Bishop, Priest or Layman. Practically all of those who voted that a Bishop should be selected to the office for life stated that there should be a retiring age, ranging from 60 to 75 years of age. Many also declared that in electing a Presiding Bishop for life he should devote his full time to that job, giving up jurisdiction of a diocese.

THE THIRD QUESTION: "Should the national headquarters of the Church be moved to Washington?"

The Boxscore:	Yes	No	Not Voting
Clergy	774	560	160
Laymen	258	228	36
Laywomen	112	192	18
Totals	1,144	980	214

Here again there was a marked difference in the vote of the clergy and the laity, with the clergy voting for the move 774 to 560, whereas the laity voted against the proposition 420 to 370. Of those voting for a move to Washington a great many stated that they voted thus only providing arrangements be made with the diocese of Washington whereby the Presiding Bishop should be given a See of his own. This was particularly true of those who voted favorably on the first question—they apparently would like to have an Archbishop, residing in Washington, with a See distinct from the Diocese of Washington. Of those voting against a move to Washington, a considerable number stated that the Church would then run the danger of getting involved in politics, with several, all laymen, taking advantage of the question to take a poke at the present Roosevelt administration. Of those tabulated as "not voting" there were several who voted for other cities than New York or Washington with Chicago, St. Louis, Cincinnati, Kansas City all receiving votes. There were a number also who said that national headquarters should be moved to any small city, they did not care much where, on the theory that living costs for the headquarters staff would thereby be reduced and hence overhead costs of administration.

There were eight further questions, to be dealt with in forthcoming numbers.

W. B. S.

Second Thoughts

THE REV. ALEXANDER ZABRISKIE, professor at the Alexandria Seminary, a delegate to the Oxford Conference, writes that attending it "gave us a much deeper realization of our membership in a great society that today has its roots in every land under the sun and to which people of every race and culture bring their contributions. It made stronger than ever our desire to make the witness and work of our Church far more effective and persuasive. We experienced the Church Universal and discovered the difference between internationalism which starts from sundered nations and tries to unite them, and oecumenicity, which starts from the unity of all Christians of every nation and communion and tries to give to that basic unity more adequate outward expression." Declaring that the missionary work of the past century had established the Church in every land, Mr. Zabriskie went on to say that the policies on which our missionary work is based might be re-examined in the light of the new world situation and the new position of the younger Churches. "It seems providential that at its last meeting the National Council voted to create within its own membership a standing committee on strategy and to suggest to General Convention the appointment of a commission to consider how the work might be more effectively prosecuted and supported. A thorough study of these questions is greatly needed. We also longed that our Church's witness might be brought to bear more fully on all the activities of man. The reports adopted by the Conference show something of the content of that witness. How far removed they are from the ideas of a large part of our membership we know all too well. Our Church has very little touch with labor and its voice is scarcely heard in that immensely important part of society. It does little to make real the lordship of Christ in politics or business or the public educational system of America. If the Oxford Conference is to have any result of importance the understanding of the Church's task formulated in the reports must become part of the mental furniture of all Christians."

Clerical Humor

WHEN Churchmouse was a very young man, his penchant for flippant wit got him into all kinds of trouble and he vowed that, if he ever had a son who showed signs of developing a sense of humor, he would hammer it out of him. He did have a son. That son is now an Episcopal clergyman. Now, wait a moment, reverend readers. There is no need for you to feel offended. No man can be an Episcopal clergyman without a sense of humor. Lacking it and meeting all sorts of people as he is obliged to, the life would be unbearable. Which goes to show that Churchmouse's hammer must have been ineffective. A man may speak lightly and think seriously. The ready wit and genial humor of our clergy wins men where stilted sanctimoniousness would repel them.

THE CHURCHMOUSE.

MARRIAGE AND DIVORCE

An Editorial by

BISHOP JOHNSON

LET US ASSUME at the outset that we are all equally anxious to do the will of the Lord and that on neither side of this controversy is there a monopoly either of intelligence or of loyalty. Our differences lie in our basic assumptions and not in our inability to construct a logical syllogism if our major premises are granted. We do not agree in what constitutes Holy Matrimony; in what the witness of the Church has been and in what mercy should be shown to those who are guiltless of any offence.

What constitutes Holy Matrimony? People marry themselves; the state legalizes; the Church sanctifies the union. If we take our Lord's words literally the first act of sex relationship constitutes marriage and therefore nobody who has ever cohabited with another has any right to the sacrament of marriage, for like the woman of Samaria the party is already married. Thus far the Church has not demanded such chastity as the prerequisite of Holy Matrimony.

Does the intervention of a civil judge or a marrying parson constitute Holy Matrimony? It adds nothing to cohabitation but that of a legal status. It is only when the parties come to the Church for mutual vows and a blessing that the union becomes a concern of the Church. The Church does not ask whether both of the parties are innocent of sex relations. Why then should she be concerned with a legal sanction of that relationship as differing from cohabitation?

When we come to the question of the Church's witness there is a singular lack of unanimity. The early Church existed for three centuries in a pagan world which was hostile to it. It is not unlike the situation which exists in the United States today where at least half the population is pagan. It is extremely difficult to ascertain what the practice of the Church was at that time. Certainly the Church did not demand that converts should come under the restrictions of canon law before their conversion. It would have been absurd for an apostle to the heathen to apply our canon law to converts, and yet our canons demand that pagans shall be subject to them. It is not clear just what St. Paul meant when he said: "If the unbelieving (wife or husband) depart let him depart. A brother or a sister is not under bondage in such cases". It seems to imply that they are released from the bonds of matrimony with unbelievers.

St. Ignatius, one generation removed from St. Paul, states; "It is fitting (sic) for those who purpose matrimony to accomplish this union with the sanction of the bishop that their marriage may be in the Lord and not merely in the flesh. Let all be done to the glory of God." He thus seems to discriminate between marriage and Holy Matrimony.

The Church seems to have been concerned with the marriage of its members and not with those who were without. When we seek the practice of the Greek Church we find a score of permissions to remarry after divorce. As to the Roman Church it falls back on dis-

pensations by the papal court which has granted remarriage to prominent persons on other grounds than those of adultery. One case establishes a principle as much as a hundred. It establishes an exception by a dispensing power.

The English Church has been fortunate to have had the backing of the state, but she is now confronted with the same problem that faces us since the state permits remarriage for other causes than those of adultery. There is no undivided witness of the Catholic Church on the subject as to what constitutes an indissoluble union.

IN CONSIDERING this question let us remember that in many cases there is an innocent party who doesn't want a divorce but who is forced into it, yet in its anxiety to penalize the guilty the canon law also punishes the innocent. It is the only case where the Church brackets the innocent with the guilty in its legislation. And while the canon law admits that adultery releases the innocent parties, yet in so doing it locks the door by which they might establish their rights. It is a cruel canon which demands that the innocent party shall put a stigma on the family name by publicizing the shame of a former partner and also the parent of their children. The more innocent the aggrieved party the less willing to advertise the shame. It puts the Church in the position of inviting the innocent party to seek freedom through an exceedingly humiliating procedure.

Moreover it is impossible to frame any canon which permits a bishop to grant a dispensation for adultery unless he has a court record to protect him from a suit for libel. Furthermore the canon fails to recognize the fact that if one of the divorcees remarries then the other party has indisputable evidence of that which would terminate the marriage relationship. For if the Church has refused to recognize the divorce then the status is the same as the court record would establish.

The commission studied this situation and agreed that if our Lord's counsel of mercy was to be observed it must be done by a dispensation which does not publicly accuse a person of adultery without legal proof. It transfers the responsibility from a civil judge to the one who is known as a father in God. Of course if he cannot be trusted it is too bad. He ought never to have been consecrated as a bishop. Either the General Convention should take the ground that the Church is not bound by the canonical scriptures and adultery does not dissolve the union, or else it ought to make it possible for the innocent party to avail himself of the privilege without broadcasting shame.

I would like to ask our critics three pertinent questions. Do they believe that the canonical scriptures form the basis of canon law or do they accept the findings of the higher critics as the authority for canonical action? Second, if the exception is granted on this basis, should the Church close the door to the innocent in order to penalize the guilty? Third, does the re-

marriage of the offending party after the divorce create a situation similar to that of the court record before the divorce?

It seems to me that as a Church we must bear witness to all of our Lord's teaching; that we must discriminate as far as possible between guilt and innocence, and that we must be even more insistent upon showing mercy to the innocent than upon penalizing the guilty. I cannot conceive of the Master's approving a canon which punishes the innocent with the guilty and admits of no mercy to those who have done no wrong.

I NOTE three objections urged against the commission's action. First, let us not do anything now. To which I reply, if eventually why not now? Second, that to give the power of dispensation to a bishop would result in one thing in one divorce and another thing in another. Granted, but the same thing applies to all courts of equity and why should I be judged by another man's conscience? There could never be any equity if the lack of regimentation were a bar to its exercise. Third, it is our duty to bear witness to our Lord's teaching. Granted likewise, but that is the very question at issue. What is our Lord's teaching as interpreted by the canonical scriptures and the practice of the historic Churches?

When I think of our Lord's attitude I think it would be that of indifference to the practice of socialites and prominent people but of profound concern for the humble and the meek who were ignorant of canon law and also innocent of any intentional guilt. We could far rather do away with spectacular weddings, intended to magnify the participants who are as indifferent to the obligations of the Christian life as they are insistent upon their self-glorification, than to withhold mercy to the humble folk who are innocent of any offense but are rather victims of other peoples' sins.

I cannot believe that our Lord would sanction legislation which penalized the innocent in order to punish the guilty, and there can be no canon framed other than that of dispensing mercy by the bishop who ought not to be a rubber stamp but an ambassador of justice and mercy. If you think that canons could be framed to cover these cases try to create them in such a way that those seeking admission to the Church should not be subject to the laws of the Church before they are aware of them; that those who are the innocent victims of unfaithfulness before divorce, or remarriage after divorce, may obtain relief without being compelled to seek it through a civil court with all the attendant publicity. The court record is introduced to protect bishops from libel suits but it would seem more essential to protect innocent people from injustice.

FIRST THINGS FIRST

By

RICHARD E. McEVOY

The rector of Trinity Church, Iowa City, Iowa

I HAVE interviewed some ardent C.I.O. men and they are not at all interested in furnishing any data for churchmen, as they feel that if the churches fulfilled their mission there would not be so much strife and depressing times." So writes a mill man, moving in the midst of the strike area in Ohio, under date of June 13, 1937. It is not yet a famous last word but it has a premonitory ring. Against it may be marshalled all the cogent arguments of those who believe sincerely, as I have, that the Church cannot take sides; that two wrongs do not make a right; that violence begets violence; and fear that unchecked power on the part of labor invites as great evil as unbridled competition, uncontrolled profit-taking and unfair labor practices on the part of corporations. Nevertheless, the laconic message, candidly terse, bears implications which no Christian can dare ignore, and which the vast majority of us have consistently ignored. It is evidence, which can be paralleled with evidence from all parts of our country and from every nation in the world, that the gap widens between great depressed masses and the Christian Church, whose primary function is to be concerned with their souls' health, which of necessity involves their mental and physical, as well as their spiritual, well-being.

Actually, the reality is not that the Church cannot take sides. It has, at every period in its history,

taken definite sides. The modern emphasis upon an essential aloofness of the Church and its function to confine itself to fundamental principles which men of good-will or Christian outlook are to apply, is often, I suspect, a tempting way to avoid a difficult task. It is the customary way of the Church in modern times—it was not Christ's way. It means in our time that the truth is not so simple as it once seemed; that right and wrong have more shades to us than they had to an uncompromising figure like the Son of God; and that we are so bound up with the success or failure of a secular order and so intent upon the preservation of institutions and organizations which hold all we know of security that we are loath to launch out into the deep.

That conflict may be eternal in the nature of man—it is painfully intensified in an age of skepticisms and heretical half-truths. It strikes one with compelling force that a first principle for Christians is to hold lightly what our world values most—organizations and techniques, success and mechanical gadgets—and that if a man has a proper perspective in these matters, he will not be so intent upon saving himself as he will be with creating an environment in which others may be saved. In its willingness to face reality that primary obligation rests upon the Church—if the Church as a moral force will not assume that responsi-

bility, then it becomes the task of individual Christians.

The Church is taking sides at this moment. It can and does line up on one side or another by its very silence or evasion. In every age of the world's history it must choose, for its own integrity, that side to which the weight of Christian evidence shows to be the Will of God. Unlike science, which in the interest of cold fact never identifies itself and remains objective, Christianity must identify itself for love's sake at the risk of being misunderstood or in error. Insofar as one can see, the Divine Will in the Church has been most expressly seen in its concern for the underprivileged or forgotten; its unconcern for self and safety; its willingness to share suffering for the fulfillment of principles through which human personality will be dignified and where religious, economic, personal and political freedom are the common possession of all.

Now the Church has said magnificent things about the rights of labor, and about the economic order. It is well at this time to recall them. As far back as 1899 the Bishop's Pastoral declared: "The existing industrial system is subjected to vehement criticism (and) perilous strain. . . . It is a fallacy in social economics, as well as in Christian thinking, to look upon the labor of men and women and children as a mere commodity to be bought and sold as inanimate and irresponsible things."

On Child Labor, in the Pastoral Letter of 1916, it was written: "The Nation that in some quarters, for the sake of gain, still chains to the wheels of industry the bodies and souls of her little children, that allows human life to be sacrificed to the inventions of speed and production from lack of costly safeguards, that heeds listlessly the cry of the poor and oppressed, is not at peace even though she be not at war."

And on the same matter, in 1934: "That Child Labor should be abolished is a principle so well recognized that the affirmation of the proposition is hardly necessary."

On the profit motive: "Unemployment, however, is but a symptom of underlying selfishness. . . . The profit-seeking motive must give way to that of service." (Pastoral, 1934.)

Finally, on the principle of Collective Bargaining: "We hold the right of employees to organize and to bargain collectively is necessary." (Pastoral, 1934.)

I SUBMIT, the Church has taken sides. Time has not ameliorated, but rather intensified the struggle at these points. The Church has taken a stand—it must reiterate that stand. You may not like the methods of C. I. O. No more do I. Let us be realistic enough to recognize, however, the deep and fundamental maladjustments in our world which have created an environment in which men become means to superficial or temporary ends rather than ends in themselves. And in the moral confusion of our time when it is so difficult to gauge the motives of demagogues, let us make the man who labors more conscious that the Church recognizes his moral right to achieve more economic freedom than he has had; one fundamental of which is a signed agreement with the employer.

Recently a friend of mine received a letter from a

student of geology, now on an expedition in the South Pacific. He writes from the Philippines: "On Memorial Day I witnessed for a time the parade of marching men and marching school-children, of course heartily disapproving of the whole proceedings. One of the reasons I have no use for religion is that the priests have always encouraged wars. Take the Pope blessing the Italian invasion of Ethiopia; the Archbishop of Canterbury praying that English arms and ships be victorious (part of Coronation ceremonies) and on Maui a preacher blessed the militaristic display with unctuous and dripping prayers. If we should enter the most diabolic war the clergy would soon be whooping it up with prayers and sermons for more and better murders."

Unfortunately, the lad is right. The world is strewn with these intelligent and dis-illusioned youngsters (who might have been assets to the Church rather than enemies) and who in the vigor of young idealism and still unbothered by what we who are older may call "justifiable compromise," dogmatically refuse to make that liason with evil. Hell may be said to be paved partly with the discarded idealisms of youth. I submit the Church has taken sides definitely and overwhelmingly in every war, and because of secular pressures has forsaken Christian principles in the choice.

Christianity has the answer to these questions. It is possible to be charitable to those who disagree; it is even possible to admit that, beaten by the cross-currents of our age, individuals may, as many shall, take a middle way. The Church, however, is concerned with the ideal and gives her support (if she be faithful) to those who recognize her as an inescapable and living witness *in time* to the Life that is timeless and perfect.

I have mentioned but two of the crucial problems of the present. I have written this that it might be one contribution that will help focus the attention of General Convention upon the necessity of putting first things first; that out of it may come a social message that will re-state in ringing terms the fundamental harmony of intelligent Christians, in every denomination, on a unity of faith and of purpose and of work. This was written because there are evident signs that it will not be so concerned, but that its valuable time will be spent in futile debate upon matters that are superficial, unessential and trivial. The heart of the matter does not lie in the method of administering the cup. Give men latitude there and be done with it. It does not depend upon what the Episcopal Church shall do about Archbishops, quotas, hymnals or prayer-book revision—with acknowledgment and respect to those who espouse or protest those causes. We face the temptation of superficiality; the subtle danger of magnifying unessentials out of all proportion to their value, when we need a corporate spirit upon the things that matter. We have not faced our reason for being until we have faced and understood the deep causes of chaos, and neither individuals nor Churches can have a positive and regenerating power in life until they have reflected long and deeply upon the fundamental transforming and leavening quality of Christianity in lives and in society.

FINAL REPORT OF CONFERENCE ON FAITH AND ORDER

By EDWARD ROCHE HARDY JR.

London, August 25, 1937 — We agreed to an affirmation of our basic unity of faith. After lunch we passed votes of thanks and listened to two speakers from the Youth Group (yes, there was a youth group attending the World Conference on Faith and Order, but a very theologically-minded one). Then on a grey Scotch afternoon we went down High Street to St. Giles' for a final act of thanksgiving. The Archbishop of York, president of the Conference, led us in prayer and gave us his blessing, and the Conference was over.

If one asks what the Conference did to justify an act of thanksgiving, I suppose the immediate answer is that it produced a report of about forty pages. The Conference, after all, is not so much a movement as an agency of discussion serving a movement. The movement is the reunion of Christendom. The Conference assembles diverse kinds of Christians (where else would a French Calvinist pastor and a Syrian archimandrite meet to discuss theology?), opening the minds of each to other aspects of truth than those emphasized by their particular churches. And since reunion projects usually bring related bodies together, the provision of a common forum helps to prevent the danger that Christians may merely unite into two or three opposing camps.

The preparation of the report was hard work for a number of people. The sectional discussions first produced sectional reports, four of them. On August 12 these were printed and the delegates had a day off. On August 13-14 each report was discussed in full session. Then the whole report was printed and discussed chapter by chapter, with some further amendments, on August 16-17. A drafting committee met on August 16 to consider suggestions of individuals as well as proposals made on the floor of the Conference. On the morning of August 18 one passage remained to be disposed of, and the whole was then received unanimously, for transmission to the churches. All the discussions were long and serious, and committee meetings took place in between. On several occasions section drafting committees, or at least their reporters, didn't get to bed till 3 or 4, and the final session of the general drafting committee ran from 8:30 P.M. to 1:15.

As customary at such gatherings, the proceedings were in English, French, and German. Speeches were made in one of these languages and translated into the other two. This

gave the meetings a certain antiphonal or liturgical character, at times rather amusing,—especially when the translators speeded up towards the end of an evening meeting. The chairmanship of Archbishop Temple, under conditions once or twice rather difficult, received praise from all sides.

The report falls into six chapters. The first surveys progress towards unity since the first Faith and Order Conference at Lausanne in 1927. Chapters II and III are on Grace and on the Church and the Word of God, and indicate general agreement. The term "Word", it should be noted, is used in the sense common in German theology,—God's creating and redeeming action, a sense which connects the Eternal Word of John and the record of revelation in the written Word of the Bible. There were, of course, differences to record. Still these reports suggested the value of approaching our differences from the point of view of God's action rather than from that of our devices. Chapter IV (like I and VI) was part of the varied task of Section IV. The topic, the Communion of Saints, was made part of the program at the special request of the Eastern Orthodox. It discusses the meaning of our fellowship with Christians on earth and states the varying Christian attitudes towards the faithful departed and the saints of the past. The esteem due to the Blessed Virgin is noted as a subject for further study. Significantly, this chapter was welcomed by a young delegate from the Swedish Augustana Synod of North America.

Chapter V, on Ministry and Sacraments, is perhaps the least satisfactory. The direct treatment of these topics in conference is likely to suggest that sacred things are being made the object of diplomatic negotiation. There was some justice in the complaint of one of the Quaker delegates that this section seemed to lack warmth and life as compared, e.g., with Chapter III. About all that it could do was to state existing positions and indicate some lines along which harmony may be reached. A clause was included expressing our charitable sentiments towards the Society of Friends; and the representatives of that body must have been amused by the vigor with which the exact wording of that clause was discussed. The last chapter is the practical, "American," one. It deals with the different kinds of unity (co-operation, intercommunion, and organic unity), and a series of 17 suggestions for action towards promoting unity or at least the spirit of unity among us. The Conference adopted a recommendation (by the Dean of Chichester) to include Chris-

(Continued on page 15)

REVIEWS OF GOOD BOOKS FOR THE AVERAGE LAYMAN

By GARDINER M. DAY

"The trouble with religious books," said a friend of mine, "is that either they are so full of deep theology which does not interest me or they are sermonic exhortations of which I get enough in Church".

I hope my friend will note this column for all the books which I shall mention are written primarily with just such laymen in mind. The first is *When Half Gods Go* (Morehouse \$1.75) by Charles L. Dibble, chancellor of the diocese of Western Michigan, carries the sub-title "A Sketch of the Emergence of Religions" and is a brief summary of the findings of anthropologists, archaeologists, and historians concerning this complex subject interpreted by a mind that has become familiar with the enormous amount of conflicting material in this realm. After giving his own view of religion, Dr. Dibble considers the origin of the ideas of sacrifice, creed, cult, conduct and God, showing how religion has developed from primitive to modern form. He indicates clearly why religion may not rightly be condemned because of its origin. The volume should be of special interest to Episcopalians for the author has the evolution of the Eucharist continually in mind. He writes particularly for the nominal Episcopalian who "has come to look upon religion entirely as a matter of conduct."

Luke, First Century Christian by Graham C. Hunter (Harper \$2) is a swiftly moving study of the author of the famous Gospel and the Acts of the Apostles. To so many people the evangelists are no more than sacred names that this book written in novel-like style should be of enormous value not only in making real the personality of Luke but of making vivid the life of the early Church. A further recommendation of this volume is an enthusiastic introduction of it by Miss Muriel Lester. This is the kind of book which ought to be a great boon to Mr. X who is put to it to know how to make real to a class of boys "The Long Life of the Church."

Mrs. Mary Ely Lyman has executed a splendid portrait in her 60 page volume in the Hazen Foundation series, *Jesus* (50). She has made Jesus live anew in the lives of many Vassar College students in years past and is now doing it for future ministers at the Union Theological Seminary and this book will

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Professors, editors, women and clergymen made up a large part of the 700 persons to attend the Institute of Human Relations, meeting last week in Williamstown, Mass., under the auspices of the National Conference of Jews and Christians. Under the general theme of "Public Opinion in a Democracy" they heard learned men discuss such varied subjects as fascism, communism, education, peace, motion pictures, newspapers, sex, and religion. In comparing fascism and communism, for example, Philosophy Professor T. V. Smith of the University of Chicago found them separated from democracy principally by the fact that democracy alone made a distinction in man's conflicting aspirations for perfection and for power. This difference of approach in social psychology, he said, was greater than any difference over ownership of property. On that ground alone, he said, democracy and Marxism would not be incompatible.

"Democracy is not committed by its solicitude for individuality to any dogma about who shall own how much property. It is not the Marxist dogma against private property, but Communism's drive against private beliefs that renders impossible any genuinely united front. Fascism is a nervous pursuit of power in which might makes right and the will to perfection is lustily appropriated as an adjunct of collective action. Communism is a pursuit of perfection so hasty and hot as to squeeze to death the very perfection clutched in the arms of loving power.

"Democratic freedom means the general agreement to stay out of each other's light by respecting privacy for the sake of perfection and to humanize power by compounding that of each into the mutual catharsis furnished by compromise of interests. Here is the only social pathway to individuality."

When it came to a discussion of the movies most of the speakers agreed there was need for improvement but seemed to disagree on just what. Roman Catholic Gerald B. Donnelly, Jesuit editor, declared that it was the job of movie producers to teach "traditional morality". Professor Fred Eastman of the Chicago Theological Seminary said that movies should present "life as it is", while Rabbi Morris Lazaron of Chicago raised the old question "what is morality?"



MRS. FRANK E. WILSON
To Report General Convention

"Traditional morality was the phrase used by Father Donnelly," said Rabbi Lazaron. "What is morality? There are standards perhaps that are eternal and unchanging. But shall pressure groups with a particular point of view be permitted to exercise censorship?"

Father Donnelly and Mr. Eastman disclaimed any ideal of censorship.

"I think that most of my co-religionists do not believe in or trust political censorship," said Father Donnelly. "The Legion of Decency did not agitate for more laws, more official snoopers, stricter courts, more scissors and blue pencil men paid by the State.

"The legion was an effort to persuade the industry to internal regulation—self-regulation. The legion resorted to the organization of public opinion and public pressure to induce the industry to establish its own censor."

Asserting that "we want to free the industry, not to restrain it," Mr. Eastman added:

"We are not proposing any form of censorship whatever. We want the producers to cease thinking of themselves as a bunch of entertainers trying to make money, so they will begin to think of themselves as in their real capacity, a group of educators in possession of the most powerful medium of education which the world has yet discovered in shaping the character of youth. We can boycott the trash."

Father Donnelly, speaking for the Legion of Decency, claimed credit for Catholic pressure in effecting a revolution in motion-picture production dating from July, 1934.

Ridding the screen of indecency

was only a secondary object, he said. The major object was to rid it of morally subversive stories, stories that lower traditional moral standards and persuade the young to accept false principles of conduct.

The films were now playing to packed houses here and abroad, he went on, but in none of them was the hero a glamorous gangster or admirable rebel against the moral or civil law; in none of them was the heroine portrayed as an admirable street walker, kept woman, unmarried mother or predatory wench.

Pressure was recommended likewise for the Protestant viewpoint by Mr. Eastman, who said also that the object was not merely decency. A picture could be decent and still be inane or essentially dishonest in its portrayal of human values, he explained.

"We want pictures that don't lie, pictures with great characters, great conflicts, great emotions, great imagination, great humor, great choices; pictures with some touch of poetry," he said. Representatives of the industry, in the persons of Mr. Martin Quigley, publisher of movie magazines, and Mr. Carl Milliken of Will Hay's office, contended however that the function of the movies was to entertain rather than to educate with the former declaring that if there were groups that wished to use films "to propagate deliberate ideas of religion, society, politics or economics they are free to get a camera and go to work." Alice V. Keliher, the director of a group interested in better movies, uttered wise words when she declared that motion pictures were chiefly an "escape" for masses of people, adding that the more under-privileged they were and the more drab their lives the more they seek the movies. It gives them luxury, splendor, the role of a hero and sex at least for a couple of hours. Whereupon the Rev. John LaFarge, Roman Catholic, declared that newspaper men were learning that the public had more interest in religion, business, labor, art than in sex and that movie-producers would eventually have to learn the same lesson.

There was an afternoon devoted to education, with William Mather Lewis, president of Lafayette and James McConaughy, president of Wesleyan, as the stars. The former declared that we were a propaganda ridden nation with reams of stuff poured out in newspapers, radio and screen to make us mouth conscious, liquor conscious, class conscious, and that it was the function of a college to "encourage enlightened public

opinion". Dr. McConaughy said that "democracy would be wise if it would curb the education of thousands of our present school population."

"For hundreds of thousands today a high school training is largely a waste of time, a waste of public funds," he said. "For those with ability, no barrier of poverty or race should exist."

"Further, teachers who yesterday looked on their calling as an art, not a trade, today are joining labor unions to protect themselves and the schools. I hope personally that 'teachers' rights' may be protected without recourse to unionism."

The headlines on the subject of peace were Mr. Norman Thomas, Socialist, and Mr. Harper Sibley, Churchwoman and wife of the former president of the United States Chamber of Commerce. She maintained that it was time for a declaration of interdependence among nations. Mr. Thomas said that the desire of people for peace was not enough to assure it "since there is a lack of machinery to obtain it in this capitalist-nationalist world". There were two ways to establish peace, "by renouncing the profits of war, and secondly by a new birth of genuine internationalism among the workers of hand and brain throughout the world." He assailed the trend toward a desire for an alliance of democracies to withstand dictatorships since such an alliance, in his judgment, would eventually lead to war. "We cannot and will not go to war for democracy abroad without destroying it at home and establishing a military fascist state."

Lyman's Conference in California

Laymen of the diocese of California met in conference September 4-6, with all of the addresses delivered by leading laymen of the diocese. Missions was the subject under discussion.

* * *

Articles On Convention Topics

There will appear in THE WITNESS between now and the opening of General Convention the following articles on Convention topics: *Parish Support for Missions* by the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, R. I.; *Do We Need Missionary Projects* by the Rev. Henry D. Phillips, rector of Trinity Church, Columbia, South Carolina; *Divided We Fall* by the Rev. J. Lindsay Patton, rector of St. Mark's, Berkeley, California, and *The Convention and Organized Labor* by the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn. We will also

continue to present each week the results of the questionnaire, the first report on which appears in this number, and as many letters on Convention topics as space permits.

As for the Convention itself, it will be covered for THE WITNESS by Bishop Johnson, Bishop Wilson, the Rev. Charles Kean, Dean John Day, Mrs. Frank E. Wilson and myself. Every phase of Convention life will be reported, with pictures. We urge rectors to place orders for Bundles at once, indicating whether you wish to have it start at once or with the first Convention number. The cost of the paper in bundles is 3c a copy when the order is for thirteen weeks or longer and 4c a copy when taken for the Convention period only. Merely send a postal to our Chicago office, 6140 Cottage Grove Avenue. We will bill later.

* * *

Wife of Bishop Davenport Dies

Mrs. George W. Davenport, wife of the Bishop of Easton, died on August 27th after an illness of several months.

* * *

Memorial Service for Bishop Brent

The tomb of Bishop Brent in Lausanne was the scene of a memorial service on August 8th, coincident with the opening of the second world conference on Faith and Order in Edinburgh. Bishop Brent died in Lausanne in 1929.

* * *

A Celebration in Halifax

The general synod of the Church of England in Canada is meeting this month in Halifax, celebrating among other things the 150th anniversary of the consecration of their first bishop, the Rt. Rev. Charles Inglis who was consecrated Bishop of Nova Scotia in 1787. He went there from the rectorship of Trinity Church, New York, in 1777 because of his loyalty to England and took charge of a small parish. And it is said of him that, looking down from his new pulpit, he saw many faces long familiar to him in New York.

* * *

Clergy to Meet in Erie

The clergy of the diocese of Erie are to meet in conference at Titusville, Pa., on September 20th, with the Rev. Robert W. Patton, director of the American Church Institute for Negroes as the leader. There will also be reports on various diocesan activities by chairmen of committees. Conferences for the lay people of the diocese are to follow on September 21-24, meeting in four centers. Then after General Convention a missionary team consisting of

Bishop Beecher of Western Nebraska, the Rev. John Winslow of Virginia and Miss Mary Wood McKenzie of Liberia are to visit the parishes of the diocese.

* * *

Death Takes

Philadelphia Rector

The Rev. Howard R. Weir, rector of Holy Trinity Church, Philadelphia, died on September 1st in New Haven Hospital, New Haven, Conn. He was 52 years of age. Prior to going to Philadelphia he was rector of St. Paul's, New Haven, and had long been a leader in Church affairs, both diocesan and national.

* * *

Consecrate Church in Florida

Bishop Juhan of Florida consecrated St. Paul's-by-the-Sea, Jacksonville Beach on August 15th. It was the 50th anniversary of the completion of the attractive white structure, consecrated now since the congregation has finally cleared it of all indebtedness. The church is in charge of Mr. M. Whipple, Bishop of Jacksonville, a layreader, to whom credit is largely due for the recent developments. Plans are now under way for the appointment of a clergyman.

* * *

Young People Meet in Chicago

The ideas of young people on marriage and divorce were voiced at a conference of the young people of the diocese of Chicago, held at Lake Forest, September 3-6. Sponsored by Gamma Kappa Delta, diocesan youth organization, the conference brought together young people from all parts of the diocese for discussions on such prominently current subjects as labor unions, marriage, and the philosophy of life in the modern world. The Rev. Walter K. Morley, diocesan director of social service, lead the

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group on the marriage discussion. Other speakers were: the Rev. John H. Scambler, rector, St. Christopher's church, Oak Park; the Rev. Samuel W. Vose, rector, St. Lawrence's church, Libertyville, and the Rev. Rex Wilkes, Church of Messiah, Chicago.

* * *

Bishop Azariah Arrives in America

When the ocean liner "Queen Mary" docked at New York on September 6 she brought among her passengers, on his first visit to America, the Rt. Rev. Vedanaygam Samuel Azariah, Bishop of Dornakal, a newly arisen leader of the East, who is being hailed as a spiritual force among the awakening millions of India which must be reckoned with. The first native Indian in the history of the Anglican Church in India to be elevated to the episcopate, Dr. Azariah's diocese of Dornakal, in southeast India, covers an area of 21,000 square miles. Under his leadership, since 1912, but with amazing rapidity in the past few years, his diocese alone now contains 185,000 Christians, with baptisms averaging over ten thousand a year.

In the period of his episcopate the Christian population has increased three-fold, and represents today nearly one-third of the total of the communion in India. This mass movement under the Bishop's inspiration, moreover, is said to be spreading far and wide beyond the region over which he has jurisdiction. While at first the movement was confined almost entirely to "out-castes", in the past few years it has brought into the Anglican Church in India tens of thousands of Caste people, attracted, it is declared, by the changed lives of the "out-castes" who have embraced the Christian faith.

"There is in India today," he said recently, "a readiness on the part of whole communities and classes to accept Christ that has not been true for years. Both those who are called Depressed Classes, and others, have been stirred to examine their old faiths and religious alliances, and change them to new alliances that will give them heart satisfaction. These movements are, in greater or smaller degree, taking place in the central provinces, the Andhra desa, Travancore and the Punjab. This is a time of rising spiritual tide. This is the day of opportunities. Earnest witness-bearing, sympathetic dealing with enquirers and adequate provision for Christian instruction at this time will bring in rich fruitage.

Comparisons have already been made between Bishop Azariah and Mahatma Ghandi, and the sugges-

For

OCTOBER

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These

Most Important Months of the New Church Year

NOVEMBER

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Be Sure
to Order

DECEMBER

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The Upper Room

OCTOBER-NOVEMBER-DECEMBER ISSUE

With summer past and vacations over, it is time to inaugurate a new Church year and a new program. In many instances a new organization must be set up or at least replacements made. New Members must be drawn into closer fellowship and the spiritual life of the old members must be quickened. *For this period of cultivation the daily devotional life of the individual is most important to the success of the whole program.*

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tion has been offered that the Bishop is rising to a spiritual leadership of the peoples of India as Ghandi's influence wanes. But in point of fact these two great figures on the Indian scene are widely apart in both their methods and beliefs. It is true, however, and some significance may attach to the fact that the all India Conference of Indian Christians, meeting at Delhi, December 22, 1936, took a flat stand against the method of Ghandi's opposition to the new Constitution which the British Government has laid before the people of India for their approval.

"This conference," said the resolution of the body, which Bishop Azariah approved, "is of opinion that the provisions of the India Act fall short of legitimate demands of the people of India for self-government. Notwithstanding this, the Conference is of the opinion that India's best interest will not be served by a policy of obstruction or of non-cooperation. It therefore suggests to the various parties that full advantage be taken of the powers conferred on Indian legislatures in order to promote the racial, economic and political welfare of India.

In the larger sense Bishop Azariah, in the exercise of his spiritual leadership, keeps aloof from all political relationships. His acceptance of the invitation to come to America and address the General Convention at Cincinnati is based on his expressed hope that "such contacts enable Christian people everywhere to understand the religious

situation in India and to help us by their interest and prayers."

Son of a Hindu father, who later became a Christian priest, and born in August, 1874, Bishop Azariah is of the Tamil caste, whose work is to climb the immensely tall palmyra palms and collect the sap from the juicy flower stems, which is later boiled down into black sugar. Educated in the English schools of India, with deeply imbedded religious beliefs from childhood, he became, immediately after his graduation from college South India Secretary for the Y. M. C. A. in which post he remained for five years, acting in the latter part of that service as Home Secretary at the Indian Mission Tinnevely.

His first active missionary work was done at Dornakal, which then boasted of more tigers than houses. Then, following his ordination to the priesthood, he lived with his wife and children first in a tent; later in a mud hut. He divided his time between teaching the natives who were gradually drawn to his rude, improvised place of worship, and making missionary journeys into the surrounding country, with such success that, as his influence spread, and his baptisms increased by the thousands, it was decided that the Anglican Church in India should have a bishop from among its own people. December 29, 1912, in the Anglican Cathedral at Calcutta, he was consecrated first India Bishop of the Anglican Church. In the succeeding years, in addition to his service

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as Y. M. C. A. secretary, he has served as Vice President of the World's Student Christian Federation, as Indian delegate to the World Missionary Conference at Edinburgh. He has been Chairman of the National Christian Council, representing all the non-Roman Missions and Churches of India, and throughout his adult life he has taken a leading part in promoting the formation of a United Church for South India.

* * *

Young People at General Convention

Young people, attending the General Convention of the Episcopal Church, which opens in Cincinnati October 6th, will have an opportunity to discuss the problems they are facing today. Miss Hilda Shaul, adviser in education, diocese of Southern Ohio, is in charge of arrangements for the young people's program the week-end of October 8th, 9th, and 10th.

"What are the problems young people are facing today, and what resources are available to them as Christians in meeting these problems?" This question has been asked many groups. Returns from some 50 groups of young people in four dioceses indicate that the outstanding problems of Episcopal Church young people are: "How does one select a vocation?" "What happens at the Holy Communion?" "How does one choose one's friends?" "When does a young person become independent of his family?" "How does one know that the Episcopal Church and Christianity are right?" It is questions such as

these which will be discussed at the Week-end for Young People at General Convention.

Leaders who have consented to participate include Bishop William Scarlett of Missouri, Bishop Clinton S. Quin of Texas, Miss Mary Klemm, Mrs. Stephen K. Mahon, and the Rev. Joseph F. Fletcher. Many young people themselves, in addition to carrying out program plans, will take part in the platform discussions. Three services and a banquet will be held, while opportunity will be given to visit the House of Bishops and the House of Deputies; to hear Bishop V. S. Azariah of Dornakal, India; and to attend the great drama of missions, "The Glory of the Light."

* * *

Luncheon for Missionaries in New York

The missions committee of the Auxiliary of the diocese of New York, is giving a luncheon at the Hotel Astor on October 30th for the missionaries of the Church.

* * *

Missionary Teams in Chicago

A series of missionary meetings throughout the diocese of Chicago is being arranged by the diocesan department of ways and means in connection with the fall Every Member Canvass. Two missionary teams will be in the diocese for a period of two weeks, Oct. 24 to Nov. 5. The first of these will be composed of Bishop John B. Bentley of Alaska, Bishop Edward M. Cross of Spokane, and Miss Margaret Marston, educa-

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tional secretary of the Woman's Auxiliary. The second team will include Bishop Winfred H. Ziegler of Wyoming, Canon Charles T. Bridgeman of St. George's Cathedral, Jerusalem, and Mrs. Benson M. Harvey of Manila, P. I.

* * *

Europe Students Meet to Protest War

Representatives from the four Scandinavian countries gathered recently in Sweden's southern university city, Lund, for a student congress against war. Addressing the 350 students, Ronald Fangen, Norwegian author, scourged the forces fomenting a new European conflict and urged a united front of Scandinavian youth as a bulwark against the sinister efforts of the warmongers. Simultaneously, 900 theological students from all over Scandinavia met in the Finnish university



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city, Turku, to discuss ways and means whereby Scandinavian students could help in alleviating the danger of war. The congress was also visited by representatives from England, Hungary, and Estonia.

* * *

Clergy Conference for Los Angeles

The annual clergy conference for the Diocese of Los Angeles will be held November 2 and 3 at Highland Springs, near Beaumont. The date is later than usual, due to the meeting of the General Convention. . . . Christ Church, West Hollywood, will celebrate its 10th anniversary on Sunday, September 19th with Bishop Gooden present. The Vicar is the Rev. J. H. Sattig. . . . The same energetic vicar, will also have the same Bishop present at St. David's Mission, North Hollywood, for the dedication of their new Church building, one week later.

* * *

Young People Meet in West North Carolina

The young people of the diocese of Western North Carolina held their 12th annual convention on August 27-29 at Trinity, Asheville. There was a reception at the home of Bishop Gribbin, and addresses by Bishop Finlay of Upper South Carolina and Bishop Wing of South Florida. Ten clergy led group discussions.

REVIEWS OF GOOD BOOKS FOR THE AVERAGE LAYMAN

(Continued from page 8)

no doubt greatly increase the number of those indebted to her. There are plenty of long lives of Jesus, but where can you find in three score pages a modern life of The Master by a person qualified to give the latest and surest findings of modern scholarship? I have seen no better book for the layman who wants to cast out of his mind the chaotic remains of his Sunday School picture of Jesus and replace it by a first class sketch.

Not having any reason to be particularly interested in the Moslem faith, I picked up *Christendom and Islam* by Dr. W. Wilson Cash (Harper \$2) with the reviewers frequent feeling of imagined boredom in having to read another volume. To my surprise I soon found myself so absorbed in the author's story of Islam's progress, of its debt to Christianity and of Christianity's debt to it that I heartily commend it to all those who would like to know something of the Moslem religious faith and its relation to our own. It is again a book for the layman and not for the special student of the subject. When you read the story of the de-

struction under Moslem propaganda of the great Christian Church in Northern Africa, you can't help but wonder whether in another twelve centuries people will be reading of the destruction of Christianity in Europe and Asia under the influence of Communist and Fascist propaganda. In the fourth century Tertullian could write of this Church: "We grow up in great numbers as often as we are cut down by you.

The blood of the martyrs is the seed of the Church. We are of yesterday and yet we have filled every place belonging to you—cities, islands, castles, towns, assemblies, your very camps and companies, palace, senate, forum; we leave you your temple only." And now in 1937 the author can write: "A Church of many martyrs—yet it died out! A church of vast influence. It is reputed to have had 579 dioceses, each presided over by its

Services in Leading Churches

The Cathedral of St. John the Divine Amsterdam Avenue and 112th St. New York City

Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
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Evensong, with Benediction: 8 p. m.
Week-day Masses: 7, 8. (Thurs., 7, 8, 9:30).

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

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

The Heavenly Rest, 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 and 11 A. M.
Holy Days: Holy Communion 10 A. M.

St. Bartholomew's Church Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James' Church, New York Madison Avenue and 71st Street The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.
Holy Communion, Thursdays, and Holy Days, 12 noon.

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: 8:00 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.

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. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

Trinity Church, New York Broadway and Wall St.

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

St. Paul's Cathedral Buffalo, New York

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

Christ Church Cathedral

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. Michael and All Angels

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Summer Schedule of Services
Sundays: 7:30 and 11:00 A.M.
Weekdays: Holy Eucharist—Mon., Wed. Sat.: 10:00 A.M. Tues., Thurs., Fri.: 7:00 A.M. Holy Days—7:00 and 10:00 A.M.

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.

Gethsemane, Minneapolis Rev. Austin Pardue

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Wed., Thurs., and Holy Days.

own Bishop, and yet its organization and numerical strength did not save it. It is possible to travel through Tripoli, Tunisia, Algeria, and Morocco today without finding a living trace of this once historic Church. The Christian symbols on stone columns and buildings are but a pathetic survival of a lost opportunity, of an extinct Christian civilization. Again we ask—Why? Why indeed? In any case it repeats again the truth that the Church can never be saved by bricks and mortar, by organizations or even General Conventions.

FINAL REPORT OF CONFERENCE ON FAITH AND ORDER

(Continued from page 8)

tian worship, which it had hitherto neglected, in its study in the future.

For the purpose of growth in understanding perhaps the Sunday evening meetings were the most useful. They were devoted to a series of addresses, intended to have the nature of "testimonies", on the worship and life of various Christian bodies. The outstanding speakers, in my opinion, of the eight on these programs, were Lord Cecil of Chelwood, speaking as a lay member of the Church of England, and Mr. Carl Heath, an English Quaker. Bishop Aulen's picture of the Church of Sweden stressed its continuity with the undivided Church as well as its Reformation stress on the gospel of grace. Principal Lucas, a layman of the South India United Church, in describing his own experience in different churches incidentally indicated how the confusion of Churches appears to many Indian minds. Indian Christians would like to have, he added, the sense of worshipping in a sacred place, suitably adorned,—something of what made it easy for him to pray in a Roman Catholic church.

Inevitably there were various references made during the Conference to the fact that it included representatives of nearly all churches except the Roman Catholic. This absence was in part compensated for by the presence of several Roman Catholic observers, and by the notably friendly letters which were sent by the Prior of the Monks of Unity in Belgium and by the Archbishop of St. Andrew's and Edinburgh.

The unofficial aspects of the Conference were almost uniformly enjoyable. It is always interesting for American churchmen to meet members of our communion not only from England but from other countries,—Ireland, Scotland, and the churches of English foundation overseas,—and one that we too rarely have. In the hostels or hotels where we were staying we had this pleasure, as well as more general contacts. The only

exception to the hospitality extended by Edinburgh was the difficulty which Bishop Heard of the African Methodist Episcopal Church had in finding accommodation. This occasioned considerable comment in Edinburgh papers, and led Sir John Simon, England's Chancellor of the Exchequer, who was staying at a near-by resort, and Lady Simon to pay a visit to express their regret that such an incident should have occurred.

At a special session on August 11 the Conference adopted the report of its committee on the proposal, adopted at the Oxford Life and Work Conference in July, for the formation of a Council of Churches. The report included conditions, intended to secure the continuance of the Faith and Order Conference on its present basis as a conference of churches believing in Christ as God and Saviour, and the character of the proposed Council, if formed, as composed of representatives of the churches, rather than being constituted by the present interchurch bodies. Unhappily the debate was concluded that night rather hurriedly, partly because some members had to make the last train to the distant hostel at which they were staying. Feeling that the opposition had not

had enough chance, the Bishop of Gloucester insisted on August 17 that the paragraph of Chapter VI of the report referring to the proposed Council should mention that some were opposed. The spirit of the Edinburgh Conference, which its large continuation committee will carry on, has been a democratic one, and will presumably prevent approval of any bureaucratically controlled Council. The chief danger of the plan at present seems to be the vagueness and diversity of ideas as to what is wanted. Some want a linking of the Life and Work movement with Faith and Order, which would undoubtedly be useful. Some want a World Council of Churches to speak in the name of all of us,—to whom, on what subjects, or with what authority does not appear. Some think such a council would be the hope of the world. That is doubtful.

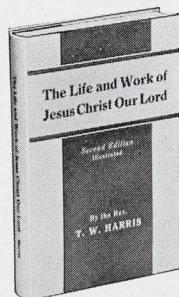
Experience has shown that the two movements,—Faith and Order, Life and Work,—do belong together. The latter has had to discuss theology, the former to pay some attention to problems of practical action. After all, in the words of Jeremy Taylor's which Carl Heath quoted in his address on the Society of Friends, life is "a piece of duty conjoint to a piece of mystery."

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