

September 16, 1937

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# THE WITNESS



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## CLERGY NOTES

BANKS, WILLIAM, has resigned as rector of St. Paul's, Henderson, Kentucky. Address: 1285 Eddy Street, Providence, R. I.

BELDEN, FREDERICK H., formerly of Christ Church, Duaneburg, N. Y., has accepted the rectorship of Christ Church, Walton, New York.

BLAKESLEE, CLYDE B., formerly in charge of Christ Church, Pottersville, N. Y., is in charge of Christ Church, Willard, and the Epiphany, Trumansburg, N. Y., with residence at Willard.

CURTIS, IVOL I., formerly assistant at Emmanuel, Boston, has accepted the rectorship of St. Peter's, Cazenovia, N. Y.

FISCHER, FREDERICK, has resigned as rector of the Church of the Heavenly Rest, Springfield, Ohio. Bishop Paul Jones is temporarily in charge of services.

GOODRICH, HERBERT J., is the chaplain of the Salisbury School Salisbury, Connecticut.

HILL, HERBERT H., formerly in charge of St. John's, Dunton, L. I., has accepted appointment as priest-in-charge of St. Peter's, Rosedale, Long Island.

JACKSON, WILLIAM H. R., formerly rector of the Holy Cross, Aurora, and St. John's, Bonneton, diocese of East Carolina, has accepted a call to St. James', Ayden, St. Barnabas', Snow Hill and St. Luke's, Winterville.

KENT, LEICESTER F., formerly rector of Trinity Church, Shepherdstown, W. Va., has accepted the rectorship of St. Paul's, Louisville, St. James', Kittrell and St. John's, Wake Forest, North Carolina.

MILLER, KENNETH O., formerly rector of Christ Church, Canaan, Conn., has resigned to take work in Hawaii.

MURPHY, DU BOSE, formerly rector of Christ Church, Tyler, Texas, has accepted the rectorship of St. Clement's, El Paso, Texas.

PLATTENBURG, STANLEY W., formerly rector of Holy Trinity, Oxford, Ohio, and chaplain at Miami University, has accepted the rectorship of St. James', Columbus, Ohio.

ROUNTREE, JACK R., in addition to his work at Emmanuel, Farmville, is to serve St. John's, Grifton and Holy Innocents', Seven Springs, N. C.

THOMSON, BISHOP ARTHUR C., of Southern Virginia has presented his resignation to the Presiding Bishop, to be acted upon at General Convention.

TRUESDALE, CARL M., formerly vicar of Christ Church, Pioche, Nevada, is in charge of St. John the Divine, Burlington, Wisconsin.

WHITMARSH, HAROLD C., rector of St. Paul's, Wickford, R. I., is also in charge of St. John's Chapel, Saunterstown, R. I.

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# THE WITNESS

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*Associate Editors*  
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## DO WE NEED MISSIONARY PROJECTS?

By

HENRY D. PHILLIPS

*Rector of Trinity Church, Columbia, S. C.*

THE cause of missions will naturally receive much consideration during the sessions of the General Convention. Our failure to support the missionary work of the Church as we should is due doubtless to many reasons. But would it not be wise during the time before the meeting of the Convention to have some expression about our system of raising missionary funds and how we may improve the method now in vogue of presenting the missionary appeal to our people?

I do not suppose any considerable number would advocate that we return to what was known generally as "specials," and I believe many are convinced that the "quota system" of so many dollars and cents has deadening limitations. Can we not devise some plan which would embrace the good features of both?

The old system of "specials" gave too much advantage to pleasing pleaders and more romantic fields and did not allow the development of a broad and statesmanlike missionary program, but it had the advantage of capitalizing personalities for the cause of missionary effort and of presenting fresh and vivid pictures to our Church. This in turn aroused personal interest and conviction. The quota system when it was more or less novel marshalled the forces of the Church and permitted the development of a program and a policy for the whole missionary field.

Now the quota system is losing its effectiveness. It is often looked upon as a tax. The *real* cause with its vital and commanding appeal of usefulness and service for Jesus Christ has been lost to a distressing degree. To be specific may I be pardoned for alluding to our own experience? We have followed the quota plan faithfully, have used available missionary information and have tried to spiritualize our efforts. Our parish has developed a good canvassing technique, every member is visited, there is group and mass missionary instruction, men do all the canvassing, 90% this year have pledged to the Church, and over the years rather large quotas have been met. Still we are not satisfied. The

appeal is too vague and the interest of the people is not as keen as it could and should be. The general attitude is more that of doing a duty than that of being zealous in doing God's work for His needy children in far-off places.

After providing for our quota this year, we have undertaken in addition a definite project in providing a thousand dollars for equipment which Dr. Grafton Burke will use in the Hudson Stuck Memorial Hospital at Ft. Yukon, Alaska (the National Council to reduce the budget had to cut the item); and another definite project in Christian education at Sewanee. Already the interest and enthusiasm manifested for missions, in fulfilling our Lord's command is greater than that generated by the effort put forth in last fall's campaign.

Other agencies than the Church have had similar experiences. Community Chests which a few years ago formed a single budget for all the federated agencies with one campaign or drive for funds came as a great boon. At first the single budget and single campaign received a fine and generous response. Now many Chests realize that they must win back the old clientele which the various agencies had educated and developed. And they are being won back by the agencies telling their human interest stories of service rendered and re-emphasizing the necessity of the givers knowing definitely and specifically about the work in which they were once interested.

Why can we not in the Church be allowed each triennium a definite project? To each allotted project could be added a percentage to take care of administration and departmental expenses or any other work which is not desirable for an allotment. Let those dioceses which desire it have projects and these in turn by the dioceses could be divided among the parishes. An educational program could then be developed which would be vital, real and informative and in time would develop a general interest in the Church's work. I be-



lieve in many instances parishes and dioceses would not only raise the allotment but would give for advance work when they were familiar with worthwhile and effective missionary effort.

Many flaws can be found in such a plan. No plan is free from them. For instance, it will be pointed out that a missionary enterprise would suffer if it were an "honest and real" project system. There is no use having a system which is not "honest and real," but even now the National Council must wait for returns from the various dioceses before the budget is finally adopted. The record of the dioceses on the treasurer's books certainly would show how much could be depended upon from them.

Again it may be contended that the project system would not educate individuals to have a world-wide view of missions. Theoretically that may seem to be true, but actually it does not work that way. Those churches or communions which have in effect a project system show no lack of a general missionary interest but on the contrary are vitally concerned because their knowledge and interest have been specific and definite.

The details of a project system can be worked out if the Church thinks such a course is wise. My experience, though limited, prompts me to hope that something can be done to assist rectors in bringing their people into a closer and more vital contact with the missionary work of the Church.

## A CONVENTION SIDESHOW

By

WILLIAM T. MANNING

*The Bishop of New York*

THOSE who have made the arrangements for the meeting of our General Convention in Cincinnati have seen fit to feature especially the Church League for Industrial Democracy and to give this organization and its daily meetings great prominence on the official program of the Convention. There is widespread dissatisfaction, and among many of our people a stronger feeling than that, at this action.

The Church League for Industrial Democracy, whatever its merits, is an entirely independent and unofficial organization. It has no official relation with the Church or with the Convention. In view of its militantly partisan and radical character many are questioning both the propriety and the fairness of giving such special prominence at our Convention to this organization with its daily meetings which, it is announced, "are to be held in the Mayfair Theatre located in the Convention Hall."

The Church League for Industrial Democracy with Bishop Parsons as its head and the well-known League for Industrial Democracy with Mr. Norman Thomas as its head seem to have the same economic program and to be very similar in their activities. The list of speakers announced for the C.L.I.D. meetings includes Norman Thomas, Sam Franklin, Lawrence Oxley, Reinhold Niebuhr, Howard (Buck) Kester, Roger Baldwin of the Civil Liberties Union, A. J. Muste, and Homer Martin of the C.I.O. As the speakers are all of the same economic type and all represent the same point of view it is evident that these meetings are not for judicial consideration, or for social education, but that they are purely propagandist and with more than a tinge of Communism. Should any organization be allowed to use the General Convention as a means for its economic and political propaganda?

Homer Martin of the C.I.O. is invited to speak but

why then is William Green or some representative of the A. F. of L. not given opportunity to present his side of the case in the labor controversy? If we are to enter into this controversy at our Convention, why are we to give recognition to the C.I.O. and not to the A. F. of L.?

No one, I suppose, will question the right of the C.L.I.D. to hold and advocate its economic program and to hire a hall in Cincinnati for that purpose. But many are decidedly questioning the right of those in charge of the arrangements to single out this particular organization and give its meetings such large place in connection with our Convention.

As Christians and as members of the Episcopal Church we must earnestly desire social justice and must both pray and work for the building of the Kingdom of God in this world but it by no means follows necessarily that we must accept the economic program of the C.L.I.D. or of the L.I.D. There are many in the Church, both clergy and laity, who do not wish to see the Church, or the General Convention, or the Woman's Auxiliary, committed to the program of the C.L.I.D. or to any other economic or political program. If economic issues are to be featured at the General Convention, then in simple fairness all sides, conservative as well as radical, should be represented in the discussions and the speakers should not all represent one point of view as they do in the list announced on the Convention program by the C.L.I.D. According to its chief spokesman, Mr. Spofford, and according to its own recently adopted resolutions, the C.L.I.D. stands for the abolition of private ownership, for the elimination of all profit in industry or business, for the overthrow of our whole economic system, for the establishment of complete collectivism, and for the attainment of these objectives by "the necessary political and economic action."

In the judgment of very many the C.L.I.D. program



would not result in social progress but would give us the conditions which we see elsewhere under Fascist or Communist dictatorship.

Under our institutions of liberty and constitutional democracy, radical and communistic groups are given full freedom to advocate their theories but those who believe in the ideals of democracy as embodied in the constitution of this land have every right to object when the official program of our General Convention is identified with propaganda of this sort.

Some may say that it is unfortunate for such questions to be raised as the meeting of our Convention approaches. It is certainly unfortunate, but the responsibility rests upon those who have made these arrangements and have given such prominence to this organization in the official program of the Convention.

The business of the General Convention is not to discuss economic or political programs but to consider how our Church may be so spiritually stirred and awakened that it may more truly bring its own people, and others, to Christ. It is by giving itself with full devotion to the work of making Christians, fully converted and believing Christians—which is its real work—that the Church will most truly help to correct the evils of our social, political or economic system.

## An Answer

By

WILLIAM B. SPOFFORD

*Executive Secretary of the C.L.I.D.*

AT EVERY General Convention for the past fifteen years the Church League for Industrial Democracy has sponsored forum meetings. In arranging the meetings this year we asked that those in charge of the official program list our meetings, as was done at the Atlantic City Convention in 1934, in order that delegates and visitors might know of them and attend if they so desire. In making the request, as an entirely independent and unofficial organization of the Episcopal Church, we merely asked for the same treatment accorded other equally independent and unofficial organizations of the Church, such as the Brotherhood of St. Andrew, the Daughters of the King, the Church Mission of Help and the Girls' Friendly Society. The committee in charge of the program kindly granted the request, just as other program committees have done in previous years. Why not? After all we are generally recognized as an organization of the Episcopal Church; we are so listed in the Annual of the Church; the official Forward Movement Commission, of which Bishop Manning is a member, in their literature refers to the organization as "our Church League for Industrial Democracy" and urges Church people to learn of our principles and activities with an idea of possibly joining our ranks. The membership of the C.L.I.D. is composed entirely of Episcopalians, including thirty-two bishops and others prominent in the affairs of the Church.

Whether we are militantly partisan and of a radical character I presume is a matter of opinion. Personally, I hope we are. It seems to be increasingly clear to thinking people that the world in which we live is rapidly blowing itself to pieces. Some of us therefore feel that the time long since arrived for the Christian Church to seek the roots of our difficulties—which is the meaning of the word radical—and then to present the Christian solutions in as militantly a partisan way as possible. Christian leaders I am afraid are not always militantly partisan in presenting the Christian religion, but I believe that even the most conservative of them, in their better moments, know that they should be.

There is no connection between the Church League for Industrial Democracy and the League for Industrial Democracy, nor has there ever been. In joining the C.L.I.D. the applicant is required to sign a pledge "to seek to understand the teachings of Christ and to apply them in my own vocation and activities in relation to the present problems of industrial society." That is a program sufficiently broad to admit anyone who takes the Christian religion seriously, and we do have within our membership people of all shades of political and economic opinion.

As for our program at General Convention I think we are giving the leaders of the Church an opportunity to discuss vital matters with outstanding men, and that is the sole purpose of the meetings. To say that these men "have the same economic program" and are "very similar in their activities" I respectfully submit is not true. Norman Thomas is the outstanding leader of the Socialist Party. He needs no defense from me. He knows what he wants; he is able to let others know what he wants; he is quite capable of looking after himself in a forum discussion. Sam Franklin is a clergyman who is the director of the Delta Cooperative Farm in Mississippi. Since many Episcopalians have given financial aid, through the C.L.I.D., to this experiment we are happy to give them an opportunity to hear and to meet the director. Lieutenant Oxley is a Negro Churchman who is on the staff of the Federal Department of Labor. He is to speak on "The Negro in Industry," a subject which we consider important. Reinhold Niebuhr, a clergyman, is a professor at the Union Theological Seminary, and is recognized throughout the world as an outstanding theologian. Howard Kester, a clergyman, is a leader of the Southern Tenant Farmers Union and has done heroic work among the sharecroppers of the South. Roger Baldwin is the director of the American Civil Liberties Union, and if there are those who feel that the maintenance of civil liberties in our constitutional democracy is not a pressing problem we particularly ask them to spend an hour with Baldwin on October 13. A. J. Muste, a clergyman, is speaking as the representative of the Fellowship of Reconciliation, an organization that is doing what it can to prevent this world from blowing up in war. Homer Martin, formerly a clergyman, is the president of the United Automobile Workers of America and is to tell us about the efforts being made to organize the work-



ers in this important industry. He is not to deal with any controversy that may now be going on between the C.I.O. and the A.F. of L., and the only reason he was invited on our program rather than Mr. Green is because his organization seems to be more active at the moment than any headed by the president of the American Federation of Labor. These speakers are not of the same economic type; they decidedly do not represent the same point of view, and there is not a Communist in the lot. If there is anyone who doubts this statement let him ask the Communists.

Bishop Manning states that "the business of General Convention is to consider how our Church may be so spiritually stirred and awakened that it may truly bring its own people, and others, to Christ." He also says that "as Christians and as members of the Episcopal Church we must earnestly desire social justice and must both pray and work for the building of the Kingdom of God in this world." The C.L.I.D., through these forum meetings, is to give Church people an opportunity to hear men who have given their lives to the cause of social justice, and I believe that those fortunate enough to hear them will be so spiritually stirred and awakened that they will leave Cincinnati more determined than ever to do what they can in building the Kingdom of God in this world.

If we fulfill this purpose, even in part, we will feel justified for our effort and the expense of these meetings. We believe also that the Convention Committee will be justified for having cooperated with us so generously by listing the meetings in the Convention program.

## Witness Questionnaire

THE fourth question: "Should there be more decentralization, with departmental work now done from New York assigned to the provinces?"

The Boxscore:

	Yes	No	No Vote
Clergy .....	946	432	90
Laymen .....	274	192	64
Laywomen .....	178	105	70
Total .....	1,398	729	224

The comments on the question varied greatly. Some declared that provinces should be abolished entirely, while others expressed the opinion that national headquarters should devote itself only to missions, with departmental work (field, social service, religious education and publicity) handled by provinces. Some even wanted to go further with de-centralization and have the departmental work done by the dioceses. A considerable number indicated that they favored de-centralization but expressed doubts as to the ability of the provinces to carry on the work. Many also used this question as an opportunity to say that they considered national headquarters inefficient and too expensive, with a number suggesting that a competent

commission should investigate the present set-up and make recommendations for reorganization

Question Five: "Do you think conditions warrant an increase in the budget?"

The Boxscore:

	Yes	No	Not Voting
Clergy .....	696	718	54
Laymen .....	256	220	54
Laywomen .....	150	174	29
	1,102	1,112	137

The sixth and seventh questions were linked with this question about the budget. First we asked: "Is the situation in your parish such as to justify the hope that there will be a marked increase in missionary giving next year?" Of the 718 clergymen who said that conditions did not warrant an increase in the national budget of the Church there were but 40 who answered this question in the affirmative. Of the 696 clergymen who expressed the opinion that conditions do warrant a larger budget, 354 of them, or slightly more than half, nevertheless declared that no marked increase in missionary giving could be looked for from their parishes. The seventh question pressed the matter still further by asking: "Are you personally prepared to make a substantial increase in your missionary offering?" Of the 718 clergymen who voted against an increased budget there were but 70 who answered in the affirmative, while of the 696 who felt that conditions do warrant an increased budget, 356 of them said that they were not personally prepared to make a substantial increase in their missionary offering.

When it came to the laymen, of the 256 who answered question five in the affirmative an even 100 of them declared that their parishes were able to give more to missions, whereas but 8 of the 220 that answered question five in the negative gave an affirmative answer to this question. On the question of their own personal offerings for missions there were 102 who voted yes to question five who declared that they could give more, while there were but four of the 220 voting no to question five to indicate that they could give more themselves.

With the laywomen, of the 150 voting yes to question five but 62 felt that their own parishes could give more and there were but 48 of them able to say that they could give more personally. Of the 174 who indicated that they did not feel that the national budget should be increased there were but 14 who said that they thought their own parishes could do more and but 18 ready to say that they could do more themselves.

There were a large number of comments on these questions that indicate a lack of confidence in the present administration at 281 Fourth Avenue. Scores wrote in comments like these: "More for missions but no more for overhead"; "More to missionaries, less to executives"; "Cut out the literature nobody wants and there will be more for missions"; "I object to raising secretaries' salaries with money obtained by crying 'wolf,



wolf' about missionary needs"; "Make 281 efficient and the money will come in"; "For missions, yes; for departments, no."

Further questions will be dealt with in subsequent issues.

W. B. S.

## Let's Know

by

BISHOP WILSON

PATMOS

IN THE Aegean Sea off the coast of Asia Minor lies a group of little islands inhabited chiefly by Greeks. For many centuries they have been known as the "Dodecanese"—the Twelve-island country, tho as a matter of fact there are more than twelve in the little archipelago, rather a generous "baker's dozen". Rhodes, Cos, and Patmos are the best known of the islands.

Patmos is particularly interesting because it is the scene of the captivity of St. John the Evangelist and the place where he wrote the Apocalypse, last book in the Bible. It is a small, volcanic spot of land, bare and rocky, about ten miles long from north to south and about six miles wide. The remains of an ancient Greek city indicate that long ago the island was quite prosperous and there are further indications that it enjoyed a period of prosperity in the Middle Ages. All of the Dodecanese was conquered by the Moslems and suffered under the usual blighting influence of Turkish occupation.

In the eleventh century John Christodoulos, a native of Anatolia, asked for and was given the island by the eastern emperor for the erection of a monastery which was completed after his death. It still stands and around it has gathered the modern city which is the center of the population of some four thousand people. Most of them now are sponge fishers. The grotto where St. John is said to have written the Apocalypse is a rock solid at the bottom and split into three sections at the top—considered a symbol of the Holy Trinity by the pilgrims who visit the place every year.

In the olden days it was not unusual for undesirable persons to be exiled to barren islands where they would be safely out of the way (compare Napoleon on St. Helena). There is every reason to believe that the old tradition is true which says that St. John became troublesome to the Roman authorities in Ephesus by reason of his wide Christian influence toward the end of the first century. Hence, in the reign of Domitian, he was exiled to Patmos about 95 A.D. There he remained for eighteen months when Domitian died and he was released by the emperor Nerva.

No more fitting spot could be found for the composition of the Apocalypse than this island. Constantly the sea is pounding at its rocky cliffs. Twenty-five times in the Apocalypse the Greek word for "sea" is used. Nowhere would the "voice of many waters" be

more appropriate; nowhere else would the "sea of glass mingled with fire" fit so well.

For many centuries all these islands of the Dodecanese have been part of Orthodox Christianity, directly under the Ecumenical Patriarch in Constantinople. During the Italian-Turkish war in 1912 they were seized by Italy and have been retained ever since. This has opened the door for the Roman Catholics and the usual efforts to "Latinize" the Church have been introduced into the islands. Natives of the Dodecanese now living in the United States have organized the Dodecanesian League of America and are protesting against these attempts to alienate their home Church. The present issue revolves around a move to separate the Dodecanesian Church from the Patriarch and make it an autocephalous Church, self-governing. Riots of protest have occurred because the people know that if they are so cut off into fictitious independence, they will soon be Vaticanized. A sad state of affairs in memory of the great Apostle.

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THE WITNESS

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## TYPICAL PROBLEMS ARE PRESENTED IN INTERESTING STUDY

By GARDINER M. DAY

Some twelve years ago Robert S. Lynd and Helen M. Lynd with a staff of research assistants made a study of what they believed was a typical American Community. They chose a midwestern community of 36,000 people. The study was tremendously interesting to any one interested in almost any aspect of American life. The same authors with the help of five research assistants have now made a study of the same city reviewing its progress and regress during the depression and the changes caused by that difficult period and have published their findings in a fascinating volume entitled *Middletown in Transition* (Harcourt, Brace and Company \$5).

It would be impossible to review the book or even to give a summary of it for it is a remarkably able attempt to set a city in panorama, to reveal the major and minor tones in the industrial, educational, religious and other cultural harmonies and discords in the life of a city now of 50,000 people. Those interested in the current problems arising over the CIO agitation will find the first chapter tracing the industrial changes in Middletown during the depression and the internecine warfare among the local labor leaders illuminating. The city was most affected by the removal of a General Motors Plant in 1932. Indeed so serious was it for the city that a group of Middletown business men journeyed to Detroit to request the Company not to board up the plant because of the bad publicity it would give the city as the plant was so near the railroad tracks. The authors tell the story of the return of the plant in 1935: "The plant moved back after, and because of, the bitter Toledo strike, and the central issue in its return was the fact that Middletown is an open-shop town and its controlling business men were prepared to pledge its continuance as an open shop town. . . . Middletown's controlling businessmen have always realized that such competitive advantage as their city possesses in the national market is traceable to its lower living cost and to its ability to mop up an "easy labor market" of corn-fed, unorganized, American workers, willing to work for relatively low wages, and a substantial marginal number of them able to live on the farm during slack periods in the industrial year."

Every chapter of the book contains information and comments of

value to ministers and educators, but both groups will be particularly concerned to read the chapters on "Training the Young" and "Religion". We will not attempt to summarize the chapter on religion and the churches, but these few phrase glimpses are sufficient to show that it is not a very optimistic picture—small church attendance, a good deal of fundamentalism, over-churched areas with terrific inter-church competition, the influence of the churches on the vital life of the city inconsiderable, a continuous attempt of the churches and ministers to popularize the church by accommodating its ethic to the less Christian ethic of the world around it, and with the exception of three progressive ministers religion means largely the reiteration of the "message" with "heavy reliance upon old theological terminology."

A few of the author's comments on religion in Middletown are worthy of quotation: "The fact appears to be that religion, like education in Middletown, is torn by conflicts as to what its function is and whose values it shall serve, and the depression has aggravated this situation acutely. . . . But when this world of religious values cuts athwart Middletown's labor problem, or the city's devotion to such more immediate symbols as those identified with 'patriotism', people's reactions are almost unvaryingly determined by their loyalty to these more immediate things rather than to the religious symbols." Again the authors observe that that "gap between religion's verbalizing and Middletown life has become so wide that the entire institution of religion has tended to be put on the defensive; and the acceptance of a defensive role has tended to mean that it is timid in jeopardizing its foothold in the culture by espousing unpopular causes, when they appear in the economic order, in questions of world peace, and in elements of contradiction in local institutions. As a result, Middletown's churches appear to be forever bartering the opportunity for leadership in the area of change for the right to continue a shadowy leadership in the Changeless, as the church defines the latter. On almost every issue where controversy waxes hot in Middletown's current world, the local churches take over the causes and symbols of the local business control group."

I ask the reader of this column whether the above statements do not have all too mirror-like a quality relative to your own local situation irrespective of whether that situation

(Continued on page 16)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The province of the Pacific has unanimously approved the principle of a percentage basis of current expenses of each diocese as the way for raising funds for General Convention expenses, and for the salary and expenses of the Presiding Bishop. Commenting on the proposal Mr. Frederic M. Lee, chairman of the committee for the province, says, "It is hoped that General Convention will adopt this method and discard the present poll tax assessment at so many dollars per head of clergy in each diocese; an antiquated device which is unfair, inequitable and unjust, since it is burdensome to the small dioceses." He presented the following illustration from the committee's report. By the present method the diocese of New York with 400 clergy, with a triennial assessment of \$11 per head, is taxed \$4,400. The diocese of Sacramento with 30 clergy is taxed \$330. By the proposed method the diocese of New York, taxed at the rate of .003269 on average current expenses of \$1,938,573 would pay \$6,320, whereas Sacramento with average current expenses of \$51,894 would pay but \$169. The amount needed is estimated as \$60,000. With the total average expenses of all dioceses at \$18,386,103 the tax rate would be .003269. By the present method, according to this committee, New York is under-assessed 50% while Sacramento is over-assessed 100%.

\* \* \*

### A Side Light On War

The American League Against War and Fascism has issued a statement that the Neutrality Act "is an ineffective instrument for the promotion of peace" and that "it treats the victim the same as the aggressor."

The statement continues: "The world has seen how this law works in relation to Spain, cutting off the democratic government of the people from coming here and buying the means of their defense against Fascist attack and invasion. If applied to the present (undeclared) war in the Far East, this misnamed Neutrality Act would bar China from securing here the means of defense and would work to the advantage of the Japanese invaders, who are well-supplied with war materials and more self-sustaining. The United States should take a positive and active role in halting this war on



China by joining with other signatories of the Nine Power Treaty and the Kellogg Pact in bringing political and economic pressure to bear against the Japanese invaders."

How Japan has been preparing for war by buying an increasing amount of war supplies from American industrialists is illustrated by the following figures: in 1936 Japan purchased 1,009,767 tons of scrap iron and steel from us, yet in the first six months of this year she purchased 1,288,923 tons. 69,852,142 pounds of refined copper were purchased in 1936 and 63,661,730 in the first six months of 1937. "The time has come", the statement concludes, "for the United States to cease all economic aid to Fascist, war-making nations. The Neutrality Act is a demonstrated fake. What we need is embargo legislation against the destroyers of democracy." In issuing the statement the League announces the beginning of a people's campaign to refuse to buy Japanese products on sale in this country.

\* \* \*

#### A Report From National Headquarters

"The statements of amounts received to September first for credit on the Expectations of the General Church shows the need of increased regularity of payments", according to a statement received on September 7th from the treasurer of the National Council, Lewis B. Franklin. On September first there were 44 of the 99 dioceses and districts who had paid 100% or more of the amount due after allowing one month for collection. The percentage of amount due that had been actually paid was eighty-six, while the percentage of the amount pledged for the year that had been paid was forty-nine. In other words in the last third of the year the National Council must collect over one-half of the money promised.

\* \* \*

#### News from the Chinese Mission

Dr. John W. Wood, secretary of foreign missions of the National Council, has received a long air mail letter from Mr. P. C. Gilmore, acting treasurer of our mission in Shanghai. He presents a vivid and graphic account of the outbreak of fighting there, and of the tremendous task they had in evacuating St. Luke's Hospital under fire. All patients, staff members, necessary stores and equipment were removed safely. He tells what he knows of the whereabouts of American missionaries—as far as anyone can tell they are all safe. Dr. Wood in sending a copy of Mr. Gilmore's letter asks that we



BISHOP FISKE  
*Leader at New York Conference*

inform you that our Christian fellow Churchmen and our St. Luke's Hospital greatly need emergency relief. He says that his department will gladly cable gifts so that they may be available immediately to relieve the distress of our friends in China.

\* \* \*

#### Leaders of Young People Meet

The annual conference for leaders of young people of the diocese of Ohio met August 27-29, under the leadership of the Rev. Lane W. Barton, rector of St. Paul's, Flint, Michigan, assisted by the Rev. Glenn F. Lewis of Toledo and Miss Mary Goff of Cleveland. The program was in charge of the Rev. C. R. Hargate, chairman of young people's work of the diocese, with the Rev. Paul R. Savanack, head of the diocesan department of religious education acting as chaplain.

\* \* \*

#### Retreat for Nevada Staff

The Rev. Henry B. Thomas, formerly connected with the College of Preachers, Washington, D. C., now the chaplain for Episcopal students at the University of Nevada, conducted the annual retreat for members of the Nevada staff, held the other day at Galilee, conference center of the district.

\* \* \*

#### Discipline in the Olden Days

Browsing through old Nevada records, the following evidence of frontier discipline was discovered in the records of St. John's Church, Gold

Hill: on June 20, 1864 the following resolution was unanimously adopted by the vestry: "If any vestryman be absent from church on the Sabbath he be fined \$5 for each absence."

\* \* \*

#### Texas Rector Wants Department of Peace

The Rev. George F. Cameron, rector of St. Mark's, Beaumont, Texas, and state chaplain of the American Legion, presented a program for peace during an address given the other day at the annual convention of the Legion. He suggested that the U. S. Constitution be amended in order to provided for a Department of Peace to be on a par with the Department of War. It would be the job of this department "to counteract the growing power of military dictatorships by cultivating an aversion to fratricidal warfare and to educate our citizens in the ideals of world peace." He said that Congress should define a "defensive war" as one fought within the continental borders of the United States. It should be made unlawful to transport American soldiers into foreign soils; for American citizens to travel upon the ships of belligerents or upon the ships of neutrals that carry contraband materials. Munitions and implements of war should be manufactured by the government rather than by private business. Mr. Cameron also suggested that in the event of war all Congressmen who voted for war and all bishops, priests and deacons who favored war should be made to serve as privates in the ranks. He further urged a law that would prevent our educational institutions from teaching militarism. Finally he said that the Constitution should be amended to make it unlawful for the President or Congress to declare war until the issue had been submitted to a vote.

Continuing, the Chaplain said, "We fought to preserve the principles of democracy, yet since 1918 the foundations of true democracy have been shaken as never before in the history of governments. Time and again, patrioteers have attempted to destroy one of the most cherished possessions of the American Republic, namely freedom of speech. High-powered patriots have attempted to restrict the academic freedom of our greatest universities, assuming that they had divine wisdom to dictate what should be taught. Embryonic fascists have been on the alert to curb the freedom of the press. Red baiting organizations have flourished and character-assassins have attempted to defile the life of some of our finest citizens. Some men, through national mobilization, would have the



individual surrender absolute control of his property, his mind and his body, to the sovereign state, in the sense of absolutism. All these are ear-marks of fascism, and go hand in hand with the war-spirit.

He admonished the American Legion not to become saber-rattlers, nor a servile adjunct of some military set-up. "We have had enough war and enough delusions. Let us formulate a peace program that shall challenge the best that is in us. Let us be honorable and faithful to our fallen comrades to whom we made the solemn promise that we were fighting a war to end all wars. Let us keep that promise and dedicate ourselves to the ideals of a democratic peace program."

#### Young People Meet in Upper South Carolina

Facing the Challenge of Christianity was the theme at the annual convention of the Young People's Service League of the diocese of Upper South Carolina, held September 3-5 at Kanuga Lake. The leaders were Bishop Finlay, the Rev. Frank Allen of Graniteville, S. C., the Rev. T. P. Devlin of Union, N. C. and the Rev. John Pinckney of Tryon, N. C.

#### Full Enrollment at St. Faith's

St. Faith's School, Saratoga Springs, N. Y., opened this week with a full enrollment of fifty students. Plans are now being considered for enlarging the school in order that more students may be accommodated.

#### Forward Movement in Duluth

Goals for the Forward Movement and a plan to achieve them have been announced by Bishop Kemerer of Duluth. The goals are: 1, to contact the unconfirmed; 2, an opportunity to present the Church to the unconfirmed; 3, to increase candidates for confirmation; 4, more information to Church people looking toward greater loyalty; 5, a definite part in missionary work to each Churchman. The plan is to organize groups to meet for six successive weeks in each parish, with each group made up of ten Churchmen and ten non-Churchmen who come as guests of the former.

#### New York Young People Meet

If you could have five wishes fulfilled what would you ask for? Young people of the diocese of New York were asked to prepare their lists and come to the conference for young people, held on Staten Island over the last week-end, prepared to discuss them. The leader was the

Rev. Theodore Wedel, secretary of college work of the National Council. He also presented the conflicting claims of communism, fascism, humanism and Christianity for the allegiance of youth.

#### Forward Movement Literature in Chinese

The Forward Movement manuals are to be published in Chinese, with two students at Central China College now at work on the translations. They have previously been printed in Japanese with more than 55,000 copies placed in Japanese homes.

#### New York Clergy to Meet

The annual conference of the clergy of the diocese of New York is to be held at Lake Mahopac on September 29-30. The leaders and their subjects: "What does our ministry mean to us" by Bishop Manning; "Christian Apologetics Today" by Bishop Charles Fiske; "What About the Forward Movement" by Bishop Clinton S. Quin of Texas; "The Meaning of the Pastoral Office" by Canon Cyril E. Hudson of St. Alban's Cathedral, England, who is in this country as special lecturer at the Berkeley Divinity School; "What Our Corporate Communion Means to Us" by the Rev. A. G. Whittemore, superior of the Order of the Holy Cross; "The Edinburgh Conference and Christian Unity" by Angus Dun, professor at the Cambridge Seminary; "The Return to Religion" by Henry C. Link whose book by the same name is so popular, and "The Present State of Christian Teaching" by Howard D. Roelofs, professor of philosophy at the University of Cincinnati.

#### Itinerary for Bishop of Dornakal

Arriving in New York on September 6th Bishop Azariah of Dornakal, India, launched into a long list of appointments by spending three days in the diocese of Newark, chiefly as the leader of the diocesan laymen's conference. He then spent three days

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at Wycliffe College, Toronto. Sunday next, the 19th, he is to preach at Washington Cathedral, visiting the Alexandria Seminary the following day. On Sunday the 26th he is to preach at Holy Trinity, Philadelphia, and then spend the week at the College of Preachers in Washington. On October 3rd he is to preach at the Cathedral of St. John the Divine in the morning and at St. George's in the afternoon, and on the 4th he is to speak at a foreign missions conference in New York. Following the General Convention he has engagements in Chicago, Detroit, Albany, Buffalo, Rochester and Boston, sailing from New York for England on November 3rd.

#### Clergy Training Institute at General Convention

A training institute in social and pastoral problems is to be held in Cincinnati, October 12-15, sponsored jointly by the Graduate School of Applied Religion and the National Council's social service department. Under the chairmanship of Bishop Page of Michigan there is to be a section devoted to Marital Relations, with lectures by Dr. Carl Wilzbach of the Cincinnati Social Hygiene Society; Mrs. Frances B. Strain of the same organization; Dr. Esther B. Tietz of Longview Hospital and Judge Charles W. Hoffman of the court of domestic relations. The Rev. Almon R. Pepper is the chairman of the section on Child Welfare, with lectures by Miss Sybil Foster of the Child Welfare League, who lectures each day. Mental Hygiene and Psy-

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chiatry is in charge of Bishop Davis of Western New York. The lecturers are to be Dr. J. Freemont Bateman of Columbus, Dr. Maurice Levine of the University of Cincinnati, and Dr. Emerson North of the Cincinnati Mental Hygiene Society. The Rev. Joseph Fletcher is the chairman of the section on family case work, with lectures by Mrs. Marion S. Goodwin of the Cincinnati Associated Charities, James E. Stuart of the Cincinnati community chest and the Rev. Joseph T. Ware, head of Cincinnati's Consumers League. Dean Day of Topeka is the chairman of the section on Labor Relations where we find lectures by Philip Ziegler, editor of *The Railway Clerk*; Spencer Miller Jr., consultant on industry to the National Council; Miles Warfield, president of the union of Sleeping Car Conductors, and a lecture by the executive secretary of the Church League for Industrial Democracy. Delinquency and Crime is under the chairmanship of the Rev. Walter K. Morley, social service secretary of Chicago, with lectures by Miss Gwenydd Owen of the Church Mission of Help; Dr. Louis A. Lurie of the Child Guidance Home of Cincinnati; Samuel A. Haskell of the court of common pleas and Dr. William Ravine, psychiatrist of the juvenile court.

\* \* \*

#### **Brotherhood of St. Andrew to Hold Convention**

The convention of the Brotherhood of St. Andrew is to be held at Christ Church, Cincinnati, October 2-5, prior to the opening of General Convention. There is to be a training conference for boys and young men, with the following leaders: the Rev. Robert S. Lambert of Cincinnati, the Rev. Paul R. Savanack of Cleveland, Mr. Frank Rowley of Wheeling, Mr. George H. Thompson of New Haven, the Rev. Frank V. D. Fortune of Cleveland, Mr. Allan L. Ramsay of Detroit, Mr. William S. Pickett of Toledo, Mr. William Thybony of Chicago and Mr. David E. S. Decker of Newark. The convention proper opens on Saturday evening, October 2nd, with the following men among those on the program: the Rev. Frank H. Nelson, Benjamin F. Finney of Sewanee, Dean Emerson of Cleveland, Mr. Charles P. Taft of Cincinnati, the Rev. Theodore O. Wedel of New York, the Rev. Herman R. Page of Dayton, Mr. Merton A. Albee of Los Angeles, Bishop Seaman of West Texas, Mr. Morton Nace of Tampa, Judge Dallinger of New York, the Rev. Ernest Van R. Stires of Richmond, Paul Rusch of Japan and Leon C. Palmer, the executive secretary of the organization. Bishop Perry is to be the celebrant at the triennial

corporate communion, assisted by Bishop Hobson and the Rev. Frank Nelson.

\* \* \*

#### **Historic Chapel Moved to Chicago**

A remnant of the earliest days of the Church in the middle west has been recovered and put in a modern setting with the establishment of a chapel at Chicago diocesan headquarters. It is the equipment of "Quarry" Chapel, which for a hundred years has stood in a small country church outside of Gambier, Ohio. The chapel recalls the days

when Philander Chase went to Ohio, for the church from which the equipment comes is on the very trail which Bishop Chase, first Bishop of Illinois, travelled. The chapel project resulted from the discovery of the little stone building, about a mile and a half northeast of Gambier, by the Rev. Leland H. Danforth, president of the Chicago diocesan architectural guild and rector of Holy Comforter church, Kenilworth. Investigation by Mr. Danforth revealed the fact that the chapel was hewn by farmers of the Gambier neighborhood from stone

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quarried in nearby hills. Even before the stone church was built, Harcourt Parish, named officially Christ church, boasted a church—a log cabin. The parish served farm folk of the community. Modern transportation and development of nearby towns caused the chapel to be closed and it has not been used for some years. Vandals left the church in disrepair. A petition for permission to remove the communion table, pews, pulpit and lectern and windows to Chicago was approved by the vestry of Harcourt Parish and trustees of the Diocese of Ohio. During the summer, Mr. Danforth supervised the transfer of the equipment to the diocesan house in Chicago. It now has been installed in a room next to Bishop Stewart's office on the second floor of the building at 65 East Huron Street. The whole setting gives a typical colonial atmosphere. The pews are benches, made by the farmers themselves, and the backs swing on pivots like the seats of a railroad coach. All of the furniture has been painted white and the walls and other color effects of the chapel are in harmony.

\* \* \*

#### A Man to Look Out for

The Rev. Richard G. Baker, rector at Cedar Falls, Iowa, wishes to warn Church people and particularly the clergy against a man giving his name as George Hynes, or on occasions Harry Hines. He uses Mr. Baker's name for reference in seeking financial aid. He is unworthy of help.

\* \* \*

#### Indian Student Heads Convocation

Harold Stephen Jones, a native Sioux Indian, a senior at Seabury-Western Seminary, is the president of the student body there this year. He is from Springfield, South Dakota, where he has been working this summer among his own people.

\* \* \*

#### Bishop Azariah to Visit Chicago

Bishop Azariah of Dornakal, India, is to visit Chicago on October 21-22

following General Convention, to address missionary meetings to be held at St. Bartholomew's, Englewood, and St. Mark's, Evanston. A meeting is also to be held in the Loop on October 22 for laymen.

\* \* \*

#### Bishop Stewart On Canadian Program

Bishop Stewart of Chicago substituted for the Lord Bishop of Bradford at the 150th anniversary of the founding of the Church in Canada, the English bishop having been compelled to cancel his engagements because of illness. It is now thought unlikely that he will be able to make his scheduled appearance at General Convention. While in Canada Bishop Stewart received the honorary degree of doctor of divinity from the University of King's College, Halifax.

\* \* \*

#### Graduation at Church Farm School

Graduation exercises at St. Andrew's Farm and Industrial School, Church institution at Barrington, Rhode Island, took place on September 4th. They were in charge of the new rector, the Rev. Irving Andrew Evans, who relinquished Christ Church, Lonsdale, R. I. to become the successor to the Rev. Albert Crabtree, for many years the head of the school.

\* \* \*

#### National Peace Conference Announces Plans

A nationwide campaign of public education on problems of world economic cooperation has been announced by the Rev. John Nevin Sayre, president of the National Peace Conference. A large number of national organizations will take part, working through the NPC. It is to be launched on Sunday, September 19 when Secretary of State

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Cordell Hull will broadcast from a meeting to be held that afternoon in New York. In outlining the purpose of the campaign Mr. Sayre declared that "This campaign is based upon the idea that world peace like domestic peace must be based upon economic and social justice. World peace demands policies. It cannot be had by mere resolution. Indeed the slogan might well be the foundation document of the International Labor Organization which declares that 'peace can be established only if it is based upon social justice.'

"Some of the steps which this campaign will emphasize for the achievement of international social and economic justice are: 1—Renouncing of economic warfare. 2—Economic disarmament accompanied by military disarmament. 3—Positive economic steps including, improving the standard of labor and living by international agreement; facilitating access to raw materials and freer access to markets; trading on a basis of equality rather than discriminations; currency stabilization and co-ordination of financial policies; and possible extension of the principle of mandates. 4—A study of the work of the League of Nations, the International Labor Office and allied peace machinery to obtain wider support to accomplish international economic and social justice."

\* \* \*

#### Figures On Church Membership

The figures on the Church membership during 1936 were given out during the Summer, showing a gain of about one million over the previous year. The membership of the

Roman Church about equalled the membership of the two biggest protestant denominations. Though the Episcopalians were sixth in the number gained during the year, because of the small membership in comparison to some others they were second only to the Baptists in percentage increase, leading both the Romans and the Methodists. The total average per cent of gain during the year for all denominations was 1.33 per cent while the population gain in the United States for the same period was only .71 per cent.

\* \* \*

#### Bishop Ziegler to Visit Chicago

Bishop Ziegler of Wyoming, former archdeacon of Chicago, is to return to that city on September 30th to be the preacher at the service for the presentation of the United Thank Offering, to be held at St. James'.

\* \* \*

#### Notes About General Convention

The first General Convention of the Episcopal church met in Philadelphia in 1785. There have been fifty-one General Conventions, this year's being the fifty-second.

Seventeen sessions of General Convention have been held in Philadelphia; thirteen in New York; one in Chicago (1886).

The average length of Convention is two weeks. The shortest convention was two days, in Wilmington, Del., 1786; the longest, 28 days, in New York, 1874.

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The Convention will bring together officially delegates of the Church's work in all parts of the world. Official registration will include about 150 bishops; 650 clerical and lay deputies, and 450 women delegates.

As a rule, however, General Convention attracts some 25,000 visitors to the convention city and preparations are being made for such a number at Cincinnati. The Cincinnati committee has listed 5,000 beds in private homes and all available hotel space will be occupied.

The most recently consecrated bishop leads the long procession into the opening service. As the Rev. Goodrich R. Fenner, bishop-coadjutor-elect for Kansas, is to be consecrated on September 29, the distinction will be his.

\* \* \*

#### Los Angeles School Moves

The Harvard School in Los Angeles, a 37 year old Church institution, has just purchased a new 22 acre site in the lower San Fernando Valley, and plans to move from its congested campus in the city to this new site for opening September 21st. Harvard School was founded in 1900, acquired by the Church in 1912, and the present Suffragan Bishop, Robert B. Gooden its headmaster for nearly 20 years. The old

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campus of 11½ acres has for a long time proved both inadequate and too far down town. This new site, located at the foot of the hills on two important boulevards is just 10 miles from down town Los Angeles, and convenient to Pasadena, Beverly Hills and the Beaches. The School has many day pupils as well as a large boarding group.

\* \* \*

### On Loving Your Enemies

One of the most moving addresses at Oxford was made by Dr. T. Z. Koo of China. He was telling of his own experiences in trying to love his enemies. He said that the problem for him was not one of loving a distant enemy on the other side of the ocean, but it was the problem of loving an enemy sitting upon the door step.

Three times he had seen the enemy invading his country. In 1931 he saw Japan seize Manchuria. In 1932 he saw his native village near Shanghai destroyed by Japanese guns. In 1935 he saw the Japanese advancing on Peiping.

He said he used to work for peace regarding it as an absence of war, until he realized he was working for a vacuum. Now he feels that Christians must lead a life of such quality that the by-product will be peace. He has set himself a two-fold task. First, so to order his life that he will be steadily learning to love his enemies. Second, so to live in the reality of the Kingdom of God, that loyalty to it will transcend all other loyalties.

If the principal object of his loyalty were his family, he would naturally fight if his family were attacked. If the chief object of his loyalty were his nation, he would fight when its territory was invaded. The only way to rise above warlike impulses is to have a greater loyalty which takes up these lesser loyalties. As a redeemed person he is not only conscious of sin, but also of a power within helping him to love his enemies.

\* \* \*

### Edgar H. Goold Marks an Anniversary

This year marked the 25th anniversary of the Rev. Edgar Goold at St. Augustine's College, the oldest of the educational institutions operated under the auspices of the American Church Institute for Negroes. He began his services there in 1912 as a teacher and as assistant to the Rev. A. B. Hunter, then head of the school. He became the principal in 1916 and president when the school became a college. A survey of the graduating classes of this year indicates the wide scope of the serv-

ice being rendered by St. Augustine's. The following states and countries were represented in the graduating classes: Arkansas, Florida, Georgia, Michigan, Mississippi, New Jersey, New York, North Carolina, Pennsylvania, South Carolina, Tennessee, Texas and Virginia; Quebec and the Virgin Islands. Many of the graduates came to St. Augustine's to complete the work

begun in other Institute schools. Three of the young men are looking forward to the priesthood, and are to enter theological schools this month. St. Augustine's, in Raleigh, N. C., was founded in 1867, principally through the joint efforts of Rev. J. Brinton Smith, who had been secretary of the Church's Freedmen's Commission, and the Rt. Rev. Thomas Atkinson, the beloved Bish-

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

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

46th St. between 6th and 7th Aves.  
Rev. Granville M. Williams, S.S.J.E.  
Sunday Masses: 7, 9, 11 (Sung Mass).  
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.  
8 P.M.—Evening Prayer and Sermon.  
Thursdays and Holy Days, 12 Noon, Holy Communion.

### St. Thomas Church

Fifth Avenue and 53rd Street  
New York

Rev. Roelif 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

Sunday Services: 8:00, 9:30, 10:05, 11:00 a.m.; 5:30, 7:30 p.m.  
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

### St. Michael and All Angels

St. Paul and 20th Sts., Baltimore, Md.  
Rev. Don Frank Fenn, D.D.  
Rev. H. P. Knudsen, B.D.

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

4th Ave. South at 9th St.

Sundays: 8, 9:30, 11 and 7:45.  
Wed., Thurs., and Holy Days.



op of North Carolina of war and reconstruction days.

\* \* \*

#### Funds Come in for Bishop Lloyd Fund

Slowly but surely the Bishop Lloyd Memorial Fund is growing. Offerings ranging from twenty-five cents to \$1000 have been received. One good friend in the early summer sent a gift of \$500. She now sends another of like amount with this message: "I am delighted to send the enclosed to make my gift to the Bishop Lloyd Memorial \$1000. I had several extra dividends and know of no better investment than 'Kuling School' . . . Bishop Lloyd is still a great inspiration to me."

\* \* \*

#### Awakening in the Greek Church

New and vital activity may be observed in the Greek Orthodox churches throughout the Near East. The Near East Christian Council, which gathers into one body official representatives of the various missionary organizations and of the indigenous churches, has recently voted to make a new approach to these ancient Christian churches in order to join with them in united fellowship. Some indication of the new life may be seen from the following incidents. In Saloniki there exist 13 groups,

known as the Apostolic Diaconate, which perform various social services in the simplest spirit of Christian love. They were founded by a prominent oculist who was deeply stirred by the difficulties and troubles of the Greek refugees from Turkey. They have carried on and grown ever since.

Youth, too, is attracted to the new spirit in the church. In the harbor town of Volo the Greek Orthodox Bishop was found among a group of 700 boys and girls between the ages of 10 and 16. That same day he met six similar groups. More than 50,000 children and young people meet in such weekly classes, an entirely new development. In Nisoussa, a factory town near Saloniki, is a model textile factory owned by Christians. They have provided safe and healthful working conditions for their workers and a sanitary electric kitchen furnishes a free meal every day to all employed there. Realizing the need for more intellectual content than is customary in the village Greek Orthodox services, a young graduate of Athens university was engaged to preach to a newly formed "Religious Society." This factory also had available the "Zoe Magazine," which is entirely religious. It is published in Athens by a group of scholars intent on the spiritual development of the church and is

said to have a wider circulation in Greece than any other weekly magazine of any sort. Finally, it may be noted that in Anatolia College, an American institution, 90 per cent of the students belong to the Greek Orthodox church. The College has arranged for a Greek Orthodox service for these students which generally assumes the character of similar services in American schools, though wholly within the Greek form of worship.

\* \* \*

#### One of the Best Stories

The Rev. Charles Harris Jr. dug up the following story from the library of the rector of the Church of the Ascension, Pueblo, Colorado, where he served during August. An artist who was employed to retouch a painting in an old Belgium church rendered a bill for \$100. The trustees however required an itemized bill. The following was therefore presented, audited and paid:

Correcting the Ten Commandments . . . . .	\$ 7.10
Embellishing Pontius Pilate and putting a new ribbon on his bonnet . . . . .	3.00
Putting new tail on rooster of St. Peter . . . . .	4.18
Reguilding left wing of guardian angel . . . . .	2.02
Washing the servant of the	

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* * *	

#### Sunday Observance in England

The Lord's Day Observance Society of London, Eng., has come out with the statement that if Great Britain loses as much of her Sabbath in the next quarter century as she lost in the past 25 years, she will have practically no Sundays at all. On the profanation of the Lord's Day, some striking facts were presented: Two hundred and fifty thousand shops open in England; 40,000 in London alone. Two million workers, or one out of every eight of the adult population, engaged in Sunday labor. Three public houses (drinking places) open to every one House of Worship. The Alliance has issued a strong appeal for public support for its program of preserving the Sabbath.

#### TYPICAL PROBLEMS ARE PRE- SENTED IN STUDY

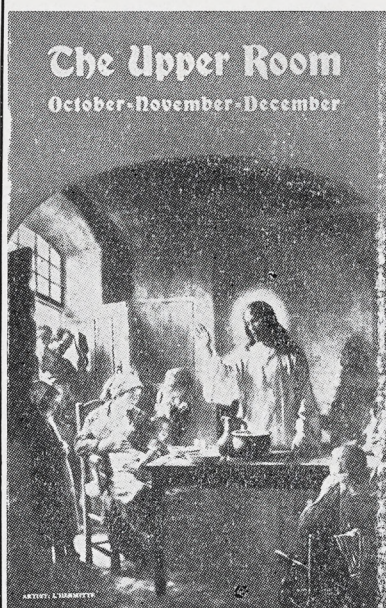
(Continued from page 8)

is urban or rural? This is only a chip off the larger mirror of your community and my community which this volume really is in many respects. Let me close this review with the author's reference to the small Episcopal group in Middletown: 'The Catholics, Jews, and Episcopalians, who stress rituals somewhat more and rely less upon the 'sermon' i. e., a verbalized message, maintain a liaison between the permanent and the immediate with more dignity and less apparent sense of uneasiness than do most of the Protestant churches.'

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#### CONTENTS OF THE OCTOBER-NOVEMBER- DECEMBER ISSUE

*Interpretation of Cover Picture,  
"Christ among the Lowly"*

##### October 1-9

The Christian and His Home

##### October 10-20

The Christian and His God

##### October 21-27

The Christian and the Christ

##### October 28-31

The Christian and the Holy Spirit

##### November 1-6

The Christian and Social Responsibility

##### November 7-13

Foundations for a Stable and Peaceful Society

##### November 14-20

The Kingdom of God and the Social Order

##### November 21-27

The Spirit of Thanksgiving and the Social Order

##### November 28-30

Working Together with God

##### December 1-11

The Christian and His Attitudes

##### December 12-18

The Christian and His Daily Walk

##### December 19-25

"Unto Us a Saviour Is Born"

##### December 26-31

The Christian and His Victories

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