

September 23, 1937

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CLERGY NOTES

BELL, BERNARD IDDINGS, formerly 130 Hope Street, Providence, R. I., is now living at 12 Blackstone Blvd., Providence.

BOWDISH, PALMER R., was deposed on August 25 by the bishop of Duluth at his own request.

DIPLOCK, L. O., formerly in charge of St. Alban's, South Portland, Maine, has been appointed resident junior canon of St. Luke's Cathedral, Portland. Address: 9 Broadway, Woodfords, Portland.

FORT, JOHN B., for two years assistant at All Saints', Worcester, Mass., has accepted the rectorship of St. Mark's, Leominster, Mass.

FOULKES, ERNEST W., has resigned the charge of missions at Newport and Thompsonstown, Pa., to retire from the active ministry.

HAMM, WILLIAM C., Hartford, Conn., has accepted the rectorship of Trinity Church, Ware, Mass.

HICKS, FREDERICK G., vicar of St. Mark's, King City, Calif., has accepted the rectorship of Trinity, Canton, Mass. Address, 9 Chapel Street.

JACKSON, WILLIAM D., diocese of Kansas, has renounced the ministry and was deposed by Bishop Wise on September 7th.

KENDRICK, RAYMOND H., rector of St. Paul's, North Andover, Mass., has been appointed canon of Christ Church Cathedral, Springfield, Mass., and will be in charge of St. James', East Springfield.

NOLAN, JOHN H., city missionary of Springfield, Mass., has been appointed diocesan missionary in addition to his city duties.

PARSLEY, HENRY N., has accepted appointment as assistant at Grace Church, Amherst, Mass.

REED, RALPH D., assistant at St. John's, Bridgeport, Conn., has accepted appointment as chaplain of the Rectory School, Pomfret, Connecticut.

REX, PERCY F., Wethersfield, Conn., has accepted the rectorship of St. Paul's, Holyoke, Mass.

SAFFORD, D. WADE, assistant at the Epiphany, Washington, D. C., has accepted the rectorship of Christ Church, Kensington, diocese of Washington.

SCHROCK, ALBERT L., formerly vicar at Fallon, Nevada, is now the rector of Trinity Church, Reno, Nevada.

TAFT, H. DUDLEY, formerly curate at St. Mary's, Staten Island, N. Y., is now the assistant at St. Stephen's, Pittsfield, Mass.

TAYLOR, NORMAN E., executive secretary of the diocese of Southern Virginia has been appointed Archdeacon of the diocese.

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THE WITNESS

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H. ROSS GREER
A. MANBY LLOYD

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PARISH SUPPORT FOR MISSIONS

By STANLEY C. HUGHES

Rector of Trinity Church, Newport, Rhode Island

CHURCH papers recently brought a cheering bit of news from 281 Fourth Avenue, New York, to the effect that collections in 1937 are better than they were in 1936, and "that we may be on our way up out of the emergency." It is to be hoped that this news may be widely disseminated, especially among prospective deputies to General Convention, who are now being so urgently plied with arguments for the restoration of the discredited old Quota System, which we are told is necessary if we are adequately to support missions. I, for one, consider the quota method a wet blanket and very largely responsible for the recent slump in parish offerings. Certain it is, at any rate, that pledges and receipts fell off 50 per cent under the apportionment system while in the same period gifts to the United Thank Offering decreased only 25 per cent.

The quota acts as an inhibition because it puts a little thing where a big thing ought to be, a dwarfing parochialism in place of a world outlook. Suppose, kind reader, you were a rich and successful business man. Perhaps you are. I trust so. Before the quota days you used to be appealed to for gifts to support a magnificent enterprise, the effort of the Church to carry the everlasting Gospel to all the dark places of the world as our dear Lord enjoined upon us to do. You were told of heroes like Bishop Brent, Bishop Rowe; perhaps you even heard one of them tell the story of his labors. It was all very broad and uplifting. You realized that three or four million dollars would be required to prosecute the enterprise. If your heart was touched you gave liberally.

But then the quota; now all the appeal that came to you was to pay your share of an assessment laid on all parishes alike. You learned that your parish quota was \$5000 and that if every congregation paid its tax all would be well. So you reasoned something like this: We must pay \$5000. We have 500 members. If every member gives \$10 the thing will be done. But since some may not be able to give \$10 I will help out and give \$50. It seems generous. It is generous from a taxpayer's point of view. But as a matter of fact you could give \$500 as easily as \$50 and you ought to and would be blessed in your giving. But the dreary method of setting a quota and continually harping on that one string has fixed your attention on a little thing, a

meagre goal, instead of the field which is the world. Mere parochialism. Hitch your wagon to a lamp post, not to a star. This is one reason why interest in and gifts to the great mission of the Church have sunk to a low ebb.

Moreover, it is axiomatic that an unjust law is a bad law. And the quota is obviously unfair. It ought not to be required of us. Here for example is a suburban parish consisting entirely of well-to-do people, some of them wealthy. It has a bright young rector, a first rate organist and choir, all well paid. But, in the same city is a slum parish. Not a wealthy person on the roll. It has a rector and one or two curates, a parish visitor or nurse, an organist too. All these are necessary. So is the shabby parish house. For it lies in the midst of a teeming, indigent population, where the need is great. Now the budget of these two parishes are the same. Yet the suburban parish could pay its quota twice over and scarcely feel it. The slum parish cannot. Everybody knows it cannot.

Vestrymen view the quota with a critical eye. Why, they ask, must we pay \$5000 per annum when the next parish pays only \$3000, while it has quite as large a plant and staff? Well, someone in the other parish sends a gift of the winter's coal. Some one else, devoted to music, pays the salary of a gifted choirmaster. These sums do not appear on the treasurer's books in that particular parish. Its budget seems small. Vestrymen note these things. One of the most devoted men in my parish used to object to sending any more money for missions when our quota had been paid. Poor fellow, he thought the quota was perfectly fair. "We have done our share," he would say, "let the others pay their quota. Why should we pay the other people's taxes?"

Some years ago I was in the study of a Presbyterian minister. "Do you have a quota for missions?" I asked him. "No," said he. "How much do your people give?" was my next question, for even then I had grown suspicious of our vaunted quota method. Inquiry revealed the fact that the Presbyterian Church operating under the volunteer system was giving four times as much—per member—as we were. Since that time I believe the Presbyterians have adopted the quota and their gifts have been falling off considerably.

It seems to me THE WITNESS is doing a fine piece of work in letting in the light on various phases of our Church life. From a witness facts are expected, unbiased facts. A number of yes men and old maids are annoyed. It seems to them a little less than impious to suggest any improvement in methods. People who assay to stay up the ark when it totters are liable, they think, to be struck by lightening. They cancel subscriptions in rage. Never mind. The people who believe in free speech and honest discussion are still numerous. More power to you. May you continue to flourish and enjoy the favor of the Church you are serving so well.

Second Thoughts

CHARLES C. BURLINGHAM, lay deputy to the General Convention from the diocese of New York: After reading Bishop Manning's letter to the four Episcopal weeklies, I looked over the tentative program of the General Convention to be held in Cincinnati in October, which had been sent to me as a deputy. In addition to the regular meetings of the House of Bishops and the House of Deputies, there are many outside meetings, conferences, luncheons and dinners scheduled for the fourteen days of the Convention. Of these nine are under the auspices of the Church League for Industrial Democracy, and six of these meetings are presided over by bishops as follows: Dr. Gilbert, Suffragan Bishop of New York, Bishop Brewster of Maine, Bishop Parsons of California, Bishop Scarlett of Missouri, Bishop Sherrill of Massachusetts, and Dr. Paul Jones, formerly Bishop of Utah and now Chaplain of Antioch College. The chairmen of the other three meetings are William F. Cochran of Baltimore and Stanley Matthews and Charles P. Taft of Cincinnati. The speakers are Sam Franklin, director of the Delta Cooperative Farm, Laurence Oxley of the U. S. Department of Labor, Professor Niebuhr of Union Theological Seminary, the Reverend Howard Kester of the Southern Tenant Farmers Union, Norman Thomas, A. J. Muste of the Fellowship of Reconciliation, Roger Baldwin of the American Civil Liberties Union, Murray Lincoln, Secretary of the Farm Bureau Federation, and Homer Martin, President of the United Automobile Workers of America.

I am not a member of the Church League for Industrial Democracy, but I am confident that many of the bishops and deputies of a Church so conservative as ours will be glad to learn at first hand the views and objectives of the representative speakers selected on such vital and present questions as the Farm, Labor and the Negro.

BISHOP HENRY HOBSON of Southern Ohio: As hosts of Convention we provide meeting places for the official and unofficial organizations and groups wishing to hold meetings during General Convention. Believing in free speech, we do not censor or advise as to the program or choice of speakers. We are making absolutely clear in the program what are the actual official meetings of Convention. In the tentative pro-

gram, page 7, we made these introductory remarks: "In accord with the constitution, the official sessions of General Convention are, therefore, those held by the two Houses, and such services or meetings as the two Houses may officially designate. Hundreds of other meetings are held during the days when General Convention is in session. The departments of the National Council; the Woman's Auxiliary; the various official organizations of the Church, together with a number of other groups having no such connection, rightly take advantage of the opportunity to bring their work and programs before those gathered at Convention, and through them before the whole Church. The contribution is invaluable. It must be borne in mind, however, that while the opinions expressed and the action taken at these meetings may be important, the Church takes official action and expresses official opinion only in the actual sessions of the two Houses of General Convention."

DR. W. SINCLAIR BOWEN, Churchman-physician of Washington, D. C., writes that there are many parishes where the pastors are physically or otherwise totally incapable of carrying on the work. Yet there is no way, under the laws of the Church, to remove them. There is also the disposition on the part of vestrymen and parishioners to give first consideration to the clergyman and his family rather than to the work. He thinks the matter might best be corrected by engaging rectors for a two year period; "a signed business agreement made between the vestry and the pastor. At the end of the two years if the minister is not suited and is incapable of doing the work he is simply not reelected. If he is satisfactory he is reelected for another term. This thing of allowing a weak, sickly, incompetent minister to stay in charge of a parish when everyone knows he cannot do the work, and the whole parish is becoming disorganized and dying, is sinful and I for one am totally ashamed to see our dear old Church treated in this way."

Witness Questionnaire

QUESTION: Do you think that too much of the money for missions goes for administration?

The Boxscore:	Yes	No	No opinion
Clergy	862	370	242
Laymen	292	114	124
Laywomen	235	80	38
Totals	1,389	564	404

There were many comments on the question, with most of them on the "yes" side, such as "By all means, yes"; "Yes, in dioceses as well as at 281"; "Decidedly yes"; "Great deal too much"; "Far too much", etc. etc. Several stated that the cost of administration of missions in the English Church was far less than with us and suggested that we might do well to study their systems. Others declared that it is not so much high cost as it is poor administration, while a considerable number used the question to register their objection to salary increases for the administrative force last spring

while no increase went to those in the field. A clergyman registered his objection to the "high cost of living in New York" argument for comparatively high salaries for the 281 staff, saying that he was "brought up in New York on a family income far less than that paid most of the people at headquarters." Several said that entirely too much money was spent on printed matter which they consider of little use, while there was also the oft-repeated cry of "bureaucrats" and "the officers seem to forget that they are the servants of the Church."

On the "No" side there were also those with comments, thus: "I have always felt it was foolish to trounce 281 when they are only trying to carry out the directions of General Convention"; "I do not think enough goes to run the works. We are cowards about overhead"; "We have in the National Council men who have done heroic service. They need our commendation rather than our criticism." There is also a suggestion of merit that comes from a bishop. He declares that, justly or unjustly, people do believe that entirely too much goes for overhead (a statement certainly borne out for the returns on this question). He therefore suggests the "allocating of income from endowments to take care of the entire expense of the central office. We could then assure our people that every cent paid for missions goes directly into the mission field. I am sure it would have a marked effect on their giving. Somehow the old fallacy that 'it costs a dollar to spend a dollar' for missions has an amazing vitality. The way to overcome this is to lift the entire headquarters expense out of the budget. I fully realize that such a policy would have to be closely watched to keep expenditures at headquarters within the bounds of strictest economy. But if we were able to tell our people that not one cent of their gifts for missions for 1938 goes to support the 'swivel-chair artists' at 281 I firmly believe that the response would be a large increase in missionary giving."

QUESTION: If there should be a shortage of funds, should national departmental work (religious education, social service, publicity, etc.) be cut before cuts in missionary appropriations?

The Boxscore:	Yes	No	No opinion
Clergy	1,292	172	10
Laymen	344	148	38
Laywomen	269	64	20
Totals	1,905	384	68

This was the most one-sided vote of the entire questionnaire, with vast numbers emphasizing their vote by writing: "By all means"; "Absolutely"; "Most certainly"; "Not merely cut but amputate"; "Departments should be eliminated in any case"; "Emphatically yes"; "Yes, cut departments to the bone"; "Decidedly yes, this is the most important matter to come before General Convention"; "Cut large salaries at 281 first." A considerable number gave it as their opinion that cuts should be made not only at headquarters but that missionary appropriations likewise should be cut, with several suggesting that a careful survey be made of the entire missionary field to determine what work should be carried on and what stopped or cut. Of those voting

"No" a large number stated that the cuts, if necessary, should be proportioned between the departments and the mission fields. There was no way to tell why the proportion of laymen voting "No" was greater than that of clergymen or laywomen. However, the fact that a number wrote, "No, I do not believe in missions" would seem to indicate that a considerable number of them do not believe in national Church work at all, either missionary work or departmental work.

Next week we will present the answers to further questions.
W. B. S.

Let's Know

By BISHOP WILSON

BIBLICAL GAMES

GAMES and athletic contests occupy a good deal of the time and interest of the average American. Most of us read the Bible with such serious and solemn sentiments that we seldom realize how much people in Bible times must have been interested in similar amusements.

The prophet Zechariah described the peace and prosperity which would one day come to the Holy City by saying that "the streets of the city shall be full of boys and girls playing in the streets thereof." What kind of games did they play? Like modern children they loved to imitate their elders with such amusements as make-believe marriages and funerals. Our Lord rebuked His hearers one day for the childishness which they should have outgrown. He said they acted like boys and girls complaining "we have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." The children always liked to dance and the Talmud tells of a game they used to play with nuts.

Archery was one of the sports in which young men became proficient. They also had contests of skill with the sling—a difficult weapon to handle with accuracy. In the book of Judges we read of the left-handed Benjamites who could "sling stones to an hair breadth, and not miss." Another game popular among the youth of Palestine was the lifting of heavy stones first to the knees, then to the shoulders, then to the head, and finally above the head. Wrestlers were matched against each other according to the strength exhibited in such tests. Sometimes they would throw these stones much as the modern athlete "puts the shot." The throwing of the discus was probably introduced among the Jews from the Grecian games.

Music, singing, and dancing all had their part in festive gatherings. In the parable of the Prodigal Son the elder brother was angry at the merry-making over the younger son's return—"as he came and drew nigh to the house, he heard musick and dancing." Story-telling and the asking of riddles were also common diversions. The Greeks had a game in which a person's eyes were blind-folded and he was called upon to guess which of his companions had struck him (this would be very familiar to the modern high school boy). Doubtless it was an adaptation of this rough play which led the soldiers in charge of our Lord's crucifixion to

strike him and demand "Prohesy, who is it that smote thee?"

The contests held in the Greek and Roman amphitheatres were not generally welcomed among the Jews. Perhaps it was partly because of their dislike for the pagans but still more because of the questionable morals which became associated with these public games. However, when St. Paul preached the Gospels to the Gen-

tiles, he talked to them in terms which they would readily understand and made great use of the language of the games. "Know ye not that they which run in a race run all, but one obtaineth the prize? So run that ye may obtain." "I therefore run not as uncertainly, so fight I not as one that beateth the air." As an old man he wrote to his younger companion St. Timothy—"I have fought a good fight, I have finished my course."

DIVIDED WE FALL

By J. LINDSAY PATTON

Rector of St. Mark's Church, Berkeley, California

THE Managing Editor has asked me to express an opinion on some of the issues General Convention "should" face in Cincinnati next October. He did not say "will" face, and I am glad; because the matter about which I have chosen to write will not, I am afraid, receive more than perfunctory notice.

What will happen there? Well, there will be some graciously-worded resolutions, giving offence to neither Inland Steel nor C.I.O., on the "social order," possibly containing a hint of repugnance at child labor, and deploring "violence" in labor disputes. Getting warmer, the delegates to Convention are going to say a good bit about a method of receiving the Holy Communion called Intinction. Really hitting it up, there will be, if present indications are significant, a knock-down-and-drag-out combat over the proposed amendments to Canon 41, concerning re-marriage after divorce. And when Convention finally turns to the Budget—the amount of oratorical energy slated for dissipation on that subject, passes all computation.

Bishop Parsons will preach the opening sermon. It will cause pricklings along the backbones of even the most sluggish. They will experience a yearning to do something for Christ and His Church, or I don't know Bishop Parsons. But that yearning will soon be forgotten under the pressure of routine business, or I don't know General Conventions.

The subject of this paper will be mentioned in the Bishop's sermon beyond any doubt, for as I write the Bishop is in Great Britain attending the Oxford and Edinburgh conferences on Life and Work, and Faith and Order. But we can prophesy that not even the eloquence of Bishop Parsons, strangely stirring in its very gentleness and reasonableness, will succeed in shaking the General Convention of the Protestant Episcopal Church out of its traditional apathy on the subject of Church Unity.

And yet even with that great matter—the Budget, gentlemen!—in the forefront of our attention, Church Unity is an issue of practical concern.

Our Missionary Program will never again be adequately financed, despite all that the National Council and the secretaries at 281 Fourth Avenue can do in the way of "education." What we choose to style "temporary reductions in appropriations" are just as "temporary" as the Cathedral of St. John the Divine. In our hearts we know it. We are whistling to keep up

the courage of our dismayed missionary bishops, and sending out speciously cheerful slaps-on-the-back to buck up the morale of our workers in Cat's Paw, Nevada, and Boola-Boola, H. I.

Our Missionary Program is a program of cut-throat competition with other churches working in the same fields, and we simply do not have the financial resources to keep it alive. I began my own ministry as a domestic missionary twelve years ago. I was sent to a little town that is 50% Mormon. The remaining half of the community was to support, besides our own parish, congregations of Methodists, Baptists, Presbyterians, Disciples, Pentecostals, and several lesser sects. The total population of the town was 3000.

All of these churches, to use a descriptive word, "struggled." That is a very good word. We say a church is "struggling for existence." Right we are. It is engaged in a wrestling match with all the other churches, a free-for-all, with the limited number of religiously-minded people in the neighborhood as the prize. If there had been only one church in that town to which I was sent it would still have "struggled," but it would have been in St. Paul's sense of the word—against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

On the most practical of all grounds—on the terms of bread and butter in adequate amounts for our missionaries—Church Unity is an issue that General Convention should face.

And on another ground, too, and a no less practical one. Socialists and Communists have joined together lately under a slogan, "The United Front." It is no secret that a Communist hates not even a Fascist quite so passionately, with so much of personal animus, as he hates a Socialist. And the compliment is returned with interest. Representatives of the Second and Third Internationals had a conference shortly after the World War. A stenographic typescript of their discussions is in existence and I have read it. For pure vitriol, the remarks of Karl Radek, the Communist (now unhappily fallen from grace), anent Ramsay MacDonald, the Socialist, and Mr. MacDonald's polished and stinging rejoinders, can hardly be paralleled. And yet—today, in France, in parts of America, in many other countries, there is a United Front.

Christians have always professed that they love each

other. If they are truthful in that, it is a love that is not so productive of good sense as the Communist-Socialist hatred. The radicals, who despise each other and make no bones about it, are resolved to fight shoulder to shoulder against a common foe. The Christians, protesting all the while that their souls are flooded with goodwill, expend their energies in belting each other with prodigious ferocity.

The result? Look around you.

THE differences among Christians are not trifling matters, and it would be a mark of inexcusably careless thinking for me to infer that they are. I would simply quote the words of the Master: "Make to yourselves friends of the Mammon of Unrighteousness." I agree that it is important to determine whether it is enough for a clergyman to be a minister only, or whether he must be both a minister and a priest. I only say, in defense of the first reason for Church Unity, that it is *more* important for the clergyman, whether minister or priest, to be a man of superior attainments, capable of arousing the respect of his fellows, which adequate financial support would assure. I would be perfectly willing to argue this last phrase—"which adequate financial support would assure." I know there is a theory that ministers are "self-sacrificing" men: i. e., if they were not ministers, but in other fields, they would be leaders of our nation, financially and intellectually. I doubt it. It takes a good bit of doing to maintain that ministers as a class are superior in any respect, except in the matter of staying out of jail, and perhaps not even in that, to any other learned profession. The ministry is, I believe, no more "honorable", no more a matter of special "calling", than any other respectable occupation—God's world is one world, and all aspects of it are equally important—and the calibre of its membership is governed by the same factors that operate generally.

I agree also that it is essential for men to believe that God has ordained a Sacramental System for the Transmission of Grace, if He has, or to believe that He has not, if He has not. But, with the second reason for Church Unity in mind, I would assert that it seems in the nature of things to be a requisite that men should first believe in God Himself.

It cannot be too strongly said, nor too often said, that the question the world puts to the churches today is not, "Which of you is here with the largest degree of truth?" but is, rather, "What in thunder are any of you doing here at all?" That question wants answering. And it will not be easily done.

I favor an active, ungrudging partnership in our fight against the world, the flesh, and the devil because I favor fighting the said world, the said flesh, and the said devil, and not my fellow Christians. And I believe that this partnership should include, not my fellow Christians alone, but Jews and Unitarians as well.

The theory of the United Front is that fascism, the enemy of all liberal thought, must first be checked. After that can come the debate over ideologies. By the same token, the theory of Church Unity should be that first men must be brought to belief in God. It will

be time enough then, when the need of emergency action has been removed, to give their theological differences a whirl.

I should say here that I am not a delegate to the General Convention. This emboldens me. I will not have to make good on the floor of that assembly these rash words that I have indited in the quiet of my study. If I were a delegate, what would I do? I have been delegated to numerous minor church assemblages and I can tell you. I take up the record. I once made a passionate speech setting forth my abhorrence of line 17, section 7, of diocesan canon 41, I think it was, or maybe it was 14. It was exceedingly well done, I think.

And I pride myself also that, on another occasion, I was instrumental in causing the words "either/or" to be inserted in a committee recommendation. No doubt Editor Spofford has gotten wind of this achievement. Hence the request for this article.

In fact, taking up *Nicholas Nickleby*, I find in Chapter II an apt description of my convention activities. You remember the public meeting which launched the United Metropolitan Improved Hot Muffin and Crumpet Baking and Punctual Delivery Company?

"Mr. Ralph Nickleby seconded the resolution, and another gentleman having moved that it be amended by the insertion of the words 'and crumpet' after the word 'muffin', whenever it occurred, it was carried triumphantly; only one man in the crowd cried 'No!' and he was promptly taken into custody, and straightway borne off."

I have been the gentleman who moves "and crumpet", not the one who shouts "No!"—God pity me.

All Orders by October First

If all of your people are not going to General Convention see that they have the next best thing—the full, illustrated reports that will appear in the *Witness*, written by a staff consisting of

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THE WITNESS

6140 Cottage Grove Avenue

Chicago

H. G. WELLS GIVES HIS OPINIONS ON VARIOUS MATTERS

By A. MANBY LLOYD

H. G. Wells has always had a grudge against the high priests of the teaching profession; government by dons is almost as crooked as the teaching of the Bible by the clergy, most of whom are second-hand theologians. The bigwigs of the British Association, who have long since ousted the Almighty from the atoms and the electrons, were treated to some plain speaking last week when they met at Nottingham. Equipped with a white pointer seven feet long, Mr. Wells, for many years a humble disciple in science, illustrated his arguments by pointing to a gigantic diagram. He said that the Zeppelin, the radio and the bombing plane had come out of nothing since 1900, yet our schools were drolling along very much as they were thirty-seven years ago.

Taking ten years of schooling, and disregarding the ravages made on school time by measles, chicken-pox, coronations, etc., there was a time allowance of only 2400 hours for building up in the child's mind a coherent picture of the world. The less children had, either in or out of school, of what has hitherto figured as history the better. "I do not see," said Wells, "the charm or the educational benefit of making an important subject of the Criminal history of royalty—the murder of the Princes in the Tower, the wives of Henry VIII, the families of Edward and James the First, the mistresses of Charles II, Sweet Nell of Old Drury and all the rest. The sooner we forget the border bickerings of England, France, Scotland, Ireland and Wales, the nearer our world will be to a sane outlook on life.

"I believe the crazy, combative patriotism that plainly threatens to destroy civilization today is very largely begotten by the schoolmaster and the schoolmistress in their history lessons. Equally mischievous is the furtive anti-patriotism of the leftist teacher.

"All the historical parts of the Bible", Mr. Wells went on, "abound in wild exaggeration of the importance of Palestine. Nothing began there, nothing was worked out there. Solomon's Temple was smaller than most barns. It is time we recognized the extreme insignificance of the events recorded in Kings and Chronicles. Even if we think it desirable to perplex another generation with the myths of the creation, the flood, the chosen people and so forth, we have not got the time for it. So far



JOHN WARREN DAY
Has a Tenth Anniversary

as the school time-table is concerned we are faced with a plain alternative—great history or hole-and-corner history; that is, either the story of mankind or the narrow, self-righteous blinkered stories of the British and the Jews. There are teachers at work who haven't been painted inside for fifty years. They must be damp and rotten."

Mr. Wells then avowed himself as being for the burning of most school books. In the upper form stage, he said, the budding citizen should be helped toward some grasp of the increasing importance of economic changes. "All this is hushed up for young people until they are in the thick of it. The most the poor, silly, young things seem able to make of it is to become violently and self-righteously anti-something or other."

Mr. Wells received a great ovation from the learned scientists after having spoken for an hour. But if Mr. Wells will read his Bible again he will find it was the Tabernacle and not the Temple which occupied the plan of the world's revelation. Also it is quality and not quantity by which reality is determined.

NEW INITIATIONS FOR CHURCH FRATERNITY

The Knights of Saints John, Church fraternity for boys and young men, have revised their schedule and initiations for boys from ten to fourteen years of age. Those who have seen the new program pronounce it one of the best aids in religious education, combining fraternal and churchly appeal with a lot of fun. Further information may be had from Mr. R. E. Woodward, 3012 West Coulter Street, Philadelphia.

CHRISTIAN LEFT HOLDS CONFERENCE AT SOUTHAMPTON

By ELISABETH GILMAN

For a week in the early part of August the Christian Left met in conference in a delightful camping ground in the New Forest, a few miles from Southampton, England. There were about fifty members present, besides quite a number of members' children. We lived in tents and shacks and in turn were on duty as orderlies for cooking and cleaning up. As the name Christian Left implies the membership is composed of men and women with a very broad Christian philosophy and with a Socialist viewpoint in economics. I was glad to be invited to be with them and to hear their discussions. Everybody was deeply disappointed that at the eleventh hour John Macmurray was prevented by a death in his family from being present, but others whom I knew by name from the volume *Christianity and the Social Revolution* were leaders in the discussions; Kenneth Ingram, Donald and Irene Grant, Kennett Muir and Karl Polany. For the first days it was largely discussions on the scope and plans of the organization, which included the publication of a magazine, but on the last two days the immediate work to be undertaken was outlined. I think this could be briefly summarized under two headings: One, to arouse the various churches from their apathy toward social action; Two, to cooperate as allies with the Labor movement.

As an American I was struck with various differences from procedure at home. On the religious side the great majority seemed to be outside the churches and were so afraid of cant that when on Sunday it was suggested that those who were so inclined might get together for a very informal half hour of religious fellowship, only eight or ten appeared. At the camp-fire get-together at night it was folk songs or poetry, not hymns, even as non-ecclesiastical as William Blake's *Jerusalem*. On the economic side the members, who were for the most part teachers or intellectuals, evidently did not feel that they were really members of the working class. They never, for instance, used our phrase, "workers of hand and brain". It seemed to me that for so many generations there has been a cleavage between the working class and the middle class in England that they hardly knew how to bridge the chasm, except by offering cooperation when desired.

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The commission on the status and work of the Presiding Bishop released their report last week and it contains the recommendation that the office of Presiding Bishop be made permanent and have the prerogative and perhaps the title of Archbishop. Since 1926 the Presiding Bishop has been elected by General Convention for a term of six years and prior to that the office was filled by the senior member of the House of Bishops. The present proposal is that he should be elected for life by the General Convention, with a fixed retiring age. In his office also would be combined the functions of the President of the National Council (at present Bishop Cook) and he would be relieved of his office as Bishop of a diocese. The question of transferring the national offices of the Church to Washington was also discussed by the commission, but no recommendation is made.

These questions were dealt with in THE WITNESS questionnaire and reported in the September 9th number with the following results: "Should we have an Archbishop?"; Yes, 1,050; No, 1,138. "Should the Presiding Bishop Be Elected for Life

or for Six Years?"; For Life, 784; For Six Years, 1,374. "Should the National headquarters be moved to Washington?"; Yes, 1,144; No, 980.

* * *

Oliver Hart Elected to Central New York

The Rev. Oliver Hart, rector of St. John's, Washington, was elected Bishop Coadjutor of Central New York on September 14th. The balloting started last May and ended in a deadlock. Resuming balloting on September 14th, Oliver Hart received 47 clerical and 49 lay votes on the 5th ballot, while the Rev. Harold E. Sawyer of Utica received 32 clerical votes and 14 lay votes, with a large number also voting for the Rev. Wilson E. Tanner of Binghamton. Tanner later withdrew his name in favor of Hart and the latter was elected on the 19th ballot. Oliver Hart was elected Bishop Coadjutor of Tennessee last May but declined.

* * *

There Is a Dead Line for Orders

The October seventh number of THE WITNESS is to be the first General Convention Number, orders for which must be in our hands not later than October first. Those wishing bundles are requested to send in their orders at once. A postal will do the trick (to the Chicago office), merely stating the number of copies desired and whether the order is by

the quarter or merely for the Convention period. When ordering for thirteen weeks or longer the cost in bundles is 3c a copy. For the Convention period the charge is 4c a copy, to cover added charges to us. We will bill at the end of either period so that a postal now will do the job.

* * *

Topeka Cathedral Has Anniversary

It was eighty years ago that the Rev. Charles M. Calloway conducted the first service of the Episcopal Church in Topeka, Kansas. From that day to the present regular services have been held, first in halls, now in a beautiful cathedral. On September 9, 1860, what was then Grace Mission was legally incorporated as Grace Church. That same month plans were completed for a church building. This church was renovated and enlarged in 1874. Then five years later it became the Cathedral of the diocese. The cathedral parish went through many hard times, but in 1901 a new cathedral church was planned, the foundation was laid in 1910, and the present structure was completed and consecrated, of course without debt, in 1917. It is Gothic, but not a copy of any particular church of the middle ages, although the architects used features from noted European Cathedrals. They succeeded in con-



GRACE CATHEDRAL, TOPEKA, KANSAS

structing a very beautiful church of such proportions and dimensions as to permit a congregation of 1,200 persons to see, hear and take part in the services in a modern way, with modern standards of comfort.

This 80th anniversary, just celebrated, was also made the occasion for the celebration of the 10th anniversary of the deanship of John Warren Day. He came to Topeka in September, 1927 when there was a communicant list of 694 persons. Today there are 1085 communicants and 1301 baptized persons in the parish. During these ten years he has presented 555 for confirmation. In addition to his work in Topeka, where he is a community leader, he has been active in diocesan work, being an examining chaplain, a member of the executive committee of the diocese, a member of the standing committee, a trustee, of a number of the institutions of the diocese, chairman of the field department and chairman of the social service department of the province. He has also played a big part in national Church affairs and was a leader at the last General Convention. He is again to be a deputy from Kansas this year, and as such is to be on the reporting staff for THE WITNESS. The anniversary of his deanship was celebrated at a service on September 5th at which Bishop Wise preached. Later in the month the parish is to honor Dean and Mrs. Day at a reception.

* * *

Priests' Institute in Connecticut

A school of liturgical prayer for priests was held this year, as last, at Kent School, Connecticut. The center of the institute was in common worship rather than in the class room, with lectures given merely as an introduction to the prayer life. There were lectures however by the Rev. W. Pitt McCune of New York on "The Canon of the Mass"; the Rev. W. D. F. Hughes of New York on "Preaching the Liturgy"; the Rev. Edwin S. Ford of Sparta, N. J., on "Social Implications of the Liturgy." There were twenty-eight men present.

* * *

Tennessee Wants Fiscal Year to End July First

At the convention of the diocese of Tennessee a resolution was adopted favoring a change in the date of the fiscal year of the Church from January 1 to December 31 to one from July first to June 30. They are presenting a memorial to General Convention urging this change. In 1934 they presented a similar memorial but the House of Bishops voted it inexpedient and the House of Deputies

concurred without discussion. In urging the adoption of the change Tennessee points out that the year beginning January first is not in gear with school terms or with our normal periods of business activity, secular or ecclesiastical. Secular schools open in September and close in June. The same thing is true of a large number of Church schools. Parochial activities also slacken in the summer months. They ask, "Why not plan our work and report it accordingly? Suppose the Church should make the change? What would happen? Reports would be made by the parishes for a year ending June 30th—just when the more active work ceases. Such a year's end moreover would come shortly after the close of the Great Fifty Days of Pentecost, which the Forward Movement Commission is trying so earnestly to make us see as the true climax of the Christian Year. Diocesan conventions, avoiding January blizzards and meeting in the spring, would plan their work and adopt their budgets for a year shortly to begin, instead of, in January, for one already actually begun, or, in the spring, for one not to begin until eight or nine months later."

* * *

Bishop Azariah Speaks in Newark

Bishop Azariah of India, in this country chiefly to attend General Convention, addressed 108 clergy of the diocese of Newark at a conference held at Delaware on September 13-15. How he trained 11,000 for baptism this year and all that it implies was the heart of his message, which made a great appeal. Others to address the conference were Bishop Johnson of Colorado who gave a typical Johnsonian message about the aims of the Church, and Prof. Halford E. Luccock of Yale Divinity School who lectured on preaching, and the Rev. Almon Pepper who spoke on the preparation of people for marriage. Bishop Washburn and Bishop Ludlow led the devotions.

* * *

Student Workers Hold Retreat

The Rev. John Crocker, Episcopal chaplain at Princeton, conducted a retreat for college clergy and schoolmasters at Marlboro, N. H., on September 8-11. It was attended by the following men: the Rev. Charles Cadigan and the Rev. Henry Parsley of Amherst; the Rev. Nathaniel Noble and the Rev. E. Fay Campbell of Yale; the Rev. Philemon Sturgis, Jr., of Wellesley; the Rev. George Langdon and Mr. Theodore Jones of Pomfret; the Rev. John U. Harris of Dartmouth; the Rev. Brooke Stabler of Pennsylvania; the Rev. Grant No-

ble of Williams; the Rev. Luther Tucker; the Rev. F. Hastings Smyth; the Rev. Frederic B. Kellogg, the Rev. C. Leslie Glenn, the Rev. Harold B. Sedgwick, and the Rev. Gray M. Blandy all of Harvard; Mr. Coleman Jennings of Washington, D. C.; the Rev. Charles Webb, the Rev. Meredith Wood, and Mr. Brevoort Cannon of St. Paul's School, Concord; and the Rev. H. M. P. Davidson of St. George's School.

* * *

Forward Movement Mass Meeting

Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, and Francis C. M. Wei, president of Central China College, are to be the speakers at the Forward Movement mass meeting at General Convention. It is to be held the evening of October 14th with Presiding Bishop Perry presiding.

* * *

Women Prepare for General Convention

The Auxiliary of Alabama is holding a series of conferences this month at which there is discussion of the issues to come before General Convention. Good idea.

* * *

National Preaching Mission Continues

The National Preaching Mission, staged in the spring under the auspices of the Federal Council of Churches, is being continued this fall with fifty well-known missionaries taking part. In the number are Bishop Azariah of India, Muriel Lester of London and the Rev. Adolf Keller of Geneva.

* * *

New Chaplain for Rectory School

The Rev. Ralph D. Read, assistant at St. John's, Bridgeport, Conn., has been appointed chaplain of the Rectory School, Pomfret, Connecticut. He is a graduate of Lehigh and the General and spent his diaconate at St. Francis House, Cambridge, Mass., as a novice of the Cowley Fathers. The school was founded twenty years ago by the Rev. Frank H. Bigelow who died last spring. He was succeeded by his son as headmaster, John Brittain Bigelow.

* * *

To Be Commissioned in Church Army

Miss Nina M. Dollar of College Park, Ga., is to be commissioned as a sister of the Church Army on October 8th at Christ Church, Cincinnati, during General Convention. Miss Dollar, confirmed two years ago by the Rev. Woolsey E. Couch of St. John's, College Park, has been active

in Army work this summer, serving the under-privileged and assisting in outdoor services along the Atlantic Seaboard.

* * *

Acolytes Service in Western New York

The Rev. Herbert Brown of St. John's, Buffalo, is to be the preacher at the annual service of acolytes of the diocese of Western New York, to be held October 24th at St. Paul's Cathedral, Buffalo.

* * *

Conferences Held in Rhode Island

Conferences for the clergy and the laity of the diocese of Rhode Island were held at St. George's School, Newport, with the clergy meeting from the 9th to the 11th and the laity for the next two days. Bishop Perry and the Rev. Karl Block of St. Louis were the leaders, the former lecturing on worship and the Prayer Book and Dr. Block holding forth on preaching, the missionary motive and the bringing of Christ into the every day life of man. Bishop Perry referred frequently to the Oxford and Edinburgh conferences of this summer and his knowledge of these events brought them plainly before his hearers. During the informal discussions there was an effort made by several men to impress upon the conferences the vital importance of developing their own spiritual lives.

* * *

New Director for Home Study Courses

The Rev. William S. Bishop, for nine years the director for the society for the home study of Holy Scripture, Washington Cathedral, has resigned and the Rev. Robert J. Gibson, rector of St. John's, Accokeek, Maryland, has been elected his successor. Under his direction the society will continue to sponsor correspondence courses for home study and will maintain the Sarah Smiley library, for reference, in the east cloister of the cathedral.

* * *

Sewanee Graduate School to Be Continued

Vice-chancellor Benjamin F. Finney of the University of the South, Sewanee, Tennessee, has announced that the graduate school in theology will be continued next year. The school is a new activity at Sewanee, offering for the first time in the history of the American Church an opportunity for the clergy to pursue graduate studies during the summer. Those in charge plan to offer courses leading to the degrees of Bachelor of Divinity, Master of Sacred Theology and Doctor of Theology. This summer the faculty consisted of Dean Charles L. Wells of the theo-

logical department of the university; the Rev. Burton Scott Easton of General; the Rev. James Alan Montgomery of the University of Pennsylvania and the Rev. Royden Keith Yerkes of the Sewanee Theological Seminary. This summer there were clergy enrolled from Florida, South Florida, South Carolina, Western North Carolina, Texas, Tennessee, Harrisburg and Virginia.

* * *

Church Training Institute at General Convention

Through the Church Training Institute visitors to General Convention are again offered an opportunity to make a brief intensive study of almost any phase of the Church's work. Fifteen general courses are offered from October 12 through the 15th, in addition to the special seminars on social service and religious education. The subjects and the lecturers are as follows: Youth movements by Spencer Miller Jr., consultant on industry of the National Council; Moslem world by Arthur M. Sherman, secretary of the Forward Movement; Forward in Rural America by Miss Margaret Teague, secretary of rural education of the diocese of Maine; Missionary motive by the Rev. Malcolm E. Peabody of Philadelphia; Developing a program for action for the women of a parish by Miss Edna B. Beardsley, assistant executive secretary of the national Woman's Auxiliary; College work by the Rev. Theodore O. Wedel, National Council's secretary for college work; The Oxford and Edin-

burgh Conferences by the Rev. Anson Phelps Stokes Jr. of Columbus; The meaning of worship by Sister Elspeth of All Saints' Sisterhood; Discussion groups by Mrs. Harrison Elliott; The work of a diocesan treasurer by Mr. J. E. Whitney, assistant treasurer of the National Council; Methods of teaching by the Rev. Vernon McMaster, National Council's secretary of Church schools; Leaders of young people by Mrs. Stephen Mahon; Mission work overseas by Dr. John W. Wood, secretary of foreign missions; Child welfare by Miss Sibyl Foster of the Child Welfare League; Church Music by the Rev. John W. Norris of Phila-

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delphia; Problems of youth by the Rev. Almon R. Pepper, National Council's secretary of social service; Altar Guilds by Miss Harriet P. Bronson of the national committee of diocesan altar guilds; Why be a Christian by the Rev. Gardiner M. Day of Wilkes-Barre, Pa.

* * *

Save the Children Fund to Hold Conference

The Save the Children Fund of America, Inc., will hold a southern mountain child service conference at the McAlpin Hotel, New York City, Oct. 5 and 6. The distressed condition of thousands of children of impoverished families living in southern mountain and mining regions will be discussed and plans made to help them on the basis of five years experience of the Save the Children Fund in that field. Among leaders to take part in the conference are William C. Covert, former Moderator of the Presbyterian Church in the U. S. A.; Dean John W. Withers of the school of education, New York University; Wilbur C. Clemens of the New York State Council of Churches; Alva W. Taylor of Vanderbilt University; Frank Kingdon, president of the University of Newark; Bishop Francis J. McConnell of the New York area, Methodist Church; Mrs. Jesse M. Bader; C. C. Carstens of the Child Welfare League of America, and John R. Voris, president of the Save the Children Fund.

* * *

Lord Cecil to Speak in Boston

Lord Robert Cecil is to be the headliner at the annual meeting of the Church Peace Union and the World Alliance to be held in Boston on November 10th. This English statesman, co-author with President Woodrow Wilson and General Smuts of the Covenant of the League of Nations, has for long years taken commanding leadership in developing the machinery for peaceful and

judicial international relationships. The passing of the years does not dim his energy but seemingly only adds to his determination to help the world rid itself of the disease of war. The address of Lord Cecil alone will give the Boston convention both national and international importance.

* * *

Young People Meet in Utah

Fifty young people of the district of Utah held their annual conference from September 4th through the 6th, with Bishop Moulton as their leader. A feature of the conference was a lecture by the Rev. Charles B. Ackley of St. Mary's, New York, illustrated with his famed motion pictures. There were also lectures by the Rev. A. Leonard Wood; the Rev. B. A. Williams of Ogden; Dean Franklin L. Gibson of Salt Lake City; the Rev. Alwyn E. Butcher of Salt Lake and Archdeacon Bulkley.

* * *

Report on Louisiana's Centennial Fund

Pledges totalling \$78,640 toward the centennial fund of the diocese of Louisiana had been reported to September first, of which \$23,000 were paid in cash.

* * *

Burnett Streeter Dies in Air Crash

The Rev. Burnett H. Streeter, Oxford professor and internationally known as a theologian, died in an airplane crash on September 10th while on his way to Switzerland for his health. He was accompanied by his wife, likewise killed.

* * *

Nashotah Alumni Also to Meet

Alumni and friends of Nashotah House are to hold a dinner on Octo-



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ber 11th at 6:30 at the Hotel Gibson, Cincinnati. Due to an oversight this announcement was omitted from the tentative program of General Convention. The Rev. A. W. Cooke of Springfield, Ohio, is in charge of arrangements.

* * *

Western New York to Hold Retreats

The diocese of Western New York has arranged for three retreats, two to be held at St. Barnabas House, North East, Pa., in October for clergy and laymen and one for women to be held at the Holiday House, Conesus Lake. They are all to be conducted by the Rev. William S. Chalmers of the Order of the Holy Cross.

* * *

Wants Sex Clinics Established

Establishment of sex clinics by the state, probably in connection with the public school system, with marriage consultive agencies by the churches, has been suggested as a way out of the present divorce predicament by the Rev. Walter K. Morley, Chicago's secretary of social service. He made the proposal at the recent meeting of the young people of the diocese.

"Two out of every three divorces could be prevented by pre-marital instruction and family counseling," said Morley. "The mounting numbers of divorces call for speedy action on the part of the church and the state in safeguarding marriage. This can be done by providing clinical facilities and consultation services equipped by experienced leaders. The Church should train some of her clergy in the art of marriage counseling and pre-marital instruction. The State must provide medical and psychiatric treatment which can be directly related to and coordinated with the Church's continuing contact with couples and families needing help. Child guidance and parent education are the two broadfields through which the Church can assist in laying sound foundations for marriage and the home. Sex education which has been on a most informal and individual basis must be presented through the channels of established educational institutions. Young people must have available sources of help and advice of which they feel a part as they develop from childhood to maturity.

"The Church cannot give God's blessing upon a second marriage," said Morley, discussing the divorce situation, "though she may act as an agent for the State as far as the civil contract is concerned. In connection with the Church's attitude toward divorced persons, there is

need for following the tenet, 'Judge not that ye be not judged,' and 'by their fruits ye shall know them.' The Church must be charitable and understanding in her relationship with families apart from whether or not they have been divorced and remarried. Home is the first and primary source of the child's acquisition of security.

"Young people today can prepare for Christian marriage by continuing their active interest in their church; by seeking to understand their parents; by a plan for work or volunteer service which will enable them to serve others, and by a complete knowledge of their own health, both physical and mental."

* * *

Service for Public School Teachers

On the first Sunday of September a service was held at St. Mark's, San Antonio, Texas, for the public school teachers of the city. The service was also attended by students about to leave home for college.

* * *

Pre-Convention Program for Chicago

The diocese of Chicago is to stage a three-day pre-convention program, opening on October 3rd when visiting preachers will appear in a number of local churches. On Monday the 4th the Church Club is giving a dinner to bishops, deputies and Auxiliary delegates from other dioceses, with Bishop Stewart and Bishop Dagwell of Oregon as the speakers. The following day there is to

be sightseeing, after which the party, including about 100 people from Chicago, take a special train for Cincinnati for the opening of the General Convention.

* * *

Bishop Presents

Resignation Because of Illness

Bishop Thomson of Southern Virginia, whose resignation has been presented to the Presiding Bishop as announced in this paper last week, is giving up his work because of ill health. He has already left for Florida for rest and recuperation.

* * *

Bishop Johnson Preaches at St. Bartholomew's

Bishop Johnson of Colorado was the preacher last Sunday morning at St. Bartholomew's Church, New York City.

* * *

Spanish Prelates Are Answered

A pastoral letter, signed by a number of Spanish Roman Catholic prelates, was recently printed in papers throughout the United States. In it they defended the Fascist revolt in Spain. The letter has been answered by James T. Shotwell, director of the Carnegie Endowment for International Peace, in which he says:

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"The prelates have presented as a genuine expression of Spain itself a movement which by all evidence would have failed had it not been for Mohammedan mercenaries, Fascist and Nazi support. If the war is a 'plebiscite,' what right have these foreign troops to cast their votes in the blood and iron ballots that blotted out Basque liberties?"

"The conclusion is that the prelates have neither proved a case against their enemy nor justified their own. On the contrary, they have revealed in the clearest light the weakness of Franco's case when judged according to the precepts of the religion they profess. Their case rests neither upon the high principles of ecclesiastical law and precedent nor the ideals of that morality which calls for the pacific settlement of disputes in place of the appeal to violence, as the only security for an ordered world."

* * *

New Doctor for Liberia

The Holy Cross Mission in Liberia, deprived of its physician when the English doctor, Sister Joanna, was compelled by ill health to return to England, is to have a new physician in the person of Dr. Roger Fowler, a graduate of Kent School and Yale, recently completing his medical training in New York and on his way to take special work in the London School of Tropical Medicine. He and his wife have volunteered for at least five years' service. This is not a National Council appointment; the Order of the Holy Cross supports its own mission in Liberia.

* * *

A Warning to the Clergy

The Rev. Williams J. Alberts, rector of Grace Church, Newark, N. J., warns the clergy against a man giving his name as Harry Baker or Charles Bacher. "He is about 35, five feet nine, stocky, weight about 180, piercing blue eyes, ruddy complexion, tanned, scar on the left cheek bone. His story, which is told with completely disarming frankness, is that he was released from the penitentiary where he claims to have served a fifteen year term for bank robbery. He is well acquainted with the Episcopal Church and its clergy, having used the names of the Rev. Richard G. Baker of Waterloo, Iowa, and the Rev. Karl Block of St. Louis as references, claiming that they helped him. While it is not yet evident that his complete story is untrue, the writer by a curious coincidence came across this man in the office of a friend two days after he had appealed to him and received assistance to help him get to Bangor,

Maine. Upon seeing me he fled without receiving the assistance which was ready for him. The man from whom he would have received aid is the Rev. Dr. Cory, 84 State Street, Brooklyn, who is an expert in handling such cases and was completely taken in by this man. This is mentioned to show his extraordinary cleverness. The clergy are warned not to render any assistance

to this man without making careful inquiries of the police."

* * *

This Age of

Radio and Planes

A radio call for help came to the Hudson Stuck Hospital at Fort Yukon, Alaska, from Circle, a hundred miles up the river, and as a plane happened to be in Fort Yukon at the time, Dr. Robert Hume took

Services in Leading Churches

The Cathedral of St. John the Divine

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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. Donsgan, 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. 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 Grasse Pointe Boulevard Services: 8:00, 9:45, 11:00, 7:30 Sundays. Saints' Days: 10:30.

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Trinity Church, New York

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

St. Paul's, Cathedral

Buffalo, New York

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

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

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.

Baltimore, Maryland

St. Michael and All Angels

St. Paul and 20th Streets

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Rev. Harvay P. Knudsen, B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P. M. Week Days—Holy Eucharist—Mon., Wed., Sat., 10:00 A. M. Tue., Thurs., Fri.: 7:00 A. M. Morning Prayer: 9:00 A. M. Daily. Evening Prayer: 5:15 P. M. Daily.

Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion. 9:30 A.M.—Church School. 11:00 A.M.—Morning Service and Sermon. 6:00 P.M.—Young People's Organizations. 10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

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

it and was at work in Circle the same afternoon. The people had a grippe epidemic. The doctor stayed three days and left most of them well on toward recovery. Next day after his return, a call for help came from Beaver and Dr. Hume flew off again, taking a nurse along. Another grippe epidemic. After visiting the cabins, the doctor had a clinic in the school house and next day he and the nurse flew three patients back to the hospital at Fort Yukon. The Young Men's Club of Beaver paid all the expenses of this transportation. Fine cooperation was given by the government school teacher at Circle and the one at Beaver, both of whom are Churchwomen.

* * *

Roman Catholic Anti-Fascists

German Catholics constitute about one-third of the total population of Germany; they number 21,000,000. Most of these people have been for a long time among the most democratic elements of the country, particularly in southern Germany and in the Rhineland. Any plan for the liberation and democratization of Germany which omits these Catholics is almost certain to fail, according to the opinion of the eminent Catholic layman, Hubertus Prinz zu Loewenstein, in an article in the *Neue Weltbuehne*. This Catholic leader, who has been lecturing for 14 months in this country, is a vigorous anti-fascist and ready to aid in throwing off the yoke of Hitlerism. He discovered, however, that in the popular front taking form in Germany and among German exiles, the Catholics were being omitted. This was due partly to the attitude of many Catholic leaders who were supporting Franco in Spain and to the feeling that "Catholics cannot be trusted." Certain underground literature also shows this trend. Prinz zu Loewenstein believes that this is a mistake. The Catholics must be part of the anti-fascist popular front; otherwise it will fail to achieve its ends. "To him who points to Spain, I point out the Basque country in which a purely Catholic population is fighting against the fascist barbarians of Franco and his foreign allies." He also recommends the reading of the recent papal encyclical. "Seldom has there appeared in a single document so complete a rejection

of all the principles of National Socialism." Many Catholic bishops and laymen have also distinguished themselves in the fight against German fascism.

* * *

Georgia Bishop Alarms Legion

Bishop Barnwell of Georgia recently caused the Georgia Department of the American Legion considerable alarm by his baccalaureate sermon at the commencement exercises of the University of Georgia. In it he said: "Here is this divisive attitude toward life which we call 'nationalism'. Its child is patriotism. Speak against it, and every patriotic society from the Daughters of the American Revolution on down to the American Legion rise to condemn you. But these imperfect institutions are the ground whence wars spring. In the last analysis, they drove their devotees out to kill each other. They were a step upward, but they are not the final step. They are doomed institutions, for we are on our way through them to something better. The world has embraced them both wholeheartedly, and the world's unrest today proclaims their tragic failure, and we are on our way to a time when my highest duty will not be to live for 'my country', but for our world."

Over this the Americanism committee of the department, meeting in Albany, Georgia, expressed its regret as follows: "We feel that whenever any person, whether under the guise of Christianity, peace or tolerance, undertakes to proclaim that

we should abandon a policy of national patriotism in favor of a policy of internationalism, that person is spreading a doctrine which tends to destroy the freedom of the individual, the right of the individual to worship God according to the dictates of his own conscience, the republican form of government which our constitution guarantees to us, and to throw the determination of these vital questions into the lap of European intrigue and diplomacy."

The Savannah *Evening Press* got the impression that this was a bit far-fetched. The Georgia department also made the routine expressions of alarm over agitators aiding tenant farmers, peace movements, communists, the Emergency Peace Campaign, the Fellowship of Reconciliation, and so forth.

CHRISTIAN LEFT HOLDS CONFERENCE AT SOUTHAMPTON

(Continued from page 8)

I did not hear any practical plans, such as working as members of labor unions or helping candidates in Labor Party constituencies. The group stood four-square for "community" and probably as individuals they take up practical methods, but I confess to some surprise that the discussions were so largely philosophical and theoretical. I do not wish to be misunderstood. It is a group of very fine people, and I hope that our religiously minded people of the left will more and more keep in touch with this Christian Left of England.

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