

September 30, 1937  
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# THE WITNESS



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## CLERGY NOTES

BAKER, ELMER P., former rector of St. Mary's, Emmorton, Maryland, has accepted the rectorship of the Resurrection, Baltimore.

BEASLEY, RICHARD, rector of St. Michael's, Milton, Mass., effective September first, was married on September 2nd to Miss Carrie Mae Bemis of Como, Mississippi.

CROWLEY, ARCHIE H., formerly assistant at Grace Church, Lawrence, Mass., is now the rector of the parish.

DALLINGER, JOHN R., former rector at Canton, Mass., is now an associate professor at the University of the South, Sewanee, Tennessee.

DIGGLES, JAMES W., rector at Bantam and Milton, Connecticut, has retired due to age and ill health.

DRIVER, WILLIAM A., vicar of Trinity, Independence, Mo., was married on September 8th to Miss Jeanne Studer of Nevada, Mo.

EDWARDS, JUSTIN S., in charge of the Good Shepherd, Portland, Oregon, was ordained priest on September 6th by Bishop Dagwell.

HARRIS, ODELL, Warrenton, N. C., is now the warden of the Bishop Payne Divinity School, Petersburg, Va.

JOHNSTON, HENRY, has resigned at Charlotte, N. C., in order to do student work at the University of Alabama.

KELLETT, ERNEST W., formerly of St. Bartholomew's, Ely, Nevada, has accepted appointment as missionary at St. Luke's, Hot Springs, South Dakota.

LIER, E. G., has resigned as rector of St. George's Church, Rumson, N. J.

MONTGOMERY, HUGH E., formerly of Santa Barbara, California, is now the rector of the Good Shepherd, Germantown, Philadelphia, Pa.

NICHOLS, LEWIS, on the staff of Trinity Church, New York City, died on September 17 in his 69th year.

SMITH, CLAUDIUS F., resigned at St. Mary's, Middlesboro, Kentucky, to retire because of age. Present address, 2217 Grove Avenue, Richmond, Virginia.

SNYDER, ROBERT S., former director of religious education at St. Paul's, Oakland, California, is the rector of the Church of the Saviour, Hanford, California.

YOUNG, L. K., of the staff of Christ Church Cathedral, New Orleans, has accepted the rectorship of Christ Church, Bastrop, La.

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# THE WITNESS

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*Associate Editors*  
FRANK E. WILSON  
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## THE WAY OF PEACE

By

BISHOP JOHNSON

THE Christian Year as well as the Book of Common Prayer is based upon the principle which St. Paul expressed to Timothy, when he bade him rightly to divide the word of truth. The weakness of the sect idea is that it has a tendency to exaggerate that phase of truth which is pleasing to the individual rather than to supply that which is already lacking. Thus the man with an intellectual flare seeks that cult which appeals to the intellect, while the man with an emotional nature joins a sect which unduly emphasizes the emotions; whereas the intellectual needs to cultivate his emotions and the enthusiast needs to deepen his intellectual life. We need to supplement that which we lack and to hold in restraint that in which we already abound.

St. Paul taught us all of the dimensions of the Christian life in which the length and the breadth, the depth and the height are to be equal. Both the Prayer Book and the Christian Year make for this sense of proportion in our religion. Life is a matter of both joy and sorrow; of elation and of pain; of contentment and suffering.

If one were to follow the teaching of the changing seasons, he would be serious in Advent and joyous at Christmas; generous in Epiphany and serious in Lent; suffering with Christ as St. Paul puts it in Passion Week and Holy Week, radiantly happy at Eastertide; and expectant of Christ's gifts as we approach Pentecost. The symbolism of the Church follows the spirit of the season: purple in Advent and Lent; white at Christmas and Easter; red to emphasize martyrdom and green to signify God's blessings throughout the year.

There is the same tendency in the Church as there has been in sectarianism to carry the spirit of one season into the practices of another. This results in wrong emphasis. Some clergy in their anxiety to make religion more palatable to those without, avoid the realities of sin and suffering and censor those services in which this phase of life is stressed. They do not say

the Litany or the Penitential Office because they do not believe that we are miserable sinners in spite of the fact that Christ suffered for this very reason. They do not believe that it is necessary for us to suffer with Him in order that we may reign with Him. Sin is glossed over and religion is purposely sugar-coated.

On the other hand there are those who drag the gloomy into their ministry to the exclusion of any radiant joy. They identify solemnity with reverence and laughter with frivolity. Though one gives his body to be burned and lacks joyousness he has missed the mark.

Of course the person who seeks to observe all the proportions of the Christian life will lack the zeal which usually adheres to men of one idea. They are the kind of people who are apt to welcome persecution and invite martyrdom whereas the many-sided person who lacks bitterness is able to look upon all sides of a question and, like the Master, is constrained to pray for those who hate him. The man of one idea differs in this respect. He usually hates anyone who gets in the way of his pet theories. It is much easier to be a partisan than it is to be a patriot and consequently there are many more partisans than there are real patriots.

AFTER all Christ was crucified for our sins and He bore His passion because it was the only way in which He could put away our sins. Why it had to be done in that particular way is beyond man's ability to fathom; but that it has inspired men to be more merciful is evident to the unprejudiced observer. It is true that because He was lifted up many eager souls have found comfort and hope.

Unfortunately we must be willing to suffer with Him if we are to enter into our Kingdom and none of us enjoy that note in the Christian Gospel. Our willingness to reign is quite out of proportion to our desire to endure hardness. It is one thing to have someone else suffer for us; it is quite another thing if He asks us to suffer with Him. And yet the really loveable character is produced in just that way. He



is one who can take his pain without resentment.

I would say that probably there has never been a time when people have had so much and rejoiced so little and it seems to be due to the fact that we are seeking a way out by the use of anaesthetics rather than by accepting the remedy which Christ offers and which is acceptable to those who take the prescription.

I have known those who had little but suffering and poverty who yet were capable of radiant joy and I have known those who had much who were bored with the plenty which they possessed.

There is a blessing which comes to those who take up their cross and follow Christ which is inexplicable to those who resent their crosses and seek peace by avoiding reality.

The test of anything is to be found in the experience of the seeker and when we find love, joy and peace as the result of a certain experience, we and not others are the best judges of its value. We are all condemned to endure hardness at some time and in some way; it is therefore not so much a question of what happens to us as it is the way to take it.

Christ does not promise us immunity from suffering but tells us how to bear it and my experience is that those bear it best who love Him most, and who accept His whole gospel as the rule of their lives—rightly dividing the word of truth.

In the Prayer Book and the Christian Year we have a well balanced program which is conducive to a well balanced life if we are willing to accept its guidance.

## CONVENTION AND ORGANIZED LABOR

By

BRADFORD YOUNG

*Assistant at Holy Trinity, Brooklyn*

THE laymen of the House of Deputies are probably the most conservative group in the country. The system of their election insures that. The most prominent, wealthiest men of each parish are usually elected to its vestry. Then the vestrymen of most leisure and means are elected to the diocesan convention and a handful of those are sufficiently well-known to be sent regularly to the General Convention. There are advantages to this system, but getting the Convention to take forward looking action on labor issues is not one of them. The clergy, who by profession circulate more widely among the various classes of the community and are therefore inclined to be more liberal, are but too likely to conform their economic opinions to the views of these leading laymen. And so a Church, which is none too representative of the people of the country in its membership, becomes less so in its leadership.

The correction of this condition is a slow process. Liberal rectors and congregations must consciously groom liberals for influential places in the Church with the persistence with which other minority groups have won recognition. Possibly a commission might study changes in our electoral procedure which would make easier minority representation. For the first time in decades there will be a lay deputy from Long Island sympathetic with organized labor and the demand for a more Christian social order. He was elected by the newly adopted proportional system.

In the meantime a frank recognition of our onesidedness would help the Convention's deliberations. There is fine Christian humility as well as good sportsmanship in Charles Burlingham's recent letter to the Church papers in which he says of the C.L.I.D.'s forum meetings at the convention hall, "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". (Italics mine). The Convention will do nothing about organized labor unless, conscious of its own conservative bias, it makes a special effort in that direction.

For there are things that the Christian Church can say about labor relations with moral authority. One of them is that if employer and employee are to deal justly with each other their bargaining power must be about equal. Contrary to the opinion of some the employee is still the weaker of the two. Only 7 of our 40 million workers are organized compared with a much higher percentage in England. And the political power they are now beginning to wield is surprising only because they have so long neglected it. As Christians we claim to know something about human nature. From Adam on it has been self-seeking. We know therefore that the strong will use their power either to exploit or patronize the weak. We can help the employer to see that he cannot trust himself to deal justly with men who cannot make him uncomfortable if he doesn't. I have three children. I should like to believe that my love for them is enough to keep me attentive to their needs. But I know it isn't. They must often use their husky voices to get me to do something I am too lazy to do otherwise or to stop forcing on them something I think they ought to like but don't. If God gave children voices to protect them from the self centeredness of their own parents, how foolish it is for employers to think that even with the best of goodwill they can be fair to thousands of unorganized employees. They will inevitably become either a patronizing Hershey and be surprised at the ingratitude for all they have done, or an exploiting Girdler and grow



hard in the violent conflicts that ensue. The Church should tell the strong that it is not kindness to keep the weak dependent upon kindness. They must help the weak become strong. The union makes the weak strong. That is why it is so feared and why it is so necessary.

TO THE employee we should say that he has a duty to help build the unions. Many employers through generosity or to forestall union organization give union conditions or better without union organization. Many employees are inclined to accept these gifts and be glad they can escape union dues and obligations. But in Walter Rauschenbusch's phrase they sell the birthright of their fellows for a mess of pottage for themselves. We do not admire a citizen who accepts the benefits of government but evades paying taxes. Business men do not admire competitors who refuse to join their trade association to maintain business standards and abolish unfair practices. If the association is not all it should be, they say reform it from the inside. Likewise we should have contempt not praise for workingmen who refuse to share the sacrifices of labor in its efforts to stand on its own feet and who make exaggerated and vicious gossip of racketeering and communism in the union their excuse. Conventions in the past have declared the right of organization and collective bargaining. That right needs to be reaffirmed and extended as a duty.

No friend of labor will close his eyes to its sins. But they do not need to be rehearsed here. It is often selfish and blind. In the rare instances where it really has the upper hand it can be tyrannical too. But the sight of these sins should be insights into our own. Are not we selfish? Is not their indifference to our welfare a reflection of ours to theirs?

The Convention might point out the need for reforming our economic structure. Surely we cannot be forever content with a business organization that sets off so sharply the employer's interest in profits against the employee's interest in wages and so makes inevitable a perpetual conflict. How ridiculous to blame labor for strikes and to talk of outlawing them when they are simply natural to the owner-worker setup in industry! Consumers and producers cooperatives and government enterprises like schools, water works and the post office, though not free from labor trouble, certainly have less of it. That may be because they are more democratically owned and controlled. The worker can use his vote to get what he wants instead of the strike. And the public seems more disposed than the private owner to be reasonable.

Resolutions, however, mean little unless they are charters for the activity of responsible groups in the Church. A properly staffed and prophetic national social service department could do much to bridge the gap between Church and labor. Perhaps like the Forward Movement, which has shown a vigorous social conscience, the department would have to be divorced from the National Council and its money mindedness. Certainly the pioneering spirit of the old social service commission was lost when it was placed under the

Council. Social service in its broad sense of bringing Christ to the social order as well as to the individual is as obviously a missionary enterprise as evangelism in foreign parts. Indeed the chief obstacle to missionary success at home and abroad is the unchristian character of our community life. Why not set up the department with at least as much financial backing and independence as the Congregationalist Social Action Committee or that of the Federal Council of Churches? Or else support more whole heartedly the Church League for Industrial Democracy? For only by a far better campaign of education and action can we bring together the labor movement and the Church, which need each other so desperately.

## Second Thoughts

MRS. MARY JULIET KNIGHT, Jacksonville, Florida, is "distressed beyond measure by the report of the Commission on Marriage and Divorce. The supposed 'liberalizing' of Canon 41 to enable any diocesan bishop to allow re-marriage of divorced persons in our churches by our priests, according to his individual views, seems to me a sure method to promote anarchy instead. As has been said it would be like 'creating 100 popes with a possible 100 codes of morality'—what folly."

MISS ELLEN K. MAHAN, Quogue, Long Island: After reading the article, Marriage and Divorce, by Bishop Johnson, in THE WITNESS of September 9th, I could not but think of dear old Policeman Flynn (I wish I could remember the name of his creator) who said that he would have the law to "mane what it manes and not what it says." Pondering on the possible verdict of Our Lord, who came, of His own will, to give His life a ransom for many, the innocent for the guilty, it seemed fair to inquire "And who is the innocent party?" Who, indeed, but the unfortunate child of the union who, having been hit on the head by one parent is now to be stabbed in the back by the other. Who, seeing the destruction of homes on all sides, the young minds forced to dwell on subjects belonging properly only to maturity, young hearts torn by the loss of an undivided love, would not change the prayer "Mary pity women!" to "Jesus, loving Savior, pity Thy little ones who are slaughtered all the day long." We are called to be followers of Jesus Christ, perfect, even if at times it seems to cost too much. That it is worth the price we all know in our better moments.

THE REV. CHARLES GRANVILLE HAMILTON, Aberdeen, Mississippi, suggests that a number of minor changes are needed in our Church. First, theological education for candidates for the ministry should be paid out of the national budget. Good men are lost, he maintains, because they cannot afford the cost of a seminary training. Second, the year book of the Church should list our churches and the clergy, with salaries and the amounts given to diocesan and national



work. Third, expenses of deputies to General Convention should be paid by the Convention. "We could then send at least a few who are not arch conservatives. The Convention this year includes generals, colonels, judges, Old Guard politicians, corporation lawyers, power company executives, plantation owners, manufacturers, editors, but no laborers or sharecroppers." Fourth, the Convention should define what a communicant is. "What constitutes a communicant—one who has made his communion once a year; one who by his attendance, interest, contributions, manifests an interest in the Church—or what?"

## Witness Questionnaire

**QUESTION:** Do you favor a return to the Quota System (an assigned amount from each parish for missions based on current expenses) or should missionary giving remain on a voluntary basis?

The Boxscore:	Quota	Voluntary	No Opinion
Clergy .....	422	968	97
Laymen .....	188	336	24
Laywomen .....	144	198	22
Totals .....	754	1,502	143

There were various comments, with a considerable number saying that the problem of missionary giving would never be solved until there is a recovery of zeal for missions. Typical of the comments is the following: "There is no virtue in quotas which parishes either cannot or will not accept. Parishes like people are self-centered and are not going to give whether the amount is assessed or voluntary. In voluntary giving there must be some sort of a yardstick like a quota to help determine the amount, for few parishes even approach what they could give if they were really aroused. Since there never can be taxation in our Church we must depend on voluntary giving, whether we call it the quota system, expectancies or voluntary pledges." Another rector thinks that quotas help in bringing their obligation before the people but that we must depend on voluntary contributions nevertheless. A third believes that each parish should be studied separately to determine its ability to pay, based on past performances, and then a quota assigned. A considerable number took advantage of the question to say that regardless as to how the money is raised we must continue on the pay-as-you-go plan, with some indicating that they feel we have gotten away from it by writing, "we must return to the pay-as-you-go plan." There were also a considerable number who said that definite pieces of missionary work should be assigned to dioceses and to parishes so as to personalize the giving (see feature article by Dr. Phillips in September 16th issue of THE WITNESS). This feeling was put thus by a lay deputy to the Convention; "The capacity to give will not be tapped until the appeal is made more specific. I favor the encouragement of gifts for specific missionary objects to be underwrit-

ten by parishes and groups of parishes. I am sure this would stimulate giving."

**QUESTION:** Do you think that all the churches (denominations) should unite in their foreign missionary programs?

The Boxscore:	Yes	No	No. Opinion
Clergy .....	740	718	29
Laymen .....	276	216	56
Laywomen .....	226	120	18
Totals .....	1,242	1,054	103

This question, as we expected, brought forth hot comments. Here are some of them: "Certainly the Catholic Church of Christ can't share in a wishy-washy unity based upon nothing." "No. If the P.E.C. in the U.S.A. is only a denomination it ought to shut up shop." "How can we unite with Protestants?" "Great Scott—No. The converts would be taught so many contradictions they would go crazy." "No. Their workers and their work is inferior to ours." "No, I am not a traitor to the Holy Catholic Church nor am I a compromising coward. I am cancelling my subscription." "Don't be silly." "Let the Church mind her own business and leave Protestants alone." "The question is too silly to answer." "What nut was responsible for this question?" "No, no, no, no, no; not as long as the Episcopal Church has any reason to exist." "The question is too foolish for words. How could a Protestant minister hear confessions and say mass?" There were many who expressed their disapproval of the idea by underscoring their "No" many times, or writing the word several times. There were also those who wrote "Yes" emphatically (and it is to be noted that the vote is slightly in favor of the idea). Thus there were a lot of answers like these: "Most certainly yes"; "Yes, eventually, why not now?"; "Most certainly. Church unity is the thing most needed to advance the cause of Christ and how could we better begin?"; "Yes, let's stop cutting each other's throats." A Bishop said that he thought it perfectly reasonable and desirable to have unity in educational and medical work, and felt that it might be a great step toward organic unity. There were a great many who said that they desired it but thought the time not yet ripe, while a still larger number wrote, "not unite but cooperate." Finally there were those who wrote essays for the editor on the ministry, the sacraments, the creeds and kindred subjects. Also it should be added, rather to our surprise, that the laymen and women were quite as positive in their opinions as were the clergy, with this particularly true of the laymen.

A final question was in regard to the Church weeklies; how many were subscribers, and to what. Our issue of September 2nd gave you the results, with a very high percentage taking one or more of the papers. But we do not want to close without boosting our stock a bit by quoting a clergyman who wrote: "I think one of the greatest pieces of missionary work the Church could do would be to have all the dioceses



get back of our Church papers and really support them. Let's do away with our diocesan papers and stress the reading of our national journals." Which may be rather hard on the diocesan papers, all valuable, but we would say merely that this coming month is a grand time to start your people reading a national weekly. Let them have the news of General Convention by getting into their homes each week either *The Churchman*, *The Living Church*, *The Southern Churchman* or *THE WITNESS*.

This concludes the articles based on the questionnaire, though it is quite likely that we will give a summary of the results in our next issue which will be our first General Convention number.

W. B. S.

## Let's Know

By

BISHOP WILSON

### WEDDINGS

MARRIAGE is as old as the human race so far as we know anything about the human race. The wedding is the ceremony by which the marriage is contracted and announced to the public. In connection with these wedding ceremonies a great variety of customs grew up long before Christian times. Many of them have been perpetuated in modified form to the present day. Even though they may have been pagan in origin they were continued among Christians as picturesque customs but, of course, with the pagan significance eliminated. In the early centuries of the Christian era the Church did not officiate at weddings. Christians were married according to the old Roman customs—then they repaired to the Church where they received the Blessed Sacrament and a Christian blessing was pronounced upon them. Not until well down into the Middle Ages was the whole matrimonial ceremony turned over to the Church and by that time many a custom had become ingrained in the habits of the people which had no Christian meaning but which was harmless and interesting. Some of them are still with us.

A long time ago a man paid a price to the bride's father as compensation for taking a valuable worker out of the father's home. Part of this payment was usually given to the bride. All that remains of this now is the giving of a ring. In our modern ceremony the ring is placed on the priest's book and carried to the altar to be blessed before being placed upon the bride's hand. This is to signify that all material possessions belong to God and are held by us in trust. In olden days a ring was used in sealing a contract. Thus the bridegroom completes the marriage contract as he puts the ring on his bride's finger and declares "with this ring I thee wed".

The joining of hands is symbolic of the reception of a woman into the man's household.

In early times people were always on the lookout for demons which might do them harm. Many an old custom was devised to deceive or out-smart the demons. Thus the bride wore a veil so that the demons might not recognize her. Also the origin of dressing the bridesmaids in festive garments was to confuse the demons as to the identity of the bride. The canopy which used to be held over the bride was originally for the same purpose of protection against evil spirits. Among modern Jews a canopy is still used at weddings but with a different significance. In this case it is reminiscent of the old nomadic days when the bride was ushered into her own tent-home.

The wedding march is all that is left of the old festal procession from the bride's house to her new home.

The throwing of rice and old shoes are modern remnants of ancient fertility cults.

When a bride is carried over the threshold of her new home it is a reminder of the vigorous old days when women were seized in raids and carried off to forcible marriage.

Other customs have been discarded as incapable of adaptation to Christian standards but one has remained under a changed guise. In Roman days the bride offered a cake to Jupiter as part of the wedding ceremony. From this the modern wedding cake is derived but any religious meaning has been expunged. When guests take home a piece of the cake to sleep on it, they are probably going back to some phase of the old paganism.

## The Last Call

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

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## AMERICAN CHURCH HISTORY PARALLEL TO THAT OF STATE

With the General Convention of the Church opening in Cincinnati next week many Church people turn back the pages of history 150 years to learn of the beginning of the American Church. As early as May, 1784, an informal and unofficial group of clergy and laymen from New York, New Jersey and Pennsylvania, meeting in New Brunswick, N. J., drew up seven simple articles which they communicated to their fellow-churchmen in all the States. There were as yet no American bishops. These seven articles recommend: "That there shall be a General Convention of the Episcopal Church in the United States of America; that the Church in each State send clerical and lay deputies; that associated congregations in two or more States may send deputies jointly (a reflection this, of how few congregations there were) that the Church shall maintain the doctrines of the Gospel as now held by the Church of England; and shall adhere to the Liturgy of the said Church, as far as shall be consistent with the American Revolution and the Constitutions of the respective States; that in every State where there shall be a Bishop, he shall be ex officio a member of General Convention; that the clergy and laity assembled shall deliberate in one body but vote separately, and their concurrence shall be necessary to make any measure valid; and that the first meeting of General Convention shall be at Philadelphia, the Tuesday before the Feast of St. Michael next."

Accordingly, September 27, 1785, found the new General Convention assembled for its first meeting. There were sixteen clergy and twenty-six laymen, from seven States: New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, South Carolina. In Cincinnati when the Convention opens its fifty-second triennial meeting, there will be assembled from forty-eight States and seventeen jurisdictions outside the States, approximately 130 Bishops, 300 clerical and 300 lay deputies.

The first American Bishop, Dr. Seabury of Connecticut, had returned in June, 1785, from his consecration in Scotland, but was not present at the first General Convention. The American clergy had of course received their ordination to the priesthood in England.

Practical, far-sighted, and hard-working, as the contemporary record makes evident (meetings were

held nearly every evening at six, in addition to the daytime sessions), this first Convention tackled three main projects: A Constitution; a plan to secure American bishops (three are required for the consecration of other bishops, so Bishop Seabury alone was not enough), and a way to make the Liturgy of England, inherited and adapted from the earliest Christian centuries, appropriate for use in another country.

A committee of seven clergy and seven laymen, to draft a Constitution and to prepare necessary alterations in the Liturgy, was appointed at the Wednesday evening session and reported the following Saturday morning, and this before the age of typewriters. Carrying on so efficiently, the same committee was asked to prepare the plan for obtaining American Bishops. This was reported on the following Tuesday.

Working with "exemplary diligence," in the language of the day, throughout the remaining sessions, the Convention brought the Constitution to a point where it was ready to be referred to the Churchmen in the various States; prepared a long and stately, but no less practical address to the English Bishops, asking that provision for American Bishops be made; and ordered the Book of Common Prayer to be printed with approved alterations from the English book. Pending developments in each of these matters, Convention adjourned.

The second meeting took place in June, 1786, and an adjourned session followed in October. Replies at length had come from England with the desired agreement about American Bishops; New York, Pennsylvania and Virginia reported that they each had elected a candidate for episcopal consecration. The Rev. William White of Pennsylvania, thirty-seven years old when he was unanimously chosen to preside over the first meeting of the General Convention, was a dominant figure of these early years, and of the fifty years to follow. He and Samuel Provoost of New York and David Griffith of Virginia were elected Bishops in their respective States. Dr. White and Dr. Provoost were consecrated in England on February 4, 1787. As there were thus three bishops present in 1789, Drs. Seabury, White and Provoost, they then met for the first time as a House of Bishops, separate from the House of Clerical and Lay Deputies, and the two houses have continued from that day. Dr. Griffith died in 1789 and James Madison of Virginia in 1790 became the fourth American bishop. He was first cousin to that other James Madison, also

(Continued on page 15)

## BUTLER SAYS THAT FASCISM IS THREAT TO OUR DEMOCRACY

Fascism is the chief threat to democracy declared Churchman Nicholas Murray Butler, president of Columbia University, in an address which opened the 184th academic year on September 22nd. He asserted that the world is facing the greatest crisis in more than 1,000 years in a contest between believers in liberty and democracy and fascist dictators who seek to extend their authority over other lands through the instrument of war. He warned that "neutrality would be immorality" in such a contest, in which he said all nations and people were involved.

"It is customary for many citizens of the democratic countries to look upon the people and the government of Russia as their chief enemy," President Butler said. "They are wrong. There are other forms of despotism that are even more menacing than communism. The fascist form of despotism has a seductive power which the despotism of communism does not share. The chief enemy of the democratic institutions which these people have built through the centuries and upon which their prosperity and happiness rest, are the three military dictatorships of Japan, of Germany and of Italy. The people of these three countries have the right to adopt and accept whatever form of government they prefer, but they have no right to endeavor by force to extend their power and their form of government over other and unwilling peoples. It is precisely this which each one of them is attempting to do."

After outlining the violations of the Pact of Paris and the Nine-Power Treaty in the undeclared wars of Italy on Ethiopia, Japan in China, and Germany and Italy in Spain, Dr. Butler said that such active and carefully thoughtout demonstrations of ambition and power had not been staged by the Soviet Union.

"The challenge to believers in liberty is imperative and instant," he concluded. "The attempt of the dictator to extend his authority over other lands must be met and faced by a free people who have been stirred to see, to understand, to think and to act. There is no other way in which the paradox of despotism can be brought to an end."

## OLIVER HART DECLINES ELECTION

The Rev. Oliver Hart, rector of St. John's Washington, has declined his election to be Bishop Coadjutor of Central New York.



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

This riding that a few people are giving the Church League for Industrial Democracy because of the meetings that the organization is to stage during General Convention is getting to be funny, and to me at least a bit of a nuisance. It keeps me writing statements to the papers at a time when I prefer to be at other things. After all there is a hot race in the National League to determine which team is to be taken over the jumps by the Yankees. The latest blast comes from a newly formed organization called the Church Layman's Association. They held a meeting behind supposedly carefully guarded doors in New York on September 20th with about seventy-five people there, a considerable number of whom were members of the CLID, on hand to find out what it was all about. The guiding spirit of the meeting, and apparently of the Layman's Association, is Amos A. Fries, retired major general of the United States Army and one-time chief of the Chemical Warfare Service. The General has seen "communism" in every progressive and peace movement for years, so that nobody should have been surprised to find him telling the reporters the other day that he had discovered it in the program the CLID is putting on in Cincinnati. In fact General Fries has gone to such extremes in his irresponsible attacks that he was on one occasion rebuked by Secretary of War Weeks and on another by the Press Club Post of the American Legion in Washington. He sees a bewhiskered Bolshie behind every bush and can find the influence of Moscow in the most innocent of Church resolutions. He is not alone in this. Some of his associates are even funnier. Two of them, kind old ladies full of patriotic zeal, recently went to a New York clergyman with the story that my name was not Spofford at all but Spotoffski, and that in reality I was a Russian Jew, financed by Moscow gold and trying to deliver the Episcopal Church to the communists. My disposition is to ignore such blasts and attend to more serious matters, but I am after all a man under orders as executive secretary of the CLID so I was required to prepare a statement for the press by our executive committee. This I present to you with the suggestion that if you are as sick of this silly business as I am that you skip to more important news. The statement follows: "At a secret meeting of the

### THE LAST CALL

THE WITNESS for next week will be the first General Convention number. Through the first issue of November we will carry full reports of the Convention, written by Bishop Johnson, Bishop Wilson, Mrs. Frank E. Wilson, Charles D. Kean, Dean John Day and the managing editor. Each number will carry illustrations of events and personalities. The paper in Bundles for the Convention period only are 4c a copy, payable at the end of the period. Those ordering bundles for thirteen weeks or longer will be billed at the end of the quarter at 3c a copy. Orders should be sent at once, with your card or note indicating whether for the Convention period only or for a longer period. Please send your order to the Chicago office, 6140 Cottage Grove Avenue.

newly formed Church Layman's Association resolutions were adopted declaring that the Church League for Industrial Democracy is an organization 'espousing and promoting communism' and is thereby 'striking directly at the heart of the Church and the Christian religion'. This handful of Church people then called upon the General Convention 'to make plain that the CLID has no official connection with General Convention, and to that end make known the fact that meetings of that organization, advertised to be held daily, are in no way a part of the agenda of the General Convention'.

"I have been again instructed by the executive committee of the League to declare that the sole purpose of the organization, since it was founded in 1919, is to apply the principles of the Christian religion to the present problems of industrial society. This purpose is clearly stated on the card which those seeking membership in the League are required to sign in applying for membership. This purpose is amplified in an official leaflet of the League in which Bishop Parsons of California, our president, declares that innumerable Christian bodies throughout the world have repeatedly stated that the Church stands for the motive of service and the method of cooperation, and he points to pronouncements of the Anglican Bishops meeting at Lambeth, the Pope, the Stockholm Conference, the Federal Council of Churches and the General Conventions of our Church to support his statement. He continues: 'The CLID exists to remind and keep re-

minding Churchmen that this matter of substituting cooperation and social planning for competitive individualism is a practical thing. The teaching and spirit of our Lord where they rule must be embodied in institutions. They are not platitudes. They are the principles of a sound society. The name of the League does not mean that its members are committed to any particular current type of industrial democracy. It does mean that they are committed to regard industry as a cooperative task just as political democracy regards government as a cooperative task. The principle of political democracy is generally accepted even if it works badly. The CLID is trying in its modest sphere to help Christian people to see that Christianity takes us inevitably to the same kind of principles in the social order. That is its sole reason of existence. It says we must not be satisfied with ideals. We must try to see how they work.

"We believe that this official statement by our president is a sufficient answer to those who declare that the CLID is promoting 'communism' and 'is striking at the heart of the Church and the Christian religion.'

"In regard to official connection with General Convention, it is hardly necessary to point out to informed Episcopalians that the House of Bishops, the House of Clerical and Lay Deputies and the meetings of the Woman's Auxiliary are alone official. But as Bishop Hobson of Southern Ohio, host of the Convention, points out: 'There have always been a number of meetings held by societies and other groups which are not under the direction of, or officially connected with, the Church. The latter organizations have always drawn up their own programs and they, and they alone, are responsible for these programs. One of these organizations is the Church League for Industrial Democracy. Convention committees do not censor these programs since to do so would be a violation of the principle of free speech. As hosts our chief duties are to provide meeting places, and to arrange for such details as will make it possible for those who come to Cincinnati to get as much as possible out of the Convention days. . . . Some persons seems to think that if the majority of the local committee disapproves of having a certain speaker at the meeting as planned, that steps should be taken to prevent the CLID from holding its meeting. Such action would of course be unwise and useless. You cannot tell a group of grown men that they cannot listen to some man they want to hear. . . . Grown men and women are free to speak and free to listen. . . .



Our Church must stand for this eternal and God given principle of freedom. Therefore the local committee will try to fulfill its duty as host to all who come to Cincinnati for General Convention beginning October 6th, and so far as we are concerned they can talk freely and listen freely without censorship'."

\* \* \*

#### **Dr. L. W. Glazebrook Is Ill**

Dr. L. W. Glazebrook, for ten years a lay evangelist for the national commission on evangelism, was recently taken ill as the result of a mild stroke. He is convalescing nicely with no mental or physical complications.

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#### **Propose Changes in Canon on Music**

According to the present canon of the General Convention, anthems are required to be "in the words of Holy Scripture or of the Book of Common Prayer." The joint commission on music is to propose at General Convention that this be changed to allow for the inclusion of music with text not now admissible.

\* \* \*

#### **Clergy Conference in Long Island**

The clergy of the diocese of Long Island met in conference at Westhampton Beach, September 20-22, with addresses by the Rev. Charles Lowry, Jr., professor at the Virginia Seminary; Rev. Howard C. Robbins, professor at the General; Bishop Larned of Long Island; Bishop Littell of Honolulu and Bishop Stires, diocesan.

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#### **Boston CLID Meets at Adelynrood**

The Boston chapter of the Church League for Industrial Democracy held a conference for young people at Adelynrood, retreat house of the Companions of the Holy Cross, on September 18-19. The subject was "Missions in the Modern World." The leaders were the Rev. Stanley Ross Fisher, Episcopal rector at Hanover, Mass., who was a member of the fact-finding commission that surveyed missions in the Orient for the Laymen's Inquiry; the Rev. P. T. Shultz, rector at West Roxbury; the Rev. Allen W. Clark, rector of All Saints', Brookline; the Rev. A. C. Lichtenberger, rector of St. Paul's, Brookline and chairman of the Boston CLID chapter, and Miss Erna B. Blydow, director of religious education at All Saints', Brookline.

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#### **Bishop Freeman on Tolerance**

Bishop Freeman of Washington, in a sermon preached at Washington Cathedral at a service on Constitu-

tion day, declared that there is "nothing more baleful than the spirit of intolerant anti-Semitism which is sweeping the world today." He declared it to be one of the dangers now prevalent that threatens the liberties guaranteed by the Constitution.

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#### **Young People Meet in Newark**

P. M. Russell, personnel supervisor of a telephone company, told sixty young people of the diocese of Newark, meeting in conference September 17-19, that employment is improving and that young people between the ages of 16 and 25 were the ones getting the new jobs. He also declared that employment managers looked for qualities in employees "which are the moral equivalent of religious discipline." The Rev. Spear Knebel, rector at Woodside, Long Island, said that "the job of living is much more important than the work by which we live." Others to address the conference were Bishop Ludlow, the Rev. A. Stewart Hogenauer and Mrs. Cynthia Reynolds, new secretary of young people's work of the National Council.

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#### **The Report On Provinces**

The joint committee on provinces of General Convention has issued a report, following conferences with National Council representatives, and is to make the following recommendations to the General Convention.

1. We approve of the general principle of making the National departments of religious education and social service advisory and of delegating to the provinces the promotion of their programs in so far as the provinces may be equipped to assume such responsibility.

2. We believe that the field department should seek the advice and cooperation of the provinces and that its secretaries would, in some provinces, work more efficiently and economically if under provincial direction. This plan has been approved by the synod of the first province and is, in our judgment, worthy of trial.

3. The national departments, in our judgment, should not wait for a better organization of all the provinces but should work through and with each province according to its organization and resources.

4. In order that the provinces may be equipped to assume this larger responsibility, which, we believe, should mark the next advance step in the general work of the Church, we recommend the employment in each province of at least one

full time executive. It is obvious that a larger responsibility involves more generous support. This, we believe, will be given when the need for it is evident. The failure of the Church to take more interest in the provinces is due largely to the lack of definite tasks assigned to the provinces. We suggest that provinces without executives investigate the value of such executives as indicated in the experience of those provinces where they have been employed.

It also recommends an amendment to the constitution of the Church to provide that the resignation of a bishop in the home field be made to the House of Bishops of the province. Also a canonical amendment is recommended whereby the president of the province would make arrangements for the consecration of a newly elected bishop. "This would relieve the Presiding Bishop of an exacting duty involving a large expenditure of time and money." Bishop Parsons of California is the chairman of the committee.

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#### **News From the Front in China**

A letter dated August 30 from Bishop Roots of Hankow says that since the schools and colleges of the north of China will be unable to carry on, an additional burden is being placed on the schools in his district. "The schools and colleges in the north are not going to be able to carry on as usual and many of their students will doubtless come to this center. We have been asked, as have the Government Schools, to take in as many such students as possible. We expect to be full to capacity and are eager to carry on in our help at this time when China so much needs all the assistance we can give. We expect to be busier than ever. The future is of course impossible to predict and it is possible that places now safe may not be later on; that communications may be cut out—the Canton Hankow Railway is our only way out from this center at present; and the war may be a prolonged one.

"The American Consul has advised us on word from the American Embassy to make plans for evacuation and to have all our people gathered in Chikungshan, Kuling or Hankow. We are doing this so far as at all possible. So far there has been no bombing in Hankow and Wuchang has suffered only a little."

A letter is also at hand, dated August 27th, from Mr. Roy Allgood, headmaster of the Kuling School, which is maintained for the children of missionaries, in which he says that "At present Kuling is in the nature of a refugee or concentration



camp for both foreigners and Chinese. It is considered one of the safest spots in central China; hence many are seeking that safety. There are approximately 300 or more Americans resident here at present. We are going ahead with our plans to open school September 10. Arrangements are now about complete and we are planning to teach all grades from 1 to 12. So many Americans have been withdrawn from their stations to Kuling that it is comparatively easy matter to arrange for teachers. How long such conditions will continue I am unable to say. Our Consular officials are strongly urging all those who can to withdraw from China. Naturally they are hesitant and will not do so until it becomes apparently necessary.

"A representative from the American Consulate-General in Hankow is expected to arrive here today. During the past few weeks I have been doing very much for them. I have been daily in telephone communication with both Hankow and Nanking, answering questions and running errands. All of this on top of my school work became a little bit too much, so I requested them to send a representative up here.

"We are hoping for an early change for the better in the war situation but this is doubtful. My personal opinion is that it will become worse and that the war will last for a long time. To what extent it will affect us here we cannot say. We are going ahead in faith trying to do the best we know how from day to day. I will try to keep you informed as to future developments."

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#### **There Are Ways for all to Help**

Mary Jane Hutchings, blind, deaf and extremely poor, lived in a little town in Devonshire, England. Her parents died when she was a child so at the age of fourteen she entered a home maintained for people with no money, no relatives, and who were unable to work. There she learned to read in Braille and to knit. One day she received a paper from the Society for the Propagation of the Gospel printed in Braille and read with her fingers of "The Candidates Fund" to which people were asked to contribute in order to aid men studying for the ministry. Some days later Mary went to the chaplain and presented him with three shillings for the fund. A few weeks later she gave him two more shillings. The chaplain sent the money to the Candidates Fund, telling the officers of the S.P.G. of the girl who made the contribution. In the next paper of the Society there was a little story of the self-sacrificing girl who had

made five shillings by knitting, with the suggestion that others might try between them to raise a "Candidates Five Shillings Fund". This was at the beginning of summer—and by the end of the year \$10,000 had come in, with amounts as large or larger donated every year since—all started by a young girl with apparently nothing whatever to give.

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#### **Chicago Reports On a Questionnaire**

Lack of parent study groups, inadequate activities for young people, a lack of thoughtful worship serv-

ices for different age levels—these are some of the parish shortcomings according to the results of a questionnaire sent recently to Church leaders by the national department of religious education, and reported at the conference of Church school workers held in Chicago last week.

\* \* \*

#### **St. Margaret's House Opens Its Year**

St. Margaret's House, Berkeley, California, has opened its academic year with the college house full and with a long waiting list, and with two students in training for professional

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Church work, Elizabeth Rhea, daughter of Dean "Pat" Rhea of Boise, Idaho, and Muriel Hallett of Pasadena who was there last year. It is also announced that the memorial campaign started in the spring to wipe out the indebtedness on the institution has brought in \$11,000 in cash and \$5,000 in pledges. All of this is from the diocese of California and the campaign is now to be extended to other parts of the Province of the Pacific.

#### Clergy Conference in Michigan

The clergy of the diocese of Michigan held a two day conference September 14-15, with 75 men attending. The leaders were Bishop Page who spoke on "Devotional Aspects of the Forward Movement"; Archdeacon Hagger on "Scriptural Basis for Missions"; the Rev. Francis B. Creamer on "The Philosophy of Missions"; the Rev. I. C. Johnson on "The Diocesan Program" and Charles O. Ford, executive secretary of the diocese, on "Technical Aspects of the Fall Campaign." Bishop Creighton and Dean Kirk O'Ferrall led the devotions.

#### Drama of Missions in Philadelphia

Thousands of Church men and women gathered in Convention Hall, Philadelphia, on Sunday, September 27, to witness the drama of missions, "Glory of the Light", with a cast of 1275 persons. After being shown in Philadelphia the drama moves to Cincinnati where it will be presented twice on October 10th. One of the features of the presentation in Philadelphia was a children's chorus of 6,000 voices.

#### Detroit Congregation Moves to New Quarters

The Church of the Redeemer, Detroit, a mission which since its organization nine years ago has been meeting in a store, has moved to new quarters, the "Club Service" which is a building housing a com-

modius auditorium located on Plymouth Road, which a survey earlier in the year disclosed to be one of the densely populated parts of the city. The congregation has no resident clergyman, the services being conducted by diocesan lay readers, with women's work, religious education and young people's activities carried on under the direction of a diocesan woman worker under the direction of Archdeacon Hagger.

#### Bishop Stewart to Address Church Clubs

Bishop Stewart of Chicago is to address the meeting of the Federation of Church Clubs when they meet in Cincinnati on October 16th. Judge Oscar W. Ehrhorn of New York is the president of the federation.

#### Instructions for Clergy Visiting Convention

The following letter has been received from the Rev. Robert S. Lambert, chairman of the opening service committee of General Convention:

"As hosts of the General Convention we are planning to have the Opening Service in the great stadium at the University of Cincinnati. All preparations are being made for a fine procession. It is to be hoped that all visiting clergy will bring their vestments, green stoles and hoods. All members of the procession are asked to use the Calhoun Street entrance to the University gym-

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nasium. There rooms and accommodations will be prepared to meet the needs of all participants. They should report at least an hour before the service. The lay deputies will also assemble at the gymnasium at 10:15. The service will be at 11 o'clock, eastern standard time."

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#### Changes in the House of Bishops

Changes in the House of Bishops since the 1934 General Convention, either through deaths or resignations, are, Deaths: Bishop Ferrando, suffragan of Puerto Rico; Vincent, retired of Southern Ohio; Urban, suffragan of New Jersey; Booth of Vermont; Sumner of Oregon; Fawcett of Quincy; Gailor of Tennessee; Weller, retired of Fond du Lac; Wells, retired of Spokane; McKim, retired of North Tokyo; Schmuck of Wyoming; Knight, coadjutor of New Jersey; Lloyd, suffragan of New York; Davies of Western Massachusetts; Aves, retired of Mexico; Reese, retired of Georgia; Thomas, retired of Wyoming. Including those whose resignations will be acted upon at convention the following Bishops have resigned during the past triennium: Campbell of Liberia; Fiske of Central New York; Woodcock of Kentucky; Babcock, suffragan of Massachusetts; Saphore of Arkansas; Graves of Shanghai; Jett of Southwestern Virginia; McCormick of Western Michigan; Matthews of New Jersey; Roots of Hankow; Thomson of Southern Virginia.

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#### Texas Attorney Enters Seminary

J. Edward Johnson from Texas, an attorney of considerable prominence in his own part of the country, is among the fifteen men entering Seabury-Western this fall. He is a partner of the law firm of Early and Johnson, has been county attorney and assistant district attorney and a big shot in other local fields. Another interesting student is Sih-kong Chen of China, if he ever gets there. The seminary authorities know that he left China just prior to the outbreak of hostilities and is somewhere on his way to Evanston. Of course there is the possibility that he returned to help drive the Japanese from his fatherland.

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#### Ministering to Migrants in California

Last July, representatives of various churches in Marysville, California, diocese of Sacramento, were called together by the Rev. Edward L. Freeland, to discuss means for carrying on some religious ministrations for the migrant farm laborers in the federal model camp located

there. A Sunday School was set up with a staff of teachers from different communions, St. John's Church supplying five members. The school began with about sixty children. The adults of the camp asked that something be done for them, and an evening preaching service was arranged to be carried on by various ministers of the city. It is felt that what is done here will serve as a start for similar ministrations in other farm-labor camps.

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#### Religious Leaders to Investigate Vigilantism

Methodist Bishop Francis J. McConnell has been named chairman of a panel which will conduct open hearings on the threat to the civil rights of workers, and of the people of the United States generally, in Pittsburgh, Pa., on Oct. 8, according to an announcement released by the American League Against War and Fascism. The American League is organizing a national committee to defend the democratic right of workers to organize in unions of their own choice and to bargain with employers without discrimination. The chief concern of the open hearings in Pittsburgh which will be the first action of the civil rights committee, will be the danger from the so-called "citizens committees." The civil rights committee holds these "citizens committees" to be part of an organized vigilante movement inspired by anti-labor groups in the United States. Witnesses will be called upon from the cities and towns

where vigilantism has sprung up, and from nearby areas. Representatives of all walks of life will be heard by the committee, and on the basis of its findings this people's committee will draw up a report for the American people.

The growth of these vigilante movements constitute "the most serious menace to American Democracy."

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racy," an initial statement of the new committee declares. "These organizations, through intimidations and terrorism, are attempting to deprive the American worker of the legal right to organize, strike and picket", and attempt to discredit genuine local and federal machinery for enforcement of the law in order "to win public sympathy for their movement."

The members of the national committee, and of the panel which will hear charges against the danger of vigilantism, will be drawn from among prominent religious and professional leaders in the United States.

\* \* \*

#### Little Rock Rector Refuses to Run

The Rev. W. P. Witsell, rector of Christ Church, Little Rock, Arkansas, mentioned as a possible candidate for the bishopric of Arkansas following the expected retirement of Bishop Saphore at General Convention has announced that he would not consider being nominated. In his statement to the press he said that the diocese needed a vigorous and consecrated man between the ages of 40 and 50, and from outside the diocese "against whom there will be no prejudice." It is expected that a special convention of the diocese will be called, following General Convention, to elect a diocesan.

\* \* \*

#### Retreat for Albany Clergy

The clergy of the diocese of Albany held a retreat September 15-17 at Hoosick, N. Y. under the direction of the Rev. R. L. Howe, chairman of the diocesan department of evangelism and conducted by Holy Cross Father Harrison. Preceding the retreat Bishop Oldham held a conference on plans for the fall. There were thirty-five clergy present.

\* \* \*

#### General Seminary Opens Term

The General Seminary opened its 120th year on September 22nd with an entering class of 35 men. New members of the faculty are the Rev. J. A. Bell, fellow and tutor; the Rev. T. J. Bigham Jr., fellow and tutor, and the Rev. T. S. K. Scott-Craig, instructor in Greek. Three clergymen of the Greek Orthodox Church are guest students at the seminary this year. A special feature of the year will be the offering of seven special extension courses for laymen and clergymen of the metropolitan area. The first three will begin on Monday evening, Oct. 18. They are "The History of the Communion Service", a seminar for men, by Dr. Easton; "The Place of Christ in Human Life", a seminar for women, by

Dr. Stewart; and "The Church and the Ministry", lectures for men and women by Dr. Richardson. Other courses will be offered later in the year.

\* \* \*

#### Sam Shoemaker for Spiritual Offensive

The Rev. Samuel Shoemaker, preaching last Sunday at Calvary, New York, declared that a mighty

spiritual and patriotic offensive is needed to turn back the forces of anti-Christ which are today attacking the home, the state and the Church. The attack on the home is made largely through women to whom the home means drudgery, motherhood means restriction and constancy in marriage means boredom, he said. Similarly the dissemination of false ideas of freedom

## 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, 10, 11 A. M., 4 P. M.  
Wednesdays and Holy Days: Holy Communion 10 A. M.  
Fridays: Holy Communion 12:15 P. 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. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:00 A.M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish

Detroit and Grosse Pointe  
Rev. Francis B. Creamer, Rector  
Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

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

### Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean  
Rev. Frederic F. Bush, Dean's Assistant

Sunday Services: 7:30 A. M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.  
Daily services in the Chapel.

### Trinity Church, New York Broadway and Wall St.

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

### St. Paul's, Cathedral Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 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  
Rev. Don Frank Fenn, D.D.  
Rev. Harvey 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.



Anti-Christ's attack on the Church is manifold, Mr. Shoemaker continued. "Patriotism itself is made a thing of narrowness and shame," he said. "History is debunked of its greatest characters. The attack on the forces of organized religion is to draw interest away from religion to programs of social and political improvement, as radical as you dare make them, and to split the already disunited Christendom into as many particles as possible."

Mr. Thomas Parkin of Redding, California, is a faithful layreader. He is also an expert at contract bridge. The church there is raising funds for a parish hall. Mr. Parkin gave a series of lectures on bridge at the local hotel, at so much a head. There was a large crowd. He turned in a lot of cash to the building fund committee.

The Bishop of North Carolina recently consecrated St. Mark's Church at Roxboro. It is an attractive stone building, erected about ten years ago, and the parish has been thriving under the leadership of the Rev. A. S. Lawrence Jr.

The clergy of the diocese of North Carolina are to hold a quiet day on October 3rd under the leadership of the Bishop. At the same time he is to lay the corner stone for a church to be built at Ashboro.

Christ Church, Raleigh, N. C., where the Rev. John A. Wright is rector, has established a parochial school, called Ravenscroft in memory of Bishop Ravenscroft, first bishop of the diocese and first rector of the parish. Two reasons for it according to the rector; one, the schools of the city are not particularly high grade; two, he believes that the education of youth should not be abandoned to secular authorities. There were 132 pupils registered on opening day.

## \* \* \*

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