

April 21, 1938

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# THE WITNESS



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## ARTICLE BY THE POOR PARSON



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## CLERGY NOTES

BRISTOR, WALLACE, formerly in charge of St. Paul's, Kennewick, and Our Saviour, Pasco, Washington, is now in charge of St. Paul's, Port Townsend, Washington.

COLE, WILLIAM HENRY, formerly in charge of work at Turners Falls, Shelburne Falls and Ashfield, diocese of Western Massachusetts, is now the rector of Holy Trinity, Southbridge, Mass.

COOPER, FREDERICK W., formerly assistant at the Ascension, New York, is now the rector of St. Mark's, Adams, Mass.

DOZIER, JULIUS F., formerly of the Redeemer, Oklahoma City, Okla., is now locum tenens of Emmanuel, Memphis, Tennessee.

HAINES, ALFRED J., rector of Trinity, Pierre, S. D., has resigned to take charge of work at Winner, Colome, Dallas and Millboro, S. D. He is to reside at Winner.

HAYNES, JOHN WILSON, was ordained priest at the American Pro-cathedral in Paris on April 20th by Bishop Perry. He is to take charge immediately of the American Church of the Ascension in Munich.

HERMITAGE, WILLIAM, Sacramento, Calif., is temporarily in charge of St. Paul's, Burlingame, California, during the absence of the rector, the Rev. Herald Gardner, on a leave of absence.

KLINE, A. REAMER, assistant at St. Andrew's, Boston, is now the assistant at Christ Church, Fitchburg, Mass.

KLOMAN, FELIX, assistant at Grace Church, New York, has accepted the rectorship of Christ Church, Philadelphia.

LITTLE, PAUL, rector of All Saints, San Francisco, California, ill for a number of weeks is recovering and will soon return to duties.

McKENZIE, JOHN V., formerly rector of St. Paul's, Huntington, Conn., has accepted the rectorship of Christ Church, Canaan, Conn.

SANDERSON, ALBERT E., formerly rector of St. Stephen's, Oxford, N. C., has accepted the rectorship of Emmanuel, Bristol, and St. Thomas, Abingdon, Va.

TEISEN, TAGE, travelling in Europe for a year because of ill health, has accepted for one year the rectorship of Bethesda-by-the-Sea, Palm Beach, Florida.

TODD, EDWIN R., rector of St. Mark's, Aberdeen, S. D., has resigned to take up work in the diocese of Texas.

URBAN, LEIGH R., rector of St. Andrew's, Longmeadow, Mass., away from his parish due to illness, is recovering and is soon to return to his duties.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

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## PAROCHIAL PERSONALITIES

IN EVERY Parish there are some people who are unhappy. They do not like the rector. Yes, you will be surprised, but there are some in the Poor Parson's Parish too.

They are good people—that is, worthwhile people—who have some training in the Church and who need the Church and certainly people whom the Church needs; and yet they feel that they can not fit. Either they can not get over their dislike of the rector, or their prejudice against some practice which he has initiated; or they have allowed their prejudice to make them utterly indifferent, and have grown used to doing without the Church, and never receive the sacraments.

Let me talk frankly with those people. I can do it in this column. The Church's sacraments are not the property of the rector. There is no reason why you should cut yourself off from the reality of the sacramental worship of your Lord, that is, if you feel that God is your Father. Oh yes, you can worship God without the Church and its sacraments, but you do not.

My friend, could any offense, neglect, contradiction, or whatever it may be of which the rector is guilty toward you be sufficient warrant for your neglecting your obedience to our Lord's command? Is there not a possibility that you will need the ministry of the Church? Is there not just a chance that it will be the most desired thing that you can think of? No clergyman, no matter what your personal difference with him may be, would want to deprive you of the ministry of the Church when you need it. Yet I know a number of people who have put themselves in that position. They allowed their personal grievance to get in the way, so that they were deprived of the ministry of the Church when they needed it more than at any other time in their lives. They blamed it on the rector. Of course, we clergymen are not blameless. I would not argue that; but among the clergy I have ever known the worst failure would not refuse to do his best as a priest when called upon.

The *Poor Parson* is a parish priest and has his own problems. He does know some of the ways of a par-

ish. Let him go out of his role to tell the layman, who is disgruntled—if such there be—that the best way to accomplish his purpose is not to stay away and lose for himself the benefits of the Church, (for which there is no substitute) but to be a regular attendant upon the sacraments, and a worshipper of God in the Church. The priest of your parish, no matter wherein or how he has failed, must recognize you as a regular worshipper and one who knows the Lord in Communion with Him. I wonder if you can do that without finding your difficulties solved?

Do you know the most common faults which a clergyman commits, and which act as offenses or barriers to the people? Well, I shall tell you. "He did not call when some one was sick." (Did you send for him?) "He did not call when we were in trouble." (Nine times out of ten he did not know it.) "He refused to let me do what I wanted to do." (No parish could be kept on an even keel if every one was permitted to do what he wanted to do). "He appointed some one else and ignored me." (There are all sorts of people in a parish, and the best interests are not always apparent, even to the rector, who must make a decision). Neglect, or failure to have one's own way, make small arguments for neglecting the practice of one's religion; that is, if there is any reality in that religion. Do you not agree?

Personality is hard to reckon with. We are all peculiar, clergy and laity; and the personal element ought not to be permitted to upset one's Church relationships. It does. I know that. But from the standpoint of the clergyman who honestly tries, it is most exasperating. For instance, I know some people who think the rector a terrible person because he would not let them do something which was contrary to a rubric, but which they felt was necessary and the rubric not important enough ground for his refusal. What they did not know was that had he allowed the exception in their case, even when their reasoning seemed good to them, he would have offended half a dozen others who had quietly accepted his ruling on the same thing in the



past. The next time a similar issue arose he could not abide by that rubric. They think the rector is a crank. (He is not). He thinks they are unreasonable people. (They are not; they simply do not know.)

Now this would be hopeless as an argument if I were putting it up as a personal one—which I am not. I have a purpose, however. If you know a disgruntled

or dissatisfied person in your parish, will you do this? Tell him to join the Poor Parson's parish; to read this column, and then go to Holy Communion the next Sunday resolved to pray for the whole Church; and to continue to do so until he simply can not help it, because he finds it the most worthwhile thing in his life.—THE POOR PARSON.

## THE PRESIDING BISHOP'S SEE

By

BISHOP JOHNSON

AT THE last General Convention a commission was appointed to consider the matter of a See for the Presiding Bishop. As convener of that commission it seems appropriate for me to say something about the task committed to us. There are those who think we should not delegate any powers to the Presiding Bishop other than those which were assigned to the senior bishop of the Church in bygone days. The last General Convention, however, placed definite responsibilities upon him. For the first time the Convention definitely decided that the National Church is a corporation having certain definite obligations and like all corporations should have a person at the head. Owing to constitutional difficulties it was not possible at one convention to separate him from his diocese, although it was intimated that his diocesan duties were not to be of such a character as to interfere with his giving full time to the office of Presiding Bishop. This seems to be a rather unsatisfactory arrangement although a necessary make-shift.

It is neither desirable nor traditional to have a bishop without an altar and a flock. He is not elected primarily to serve tables in an office without human contacts as a pastor. What we do not want is for the Presiding Bishop merely to be the head of a bureau but that he shall also be a chief pastor. Under present conditions a diocese like Virginia is too large and important a diocese to have a bishop on half time. Fortunately it has a coadjutor who is competent to carry on, by increasing his assignment of duties without requiring that the bishop relinquish all relations to his diocese. He at least has a church home to go to even if, like an admiral, he is on the sea most of the time.

The question is what arrangement should be made for a permanent locus. It will take time before the next General Convention for the necessary diocesan action in tendering any definite proposition to the Convention. It is an embarrassing situation for it is evident that the tender may not be acceptable to General Convention and yet if the convention is to act it must be definite.

Personally I have always favored Washington as the see city of the Presiding Bishop, but I fully realize the difficulties involved. It would involve the consent of so many bodies to something which, after all the trou-

ble, might not be accepted by General Convention. It would require action by the Bishop of Washington, the Cathedral Chapter, the Diocesan Convention and then, inasmuch as the Cathedral is incorporated by act of Congress, it would necessitate congressional action before it could be effected. After all that was done, the General Convention might reject the offer.

THE alternative method would be for the General Convention to make a request to the Diocese of Washington with again the possibility that it in turn would be declined by one of these groups. I did not blame the Bishop of Washington for feeling that the situation was embarrassing to him and to the diocese. It looks like (in terms of chess) a stalemate with too much involved to get a decision. It would take skilful piloting to bring the ship to port. At the same time I do not despair that some way out may be found by which Washington may become the residence of the Presiding Bishop. It is not hopeless but difficult. Possibly a district outside the city (as Canterbury is outside of London) might be offered without involving so many hurdles in the accomplishment.

There are three motives which might determine the place of the see. As in the case of Canterbury it might be a district where the Church was first established in the colonies. This could be an historic motive.

It might be in the center of population—more accessible to the whole country. It might be a suburb of New York or Washington. In any event it would not necessitate the removal of the financial office from New York, if that is felt to be essential. The Presiding Bishop should not orient himself to the church treasury but rather the contrary. My object in writing this is the hope that it may create an interest in the subject, during this triennium which would result in some action at Kansas City.

So far as calling the Presiding Bishop an archbishop is involved, it would be a misnomer unless he became the head of one of the eight provinces, in which case he might be an archbishop, but not otherwise. The Primate of all England is also Archbishop of Canterbury. He is not an archbishop because he is primate, but because he is the head of the province of Canterbury,—not of York.



In any event it will be necessary, if the commission is to do an effective job for some proposition to be made to it by some diocese in which subsequent diocesan action can be taken. As there will be only three Washington diocesan conventions between now and 1940, there is not too much time for accomplishing the purpose. In the meantime I am sure that the commission would welcome suggestions in this matter. The members of the Commission are the Bishop of Colorado, the Rt. Rev. Paul Matthews, the Rev. Clyde Brown of Washington, the Rev. W. E. Patterson of Maine, the Rev. Mark Rifenbach of California, Randolph Bias of West Virginia, Spencer Erwin of Pennsylvania and Dr. H. W. Horn of Wichita, Kansas.

## Parsons of Southwark

By

W. BERTRAND STEVENS

*The Bishop of Los Angeles*

ONE of the best speeches at the Oxford Conference was that by the Bishop of Southwark, the Right Reverend Richard Godfrey Parsons. As I listened my mind went back to a delightful evening the Bishop of Atlanta and I once spent with him and his friend, the Bishop of Kingston. It was during the 1930 Lambeth Conferences when these two men invited us to dine with them at the Bishop of Kingston's home near Clapham Common. They were most affable and kindly, and as the evening passed, both Bishop Mikell and I began to realize that English bishops were not as austere as we thought. At that time Bishop Parsons was Bishop of Middleton. Not long after he was translated to Southwark where he and the Bishop of Kingston (F. O. T. Hawkes) are now colleagues, one as diocesan and the other as suffragan. The kindness he showed at that time is perhaps an outstanding quality of Bishop Parsons' character, although he is known as a scholar and an administrator. He is fifty-five years old and married, with two sons. Educationally, he is another of those "double first" graduates of Oxford. Following his course at Cuddesdon Theological College he served a year as curate and then became a fellow and chaplain of University College, Oxford, which he left to become the principal of Wells Theological College. After the war, parish work claimed him and in 1927 he became Suffragan Bishop of Middleton, a post which he occupied in connection with the rectorship of Birch in Rusholme, Manchester. (Contrary to our custom English Suffragans are allowed to hold parishes.) In 1931, while still Bishop of Middleton, he was appointed canon residentiary and subdean of Manchester Cathedral. It was not for long, however, for the following year saw him inducted into the important see of Southwark.

His scholarship is unquestionable. In addition to the important teaching posts already mentioned, he was

for two years dean of the Faculty of Theology at the University of Manchester. He was one of that interesting group who wrote *Foundations* in 1912, and was also a joint editor of the *Outlines of Christianity*. Church women have followed him with special interest because of his intelligent work on the whole question of the place of women in the ministry of the church. (Here he shares honors with our American Bishop Parsons.)

His churchmanship is of the "English Catholic" school. His most recent book *The Sacrament of Sacrifice* pleads for a retention of English traditions as against Roman, for emphasis upon the communion of the congregation as against non-communication celebrations and for the presence of our Lord in the Sacrament unlimited to moments or places. He feels that more attention should be given to the social aspects of the Holy Communion. In this he is dead right and many people are grateful to him for his development of the idea.

## Talking It Over

By

WILLIAM B. SPOFFORD

LAST August on a hot Sunday morning I had in the congregation of the little church in Middletown, New Jersey, where I serve as rector, a quiet Chinese doctor, in New York at the time to perfect himself in his profession. He was my guest for dinner. He talked quietly of the plight of his country, with a stoical concern for his wife and new born child who had returned to their native country a few weeks before and had not been heard from since. The baby, born in New York, was nicknamed "America," thus indicating the parents' devotion to our country.

Now a letter comes from him: "You may be surprised to receive my letter since you do not know where I am and even my wife sometimes does not know my whereabouts. I am still alive—the Japanese bombs have not killed me yet. I am writing you from a hotel in Sian. You remember the famous revolt in 1936 when Chiang Kai-Shek was made a prisoner? It was here that he was captured. I was brought here suffering from typhus. It almost killed me. But I did not die since God has work for me to do. Before long I shall return to my post in charge of a unit taking care of 1,500 wounded and in charge of three other units along the Lunhai line. Every two weeks I travel along that line. That is how I got typhus. We have lost much, but I assure you the struggle between China and Japan just begins. The final victory will be ours.

"I will give you the reasons. There has never been a time since the Republic that China is so firmly united. There is now close cooperation for the first time between all the military leaders. Second, the Chinese have given up the idea of defense alone. They are beginning to attack. Thousands of mechanized soldiers



are being trained at present. Third, with the help of Russia the Chinese air force is getting stronger and stronger. One Chinese plane recently brought down eleven Japanese planes over Hankow. Fourth, the Chinese people for the first time realize that they will either die in fighting or be killed without mercy by the brutal Japanese soldiers. Every Chinese today is a soldier defending his home, his family, his country. Fifth, although the Japanese have occupied seven provinces their force is limited to the railroad lines. A few miles from these lines the country is still in Chinese hands. Many irregulars are there who attack whenever there is a chance. Sixth, Chinese soldiers are fighting for a principle. This is the work of students who travel with the soldiers and teach them. Seventh, China has food and money. Eighth, the moral support from all nations is a great stimulus to us. The economic blockade and boycott will hasten Japan's bankruptcy. Also the further Japan penetrates into China the greater her disaster will be in the end. Her economic condition is very bad.

"Now you may like to know what my future plan will be. I am going to stay on as long as the war lasts. Of course I wish to be together with my wife and child. However my country is more important. It is quite true that my work is not without danger. I may be killed. If so I shall not regret it. So please do not be too pessimistic about China's situation. I shall see you again if I am not killed in the service."

There is not much I can do to support my Chinese doctor friend. But I can wear rayon and woolen neckties, and I do herewith promise the doctor that neither my wife nor daughter will get cash from me with which to buy silk stockings. Get cotton stockings on American legs for six months and it would mean fewer bombs for the Japanese to drop on Chinese babies. Then there is always relief—cash that can go to Madame Sun Yat-Sen, widow of the founder of the China Republic, and Madame Chiang Kai-Shek, wife of the present head of the government who are jointly in charge of relief work. How about aiding China drive out the aggressor?

## Teaching Children

By

W. EVERETT JOHNSON

*Rector at San Benito, Texas*

**A**FTER a lifetime study and practice of pedagogy I find that our present methods of religious instruction from a pedagogical viewpoint are of little value. The main objective is the imparting of information from the illimitable field of Bible history, the Church, the Prayer Book, and the Church's doctrines. There is very little offered in the way of education, especially in that most important of all such instruction, the formation of character.

Of necessity the teaching staff is untrained in peda-

gogy—possibly one-fourth is composed of professional teachers. The student body is composed of children approximately from six to sixteen years of age; the most responsive ten years of every life. The method of instruction is utterly stupid to the child—he reads matter on a printed page and repeats it to the teacher. The time given to recitation is one scant hour once a week—equal to ten days in public school in a year. Yet, under such paltry conditions attempt is made to follow a form of serial instruction; each lesson being connected with that of the previous Sunday. Having in mind the breadth of the objective, the inexperience of the teaching staff, and the antiquated method of instruction, any discerning pedagog would declare the whole effort to be of slight value.

As most of the conditions of our Sunday schools cannot be changed, we are compelled to give attention to those which can. These are the objective, method of instruction, more aid to teachers, and the abandonment of any attempt to make the weekly lessons of serial form. The first and most important change that is possible is that of the objective.

If the aim of instruction for the child's ten years in Sunday school be to create an interest in the Church, the result may be such faithful devotion to the Church that he may be taught in it for fifty years, if he live so long; and that teaching of greater value in years of maturity than in days of childhood. It is well known fact that members of the Episcopal Church have but little knowledge of matters of worship and discipline.

As an illustration, let me suppose that I am given a group of children to whom I am to teach botany. I do not desire a book or a class room, but a field of growing plants, having as my first objective creating an interest in plant life. I pick a leaf of a certain type and ask the class to find other plants with that particular form of leaf. They are far more interested in the search than they would be with anything in a book, even though it were illustrated—when they acquired an interest in plant life they would more readily use the book.

I would teach the children in Church life as I would in plant life; let them find things in the Church as they would in the field—things they can see for themselves—and then encourage them to talk about them—children like to talk about matters that interest them. Under the present systems it is easy to arouse interest in the story of the finding of Moses in the bulrushes, but there is nothing for them beyond the story. If they are led to see and talk about God's table, the story may be with them by doing their duty to the Altar all their lives. A good class may be measured by the eager talk of the children, rather than that of the teacher.

Compare the effect of such teaching with the stupid repetition of something read in a book; the element of surprise is ignored; they all know just what the lesson is to be. The leaflets that I am preparing are not to be used in any such dull manner; each one is a syllabus for the teacher, not to be seen by the children. The leaflets are not graded; the teacher has a lot of them



and selects the one to be used next Sunday, selecting for the class being taught—a teacher can in that way do the grading better than I can at my desk. The lessons contain many points in pedagogy to aid the teacher. The most frequent criticism received from the clergy who have examined the leaflets is that the teachers are too dumb to use them. One clergyman wrote that they would be a great aid to the teachers.

At this writing I have published forty-three to which I am adding continually. They furnish a very economical form of text books as only the teachers have to possess them and the cost is only two cents each. Those desiring to examine them can obtain them of me in any quantity at that price.

## *Let's Know*

By

BISHOP WILSON

CRUCIFIXION DATE

**I**N WHAT year did the Crucifixion of our Lord occur? For several centuries after the beginning of the Christian era dates still followed the old Roman reckoning. The legendary founding of the city of Rome was in the year which we would now call 754 B.C. The Roman calendar dated everything from that year. Thus our year one would have been 754 A. U. C. ("anno urbis conditae")—that is, in the year of the founding of the city. It was not until the sixth century that a monk named Dionysius Exiguus established the custom of Christian dating. His calculations were not entirely accurate but ever since his time we have done our dating as Before Christ (B.C.) or in the Year of our Lord (A.D.) making the break at the year one.

Contemporary records at the time of the Crucifixion carry us back into the Roman calendar and it becomes a bit complicated to make the necessary adjustments with our present Christian dating. Several factors have to be considered.

The Roman Emperor Tiberius became co-ruler with Augustus in 12 A.D. and reigned as sole emperor from 14 to 37 A.D. St. Luke tells us that our Lord's ministry began in the fifteenth year of Tiberius Caesar which would be either the year 27 or 29, depending on whether we reckon from the year 12 or 14 as the beginning of his reign. There is reason to believe it should be 27.

Pontius Pilate was Procurator of Judaea from 26 A.D. to 36 A.D. The Jewish historian, Josephus, makes it quite certain that Pilate had been in office for a year or two before our Lord was brought before him for condemnation. Taking these two reliable records together, the date of the Crucifixion must have been between 29 and 36 A.D.

Following another line, we must find the year in which the Jewish Passover began on a Friday. It is impossible to escape the fact that the Resurrection oc-

curred on the first day of the week and that it was the third day after the Crucifixion. As the Jews were accustomed to reckon, the third day before the Resurrection would have been our Friday because they always counted inclusively—Sunday being the third day after Friday (Friday, Saturday, Sunday—three days). Now it happens that there were only two years in this interval from 29 to 36 A.D. when the Passover fell on Friday—namely the years 29 or 30 A.D.

One more factor is the time when Caiphas was High Priest. He was removed from his office in the year 34 A.D.—so our date must have been earlier than that.

So the complete stretch of dates is from 12 A.D. to 37 A.D.—the longest possible reckoning of the reign of Tiberius. Pilate's period shrinks this to the time between 26 and 36 A.D. To get within the time when Caiphas was High Priest still further reduces the possible years to those between 26 and 34 A.D. Within that period we find the two years 29 and 30 A.D. when the Passover fell on a Friday.

The choice between those two years must be determined chiefly by the tradition of the Church which in most instances is a most reliable guide. This gives us the year 30 A.D.

All of which is an interesting illustration of the way in which Biblical scholars have to work when they are putting two and two together to produce a properly organized Christian record.

## *Bibles and Closets*

By

H. ROSS GREER

**D**URING a call on a once confirmed Episcopalian I asked if I might have a Bible to make clear a position. "I'm sorry, but I don't believe there is a Bible in the house," said the lady. The next time I saw her, she said, "You know, I made an untrue statement to you the last time you called. I told you I didn't have a Bible. But sometime later I was cleaning out a closet and something hit me on the head and it was a Bible."

Obviously, the more Bibles in the closet, the less Bible in the head. Probably many people today would have to say "I don't believe there is a Bible around." Even though Christianity is not a book religion it is an historic religion and as such the valuable deposit contained in the New Testament should be known by Christians. Certainly one of the ways we may find God is through appropriating the experience of God as He has revealed Himself to the writers of Holy Scriptures.

## *Inconsistent*

**T**HE most inconsistent man on earth is the cursing Atheist. He invokes the condemnation of a Being who doesn't exist and consigns his enemies to a Place that isn't.—THE CHURCHMOUSE.



## LIBERALISM THE ONLY REAL HOPE DECLARES AUTHOR

By GARDINER M. DAY

A timely volume indeed is *Liberalism Faces the Future*, by Dr. Clarence R. Skinner (Macmillan, \$1.50). Dr. Skinner has been for sixteen years the leader of the Community Church in Boston and professor of social ethics in Tufts College, as well as dean of religion in the same college since 1932. Consequently, he is peculiarly well qualified to deal with this extremely vital and yet horribly perplexing subject. Despite the fact that Liberalism is under a cloud at the present time, Dr. Skinner retains his optimistic belief in it and considers that ultimately it is bound to triumph. "What happens in the next hundred years," he concludes his volume, "will depend largely upon the extent to which liberals keep or lose their nerve. If they cry havoc and throw up their hands in despair, we shall probably witness temporary chaos due to faith in violence and a loss of faith in reason. Humanity, however, has always righted itself after its periods of breakdown. A wave of liberalism has surged upward from broken civilizations. The creative power of the free mind has always reawakened from its lethargy, and though its darkness again descends upon mankind, as well it may, we have faith that the seeds of renaissance will lie in some secluded monastery or university library, ready to bloom with the warmth of returning Spring."

Students of the mystics and mystical religion will find themselves greatly indebted to Father Bede Frost, O.S.B., for his volume, *St. John of the Cross 1542-1591*, with the subtitle of "Doctor of Divine Love, an introduction to his philosophy, theology and spirituality." (Harpers \$4.00). It is not the type of book that will in all probability have a very wide reading, but it is the type of book that will mean much to those who are particularly helped by greater knowledge of the medieval mystics who live close to God.

In this world in which, we are told, approximately one out of every twenty-five people ends his life out of his mind, books on spiritual healing are naturally having more vogue than usual. One of the books floating in this current is *Stretching Forth Thine Hand to Heal* (Morehouse \$1.50) by the Rev. R. A. Richard Spread, Vicar of St. Michael with Holy Rood, England. This is a



FELIX KLOMAN  
Called to Philadelphia Parish

very difficult and delicate subject for anyone to deal with. Strange as it may seem, as I read the book I found that instead of my belief in the healing power of Jesus expressing itself through the parish priest being increased, my natural skepticism along this line was considerably deepened, very much as I have sometime found to be the case on reading certain Christian Science literature.

To catch up with the many new books we want to present a number to title, though each and every one of them deserve a lengthy review. *World Chaos or World Christianity* by Henry Smith Leiper (Willett, Clark, \$1.50) is a popular interpretation of the two world conferences of last summer. *Beyond Tragedy* by Reinhold Niebuhr (Scribners, \$2) is a treat, as are all the books by this man. He possesses deep insight, a sustained brilliancy in writing, and ability to pick apt illustrations. *The Validity of Religious Experience* by Albert C. Knudson (Abingdon, \$2) compares current views of religion, from the point of view of a liberal. *Creative Pioneers* by Sherwood Eddy and Kirby Page (Association Press, \$1.50 cloth; 50c paper) is the story of modern prophets in various fields and offers fine material for biographical sermons. *Religion and Public Affairs* edited by Harris F. Rall (Macmillan, \$2) is a book in which a number of people combine in paying a deserving tribute to Bishop McConnell of the Methodist Church. *The Choice Before Us* by E. Stanley Jones (Abingdon, \$1.50) sets forth the spiritual pilgrimage of this noted missionary from one who preached the individual gospel to one who now preaches social cooperation.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The twenty-five Churchmen, appointed by the English Archbishops fifteen years ago to study doctrine, and who recently issued their voluminous report, have stirred up a lot of comment, pro and con, on the other side of the Atlantic. The critics say that the commission tried to be all things to all men, and that the boasted agreement of the fifteen who signed the report is really an agreement to disagree on the chief doctrines of the Christian religion. The Church Association declares that the report is "merely an added ostrich egg. The whole report is vitiated by ignoring the standards of doctrine in the Church of England." Famous Dean Inge, the Gloomy Dean, says that the report supports doctrines which have always been considered heretical; George Lansbury, former leader of the Labor Party and a devout Churchman, said that the report is sure to cause a terrific upheaval among serious-minded people who can find in it no basis of certainty. The 242 page report you can read for yourself by purchasing for \$1.75 "Doctrine in the Church of England" (Macmillan Co.), but if you do not have the time for that here is a summary that will give an answer to the question "What may an Anglican believe?" if this report is to be followed:

**The Bible:** Need not be taken literally. The tradition of inerrancy cannot be maintained in the light of knowledge now at our disposal. Yet, "from the Christian standpoint, the Bible is unique, as being the inspired record of a unique revelation." And the authority ascribed to the Bible must not be interpreted as prejudging the conclusions of historical, critical, and scientific investigation in any field, not excluding that of the Biblical documents themselves.

**Miracles:** Belief in them, or the view that they can all be explained in terms of natural laws, are both encouraged. On the other hand, many feel it to be "more congruous with the wisdom and majesty of God that the regularities, such as men of science observe in nature and call laws of nature, should serve His purpose without any need for exceptions on the physical plane."

**Original Sin—**Man's sexual nature is not inherently sinful. Man "as known to history, both now and throughout the ages, has been under the influence of a bias toward evil." The doctrine of a universal tendency



to evil in man is not bound up with the historical truth of any story of a Fall.

**Virgin Birth**—Anglicans may believe in this literally. The present Archbishop of New York accepts it "wholeheartedly" as an historical fact. There are, however, "some among us who hold that a full belief in the historical incarnation is more consistent with the supposition that our Lord's birth took place under the normal conditions of human generation."

**Resurrection** — Described as the "central fact in human history." The majority of the commission are agreed in holding the traditional explanation that the tomb was empty because the Lord had risen.

**The Creeds** — Those who repeat them at public worship need not be held to give literal assent to each particular.

**The Papacy**—The commission was "united in holding that the Church of England was right to take the stand which it took in the sixteenth century (of denying the Papal supremacy) and is still bound to resist the claims of contemporary Papacy."

**Confession**—Is allowed and encouraged in certain cases, but it cannot be made obligatory on any one as a condition of partaking of the sacrament.

**Communion**—The commission shies from any change in the present comprehensive doctrine. You can believe in the real presence, you can hold devotions before a reserved sacrament (if your Bishop lets you) or you can celebrate a sacrament in which no non-conformist would hesitate to join.

**Creation**—"No objection to a theory of evolution can be drawn from the two creation narratives in Genesis i and ii, since it is generally agreed among educated Christians that these are mythological in origin and that their value for us is symbolic rather than historical."

**Angels and Demons**—"To believe positively . . . in the existence of spiritual beings other than human, is in no way irrational. Nevertheless, the commission desires to record its conviction that it is legitimate for a Christian either to suspend judgment on the point or alternatively to interpret the language whether of scripture or of the Church's liturgy, with regard to angels and demons in a purely symbolic sense."

\* \* \*

#### Dean Washburn's Son Is Honored

Bradford Washburn, son of Dean Washburn of Cambridge Seminary, is to be honored with a prize of the Royal Geographic Society of London



HENRY WISE HOBSON  
*Wants a United Front for Missions*

for his exploration and glacial studies in Alaska. He is one of the world's leading explorers.

\* \* \*

#### Bishop Colmore In Charge of Cuba

Bishop Colmore of Puerto Rico has been designated by the Presiding Bishop to be bishop-in-charge of Cuba until a successor to Bishop Hulse is elected by the House of Bishops next November.

\* \* \*

#### Churches Filled Good Friday and Easter

Special details of police were needed at the larger churches in New York on Good Friday to handle the crowds. Trinity and the Cathedral were jammed. At a Brooklyn theatre more than 5,000 persons attended a service at which Bishop Larned preached. Easter Services likewise were attended by record breaking congregations with many turned away at most of the churches.

\* \* \*

#### Wesley Died an Episcopalian

Bishop Brewster of Connecticut reminds us that John Wesley died a member of the Church of England, contrary to a news item that appeared

here recently in connection with the celebration marking his conversion. In the British Museum, says the Bishop, is an autographed letter by John Wesley that reads as follows: "The older I grow the stronger is my conviction that if the Methodists leave the Church of England, God leaves them."

\* \* \*

#### A Distinguished Catholic on Spain

There is now in the United States, lecturing to vast audiences throughout the country, Jose Bergaman, known far beyond the borders of his own land as an author and philosopher. He is a devout Catholic and is said to carry in his pocket letters from the Vatican which authorize him to speak for Rome while in this country. He is also the editor of *Cruz y Raya*, Roman Catholic publication. Speaking before a group of New Yorkers the other day, he declared that there was close and friendly cooperation between the Spanish Loyalists and the Church. The hierarchy, he says, have to a large extent gone over to the Rebels, but the rank and file of the priests have remained loyal to the elected government. Traveling with Berga-



man are three other Spanish leaders: Ramon J. Sender, novelist and poet; Carmen Meana, a leading social worker, and Ogier Preteceille, newspaper man and a secretary of the General Union of Workers, one of Spain's largest trade unions. Meetings are being held in 35 key cities throughout the United States, the tour to end with a mass meeting in New York next month.

#### **Opposed to Increase of the Navy**

Seventeen organizations, most of them connected with various churches, have issued a statement stating why they are opposed to increases in the United States navy. They declare, first, that those favoring the increase declare that it is necessary "in order to support our national policies." They say that nobody yet has stated what these policies are. Two, they state it is a mistake to enter the arms race between nations. Three, an increase in naval strength is not necessary in order adequately to defend the country. Fourth, it will add an intolerable tax burden.

#### **Brokerage House Is Disappointed**

Goodbody and Company, investment house of New York, is disappointed in President Roosevelt's new armament program. In Great Britain, declares the monthly market letter of the firm, the armament program of seven and a half billion dollars in five years has prevented a serious recession in business. America's production facilities are at least three times those of Britain. "Therefore the Administration should really spend about \$22,500,000,000 over the next five years in order to obtain the same effect on business that England is trying to accomplish with her rearmament program." The letter however ends on this cheering note: "It is still quite probable that the defense program will subsequently be forced at a more rapid rate." Interesting people, these bankers—billions for guns, planes, gas is desirable, but they yell their heads off when someone proposes that money be spent for better houses or food for those out of work.

#### **A Rector for One Year**

According to newspapers, the Rev. Tage Teisen, formerly the rector of Grace Church, Newton, Mass., has accepted the rectorship of what the reporters choose to call the "fashionable church of Bethesda-by-the-Sea, Palm Beach," for one year. That is he has entered into a contract with the vestry for a one year period, the renewal to be the subject for con-

ference at the end of that period. That rectors be called for limited periods was proposed by a number of laymen before the last General Convention but was energetically opposed by a great majority of Church leaders. However, there is nothing, I presume, to prevent a man entering into such an arrangement if he cares to do so.

#### **Rhode Island Has a New Law**

Governor Quinn of Rhode Island has signed the bill, generally backed by church leaders, requiring premarital blood tests for venereal diseases.

#### **Bishop Johnson in Minneapolis**

Bishop-Editor Irving P. Johnson was the preacher on Palm Sunday at his old parish, Gethsemane, Minneapolis, preaching also each day during Holy Week, including the Three Hour Service on Good Friday.

#### **Women Discuss Marriage Problems**

Women of Barrington, R. I., went to St. John's once a week during Lent and discussed problems growing out of marriage. It was arranged by Rector Richard A. Mortimer-Madox who rounded up for discussion leaders men and women who are prominent in the fields of law, religion, psychiatry, sociology. Forty-five women attended on the average.

#### **Offering to Be Presented in Chicago**

The children of Chicago parishes are to gather in five centers on May first to present their Lenten offerings. According to Miss Vera Gardner, director of education for the diocese, the interest shown this year indicates a record offering.

#### **Union Good Friday Service in Wilkesburg**

The twenty-three churches comprising the council of churches in Wilkesburg, Pa., joined for a Three Hour service on Good Friday, held at St. Stephen's. The service was arranged by the Rev. William Porkess, rector of St. Stephen's, while the addresses were delivered by the pastors of several denominations. The church was crowded throughout the service.

#### **Editors of Religious Press Meet**

Editors of religious journals held their annual conference in Washington on April 19-20. Professor C. R. Miller of Columbia spoke on propaganda and democracy; Willard E. Shelton of St. Louis on the function of the Church press; Robert A.

Ashworth led a discussion on the future of religious journalism; L. O. Hartman spoke on the techniques in the church press; J. R. Steelman of the United States Department of Labor addressed the group on peace and industry.

#### **Young People Discuss War and Peace**

The departments of social service and religious education of the diocese of Long Island are joining forces for a conference on the Christian and the problems of War and Peace, to be held at Grace Church Jamaica, on April 30th. It is under the chairmanship of the Rev. Joseph Titus and is particularly for young people. The speakers are to be the Rev. A. J. Muste, who is to defend the thorough-going pacifist position; Captain Peter Roddyenko who advocates preparedness; the Rev. Bradford Young who is to defend the policy of isolation, and the Rev. W. B. Spofford who is to advocate cooperation for peace between the democratic nations.

#### **Bishop Hobson Is a President**

Bishop Henry Hobson of Southern Ohio was last week elected president of A Movement for World Christianity, at the annual meeting of the organization held in Chicago. The work is the outgrowth of the Laymen's Inquiry into Missions of a number of years back (*Re-Thinking Missions*, you will recall as the book based upon their findings) with the present organization seeking to put into effect the recommendations of the Inquiry. Episcopalians closely identified with the movement are Bishops Scarlett, Sherrill, Parsons, Appleton Lawrence, and Mr. Charles P. Taft, Cincinnati layman. Bishop Hobson in accepting the election de-

### **"Support of All Nations"**

A Chinese doctor, at the front ministering to his comrades, writes that the support of all nations to the cause for which he is prepared to die is "a great stimulus to us." Are you aiding? Donations sent to our Emergency Committee, marked for China Relief, are forwarded to Madame Sun Yat Sen and Madame Chiang Kai-Shek.

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clared that "to present a united front in this primary task of the whole church is essential." Those leading the movement would have many church enterprises in the foreign mission fields merged and placed under the management of an interdenominational board. To carry on hospital and educational work together instead of separately, they maintain, is the most effective means of bringing about the unity of the churches.

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#### Something New in Parish Organizations

St. George's, New York, has something new in parish organizations—a parish boys' club service bureau. They send out members to do chores. They have been called upon to aid in spring house cleaning, taking the dog for a walk, guiding visitors about the city, delivering parcels, helping in moving. The fee is 15 cents an hour of which the boy contributes a third to the club with another third deposited in a savings account. If he gets enough jobs he goes to see the Yankees with the rest.

\* \* \*

#### Young People Discuss Marriage

The young people of Staten Island, New York, are having three lectures, followed by discussion, on modern marriage. "Emotional Aspects," "Financial Problems" and "Social Aspects" are the subjects that have been arranged by the Rev. C. Avery Mason, rector of the Ascension, West New Brighton, who is in charge of the program.

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#### Social Workers Meet at Scarsdale

The social service conference of the Westchester Archdeaconry diocese of New York is meeting on the 26th at St. James the Less, Scarsdale, with the Rev. Harold F. Hohly of Bronxville and Judge Smythe of the Children's Court as the headliners.

\* \* \*

#### Council Meeting of Daughters of the King

The national council of the Daughters of the King met in New York the first week in April, with members attending from widely scattered parts of the country. A prayer cycle was planned from Ascension to Whitsunday in which all chapters are to take part, the subject to be Peace. The treasurer reported an accumulation in the reserve fund of the self-denial offering so it was distributed, mostly to work in China.

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#### The Houston School of Religion and Life

A few weeks ago we reported here a school of religion and life started at the Redeemer, Houston, Texas, by the rector, the Rev. Gordon M. Reese.

There were lectures by experts on such subjects as home building and marriage in all its various aspects. The parish has 300 members. There has been an average attendance at these weekly meetings of 140, with 105 on the average also attending the church service that follows. Plans are already under way for a continuation of the school in the fall.

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#### Death Takes Detroit Laymen

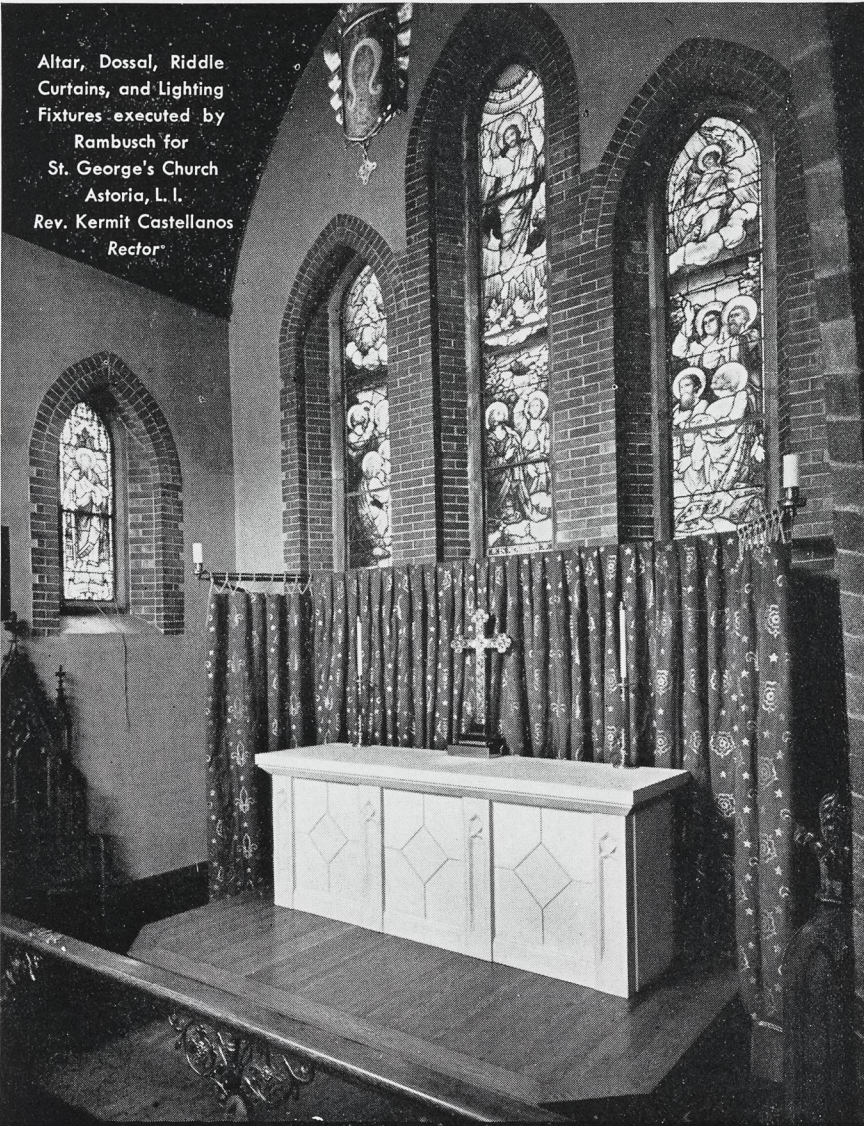
William S. Duncan, vestryman of Grace Church, Detroit, and for nine years the superintendent of a large hospital, died recently after an illness of less than a week. He was active in diocesan affairs—was president of the Church Club for a time

and was a functioning layreader. Another lost to the diocese is Charles M. Roehm, retired banker and industrialist, who died on April 9th. He also was active in the Church Club and was a member of the committee that promoted the diocesan centennial ten years ago.

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#### Innovations in Lenten Services

The Rev. David T. Davies, Emmanuel Church, Detroit, tried something new during Lent, with gratifying results. Good sized audiences witnessed several showings of the motion picture, "The King of Kings." Then recordings of "The Passion of Our Lord According to St. Matthew" were played at an evening service on



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#### Meeting of the House of Bishops

The House of Bishops is to meet in Memphis on November 2-3, according to an announcement from Presiding Bishop Tucker. There will be at least one election—that of a successor to the late Bishop Hulse of Cuba.

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#### Secretary Visits Canal Zone and Cuba

Edna B. Beardsley, assistant secretary of the national Auxiliary, returned to headquarters on April 10th after several weeks in the Canal Zone and Cuba, where she met with leaders in efforts to perfect the organization in those missionary districts.

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#### Young People Discuss Church Leaders

At St. John's, North Adams, Mass., the young people met with their rector, the Rev. Arthur Murray, each Sunday evening during Lent and listened to talks on outstanding Church leaders: Bishops Talbot, Whipple, Kemper, Hare, Tuttle and Brooks.

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#### Bequest for Holyoke Parish

St. Paul's, Holyoke, Mass., is to receive \$30,000 by the will of the late Frank H. Metcalf, junior warden.

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#### French Church Has 250th Anniversary

Eglise du Saint Esprit, French parish of New York City, is to observe its 250th anniversary on April 24th. The preacher is to be the Rev. Thomas Lacey, rector of the Redeemer, Brooklyn. Rector Lacey, incidentally, has a gift for writing with a punch. In his recent parish bulletin, under the heading "Awake Thou That Sleepest," he says: "A rector wrote to his bishop, 'Won't you hold a quiet day in my parish?' The Bishop replied, 'What your parish needs is not a quiet day but an earthquake.' A railroad facing a shortage of Pullmans put up a sign, *Sleepers Wanted*. An unsophisticated minister remarked, 'I could supply a few from my Sunday congregation.' A lethargy has settled on our Church—a smug self-satisfaction. During the coal shortage an absent-minded minister in a poorly heated church announced his text, 'many are cold and a few are frozen.' We miss fire and passion today. An insurance man tells me that the Episcopal churches don't catch fire as readily as others. We are sadly lacking in zeal."

All of which reminds me of an

ancient remark that is attributed to the famous Brooklyn preacher, Henry Ward Beecher: "I have instructed my verger, whenever he sees anyone in the congregation asleep, to come into the pulpit and wake me up."

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#### Bishops Preach to Their Own

They developed an interesting idea at Christ Church, Seattle, which ministers to the students of the University of Washington. Of the students who registered membership in or preference for the Episcopal Church were 420 from outside Seattle and 145 from outside the diocese of Olympia. The greater part of this latter group came from the districts of Spokane, Alaska, and the diocese of Oregon. So the Bishops of these dioceses were invited by Rector Paul B. James to Christ Church to officiate, preach and meet the students, particularly their own. The Bishops, all of whom accepted, were Bishop Rowe of Alaska, Bishop Cross of Spokane, Bishop Dagwell of Oregon and Bishop Huston of Olympia. The plan attracted large numbers of students.

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#### Dawn Services on Easter

In recent years an increasing number of cities have had Dawn Services on Easter Day. One has been held for many years in Central Park, New York, and another on the campus of Columbia University. This year the churches of Philadelphia joined forces for such services, one held in the stadium of the University of Pennsylvania and the other in the stadium of Temple University.

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#### An Opportunity for New England Clergy

Reports from Canada state that when 350 students, representing many colleges and universities, met in conference recently in Montreal, "there was no question as to the

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dominating personality. Reinhold Niebuhr had the conference under his spell before it had well begun, and his influence increased with the passing of every day." Niebuhr is to be the leader for a seminar for the clergy of our Church, to be held the evening of Sunday, April 24th, at Trinity Church, Boston. The conference, to run through the 25th, is sponsored by the Boston chapter of the Church League for Industrial Democracy. The opening session is on the subject "What the Minister of a middle class parish can do on the social front" and is particularly for the clergy though lay members of the Church will also be welcome. Those planning to attend are asked to notify the Rev. W. C. Herrick, 80 West Emerson Street, Melrose, Massachusetts. Mr. Stanley Matthews, field secretary of the CLID, is to address a supper meeting on the 25th.

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#### **Bishop Stevens, Commencement Speaker at Pacific School**

Bishop Stevens of Los Angeles is to be the commencement speaker at the Church Divinity School of the Pacific, Berkeley, California, on May 4th. Bishop Parsons of California, chairman of the trustees, is to preside at the graduation of seven men.

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#### **Death Takes Bishop Hulse**

Bishop Hulse of Cuba died of a heart attack on April 10th after an illness of four days. He was sixty-nine. Prior to his election as Bishop in 1914 he was the rector of St. Mary's, New York, and later archdeacon of New York. There has been a notable increase in the work in Cuba under his direction, mission stations increasing from 32 to 76 and the proportion of Cuban clergy was greatly increased. The General Convention of 1934 tried to make a hero of him because of the Morro Castle disaster. He and Mrs. Hulse were among the few survivors, but with characteristic modesty he had little to say about the affair.

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#### **News Notes From China**

Beri-Beri, disease of malnutrition, has broken out in refugee camps in China. People by the thousands are living solely on rice gruel. Green beans are necessary to combat the disease since they supply the necessary vitamins. . . . A Presbyterian missionary, making a trip for the Red Cross in China, "saw on the highway what seemed to be the migration of a nation. By motor truck, wheelbarrow, muleback, bicycle and on foot people were all going westward." . . . A Y.W.C.A. secretary writes of her return to Shanghai:

"Ruin, charred foundations, lone chimneys, hollow walls, debris everywhere; not a living thing anywhere around except a few Japanese sentries — everywhere ruins, twisted metals, roofless buildings, rusted machinery." . . . There were 900 factories totally destroyed by the fighting in Shanghai, with 1,000 more so badly damaged that they are out of commission.

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#### **Parish House for Baltimore Church**

St. David's, Baltimore, Maryland, is to have a new parish house according to an announcement by the rector, the Rev. Richard Loring. It is to cost \$30,000 with an additional \$5,000 having been donated by two parishioners to convert the present guild hall into a chapel.

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#### **Felix Kloman Called to Philadelphia**

The Rev. Felix Kloman, since 1928 the assistant at Grace Church, New York, has accepted the rectorship of old Christ Church, Philadelphia, succeeding the Rev. Louis C. Washburn who retired last year after serving the parish for thirty years.

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#### **Funds Come in for New York Cathedral**

The campaign for funds to complete the sanctuary and choir of the Cathedral of St. John the Divine, New York, is making "encouraging progress," according to a statement given the press last week. More than \$240,000 of the \$1,000,000 that is sought has been given or pledged.

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#### **College Pastors Meet at Ames**

The Rev. Stephen F. Bayne Jr. of St. Louis and Bishop Keeler of Minnesota are to be the leaders at a conference of college pastors and Church educators, to be held April 26-28 at Ames, Iowa. Others on the program are the Rev. Joseph Ewing of Brookings, S. D.; the Rev. LeRoy Burroughs, the host; the Rev. H. B. Morris of Faribault, Minn.; Dean

Vespers Ward of Faribault; the Rev. L. W. McMillin of Lincoln, Nebraska, and the Rev. William Creighton of St. Paul, Minnesota.

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#### **Death Takes Church Women**

Mrs. Ernest J. Dennen, widow of the late Archdeacon of Boston, died on April 4th, about a year after the death of her husband. For many years she served as camp mother at O-At-Ka, summer camp of the Order of Sir Galahad, which her husband founded. Another Churchwoman who performed notable serv-

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ice to the Church to die recently was Mrs. Nelson Gildersleeve, wife of the rector at East Orange, New Jersey.

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#### Soloist Has a Notable Record

One of the most noted men in musical circles in New York is Harry T. Burleigh, seventy-one year old baritone soloist at St. George's. The grandson of a slave, on Sunday last he sang Faure's anthem, "The Palms," for the 44th consecutive Palm Sunday at St. George's.

\* \* \*

#### War No Respector of Art

War is no respector of art treasures. The Spanish Government, however, has appointed a Committee for the Preservation of Artistic Treasures which has saved much art from destruction. After the recent fighting at Teruel, in which famous old towers and the cathedral were used as fortifications, the Committee investigated the damage done. It found the four famous towers in Mudejar style still standing, though damaged. The interior of the cathedral suffered most, particularly the Mudejar masterpieces in wood and stone. On the whole, however, the damage done is not as great as might be expected.

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#### A Story From Italy

"Duce, I thank you for what you are giving me to make me grow up healthy and strong. Oh Lord, protect the Duce so that he may be long preserved for Fascist Italy." This is a prayer which Italian school children have been ordered to say as grace at meals provided at the school noon hour, according to the "New Statesman and Nation," London. This British publication goes on to say that the habit of deifying Mussolini and remembering God as an afterthought "explains one of the underground stories current in Italy"; Father tells little girl she must always say after breakfast, "Thank God and Mussolini for my nice breakfast." "Must I, Daddy? And after dinner do I say 'Thank God and Mussolini for my nice dinner,'" "Yes, dear, and after supper too." "And what do I say when Mussolini is dead, Daddy?" "Oh then, dear, you say Thank God."

\* \* \*

#### Are You a Sissy?

J. M. Steadman, Jr., Atlanta professor, with time heavy on his hands has completed a survey of words which he finds American students use most frequently, and also the words they refuse to use. He found that men students in particular shied from words which they regarded as

unmanly. Although he did not list the words men like, he discovered that "euphemisms for unpleasant words, words associated with death or sex for instance, are used far less frequently than most discussions would lead one to think."

"There is a horrible fear of using effeminate words," wrote Mr. Steadman, "but no taboos on masculine words."

Among words that he said were

detested by men on the ground that they sound "effeminate" Mr. Steadman listed the following: abhor, adorable, adore, beau, charming, chic, cunning, cute, dainty, darling, darned, dear, delicious, delightful, divine, doily, dreadful, ducky, enchanted, exquisite, giggle, glorious, gobs, goody, gorgeous, gracious, grand, heavenly, heavens! or heaven's sake!, limb, love, lovely, luncheon, marvelous, naughty,

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion.  
9:30, Children's Service. 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 (choral). Organ Recital on Saturdays at 4:30.

### Chapel of the Intercession

Broadway at 155th

New York City

Rev. S. Taggart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30.  
Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.  
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

### 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

The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. 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.  
9:30 and 11 A.M.—Junior Congregation.  
11 A.M., Morning Service and Sermon.  
4 P.M.—Evensong, Special Music.  
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.  
9:30 A.M.—Children's Service and Church School.  
11 A.M.—Morning Prayer and Sermon.  
7:30 P.M.—Organ Recital.  
8 P.M.—Choral Evensong and Sermon.  
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

### St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service: 12:05 to 12:35.  
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at

Rivard

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

### Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsoiving, 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.; 4:30, 5:30 p. m.

Week-days: 8:00 a.m. Holy Communion

(7:00 on Wednesdays). 11:00 a.m. Holy

Communion on Wednesdays and Holy

Days. 12:30 p.m. Noonday Service.

### St. Michael and All Angels

Baltimore, Maryland

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., Tues., Thurs.,

Fri.: 7:00 A. M.

Morning Prayer: 9:00 A. M. Daily.

Evening Prayer: 5:15 P. M. Daily.

### Trinity Church

Main and Holman, Houston, Texas

The Reverend Thomas N. Carruthers,

Rector

7:30 A.M.—Holy Communion.

9:30 A.M.—Church School.

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

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

10:30 A.M.—Holy Communion on Wednes-

days and Holy Days.

### Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.

Sundays: 8:00 and 11:00 A.M.

Wednesdays and Holy Days: 10:30 A.M.

Thursdays: 7:30 A.M.



oodles, precious, shampoo, simply, stunning, sweet, tea-dance or dinner party, and thrilling.

Mr. Steadman pointed out that the American speech seemed rich in words connoting contempt for culture, such as "highbrow, ritzy, swanky and highhat." Conversely, he found that "unpleasant suggestions" were associated with such words as "exquisite, sensibility, refinement, taste, culture and fastidious."

Mr. Steadman then listed words and expressions which students used sparingly, or avoided entirely, because they were afraid to appear "conspicuous."

They included abdomen, ablutions, am I not?, avoirdupois, beau, chastisement, cheerio, cinema, cogitate, conflagration, corpulent, cravat, cynosure, demise, domicile, edifice, effrontery, ennui, expectorate, facile, frock, gape, haberdasher, it is I, indisposed, inebriated and jocose.

\* \* \*

#### Here Is a Busy Parson

The Rev. Francis H. Tetu, vicar of St. George's Church, Indianapolis, Ind., believes in keeping busy. As vicar of a poor mission in South side Indianapolis, he has organized an extensive constructive recreational program which includes craft classes for both boys and girls, piano lessons, special choir instruction classes and a Boy Scout troop. About 86 youths in the community are using the facilities of the Church. "In the immediate neighborhood of St. George's Church," Mr. Tetu said, "we are faced with certain definite social and cultural needs. Places where boys and girls can play under supervision and under wholesome conditions are needed." In addition to his full program at St. George's Church, the Rev. Mr. Tetu is taking the full course of studies at the Graduate School of Applied Religion, Cincinnati. This includes studies in the school of public welfare at the University of Cincinnati, seminar classes at the Graduate School, and Mr. Tetu is working among the under-privileged boys at the Good Will Settlement of Cincinnati. Mr. Tetu believes that every priest should have a practical and theoretical knowledge of youth problems and family case work, and is therefore carrying the heavy program for that purpose.

\* \* \*

#### A Story from Houston

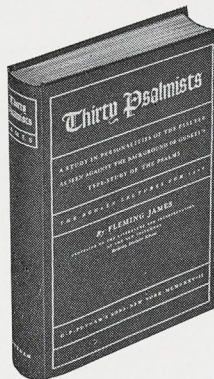
The Rev. Thomas N. Carruthers, rector of Trinity, Houston, Texas, tells this story. He met a man on the street who was excitedly opposed to communism. "It is atheistic," said the man. "It has closed

up the churches. If the communists had their way there would be no churches whatever. For this reason I think they are the very worst enemies of the human race." Mr. Carruthers was delighted to find a man who was such a staunch advocate of the churches and quite naturally asked him to what church he belonged. "Imagine my amazement," wrote the rector, "and my disillusionment, when he admitted that he did not belong to any church. Not only that he never attended church. He had not been inside a church in five years. He had not contributed even a dollar to the support of any church for an even longer period."

I have a story that will match it. The other evening I spoke in a Jew-

ish synagogue on my visit last summer to Russia. During the question period an elderly Jewish gentleman expressed his disgust with everything going on in the Soviet Union, with his chief point that "they have banished God from that country." There was a guffaw from another section of the synagogue and up rose a young man who said, "It is a bit amusing to hear my father object to Russia because of their attitude toward organized religion since he has been an atheist for years." The old man, a bit confused, admitted that it was true and sat down amid laughter. I suppose it is natural for some people to confuse God with their stocks and bonds. All of our minds play funny tricks on us.

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# No Socialist—No Communist Can Answer This Proposition

*"The so called 'profit system,' denounced by socialists and by well meaning moralists under the influence of Marx, is one which creates profit for the purpose of liquidating the double burden of ground rent and taxation prior to considering the claims of labor upon the industrial output. And if the Marxians are to carry their propaganda onward to success, the burden of proof is upon them to show that the kind of profit system which they execrate will continue in a regime of competition between units of tax-free capital unfettered by monopoly of the ground."*

From BURNING QUESTION: Making Your Living in a Monopolized World, pp. 68-69.

## **ECONOMIC FUNDAMENTALS POSTPONED BY MARX IN "COMMUNIST MANIFESTO" AND IN "DAS KAPITAL"**

The claim that "privately owned tools of production" are the force which degrades and exploits Labor is the central thesis of socialism and communism, expressed in Marx's "Communist Manifesto" and in his "Das Kapital." After writing these publications, Marx discovered (too late) that prior to the Industrial Revolution the masses of the country folk of Britain had been evicted from the soil by land monopoly, and flung into the towns.

## **GROUND RENT TO GROUND LANDLORDS; TAXES TO STATE**

Capital has always been compelled, directly or indirectly, to liquidate ground rent and taxes before payment of wages to Labor.

## **LABOR FIGHTS CAPITALIST AS ENEMY No. 1**

Wholly aside from and independently of socialism and communism, Labor has fought Capital for generations on the fallacious assumption that privately owned labor-saving machinery is the instrument which degrades and exploits the workingman.

## **LABOR'S FALLACY ENDORSED BY MARX**

Marx gained world-wide attention by underwriting the Labor-Capital fallacy. The number of his followers proves the fact of his influence but not the truth of his thesis about the nature of "exploitation." He not only perceived the land question too late; but he completely failed to see the connection of taxes with monopoly of the ground. His followers, accordingly, regard with disdain, as a casual and incidental matter, the taxing function of the State—the most powerful engine of oppression in human society.

## **NATURE OF DEMOCRACY GENERALLY MISUNDERSTOOD**

The ground landlords of Britain grudgingly allowed modern parliamentary democracy to be born *only on condition that the taxing-power of the State be lifted from ground values and brought to bear upon industrial capital and merchandise.* Neither Marxists nor academic professors of "political science" have ever explained the origin of the modern state in terms of realistic history.

(Responsibility for the foregoing material rests upon author of the book advertised below; while publishers are answerable only for the following notice):

## **WAR AND IMPERIALISM**

How land monopoly is the basis of British imperialism. How the necessity to pay ground rent to the British aristocracy for the use of land in city and country alike has reduced the buying power of the British masses. And how economic forces the same in substance, though different in the form of their operation, are at work in America today. This is told in simple terms in—

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