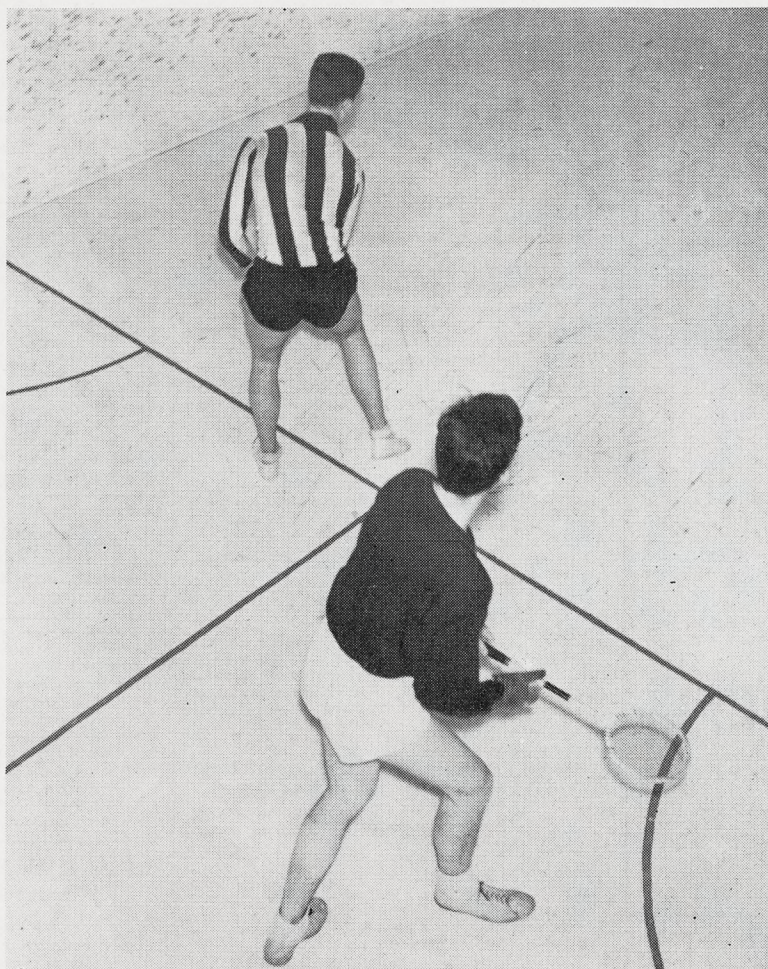


August 11, 1938  
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# THE WITNESS



THERE IS FUN AT CHURCH SCHOOLS

AN EDITORIAL BY BISHOP JOHNSON



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## CLERGY NOTES

BARRETT, THOMAS V., formerly of the staff of Trinity, New Haven, Connecticut, has accepted the chaplaincy of Kenyon College.

BURKE, GRAFTON, director of Hudson Stuck Hospital, Fort Yukon, Alaska, was ordained priest on June 29th by Bishop Rowe.

CROFT, NATHANIEL C., was ordained deacon on July 10th at Aiken, S. C., by Bishop Thomas, and has been placed in charge of St. Paul's, Graniteville, N. C.

DAVIES, CHARLES R., has resigned as rector of Grace Church, Chanute, Kansas, to accept the rectorship of St. Paul's, Manhattan, Kansas.

DEWEES, WILLIAM LeROY, was ordained priest on July 10th at the Transfiguration, Blue Ridge Summit, Pa., by Bishop Brown. He is on the staff of the Philadelphia City Mission.

GRAHAM, JOHN, retired, died at his home in Brooklyn, N. Y., on July 6th in his 87th year.

GOODRICH, HERBERT J., formerly chaplain of Salisbury School, Connecticut, is now the assistant at St. James the Less, Scarsdale, New York.

HUSTON, S. ARTHUR, Bishop of Olympia, has his office now at 1008 American Bank Building, Seattle, Washington.

JETT, BISHOP ROBERT CARTER is now residing in his new home at 670 Wellington Avenue, Roanoke, Virginia.

JOHNSTON, HENRY JR., student pastor at the University of Alabama and assistant at Christ Church, Tuscaloosa, Ala., is now the rector of Franklin Parish, Franklin County, diocese of Southwestern Virginia.

KRONE, ARNOLD, was ordained deacon on July 17th by Bishop Rowe at St. Philip's, Wrangell, Alaska, where he is in charge.

McCOMAS, JOSEPH P., has resigned as vicar of St. Paul's Chapel, Trinity Parish, New York.

MITCHELL, H. H., has resigned from churches at Grants Pass and Ashland, Oregon, to retire.

MULLIGAN, JOHN M., ordained priest on June 15th, has accepted appointment as chaplain of Salisbury School, Salisbury, Conn., and is also to do religious work at Hotchkiss School.

PINCKNEY, JOHN A., has resigned as rector of the Holy Cross, Tryon, N.C., to accept the rectorship of St. Paul's, Charleston, S. C. Address: 26 Montague Street.

POLLOCK, WILLIAM D., formerly of Rayton, N. M., is now the rector of Nelson Parish, diocese of Southwestern Virginia, with residence at Arrington, Va.

PURTON, CECIL C., retired priest of the diocese of Michigan, died on July 10th after a long illness. He retired last year as rector of Grace Church, Mount Clemens, after a rectorship of fifteen years.

RIDDICK, ELBERT D., was ordained priest on July 25th at St. Mark's Cathedral, Seattle, by Bishop Huston. He is in charge of St. Paul's, Bremerton, Washington.

SMITH, G. L., has resigned as vicar of St. Augustine's Chapel, Trinity Parish, New York.

TERRY, JAMES H., formerly in charge of Christ Church, Las Vegas, Nevada, has accepted the rectorship of St. James, Kent, Washington. Address, 207 South Third Street.

THOMAS, LOUIS, formerly rector of several small parishes in the diocese of Upper South Carolina, has accepted the rectorship of All Saints', Birmingham, Alabama.

TROOP, G. W. H., has resigned as rector of Calvary Church, Ashland, Kentucky.

WATERS, HORACE B., in charge of work for deaf mutes, diocese of Michigan, died on June 30th after a long illness.

WILLIAMS, THOMAS J., curate at St. Paul's Chapel, Trinity Parish, New York, has been appointed vicar of St. Augustine's Chapel, Trinity Parish.

WRIGHT, DAYTON B., rector of Christ Church, Hudson, Ohio, has been serving this summer as chaplain of Camp Wa-Li-Ro for choir boys of our church, located at Put-in-Bay, Ohio.

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# THE WITNESS

*A National Paper of the Episcopal Church*

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

Vol. XXII. No. 37.

AUGUST 11, 1938

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, June 29, 1937, at the Post Office at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

## "I GO A FISHING"

*An Editorial by*  
BISHOP JOHNSON

THE Christian life is an endurance test. When Christ called His disciples to follow Him He led them through a trail of opposition and hardship, promising to him that overcometh an entrance into His kingdom. Like St. Peter we grow weary of waiting and like him we say, "I go a fishing".

After Christ's resurrection He appeared unto the Apostles in Galilee and then there was a long period in which He did not confer with them. As the days passed and Christ did not reappear, St. Peter grew impatient. There is nothing more wearisome than to wait for someone who does not appear. At last his impatience prevailed and what he said implied something like this: "We have seen the risen Christ and our hopes were aroused but he has not reappeared. We have been the victims of a beautiful illusion. Let us go back to our worldly business. I go a fishing."

The beautiful vision was over and they must needs turn their attention to the task of making a living. It is easy to visualize their attitude of mind. They had the same responsibilities that we have today. They had those who were dependent on them. They were surfeited with unemployment. They could not live on visions, however beautiful. They must go back to the dull monotony of their daily routine. St. Peter's cry is quite understandable. And to make the situation more dismal they caught nothing during the night. Seemingly their venture of faith in following Christ had produced no results and their return to secular tasks had been unprofitable. They had paid the penalty of their religious faith by a loss of business profits.

It was with this background that the Lord appeared to them in the morning and turned their misery into joy by the miraculous draught of fishes. Surely their dreams had come true. They had made a good haul. But who was this strange figure on the shore who had performed the miracle? It was St. John who whispered, "It is the Lord". After all He had not forsaken them. It was the devout Apostle who sensed the fact. It was the impulsive one who jumped into the sea and swam ashore. When the eager fishermen had dragged the net

ashore and the pile lay on the beach, it was then that the Master, pointing to the fish, which were their business assets, said, "Lovest thou me more than these? Then if you really love me do the things that I have asked you to do, 'Feed my sheep.'"

THE whole scene is a parable in action in which the comparative values of life are set forth. When the morning comes which is the real concern in our lives, our little pile of fishes or the love of Christ?

In the mind of the apostles, after this episode, there was no question and they cheerfully understood the mission assigned to them and fed the sheep as faithful shepherds in spite of the martyrdom which endured. They loved Him unto death. As a result instead of being forgotten men they have been the inspiration of millions who have followed their example. They died poor, yet making many rich.

After all our spiritual ideals are, like the air we breathe, not appreciated until we are deprived of them. We are face to face with a similar situation in the world today. Political leaders have told the people that Christ has failed them. Even leaders who claim to admire Him as the most lovable of men, yet declare that He has no power to carry out His promises. He has disappeared and so in a very real sense they say, "I go a fishing", and the multitude says in response, "We also go with thee."

The Christian gospel has been a lovely dream but material facts are the important things. And thus far it is true that they have caught nothing and have abandoned the one source of love, joy and peace that man has ever experienced. Men have sold their ideals for a mess of pottage and justify their action by assuming that there is no morning with Christ on the shore. Christ has assured us that He has prepared a place for those who love Him. He has promised to meet us in the morning on the shore.

Is it possible that Stalin and Hitler are right and that Christ, and not themselves, is the great deceiver?

The answer will be found in the question, "Lovest thou me more than these?" Those who love righteous-



ness are convinced that He is the truth and the way and the life. Those who trust in themselves that they are right and despise all who differ from them, reject Christ today as they did when He was on earth.

If character forms the credential upon which promises are believed then we have the choice between Christ and the dictators. "Doth a fountain send forth at the same place sweet water and bitter?" "If ye have bitter envying and strife in your hearts lie not against the truth. This wisdom descendeth not from above but is earthly, sensual, devilish."

**I**S OUR feeling that Christ has failed us due to the falsity of His promises or to the failure of men to meet the conditions upon which these promises are based?

If Christ assures us of certain results providing we enter into a certain intimate relationship with Him, it is not reasonable to expect the fulfillment of these promises if men refuse to accept the conditions. The intrinsic value of His teaching would be ascertained only when society accepted them. Just as in scientific research men do not create the laws that must be obeyed but discover them in order to avail themselves of them, so in moral and spiritual values men must seek and find them in order to experience the results that follow.

Christ would have appeared on the shore only to those who for three years had learned to love Him. There must be a background of love if we are going to be able to comprehend the dimensions of the Christian life. A belief in the appearance of Christ upon the shore in the morning must be preceded by a hunger for the truth that Christ represents.

In the pursuit of the true, the beautiful and the good it is only earnest seekers who are capable of finding the ultimate satisfaction that comes to the scientist, the artist and the saint.

It is significant that when the Christian religion is rejected both science and art are reduced to agencies for political propaganda. Modern education and art had their inception in religion and when it is repudiated the liberty of personal initiative also departs. When idealism ceases all ideals disappear.

## *Prayer Book Inter-Leaves*

S. JOHN BEFORE THE LATIN GATE

**I**T IS a pleasant occupation to criticize other people. And it may be a profitable one as well, for if we have sufficient humility we can turn the criticism of others into criticism of ourselves. Let us then, in all humility, take a little fling at the "Proposed Book" in use today in many parishes in the Church of England, which the preface tells us is the Prayer Book of 1662, with additions and deviations, approved in 1929 by a large majority in the Convocations of Canterbury and York, in the Church Assembly, and in the House of Lords, but voted down in the House of Commons.

We open the book at page 736, and there we find

a provision for "Lesser Feasts", the first of which is that of "St. John before the Latin Gate". What does this mean? Let us with such fragmentary data as survive try to reconstruct the historical situation. The place is Rome, and the time between 450 and 550 A.D., let us say the year 496 when Gelasius was the Roman Bishop. There was a slum section of the city inside the Latin Gate where it was generally agreed there ought to be a church. Money was collected, a dignified church in a somewhat oriental style (ancestor of the church still standing) was built, and in due time the priest in charge went up to the Bishop's office at the Lateran palace to consult him about the dedication of the church. Gelasius was a busy man, fighting heretics, carrying on a voluminous correspondence, writing and rearranging prayers, some of which undoubtedly survive in the famous "Gelasian Sacramentary" and in our own Prayer Book. So he sent his secretary out to talk with the priest, the dedication (under the patronage of S. John) was fixed for May 6, and the day duly entered upon the episcopal engagement pad. And that dedication day became not only the annual parish festival, but a day on which all the churches in Rome prayed at their altars annually for the little church inside the Latin Gate.

And not only in Rome, for when the Roman missionaries came to England they taught the English that it was the correct thing to observe this as well as other days in the Roman Kalendar, which the English, good children as always of the pope, proceeded to do, and kept on doing until Cranmer in 1549 swept "Joannis ante portam Latinam" completely away, along with Adam's birthday on March 23 and many other holy days and commemorations which had cluttered up the medieval calendar. May 6 must have meant a great deal to devout Churchmen in Rome in the sixth century, but Cranmer did not see that it had any particular significance for England in the sixteenth century.

Today the English are no longer the obedient children of the pope, and many of them are not particularly interested in Church calendars or in the Book of Common Prayer. Indeed, far too many, along with the rest of the modern world, have lost interest in religion altogether. The sudden eruption of paganism and barbarism in the world war and since has brought the Church face to face with the question whether England, America, and the modern world will ever again listen to the gospel of Jesus Christ.

One might have hoped some light would come from the assembled archbishops, bishops, deans, archdeacons, and other clergy who composed the Convocations of York and Canterbury, the distinguished laymen of the Church Assembly, and the whole English aristocracy in the House of Lords. Their proposal to revive the minor festival of "St. John before the Latin Gate" does not seem to point the way very clearly out of the present obscurity.

— This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.



# CHRIST AND RACE

By

C. F. ANDREWS

*Noted Missionary of the English Church*

"AM I a Jew?" asked Pilate in scorn, when the Saviour of all mankind was brought before him.

You can almost hear the contempt of the proud Roman hissing in the word "Jew" as he uttered it. Thus Christ bore the humiliation which is continually poured out by one race upon another, age after age. Inside the Christian Church today it is hardly less pronounced than in certain regions of the outside world.

It was not so within the Church at the first. In the radiance of the first dawn of the Christian Faith there was a real racial unity in Christ. St. Paul expressed this in an often-repeated phrase, "In Him," he says, "there *cannot* be Jew or Greek, barbarian, Scythian, bond or free; but all are one man in Christ Jesus."

This glorious, universal principle goes back to Christ Himself, who taught us to pray, "Our Father" and proclaimed to us along with it, "One is your Father, in heaven, and all ye are brethren." This is the universal Charter of the Gospel, based on the character of God Himself.

At first, even the apostles, like Peter, could not understand all its implications. They clung to their Jewish distinctions. But in quick succession Stephen's martyrdom and Saul's conversion made a breach in the old Jewish conventions. Peter himself is converted by a vision, and he converts others. Little by little the glorious news spreads, that all racial barriers between Jew and Greek are broken down by Christ's amazing love.

The struggle to reach this new position of racial unity in Christ was not an easy one even in that early age of the Church when enthusiasm was high. The Jew hated both the Roman and the Greek, and was hated by both in turn. There was also the great gulf of slavery which had to be crossed. "Count him no longer as a slave," writes St. Paul concerning the runaway slave, Onesimus, "but as a brother beloved."

The victory was won in a great measure through the common Eucharist. The one cup, the one bread, were shared by all alike. "We, the many, are one bread, one body: for we all share the one bread." So St. Paul summed up the meaning of the Sacrament of the Body of Christ. At that Sacrament, before communion, the Kiss of Peace was given by the Roman to the slave, by the Jew to the Greek, as a living symbol of unity in Christ.

Again, we read how in the arena, before death came, Perpetua and Felicitus and those with them, Roman matron and slave alike, gave each other the kiss of peace. "See how these Christians love one another!" was the cry that came spontaneously from the lips of the pagan onlookers as they saw how every barrier was broken down in Christ.

But today a dreadful thing has happened, which

would have provoked from St. Paul an indignant anathema. There are churches where Christians of a different colour and race are not allowed by the white race to share the Sacrament side by side together with themselves. A barrier is set up in the holiest place of all; Christ is divided. The Body of Christ is torn asunder. The Church today has lost its universal character.

It seems incredible to us in England that this should have happened; but yet it is true in South Africa, and it is true also in what is called the Negro Belt in the United States. It is true also over many other areas, where colour prejudice has become far more powerful than the direct command of Christ.

When I was in Florida, I begged the minister in charge on Christmas Day at least to let us have a united communion together on that day, but he was not able to agree to my request, though he wished to do so.

Those who have never been abroad do not know that these things are happening every day in different parts of the world. We wonder why the witness of the Christian Church is so weak in our own lands. Is not this one of the answers? Suppose Mr. Gandhi, at the most impressionable time of his life, had seen a united Church in South Africa standing out for the Christian principle, "In Christ there *cannot* be Jew or Greek, barbarian, Scythian, bond or free, but all are one man," might not *such* a witness have completely won his heart by its beauty of love and service? But what he saw was the opposite.

People have continually asked me the question, "Why is not Mr. Gandhi a Christian?"

My answer has always taken the form of a question, "Why are *we* not Christian?"

Even in England and Scotland of recent years there have been signs of an intrusion of this race spirit, which is altogether contrary to the mind of Christ. Indian and African students have constantly told me how difficult it is for them to find lodgings because the landlady is afraid of offending the other lodgers.

The terrible anti-Jewish hostility in modern Germany has hardly any counterpart in England. Yet is our own treatment of the Jews, who are in our midst, such as would in every way commend the Gospel of our Lord and Saviour Jesus Christ?

If we are to regain what Dr. L. P. Jacks has called the "lost radiance of the Christian faith" we must determine by God's grace to cast aside altogether these prejudices of colour and race, which lead directly to a denial of Christ Himself, the Son of Man, the Saviour of Mankind. For all time and for all countries the Christian charter is this:—

"In him there *cannot* be Jew or Greek, barbarian, Scythian, bond or free, but all are one man in Christ Jesus."



## Let's Know

By  
BISHOP WILSON  
WHAT LANGUAGE?

WHAT language did our Lord actually use in teaching His Gospel? Four possible languages were available—Latin, Greek, Hebrew and Aramaic. He might have used any one or more than one. What do the scholars say?

Quite certainly Latin is out. The Jews hated the Romans and everything connected with them. The few Jews who had official or political connections might have had to possess some knowledge of Latin but it certainly was not spoken among them and there is no hint that our Lord paid any attention to it. The inscription on the cross was in Latin as well as in Greek and Hebrew but that would have been merely a concession to the Roman authorities.

Three centuries before our Lord, Alexander the Great had spread his conquests everywhere and established centers of Greek culture. This led to a very wide use of the Greek language. Indeed it became the international language and was spoken by educated people in all lands. A Greek translation of the Old Testament was largely used among the Jews, called the Septuagint and there is little doubt that our Lord had a working knowledge of this language. Nevertheless it was not the language of the people of Palestine and it is not likely that one speaking to crowds up and down the highways would have used a tongue which they would have understood only with difficulty.

Hebrew, of course, was officially the language of the Jews. It formed their common speech when, five centuries before Christ, they were carried away into captivity in Babylon. But after spending two generations in foreign servitude, they returned to their own land with many habits changed. Hebrew had ceased to be used in ordinary conversation tho it was still the sacred language in which the Scriptures were read in the synagogues and it was studied diligently by the Scribes and scholars. It is quite certain that our Lord must have learned it in receiving His own education in the traditions of His people.

Aramaic was a Semitic tongue, quite similar to Hebrew, which was used in Babylon and neighboring parts. During the period of Persian ascendancy over Asia it spread far and wide as the most common spoken language. The Jews picked it up in Babylon and brought it back with them to Palestine. In the course of time it superseded Hebrew as the spoken language of the common people and some of the late passages in the Old Testament were written in Aramaic. At the Synagogue services the Scriptures were read in Hebrew but were translated into Aramaic verse for verse so the ordinary hearers could understand it. A paraphrase of the Old Testament Scriptures was written in Aramaic called the Targum for popular reading. It would have been the natural channel of communication for anyone preaching to mixed groups in Palestine in our Lord's

day and was the most likely language for Him to use. Of course, as the Church grew and took in many Gentiles, the New Testament had to be written in Greek but there are three places where our Lord's actual words were preserved in the Greek text — once when He raised the daughter of Jairus and said "Talitha Cumi"; again when He cured a deaf man and said, "Ephatha"; and on the cross when He cried out "Eli, Eli, lama sabachthani". All of these are straight Aramaic. It seems, therefore, that our Lord must have known Greek and Hebrew but did His teaching in Aramaic.

## The Parish Pest

THERE is perhaps no parish without one, and few indeed are the clergy who complain except in secret or in outburst of impatience after a hard siege.

There is the man who feels it is his obligation, since he was elected by the vestry, to do all the thinking for the parish and the vestry, and to change the whole set-up; who can not understand why the Church should not be run exactly as his business is run, and who is not a sufficiently good business man to reckon on personalities involved.

Then there is the mother of the marriageable daughter, in evidence of course only when the rector is unmarried. The daughter is quite often likeable and seldom a nuisance, but the mother brings to one's mind a familiar phrase of the Litany.

Then there is the questioner. One who in every meeting, or on every occasion, wants to ask a question regardless of whether it is pertinent or not; invariably merely a method of attracting attention to himself or herself.

Then there is the late pest who must be late on all occasions, and not satisfied with that, must be importantly late, i.e., take a front seat interrupting, or ask that the finished business be unfinished for his or her particular benefit.

Then there is the heritage pest, the one whose great grandparents seem to have said something about or at least had an idea upon every problem and discussion which comes up in this day and time. Why the people with such ultra-modern ancestry are not more up to date, has always been a problem to me.

Then there is the collection pest. One who has some idea for extracting money from everybody else. No, you can not say he or she will not do his or her part; they are always ready to lead off their own scheme with the first contribution or subscription, but the secret is they are seldom one of the regular steady weekly envelope givers upon whom the whole Church is dependent.

Then there is the traveled pest. Not every traveled person is a pest, but the type I refer to is the one who when they took the trip, found a mission station somewhere in the hinterland where the missionary failed to display good salesmanship; that is, hospitality to the visitors. Perhaps that missionary had entertained on a meagre and unpaid salary until he was fed



up; or perhaps he had some really worthwhile work to do; anyway, authority speaks against missions.

Then there is the moral pest. One who has some idea about how most everybody else should control and bring up their children. This would not be so hard to listen to if there were not the ever present danger, that if the rector lends too much of a sympathetic ear, he will find himself quoted as being in accord with the sentiments.

Then there is the perennial office holder. One who is always being elected or seeking a job, who is terribly hurt if not elected or selected, and who promptly tires and quits if chosen.

Then there is the "you don't know me" pest. Oh, how that one makes me groan!

The telephone pest, who calls to ask every sort of thing from the date of Easter next year or last year, to a Biblical word for a crossword puzzle. I am not classing as a pest the person who occasionally calls the rector, I am thinking of that person who continually uses him.

The *Poor Parson* was provoked into this outburst by an advertisement on his desk which reads, "we positively guarantee to exterminate all pests, without damages to the finest fabric," etc.

I wonder if a parish could stand that treatment—anyway, I would like to see someone else try it.—

The Poor Parson.

## The Family Altar

By

CHARLES EDGAR HAUPT

THE WORLD IS SICK. Evidence thereof is found in the barbaric ruthlessness of war; the low moral tone of the people; the bewilderment of business; the prevalence of divorce, murder and financial crimes; the counterfeit of genuine religion by the substitution of superstition and formalism.

Intelligence demands a search for a remedy. It is conceded by all men, of whatever belief, that the consistent following of Jesus Christ, who is the Light of the world, would transform our social state and save our civilization.

How is it to be brought about? Certainly the family is the norm of the state. For 600 years, in the old Roman kingdom, the Lares and Penates, their household Gods, stood upon the hearth-stone; the home was sacred and Rome achieved her greatness, but when wealth, power and idleness undermined the morale of the people; when the populace demanded corn and the circus; when human beings were slaughtered in the arena to furnish a Roman holiday; and when emperors took wives only to divorce them, Attila, the Hun, the Scourge of God, destroyed the city, and the empire fell.

History repeats itself. What of the American home? Is there a family altar? Is there grace at meals? Is there time for a moment of prayer? Is there the recognition of the being of God? We plead for the

Christian education of the children, but what of the parents? The home must of necessity lay the foundation for the building of character and give the impetus for a noble life.

Must not the Church devote her best energies to the sanctification of the home that the image of the Christ may be formed in the souls and minds of our children, that our civilization may be saved and our God-given, American liberties preserved.

## Poor Brain

TOM CRAIG, the Egg Man, lunched with Churchmouse, the other day, and Churchmouse asked him why he never went to Church. Said Tom, "I had a dear friend, once, who went insane over religion. It really isn't safe to think too much about that subject. The human brain can't stand it."

"That reminds me," remarked Churchmouse, "of the patient at the Psychopathic who was always asking visitors for a piece of dry toast. When they would inquire what he wanted it for, he would reply that he was a fried egg, and was looking for a place to sit down."

"What has that old chestnut got to do with my going to Church?" demanded Tom.

"Nothing," innocently answered Churchmouse, "it only suggests that even eggs may be dangerous, if you get to thinking too much about them. Better be careful. You are liable to go insane, any time, and imagine you are an omelet. 'The human brain,' you know."

Would you believe it? Tom accused Churchmouse of being flippant, and was highly offended.

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THE WITNESS

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## CIVIL LIBERTIES IS STRESSED BY MANY EDUCATORS

By GARDINER M. DAY

One of the pleasures of summer is to observe the subjects which educators select for addresses at various conferences and commencements. The heads of our universities stand somewhat apart from our rushing stream of life and, therefore, can observe the current of our civilization more objectively than most of us. Consequently, these addresses are fairly accurate barometers of the trend of thought among our most intelligent citizens.

Notable this year, were the number of speeches which showed that educators are becoming increasingly aware that the first line trench in the defense of democracy is the preservation of our civil liberties, and that these civil and political liberties are rooted and grounded in religious liberty. Take away the liberty to worship God, and you automatically take the Divine out of the Universe. What you leave is simply pure and unadulterated matter. As a result, man instead of being a reflection of the Divine, a child of God, and an inheritor of the Kingdom of Heaven, becomes simply the flowering of the highest form of matter. He becomes no more valuable than a machine, and almost overnight, like the machine, he may become nothing more than the slave of the state and the pawn of anyone who can set himself up as a dictator or human god. Civilization then is no longer made for man, but man is made for civilization.

But our defense from such a catastrophe, which has already occurred in several European countries, lies essentially in the Church and the universities was clearly pointed out by former President Angell of Yale.

He declared: "If there be any great forces to which we can look to preserve those things, which, after all, we know to be of enduring value in that civilization, the university and the Church are certainly the two forces to which we must look."

Lord Tweedsmuir, who was honored by degrees from both Harvard and Yale, in speaking at the latter university said: "As I see it, the world today is a contest between the spirit of merriment and kindness, as represented by my distinguished fellow-graduate, Walter Disney, and these dismal people in Europe who preach and enforce what they call 'ideologies.' But, gentlemen, it is also a very exciting world. A Yale graduate who goes into an ordinary

business or profession has to take part in preserving that delicate compromise, which we call civilization, in the face of many destructive forces. He has to show that the patient methods of democracy are more efficient than authoritarian regime."

But perhaps the most significant statement that was made in any commencement address was that of President McConaughy of Wesleyan: "Progress," he said, "never comes from bemoaning changes. Constructive criticism of innovation is worth while, but condemnation without consideration is futile. The energy daily devoted by the majority of college trained men and women in America, in condemning the administration at Washington, is the best current illustration of wasted effort. Democracy depends upon two points of view, vigorously presented; blind partisanship always narrows the mind. Fear, futility, and mental blindness result. In place of indiscriminate condemnation we recommend thoughtful analysis of the innovations you believe inexpedient, and well organized protests wisely directed. This is an essential phase of American citizenship; fulminations are indications of decadence."

Nor did President McConaughy leave the matter in the realm of generalization. But obviously referring to Jersey City as "a great menace to American ideals and freedom," he declared, "if you suppress what you do not like, someone soon suppresses you, as Russia and Germany have proved."

Presumably referring to the same city dictatorship, Secretary Morgenthau, after receiving a degree from Temple University asserted, "Failure to defend those liberties in one city, county, or state, strikes at the liberties of all of us, when we are indifferent to repression, when we tolerate the curtailment of Constitutional Rights in any place, by any individual or group of individuals, no matter how powerful, no matter how close to the seat of government, we make easier an attack upon our constitutional rights."

After all the college presidents and degree winners had their say, and apparently left little more to be said, President Roosevelt in a speech (which we would nominate as the best speech of the year) made to the National Educational Association on the last day of June expressed the challenge to liberty of the present world situation and the obligation it thrusts upon every American citizen, and indeed every Christian individual in the following splendid declaration: "Freedom to learn is the first necessity of guaranteeing

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Announcement was made in the churches of the diocese of Colorado on July 31st that Bishop Irving P. Johnson would tender his resignation as bishop of the diocese at the meeting of the House of Bishops in November. In a letter to the clergy and laity of the diocese he further announced that the entire administration of the diocese had already been turned over to Bishop Ingley, and that he and Mrs. Johnson were moving at once to Minneapolis where he was rector of Gethsemane before going to Colorado as Bishop twenty-two years ago. Bishop Johnson is to continue as editor of THE WITNESS.

\* \* \*

### Bishop Ingley Preaches in New York

Bishop Ingley of Colorado is the preacher during this month at Old Trinity, New York. At the Cathedral the preacher during the month is the Rev. David W. Norton Jr., rector at Marlboro, Massachusetts. The Rev. Donald Aldrich is continuing the popular preaching services at the Ascension each Sunday evening, while at Grace Church the preacher during this month on Sunday afternoons is the Rev. Wilbur L. Caswell of Yonkers.

\* \* \*

### Hungarian Christians Issue Appeal

A large number of artists, writers, journalists and others recently issued an appeal in Hungary against the persecuting of the Jews. The signers, all Christians, included Count George Apponyi, Count George Szechenyi, Bela Bartok. Appealing in the name of Hungarian culture and patriotism and for the sake of the honor of all human beings and of true Christianity, they called upon people to oppose the proposed law which would discriminate against the Jews. The bill however passed.

\* \* \*

### Peace Parade in New York

New York was the scene on August 6th of a huge Peace Parade, with thousands marching carrying banners calling upon the government to stop allowing munitions to go to Japan; urging the boycott of Japanese goods; expressing loyalty and pledging help to the government of Spain. Marching in the parade were numbers of Church people who marched under the banner of the Church League for Industrial De-



mocracy. The parade ended in Madison Square with an outdoor mass meeting at which a representative of the C.L.I.D. was one of the speakers. Other speakers were Rockwell Kent, the artist; Professor Harry Elmer Barnes; David Lasser, the president of the Workers' Alliance and Rafael de La Colina, Mexican Consul General.

\* \* \*

#### **Spence Burton Sails for Japan**

The Rev. Spence Burton, superior of the Cowley Fathers, sailed on August 5th from San Francisco for a visit of four or five months in the Orient, chiefly in Japan where the order has two centers.

\* \* \*

#### **Memorial Chapel in South Carolina**

Bishop Gribben of Western North Carolina conducted the first service last month in the little rustic chapel at Cedar Mountain, erected to the memory of the late Bishop Capers. He was assisted by the Rev. A. R. Mitchell of Greenville who is largely responsible for the erection of the new chapel as a place of worship for the many families who summer in the neighborhood.

\* \* \*

#### **More Jobs Than Applicants**

Miss Bertha Richards, head of Bishop Tuttle Training School for Colored workers, Raleigh, N. C., reports that there are more jobs in Church positions for Colored workers than there are people to fill them.

\* \* \*

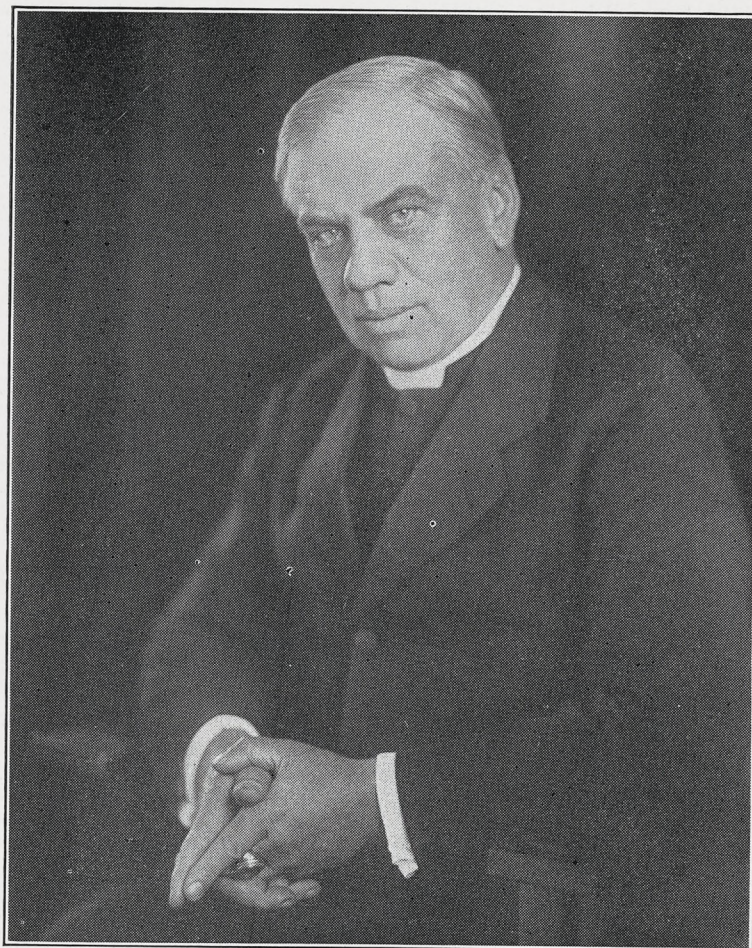
#### **Death Takes Ohio Churchman**

Ralph W. Hollenbeck, senior warden of Christ Church, Springfield, Ohio, and a leader in the affairs of the diocese of Southern Ohio died on July 26 of a heart condition. He was 57 years of age. He has been a member of the National Council since 1934.

\* \* \*

#### **Missionaries to Meet in India**

About 450 delegates are expected at the International Missionary Council to meet December 10-30 at Madras, India, with the foreign mission boards of the chief non-Roman communions throughout the world represented. North America is to have forty-five delegates, with our Church represented by the Rev. Artley B. Parson, assistant secretary of the National Council's department of foreign missions. Besides the official delegates a number of men and women have been invited to attend as guests, including



IRVING P. JOHNSON  
*Resigns as Bishop of Colorado*

Bishop Hobson of Southern Ohio. There are five chief topics to be considered: The faith by which the Church lives; the witness of the Church; the inner life and power of the Church; the Church in its relation to its environment; possibilities of closer cooperation within the Church.

\* \* \*

#### **Missionary Murdered in Dominican Republic**

The Rev. Charles Raymond Barnes, in charge of Epiphany, Trujillo City, Dominican Republic, was murdered on July 26 according to a cable received at the Church Missions House. No further information is known, except that a police investigation is proceeding.

\* \* \*

#### **College Moves After Air Raid**

Central China College, Wuchang, China, has been moved to Kweilin, a city five hundred miles southwest of Wuchang. Wuchang has been repeatedly bombed and when five of the one ton affairs landed on the campus the authorities decided it was time to get out. The college is made up of three schools, affiliated

since 1924; Boone College, belonging to our Church; the school of science maintained by Yale-in-China, and the school of education that is supported by the Methodists in England.

\* \* \*

#### **A Retreat at St. Katharine's School**

Bishop Ivins of Milwaukee is to conduct a retreat for women at St. Katharine's School, Davenport, Iowa, September 14-16.

\* \* \*

#### **Churchman Reports On China War**

Japan's invasion of China has already cost China more in lives and property losses than the total losses of the world war, according to Wilmot D. Boone, Red Cross worker in China now in this country on leave. He is a member of the famous Boone family of missionaries and delivered a lecture on July 28th at the Evergreen conference. He also startled his audience by declaring that the atrocities of the present war are much worse than those of the world war. Casualties he estimated at about a million each month. The United States, he said, was much to



blame in that we are supplying Japan with a large part of the materials she needs to carry on the invasion. "If American aid to Japan stopped for six months the war would be over," he said. "Americans can help stop the war by fostering public opinion against sending material to Japan." Which means, if you agree with Mr. Boone, that you have a job to do. Write or wire Secretary Hull, President Roosevelt, your Senators and Congressmen demanding that the neutrality act be invoked against Japan.

#### Retires As Vicar of Historic Chapel

The Rev. Joseph J. McComas is to retire as vicar of St. Paul's Chapel, Trinity Parish, New York, on September 19th which he has served since 1918.

#### Youth to Meet in Chicago

The various youth organizations of the diocese of Chicago are to hold a conference at Racine, Wisconsin, September 23-25. The leaders are to be Bishop Wilson of Eau Claire; Psychiatrist Harold S. Hulbert; the Rev. Walter Morley, social service secretary of the diocese; the Rev. Stephen F. Bayne of St. Louis and Miss Cynthia Clarke, national secretary of young people's work.

#### Tenants Have No Places to Go

The Roman Catholic Church of New York owns a number of apartments, now occupied by twenty-four families. The other day the families received an order to vacate. They therefore picketed the property with signs addressed to Cardinal Hayes which read: "We have sincerely looked for other places to live but there are none we can move into. They are fire traps and filthy holes. We cannot afford to pay for the studio apartments they are planning to put up on this land while we live on the sidewalk. We must stay here until we can find other places to live." The plan of the Church is to tear down the tenements in order to erect studio apartments, rent from which will be used by the Cardinal for charitable purposes.

#### Civic Center At Corpus Christi

The Church of the Good Shepherd, Corpus Christi, Texas, recently dedicated a fine building to be known as the Corpus Christi Civic Center. The building started as a parish house but was changed in order that the entire community might be benefited by it. And it really is a community affair, with an interdenominational board controlling its operation. The president is a Roman

Catholic, and practically every denomination in the city is represented on the board. Our church has the exclusive use of the building on Sundays but the rest of the time it will be shared with the entire community. The Rev. William C. Munds is the rector of the parish.

#### Arthur McKinstry Goes to Nashville

The Rev. Arthur McKinstry, for the past seven years the rector of St. Mark's, San Antonio, Texas, announced to his congregation that he has accepted the rectorship of Christ Church, Nashville, Tennessee, succeeding the Rev. E. P. Dandridge, soon to be consecrated bishop-coadjutor of the diocese.

#### Family Life Is Conference Theme

Religion and Family Life is to be the theme of the annual conference of Michigan's Auxiliary, meeting September 21-22 at Pine Lake.

#### A Little Story for Papa

Here is a story for the head of the household which came to me from the Los Angeles Churchman by way of Church Management:

A vestryman went to his rector, concerned because his seventeen-year-old son was losing his interest in the Church. "You know it looks," he said, "as if his mother and I cannot do very much with him to make him change his mind. He thinks a lot of you, and we believe that if you would speak to him about missing him at the services that it would help a lot."

Gladly the rector promised to do so, and at his first opportunity opened up a conversation on the matter with the boy. Among the many reasons that he advanced why the young man should keep up his interest in the Church was the fact that his father was so interested in it.

"You don't know dad very well, do you, Dr. Blank," the boy asked suddenly. "Why, of course I do John," was the reply. "What do you mean anyway? You know that your father is one of our Church officers."

"How much does dad give a year to the Church?" asked the son, ignoring the reference to the fact that his father was an officer. "Why, I don't know that I can say exactly," the rector replied. "Let's see, I believe that he gives \$5.00 a Sunday; that would be about \$260 a year, wouldn't it?"

"I thought that was about what he was giving," said John. "By the way, Dr. Blank," he continued, "you don't belong to the country club, do you?" "No, indeed, John," the rector replied, "that's just a little too rich for my blood."

"Well dad does and it costs him \$600 a year. Not only that but there's another thing I want to tell you, and this is in the strictest confidence," he continued. "The last time we had an election in this town my father gave \$5,000 to help elect our present mayor because he was his friend."

"You tell me that I ought to be interested in the Church because my father is so interested in it? Dad is not really interested in the Church, Dr. Blank. You go and ask him to double his pledge to the Church for the next year; to give you \$500 instead of the usual \$260 and see what he says."

#### A Substitute for the Sermon

Mr. D. H. Nelson, on a pleasure trip through the United States this summer, is the organist of a Presbyterian Church in Scotland. He visited Pontiac, Michigan, to see a former pupil, now the soprano soloist at All Saints'. Rector Bates G.

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Burt asked him to give an organ recital. So on July 24th he played the prelude, continued his recital during the sermon period and completed the program at the conclusion of the service. Everyone was happy, including the rector who didn't have to prepare a sermon on a hot July day.

\* \* \*

#### Rural Dean Presents Large Class

The Rev. Calvin Barkow, rural dean of Clearwater deanery, Idaho, presented 74 candidates to Bishop Cross for confirmation the other day. He is rector of the Nativity, Lewiston; Trinity, Grangeville and in charge of the Orofino mission. Since coming to the field two years ago he has presented 170 for confirmation.

\* \* \*

#### Bishop Ingley Sees Revolution

First declaring that he had the greatest confidence in the future of the United States, Bishop Ingley of Colorado told those who gathered at the Evergreen Conference that they should recognize that "we are in the midst of a social and economic revolution which holds implications for the future. The greatest need of

our nation today is religious, not economic. There has been too much waving of the flag; too much talk about our rights and responsibilities. We must make the building of character and not the obtaining of cash the great objective of our nation in the future if America is to make her God-ordained contribution to the world."

\* \* \*

#### New Secretary for the Brotherhood

W. W. Naramore Jr., native of Bridgeport, Conn., who is at present an attorney in government service in Washington, has been appointed field secretary of the Brotherhood of St. Andrew.

\* \* \*

#### Divinity School Announces Plans

The Divinity School of Philadelphia has announced the reorganization of the graduate curriculum. It is now in charge of the Rev. Walter Klein with courses in many subjects leading to various degrees.

\* \* \*

#### A New Method of Raising Cash

The Auxiliary of St. Stephen's, Longmont, Colorado, has come up with a new one. Each day the sun

shines the women drop a coin into their "Sunshine Offering" box. Genius there since the sun shines most of the time.

\* \* \*

#### The Cincinnati Summer School

Twenty-nine men . . . wait a minute . . . twenty-eight men and one woman . . . are enrolled in the Cincinnati summer school, directed by the Rev. Joseph Fletcher. They are from twelve different seminaries, including Boone Divinity School, Wuchang, China, and Central Theological College, Tokyo, Japan. They are all at work in the various social agencies of the city, with lectures and seminars each evening and over the week-ends. No loafing at Joe Fletcher's summer school.

\* \* \*

#### Mountain Mission Gets a Cross

Maude Beheler, a missionary at St. John's in the Mountains, diocese of Southwestern Virginia, attended the conference of the province of Washington, held last month at Sweet Briar, Virginia. Looking over an exhibit of church furnishings she admired a brass altar cross and expressed the hope that some day there



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might be one on the altar in the mountain mission. Members of the conference got their heads together, collected cash, drove over the week end the 225 round-trip miles to St. John's, and presented the cross. Surprise . . . surprise.

\* \* \*

#### Young People Leaders to Meet

Bishop Rogers is to be the chaplain of the annual leaders' conference for young people of the diocese of Ohio, to meet at Marblehead, Ohio, August 25-28. Other leaders are to be the Rev. G. Russel Hargate, chairman of the commission on young people for the diocese and the Rev. Paul R. Savanack, secretary of the department of religious education.

\* \* \*

#### Educational Conferences for Georgia

At a recent meeting of the newly organized social service department of the diocese of Georgia it was decided to sponsor educational conferences in all parishes and missions during the coming year. They will be led by a clergyman and a professional social worker with an idea of informing Church people on the federal, state, local and Church social service activities. The Rev. Harry S. Cobey of Albany is in charge of the programs.

\* \* \*

#### Chinese Students

##### Hold Meeting

Brent House, Chicago, was the scene recently for a conference of Chinese students, attended by 135 from all parts of the country. Defense and resistance, relief for sufferers, the ultimate victory of justice, the contribution of Christians to the welfare of China were among the subjects presented by distinguished Chinese leaders.

\* \* \*

#### Rhode Island Church to Build

St. James, Woonsocket, Rhode Island, is to restore the church to its colonial simplicity, according to the announcement of Rector Augustine McCormick. Built 106 years ago, it has been remodelled several times and much of its original simplicity lost. The two side towers are now to be removed and a central tower and spire built. The church also is to be enlarged. The cash has already been raised to complete the job.

\* \* \*

#### English Churchmen Issue Manifesto

A manifesto has been issued by the Archbishop of York and many other leading churchmen declaring that "the maintenance of international law must, on moral grounds, come first." The government should

take action to check outrages such as the bombing of British ships in Spanish harbors "not so much in defense of British interests as in defense of law." It is a paramount obligation, they say, to avoid general wars, but an even greater evil is involved in international anarchy.

\* \* \*

#### California Dean Is Honored

Perhaps the most beloved clergyman in the diocese of Los Angeles is Dean Arnold Bode, who has held pastorates in Long Beach, Anaheim and Sierra Madre. He recently announced his retirement at the age of 72. The other day a few hundred people gathered to witness the unveiling of a picture which the artist, Alfred Dewey, called a painting of "The Good Samaritan." When unveiled it proved to be a portrait of the venerable dean. Newspaperman Lee Shippey, writing in the Los Angeles Times of the event, said:

"I do not like to embarrass the beloved little dean, but that unveiling was a most remarkable tribute from an entire community, in which many religious sects were represented. Wherever the dean has lived the stories of his unselfishness and his kindness have become legendary. Whenever he has seen any man in trouble, he has tried to help him, without asking his creed. He is a

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greater musician and a deeper scholar than many who are far better known for their music or their scholarship. I doubt that he ever tried to be eloquent. He has never tried to show off in the pulpit. But I do not hesitate to say that there are many thousands of people in Southern California who have been more influenced for good by merely knowing this simple, kindly, modest man than by all the eloquence they ever heard. His life—of giving to the poor, of strengthening the weak, of comforting the grieving—has always been a greater sermon than any man's words can be."

\* \* \*

#### Description of War in China

The Right Rev. Philip Lindel Tsen, Bishop of Honan, China, graduate of American mission schools, a former priest in Anking, and known to many American Church people, lives in the city of Kaifeng, the provincial capital which fell into Japanese hands on June 7. No word has come from him since, and as communications were cut off it may be some time before he is heard from, but a letter has come which he wrote just a few hours before the fall of his city. It may be read as a statement of how one Christian Chinese has been facing danger, loss and the approach of not improbable death. Writing to friends of the Canadian Church Missionary Society, who support most of his work, Bishop Tsen says:

"As I write, the thundering sound of big guns and bombs is approaching. The windows in my house are rattling. It seems to be only a few miles from here. War is coming on and more buildings may be destroyed, but the Temple of God is not built of lifeless bricks and stones.

"I was fortunate to have visited

hurriedly all the parishes in the eastern section of our diocese, and gratified to have confirmed more than one hundred people who were well prepared and instructed. Religious activities were going on with a new vigor in every parish. Quite a few of these parishes had already experienced the trying days of air raid.

"Three days after my return, Yuncheng fell. Telephone lines were cut and I cannot locate our people. One young man jumped from the city wall and ran here with serious news of some of them. Shangkiu had been badly bombed before it fell. Three other places, on the Lunghai railway have been fought over, back and forth, many times. During one of the terrific air raids, a catechist was deadly frightened when he suddenly saw human entrails on himself and thought they were his own. The shock left him unconscious a long time. Another catechist had a narrow escape, running under showers of gun shells. I have no news of our workers in many other places. Reports of most brutal atrocities, allowing for all exaggerations, are true,—raping, looting, burning, murdering. I am exceedingly anxious about our people.

"Here in Kaifeng there has been severe fighting around us within a distance of ten to fifteen miles for more than a week. Air raid alarms are continuously sounding. Last Saturday five bombing planes of our 'neighbors' visited Kaifeng and dropped large bombs upon the city.

"Two heavy bombs fell on the Cathedral compound. The whole ground shook like an earthquake with a tremendous crashing sound. The air was thickly black with dust and debris. Canon Wei in his usual

calmness of mind, writing at his desk, ran down stairs and laid himself flat on the floor. Pastor Wang was also running from his office to the Cathedral tower for safety.

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minutes while the exploding was going on they were counting every second of the time as the last moment of their existence. When all was quiet they rose and ran to the back of the Cathedral. To their great dismay they saw the smashed building of the W. A. Hall. They quickly investigated the Cathedral and other buildings and found serious damages in the walls and roofs. A few more concussions might bring the buildings to the ground. As soon as the 'All Clear' was sounding Miss Watts and I rushed to the city to see our people. We are exceedingly sorry for the shattered buildings but we are most grateful to Almighty God for the safety of our people.

"Our parishes in the west section of the diocese have been subject to constant air raids. So far our buildings and people in these places have been well and safe. But war moves mysteriously. It often comes upon a place unexpectedly. There is no telling when the people of our Church in these places will have to flee for safety.

"May the Lord give us strength to pass through all the trying days and come out even stronger to serve Him and His Church in Honan."

\* \* \*

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The school teacher was having difficulty in persuading her class of boys to write compositions. With a flash of genius she had them all busily at work by asking them to write an account of a baseball game. All but one—he merely sat back in his seat and chewed the end of his pencil. When the teacher opened his paper it read, "No game, rain." She marked it 100 per cent.

\* \* \*

#### A Few Things Not To Do

Don't say Sabbath when you mean Sunday or the Lord's Day. Remember that you are a Christian.

Don't expect the rector of the parish to know you are sick unless you send a messenger to tell him.

Don't speak of confirmation as "joining the Church." We are made members of the Church in our baptism, whether in infancy or in adult years.

Don't say Easter Sunday. Our brethren of other names may talk about Easter Sunday or Easter Sabbath, but a Churchman keeps Easter Day.

Don't complain if members of the Church don't call on you when you are sick until you count up how many sick members you have called upon during the past ten years.

Don't "lean toward the Church," but stand squarely on your feet. The Church represents principles, duty, loyal service. Study her claims. If they are worthy of your support give

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### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
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Sundays: 8 and 9. 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. Morning Prayer. 5. Evening Prayer. Saturdays: Organ Recital 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 and 11 A.M.

Holy Days: Holy Communion 10 A.M.

### St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

8 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
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 Service and Sermon.  
Holy Communion, Thursdays and Saints' Days 12 o'clock.

### St. Thomas Church

Fifth Avenue and 53rd Street  
New York

Rev. Roelif H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 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

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Services: 8:00, 9:45, 11:00, 7:30 Sundays.

Saints' Days: 10:30.

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

Daily: 8, 12 and 3.

### St. Paul's Cathedral

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Very Rev. Austin Pardue, Dean

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 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.

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Weekdays: Holy Communion—Mon., Wed., and Sat. 10:00 A.M.; Tues., Thurs., and Fri., 7:00 A.M.; Holy Days 7:00 and 10:00.

### 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

4th Ave. South at 9th St.

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them enthusiastic support. Remember your religious life is a matter of principle, not inclination.

Don't ask to have baptisms, marriages or burials at private residence. The church is erected for these offices. There everything can be done decently and in order. These are sacred offices. Let them be performed in sacred courts amid consecrated surroundings. They are a part of our religion.

Don't say you are going to church to hear Mr. ——— preach, just as if preaching was the only thing we go to church for. This assembling of ourselves together is for the worship of Almighty God.

Don't use the phrase, an "Episcopal minister," inasmuch as the clergyman to whom you refer may be only a priest or a deacon. The only "Episcopal ministers" we have in fact are bishops (Episcopos). Better not use the term at all. It is not churchly. Refer to the clergy according to their rank—as bishop, or priest, or deacon, as the case may be.

Don't say "Catholic" when you

mean the Roman Church. Don't give away your heritage, for do you not say in the Creed, "I believe in the Holy Catholic Church"?

Don't be misled by the saying that "one Church is as good as another," for we confess in the Creed that the Church is one, as well as Holy and Catholic and Apostolic.

Don't wait for the rector to hunt you up. Go to church and introduce yourself to him. Tell him you are ready for duty. Let him know in what direction your talents lie, and at once take up the work assigned you.

### CIVIL LIBERTIES IS STRESSED BY MANY EDUCATORS

(Continued from page 8)

that man himself shall be self-reliant enough to be free. Such things did not need much emphasis a generation ago; but when the clock of civilization can be turned back by burning libraries, by exiling scientists, artists, musicians, writers, and teachers, by dispersing universities, and by censoring news and literature and art, an added burden is placed upon those countries where the torch of free thought and free learning still burns bright.

"If the fires of freedom and civil liberties burn low in other lands, they must be made brighter in our own.

"If in other lands, the press and books and literature of all kinds are censored, we must redouble our efforts here to keep it free.

"If in other lands the eternal truths of the past are threatened by intolerance, we must provide a safe place here for their perpetuation."

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