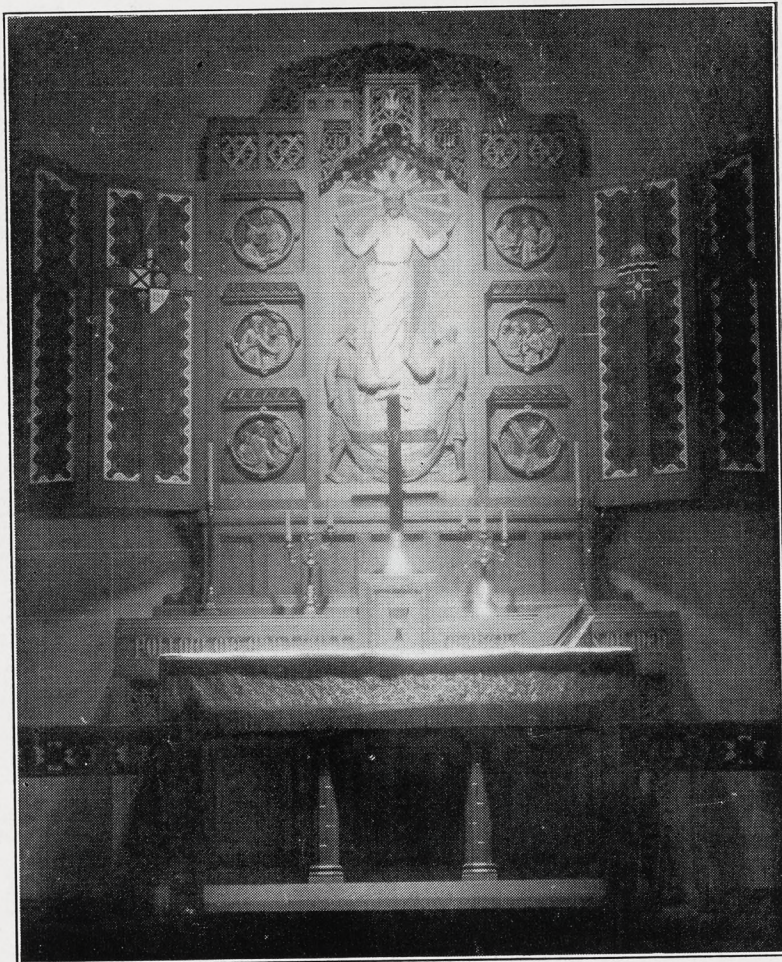


August 25, 1938  
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# THE WITNESS



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## CLERGY NOTES

HATFIELD, J. LYON, has resigned as rector of St. Mark's, Dunmore, Pa., to accept the rectorship of St. John's, Ashland, Pa., with charge of the Church of Faith, Mahanoy City.

OCKENDEN, ALBION CHARLES, rector of St. John's, Northampton, Mass., died suddenly at his home last week.

PRITCHARD, JOHN F., died on August 2nd while at sea. He was 81 years of age and was a retired clergyman of the diocese of Olympia.

SAYRE, SAMUEL HUNTING, formerly rector of St. Mary's, Williamsport, Pa., has accepted the rectorship of St. John's, Bellefonte, Pa. Address: 12 West Lamb Street.

TATE, MARTIN LUTHER, rector emeritus of Holy Trinity, Memphis, Tenn., died suddenly of a heart attack on July 29th.

TIEDEMANN, KARL L., has been elected assistant superior of the Order of the Holy Cross.

TODD, E. R., formerly the rector of St. Mark's, Aberdeen, S. D., is now the rector of St. James, Taylor, Texas.

TURKINGTON, WILLIAM, of the Order of the Holy Cross, formerly in residence at Holy Cross House, West Park, N. Y., is now stationed at St. Andrew's School, St. Andrew's, Tennessee.

VALENTA, EDMUND J., was instituted rector of St. Mary's by the Sea, Point Pleasant, N. J., on July 31st by Bishop Gardner.

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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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## WHAT'S THE USE?

By

BISHOP JOHNSON

TO MAN creation is a mystery, but this does not imply that it is meaningless. We cannot explain the bar sinister in nature but we can trace a process of life which would seem to end in an adequate purpose. If the Saurian age began with serpents and snakes, it emerged into spaniels and setters. If human life started with savages it resulted in scientists. If the Kingdom of Heaven originated in sinners (if the same process continues) it may ultimately terminate in saints.

Also the methods by which these results emerge are curious, and not those which the intellectual would have chosen. The vales and vistas which we admire were the result of floods and earthquakes. Civilization has been attained by wars and revolutions. So the Kingdom of Heaven is preceded by persecutions and martyrdoms. As St. Paul expresses it, "We know that the whole creation groaneth and travaileth in pain together until now." And the Master assured us that it must needs be that offences come without telling us why evil is a necessity. So also St. Paul says that "the natural man receiveth not the things of the spirit of God for they are foolishness unto him," just as foolish as science was to a savage.

We are in a strange procession but it is insulting to the intelligence of the Creator to say that because of the evil in nature it has no adequate objective; that God is merely a mechanic who can create the several parts in a marvellous whole, but that He has no plan for the structure that He has made.

It is like the house of a hundred rooms—each room perfect but having no relation to the others so that the home is not fit for habitation.

To say that the solar system or the human eye is the result of chance is nonsense, but to say that this whole marvellous universe has no ultimate purpose is equally foolish. Truly the fool hath said in his heart there is no God, for he never could have said it with his head. He says it in his heart because he wants no power to rule over him and no judge to evaluate his life.

Either God is the Alpha and Omega, the beginning and the ending, or else the universe is not worth studying in its several parts. It is as though one spent his time inspecting the parts of an automobile without any intention of ever having them assembled into a going machine, intended for an adequate use. To assume that

a universe, full of ordered parts, should end in futility is to accuse the Creator of colossal stupidity.

When the modern materialist is asked to explain the process of creation he says "evolution!" which explains nothing, either of the origin or of the purpose for which the whole universe was created. When we study the process from the crudity of barbarism to the achievements of scientific research we find that God has used human intellects as the instruments by which civilization emerged from the jungle. The world in which we live is not the one which God created but one in which man's efforts have cooperated with God's gifts. Man has become a partner with God in making a civilized world. By the same token God calls us to be sons in creating a new heaven and a new earth.

THE miracle is not the future world but this one in which we now live. Whence it came and whither it is bound is a mystery but it is not meaningless because man cannot explain it. Man is given certain intellectual and spiritual gifts but their development is dependent upon man's faith in and use of the gifts that he has received. It was through the faith of a few scholars who believed in an ordered universe that we enjoy the results of their efforts. In the same way our spiritual progress has been attained by the lives of a few saints and martyrs who had faith in man's destiny.

And why should we despise faith? It was men of faith in the unseen and the unknown who were pioneers in science and the discoverers of continents. Faith in what? In the fact that whenever man has needed that which he has sought, it has been given him as the result of his faith, so that if he asked bread God has not given him a stone. We must either believe or remain inert and as Carlyle said, "The most ignoble vice in man is inertia." The man who says, "What's the use?" has never contributed anything to human progress. Rather let us believe that if we seek we shall find, for that is the way and the only way in which good things have been found.

As in the world of science progress was attained through individual minds working in cooperation with sympathetic minds, so in the spiritual realm it is through the grace of God's operating with sympathetic souls that progress has been made. Christ avoided groups and contacted individuals who in turn were to



leaven the lump. The fact that God has given man an urge for righteousness is a sufficient guarantee that in the last analysis God will supply, through human souls, the atmosphere in which righteousness is attainable, if not in this world then in the next; but somehow and in some way God will not disappoint the seeker after righteousness. Moreover, it will not come from groups or isms, but from individuals who in their lives bear witness to the Gospel of Christ.

It cannot be imposed upon men from above but must spring from the urge within. "Blessed are they that hunger and thirst after righteousness for they shall be filled."

What is needed in the social order today are individual souls who are true disciples of the Master, for the Kingdom is within the reach of each one of us who seek it.

It is an easy thing to criticize the existing social order, but it is a more necessary thing to confess one's own sins and live a self-sacrificing life. So many vocal reformers are most difficult to live with. One doesn't attain perfection by being expert in confessing the other man's sin—particularly when we ourselves are expert in criticism because of our own familiarity with the evil.

The world is full of intemperate prohibitionists, of salacious purists, of bellicose pacifists, and of narrow-minded liberals. If we want really to improve society we must begin within ourselves, where we will find simple opportunity for reform. Let us not thank God because we are not as other men are, but rather let us pray, "God be merciful to me a sinner."

## Talking It Over

By

WILLIAM B. SPOFFORD

NOW THAT THE YANKEES are in (knock on wood) I can get down to serious business. And one of the things that I am concerned about is the unemployed clergy. I was a reporter in the House of Bishops at a General Convention, I think it was Atlantic City, when the big-wigs got together a committee to look into the matter. But if my memory serves me right their pow-wow was about as prefatory as one of those sessions when the infield pulls into the pitcher's box to tell him to bear down or get out of there. They reported a few hours after they were appointed, which was hardly time enough to do the job. It was a whitewash of what is, and that isn't good enough. They allowed as how there were parsons without jobs but handed out the opinion that these men were no good to begin with and therefore didn't rate jobs. A few deserving men weren't eating regularly, they admitted, but time would take care of that situation if they all did their duty, which they agreed to do just before adjourning to the dining room in the swanky hotel for \$2.50 dinner. I won't agree that it is "deserving" men who alone are entitled to jobs. You can't define "deserving" to begin with. And even if the bishops had undertaken such a job, which they were smart enough not to do, they set up no machinery to

take care of the situation. It was all going to be looked after in God's good time by the men on top, who were in a loving frame of mind as well they might be with a porterhouse and mushrooms coming up if we can only get out of here.

IT IS BAD ENOUGH to have no machinery in the Church for placing the first rate men who are out of jobs through no fault of their own. And don't let anyone tell you there are not a lot of them. I'm getting letters from them all the time: "Here's my record. If you hear of a vacancy won't you please let me know?" Some of these fellows I know personally—for instance a note just came from a chap I know intimately. He is honest; sincere; is in the ministry because he believes in Christ and His Church; he has worked his head off for years at starvation wages. I know his history for the past twenty years and it is tops. He is now out of a job solely because he accepted a parish with a large debt, due to the mania of his predecessor for building (and then moving to a larger parish because of his reputation as a builder), leaving it to my friend to raise the cash to pay the notes at the bank. It is a suburban parish where the parishioners for the most part work in what New Yorkers call The Street, and these fellows have been so hard hit that they can't pay their own bills, let alone contribute anything to the church. So the rector is blamed, moved out, and today is gathering subscriptions for magazines and raising four kids on supply jobs at \$15 a Sunday that he gets from brothers fortunate enough to get vacations. He is fat and forty and no thriller of debutantes, but he is a devoted, hard-working priest and rates a job. This is but one case. I could present the facts on a dozen others who are without parishes in spite of excellent records.

BUT I WOULD go further and maintain that the Church has a responsibility also for those priests who are characterized, rather too easily by their brethren who are eating regularly, as being "unemployable." After all they were examined before being ordained deacons, and further examined before being advanced to the priesthood. Those were the times to determine whether or not they were fit men for the ministry. The fact that they were ordained means that okey tags were pinned on them. The Church therefore has a responsibility to provide them with opportunities to exercise their ministry. It will never be done with the buck-passing system that is our present one. A priest, out of a job, writes letters to a few bishops. He gets courteous answers; "It would please me very much to have you in my diocese but unfortunately there is nothing open at the moment. However I shall keep you in mind. Meanwhile may I suggest that you write to Bishop Blank who, I understand, has several places open in his diocese." After receiving a dozen or two letters like that the poor guy is apt to take to hard liquor in a serious way and really become unemployable. I think something ought to be done about it. I don't know just what but it should be possible for a committee of the National Council, or the General Convention if we have to wait that long, to devise some workable scheme.



# MUSIC IN OUR CHURCHES

By

STANLEY E. SAXTON

*Professor at Skidmore College*

SINCE the earliest attempts at Christian religious service, it has been generally recognized that the most effective way to encourage religious fervor, to express praise to the Almighty and to instill that sense of Divine Presence so necessary to the atmosphere of the church is through music. Even in the catacomb meetings hymns were sung and in every age since then great stress has been placed upon the importance of music in the Christian service.

Today a very serious problem is beginning to confront the church regarding its musical programs. With expenses rising and income depreciating, it has been natural for church financial committees to start with their choir and organists in an effort to make ends meet. And as they have reduced choir funds and music appropriations the quality of the music has steadily declined until in a large proportion of our churches in the smaller cities and communities the highest praise we can give the musical program is to say that it is adequate.

The vocal music has suffered seriously from a lack of salaried soloists who can take the difficult solo parts and lead a less skilled volunteer choir section along the chorus parts. Not only is it impossible for the director to get good singers, but his rehearsals have become ineffectual and poorly attended, mainly because the singers realize their own mediocrity and find little pleasure in perpetrating it upon the congregation.

And what about the congregation? We all know that attendance at churches is becoming an ever increasing problem for the minister and the boards of trustees. Has it occurred to these worthy gentlemen that one important reason may be that cultured people, especially the young people who have had musical training in our schools and colleges, refuse to listen to second and third rate music in a church when they can hear first rate music over the radio?

Just a few days ago another important phase of this problem came to my notice. A brilliant preacher from a nearby city stopped in my office. His church has a splendid four manual organ—one of the best in the vicinity. His organist, thirty-five years on the job, had recently died. He needed a new organist. But, he also realized that the previous organist had not had the skill nor the training properly to use the magnificent instrument his church had purchased, nor to develop a fine choir from the volunteer material available. He wanted a fine director and a concert organist who could take hold of the music and make it a thing of beauty and a joy to the participants and the listeners. I was asked to suggest such a director. Inquiry revealed that the church was willing to pay \$13 a Sunday for such a person. There were two services, and the regular choir rehearsals plus extras. I ventured the opinion that no one could consider making the trip to his city from very far

away for a salary that would hardly cover expenses! This did not seem to impress him. "Why don't you hire an organist in your city?" I asked. "None of them have had the necessary training to handle our large organ and carry out the music as we want it," was his answer. However, he insisted that no more could be paid for a competent director.

AFTER he had left I sat thinking of my own problems. I am head of the organ department in an eastern college. Until now there have always been a good proportion of organ majors, preparing to go into the field of church organ work and choir training. With the graduation of one remaining major there will be no more organ majors. I have talked with numerous students interested in the music field and in organ. They ask me what future there is in playing or directing in churches. At best I can hold out a possibility of a ten or fifteen dollar a week position and in most cases a small organ with five dollars a Sunday is about all they can hope for. They are practical people, these students—one can't live on five or ten dollars a week—so they pass along to the public school music course in the hopes of finding a place there. But my question is: "What will the churches do for organists when their present organists pass away or leave? What sense is there in having expensive organs if there are no organists to play them? Why not admit that we do not want music in our churches and stop bothering with poorly organized and directed volunteer choirs and makeshift organists?"

It is up to the churches to hold another "Council of Trent" and make a decision regarding the future of their music. If they decide that music is an important part of the religious service, they should pay a living wage to their organists and choir directors and should encourage the young musicians in their cities and communities to prepare themselves to carry on the work. They should let many of the older organists who have carried on faithfully and courageously for many years retire to a well earned rest and introduce new life into the music with younger talent. They should encourage choir singing by requiring the director to teach theory and voice practice and let the volunteer sections be led by trained and paid soloists who can encourage and help the choir singers. They should insist that the organist be able to demonstrate the solo possibilities of our magnificent organs, the finest and most beautiful in the world, and lead the congregation into a love and appreciation of the beautiful by giving them the most beautiful in music.

When our churches decide to do this, I prophesy that the pews will no longer be empty, the collection box will no longer contain but a few pennies, our church gatherings and meetings will no longer be made up predominantly of folks over forty and once more the church



will begin to have a cultural and spiritual as well as a social influence on the community.

Remember, the Lord said, "It is more blessed to give than to receive." When the churches begin to apply this to themselves by giving their organists a fair salary, their choir trained direction and their congregations beautiful music, they will be repaid a thousand-fold.

## *Prayer Book Inter-Leaves*

SAINT AUGUSTINE

IT SEEMS silly to keep the day that Gelasius's secretary picked out for the dedication of S. John before the Latin Gate in Rome as a minor festival in the English Church, but how about some of our own major festivals? We observe S. Philip and S. James on May 1 for exactly the same reason—because a church in Rome, perhaps the union of two parishes, was dedicated on that day. And we keep August 24 in honor of S. Bartholomew, although Bartholomew is nothing but a name. There is, of course, an historical explanation of these commemorations. A medieval monk once developed the idea that every name in the New Testament must be that of a saint, so he canonized Caesar Augustus and Pontius Pilate; and something of this same idea was in the mind of Cranmer, Calvin, and the other Protestant reformers. The name of an apostle was sacrosanct even if nothing was known of the man to whom it belonged. We do know something of S. John, and a little of the church inside the Latin Gate, but of S. Bartholomew we know nothing at all except that his name appears among the apostles.

To us it seems very foolish to think that God abandoned the Church after the last syllable of the New Testament was written, and gave it no more saints. We believe, as the medieval Church did, that there are saints in every age, and we like to commemorate them as the medieval Church did. But in the Church we are usually too timid or too lacking in imagination to go beyond what the Prayer Book expressly prescribes. Perhaps we are waiting for some enlightened Cranmer to come along and repair the first Cranmer's mistakes; but if so we may have to wait another four hundred years.

If we want to make a beginning we could not do better than to start on Sunday, August 28, S. Augustine's Day, one of the festivals that Cranmer abolished, which commemorates the death of one of the greatest of saints, Augustine, Bishop of Hippo, on August 28, in the year 430. No saint of the Church has ever exercised a more beneficent influence than S. Augustine; his influence towered over the whole Middle Ages in the theological, the practical, and the mystical spheres; at the Reformation he was the hero of both Protestants and Catholics. He was a great philosopher, theologian, author, psychologist, the most modern of the ancients, as well as a man of the most saintly life. We have still a great deal to learn from him.

Two of his books are among the world's masterpieces.

The "Confessions" gives an account of his conversion and religious development. The "City of God," written in the face of the downfall of the Roman Empire, forecasts the medieval empire and papacy, and shows how though the earthly city fails there is still a city of God eternal in the heavens of which the Catholic Church on earth is a shadow and a promise. In these days, when civilizations and traditional institutions are crumbling, we can find much by way of instruction and inspiration in this notable book.

The clergy have a great opportunity on August 28 to bring the life and theology of Augustine before their congregations. They do not even need to prepare a lecture or sermon; they have only to read extracts from the "Confessions." Nothing could be more edifying. Romans XIII, the passage which converted Augustine, could well serve for an epistle or second lesson. On the following Sunday, the octave of the saint's day, passages might be read from the "City of God."

Why not keep a real saint's day instead of one which has no meaning?

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.

## *Let's Know*

By

BISHOP WILSON

FOR SEAMEN

HOW many of our readers know that the Episcopal Church maintains and operates the greatest welfare organization for merchant seamen in the world? It began far back in 1834 under the imposing title of The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York. Somehow it struggled along under that ponderous monicker until 1906 when the title was simplified to the Seamen's Church Institute. The organization was incorporated in 1844 for the purpose of building floating or other churches and to provide chaplains for the seamen. Ten years later its scope was extended to include lodging houses and various facilities for entertainment and the moral, mental, physical, and spiritual edification of the sailing fraternity. Three floating chapels have been used, moored in the East River, before the present splendidly equipped building was erected in 1912—a large thirteen-story building at 25 South Street which was expanded in 1925 to cover almost an entire block. This structure now includes a beautiful chapel called the Chapel of Our Saviour.

The Institute provides sleeping accommodations for sixteen hundred men, restaurants, reading rooms, an auditorium seating a thousand men, a library, a branch post office, baggage room, clinics—and endless other facilities for seafaring men. The chapel will seat four hundred and provides both daily and Sunday services.

Everybody is welcome and everybody comes. In the past few years of general depression all manner of emergency relief has been extended in addition to the



usual services offered. In 1935 more than a million meals were served and lodgings provided for 345,000 men. In that same year 209 entertainments were attended by 157,000 sailors while 173,000 pieces of baggage were stored and sixteen thousand relief loans were extended.

The "missing men" bureau is always busy locating seamen all over the world. An employment agency finds thousands of berths for them every year. A School is conducted where ambitious ones may study navigation, radio, and marine engineering. The Institute inaugurated the scheme of sending medical advice by radio for sick and injured seamen while out on the open sea—a service which proved so valuable that it has been taken under government regulation.

In recent years branches have been established in other ports under the auspices of the Church and they are linked together in a general association known as the Seamen's Church Institute of America. There are fourteen of these diocesan Institutes besides the main one in New York. They are located in Mobile, Alabama, in San Francisco and Los Angeles, California, in Honolulu, New Orleans, Boston, Philadelphia, and Manila, in Newport, Rhode Island, in Charleston, South Carolina, in Tampa, Florida, and two in Texas at Port Arthur and Houston, besides (strangely enough) one in Fort Stanton, New Mexico.

When one recalls the traditional state of affairs on the old-time water-fronts, it is needless to add that the Institute has made its way thru many battles and tribulations. If any one man deserves particular credit for its notable success, it would be the late Rev. A. R. Mansfield who devoted his life to this special work.

## When Do We Eat?

By

HARRY PEDERSEN

*Secretary of the Decorative Glass Workers' Association*

THE following lines concern the plight of the American stained glass craftsman, he who cuts, paints, leads and installs (sometimes even designs), those symphonic combinations of light and color that fill the windows of the houses of worship. He depends upon the studios operated by other American artists and craftsmen to supply him with the opportunity to make use of his skill and thus provide for his family.

He is not a novice, not a pale imitation of his brother in other and older lands, but rather one who has availed himself of the accumulated knowledge of centuries of stained glass making, adding touches that are peculiarly American here and there but never at the sacrifice of artistic soundness or with disregard of generally accepted tradition.

Why bring all this up? Is the writer intent only on singing the praises of his fellow-craftsmen to no particular purpose? Not at all! There is a good reason for all of this and one that should appeal to all of his countrymen who are weary of what has faced us for the better part of eight years.

Because his work is purely art and craft in nature; no machines, no mass-production, no deadlines, no stereotyped patterns and plenty of opportunity for individual creative effort, he is likely to remain a rugged individualist even though that state of mind continues to be derided from the housetops.

What is this chap doing now? Alas, he fought a good fight, tried every conceivable thing, spent all of his savings; yet, many of him for the past three years have been compelled to go on Federal Art Projects and W.P.A.—think of men who were and are intimates of the great artists of past and present working on "made work" for the Federal Art Projects or W.P.A. and being paid "subsistence wages" from the pockets of the taxpayer!!

Imagine his reactions as he eats his "subsistence" dinner and reads in the papers about stained glass made in England or Germany or elsewhere outside of the United States being installed in or ordered for churches in Connecticut, Long Island and New York.

Does he hate his brother craftsman on the other side of the water because of this? Not at all. Many of them have migrated to this land and made it theirs and he knows them intimately. The responsibility for the situation is not theirs.

His is not a complaint born of selfishness or greed, jingoistic nationalism or anything else of an emotional, irrational nature; he does not question his foreign brother's abilities or his right to live, but he would be a poor specimen of an American indeed if he did not speak up when his very self-preservation is seriously threatened.

What can you do about this? There is much that you can do. You can vow that as long as there are American stained glass men of unquestioned ability on the Federal work projects—men who pay taxes, go to church, support our institutions, fight for our country in time of war—you will oppose the practice of having your stained glass made abroad. Remember that this attitude is not only Christian, patriotic, humanitarian, but, in addition it is good business practice because the donors are also taxpayers and, sending a commission abroad at this time means, in effect, paying for the work twice—once directly and the second time indirectly through taxes to maintain the Works program.

There is no solution to the present economic impasse other than to give men jobs, give them a chance to function as citizens and fathers without any possible stigma attached—it gets us nowhere for the victims of the present deplorable state of things, both the taxed and the recipients, to engage in mutual name-calling and otherwise remain inactive.

Bishop Manning did not find it necessary to go outside of the United States to get the stained glass windows for the great Cathedral of St. John the Divine in New York City. All honor to him for it, and the American stained glass craftsman can only say in all sincerity to you who are believers in applied Christianity, which teaches that concern for your fellowmen can be best expressed by interest in your fellow-man. Go thou and do likewise!



## THE MISSIONARIES HIGHLY REGARDED BY THE CHINESE

By A. T. STEELE

*American Journalist in China*

Never did the foreign missionaries—especially the American missionary—stand higher in the estimation of the Chinese people and the Chinese government than now. But this appreciation goes far beyond the limits of China's ruling family. Missionaries have won the hearts of hundreds of thousands of Chinese—Christian and non-Christian alike—for the courageous way in which they have stood at their posts despite bombing raids, artillery fire and repeated warnings from their respective embassies. Events at Nanking, Taiyuan and other conquered cities demonstrated that the civilian death roll would have been vastly greater had it not been for the presence of missionaries in those cities when the Japanese came in. There are scores of authenticated cases of men saved from execution and women rescued from assault through the intervention of missionaries.

Probably none of the missionaries in China have been under such insistent and continuous pressure from their governments as the Americans. Yet despite a deluge of telegrams and letters from the American embassy urging their withdrawal from the country, the majority of the American missionaries have chosen to hold fast. By doing so they have enhanced their prestige and influence among the Chinese. The missionaries hold that it would be cowardly dereliction of duty to abandon the people to whom they have dedicated their lives at a time when their presence is more urgently needed than it has ever been.

Throughout the chaos which usually accompanies the siege and capture of a Chinese city by the Japanese army the missions remain as the only unshaken institutions in a world turned upside down. When the local government collapses and officials and soldiers begin to decamp remaining civilians turn to the missionaries for leadership.

They flock by the thousands into the mission compounds or into the vicinity of them, looking to the missionaries for guidance and protection during the period of terrorism which often accompanies and follows occupation by the invading army. During the hectic days of the turnover the missions are frequently the only stabilizing influence. Sometimes the missionaries are called upon by the

Chinese population to act as their go-between with the Japanese.

It is a dangerous role that the missionaries have chosen to play. Japanese militarists have repeatedly shown what small respect they have for mission properties by bombing and shelling them. The casualty list among missionaries is an impressive one—headed as it is by the nine Catholic priests butchered at Chengtingfu, Hopei Province, after the Japanese occupation there. Looting of mission stations by Japanese soldiers has been a commonplace experience. The missionaries have often risked incurring the hostility of the Japanese army of occupation by their forthright efforts to protect civilian lives.

There is not the slightest doubt that the very presence of foreigners in a captured city has a restraining influence on the Japanese troops. The Japanese have no more desire to parade their excesses than the soldiers of any other country. Attack is one of the commonest of the Japanese offenses, but it is rarely that Japanese soldiers have dared invade mission premises in their search for women. In a village in southern Honan 600 Chinese women and girls sought the protection of a Catholic priest when the Japanese entered the town. They were left alone by the conquering army, although outside the walls of the mission things happened which are too sordid to relate.

Much could be said for the work of the medical missionaries, those physicians and surgeons whose labors have been doubled or trebled by the inpouring of wounded and sick produced by the war. The mission hospitals, which even in peace-times are understaffed, have accepted their new responsibilities without a whimper. Heavy fighting along the Lunghai Railway has put a terrific strain on the facilities of mission hospitals at Chengchow, Kaifeng and Suchow.

The experience of the American Presbyterian Hospital in Suchow is typical. The approach of the Japanese army and occasional Japanese bombing raids not only swamped the hospital with wounded but frightened the Chinese members of the hospital staff so badly that many of them resigned and quit town. Dr. McFayden, the overworked superintendent of the hospital, was left with only two Chinese doctors to cope with the emergency. Yet the Chinese army continued to bring to him many of its most serious surgical cases. Amputations and feats of wartime surgery became commonplace. Today, nearly every square foot of bed space in the hospital is taken up with gravely wounded men, and the rush continues.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The following communication has been received from Bishop Johnson, editor of THE WITNESS: "I feel that I ought to say a few words to the readers of THE WITNESS about my retirement as Bishop of Colorado. When the House of Bishops meets in November I shall be seventy-two years of age and while I am still vigorous I feel that the administrative work of the diocese should be entrusted to younger men, leaving me free to hold missions and write editorials without feeling that I am taking time which should be given to the diocese. In short, I prefer to be the "Bishop from Colorado" in fact rather than to feel that I ought to be in Colorado when I am elsewhere. The diocese has been long-suffering all these years and has put up with it because there has been a coadjutor who could carry on then and is perfectly able to carry on now. I have always felt that bishops should retire at seventy and I have exceeded this term of office by stretching it to seventy-two.

"I expect to live in Minneapolis where I was rector of Gethsemane for many years and where Mrs. Johnson and I have many friends. I shall hope to be useful to the Church in any way that I can, and have already filled up the next few months with various engagements. I hope to continue as editor of THE WITNESS and to be able to give more time to my editorials than I have been able to do in the past. For the present my address will be 1313 Clarkson Street, Denver, until the end of September."

\* \* \*

### Annual Conference at Adelynrood

The 42nd annual conference of the Society of the Companions of the Holy Cross was held this week at the conference center of the society at Adelynrood, South Byfield, Massachusetts. The subject was "The Way of the Cross: Personal and Social," with addresses as follows: "The Way toward the Cross" by Marion J. Benedict; "The Cross in Modern Thought" by Caroline J. Porter; "The Challenge of the Cross to the Church" by Mrs. Arthur U. Crosby; "The Way of the Cross in China" by Deaconess Julia Clark; "The Cross in Mystical Devotion" by Judith B. Williams; "The Challenge of the Cross to Business" by Agnes B. Gogstad; "The Challenge of the Cross to the State" by the secretary



of the C.L.I.D.; "The Challenge to the Companions" by Jeannette F. Booth, and international relations in the light of the Cross by Una M. Saunders. The conference closes today, August 25th, with a summary by Vida D. Scudder and with intercessions led by Mrs. John Hurd.

\* \* \*

#### **Marriage and Divorce in England**

The problems of marriage and divorce are live topics in Church gatherings, not only here but likewise in England. When the convocation of York met recently resolutions were presented by a committee that reaffirmed the Church's principle that marriage is indissoluble, save by death, and that re-marriage after divorce during the lifetime of a former partner is a departure from the true principle of marriage; that the Church should not allow the use of the marriage service in the case of anyone who had a partner living. In regard to discipline, the resolutions provide that the case of divorced and re-married persons who desire to receive Holy Communion should be referred to the Bishop of the diocese.

When the subject of marriage was considered by the Upper house the Bishop of Durham dissented from the resolution which encourages the clergy to give regular and careful instruction within their parishes, both publicly and privately, on the nature of holy matrimony. "The clergy," said Bishop Henson, "in my deliberate judgment, are not, in very many ways, either by education, ability or experience, able to deal with the very difficult problems which marriage naturally raises. Most of the modern problems connected with marriage are far more medical and psychological than moral or theological in the narrow sense, and the trained physician is much better qualified than the parson to be in charge of this kind of duty." The House adopted the resolution.

\* \* \*

#### **Captain Mountford Asks a Question**

Captain Mountford of the Church Army has addressed a communication to the Bishops which doubtless will cause a lot of discussion. First pointing out that Church Army workers are in remote places, away from the frequent ministrations of priests, he asks if "the Elements, already consecrated by a priest, could be placed in the reverent care of the Church Army captain, and permission and authority be given him to administer those Elements to himself and to his staff and to his communicants. In other words, that the Reserved Sacrament be used not

only for the sick, but for the well and hearty. . . . There is no particular point in spending money to train Episcopal lay - missionaries unless our won and instructed sheep on every mountain are to be fed and nourished after the manner of the Episcopal Church." The letter has been sent to every bishop, with a request for instruction and opinions, with the Captain doubtless right when he says in his letter, "My head will probably be demanded for this."

\* \* \*

#### **Laymen Hold a Retreat**

The Rev. Thomas H. Carson, rector at McKeesport, Pa., conducted a retreat for laymen on August 6-8 at the mother house of St. Barnabas Brotherhood, Bibsonia, Pa.

\* \* \*

#### **Hammondsport Church Is Re-Dedicated**

Former parishioners from far distant points returned to St. James', Hammondsport, N. Y., on August 14th for the re-dedication of the church following extensive repairs that have just been completed. There

was a full church for the service, with a dinner following at which Rector Guy H. Madara was the speaker.

\* \* \*

#### **Dr. Grafton Burke Has Breakdown**

A telegram from Bishop Rowe of Alaska to the department of foreign missions informs them that Dr. Grafton Burke, head of the Hudson Stuck Memorial Hospital at Yukon, is suffering from a complete nervous collapse. He has been removed to Seattle, Washington, for medical treatment.

\* \* \*

#### **Young People Meet on the Pacific**

The young people of the province of the Pacific held a conference at Cove, Oregon, the first week in August, with delegates present from seven dioceses and districts. The leaders were the Rev. J. Minto Swan, rector at Vancouver, Canada, who spoke on personal religion, and Miss Cynthia Clark, secretary of young people's work for the National Council. At the end of the conference



VIDA D. SCUDDER

*A Leader at the Conference at Adelynrood*



a resolution was passed, the gist of which was that the young people of the province should "institute a militant missionary program to reach the young people of this province who have no vital contact with the Christian family."

\* \* \*

#### Secretaries to Broadcast

Spencer Miller Jr., consultant on industrial relations of the National Council, is to broadcast on Sunday next, August 28th, on the Church's responsibility in an industrial world. The service, which is to be a part of the broadcast, is to be conducted by the Rev. Charles Kean, assistant at St. George's, New York. On Sunday, September 25th, the Rev. Daniel McGregor, executive secretary of the department of religious education, is to broadcast on the problems of religious education. Both broadcasts are over the Columbia System at 10 A.M.

\* \* \*

#### A Good Story Goes Sour

Someone is always stepping in to spoil my stories. Awhile back I told the yarn about how Rector Mackey raised the cash to build the church at Leadville, Colorado. Services were being held in a room over a saloon while cash was being raised to build a church. Money did not come in. So, according to the story, the good rector proposed to the vestry that they step down stairs and shoot the works in a gambling game. They won of course, with St. George's, Leadville,

the result. Now word comes from Miss Clara G. Norton of Leadville informing me that the whole story is a lot of tommy-rot. Here is her story:

"In the very beginning, a service was held over a saloon. As the first strains of the opening hymn were heard down stairs, gambling ceased, no drinks were handed over the bar and some of those in the saloon slipped quietly up the stairs, and joined the congregation. Just what the collection was I do not know for I was a small child at the time. After the Court House was built services were held there in a room that soon became too small to accommodate those attending. Mr. Mackey was in charge then. He moved to the Opera House and St. George's was being built, largely on credit. He did not remain here long after the church came into use. Later on Mr. H. A. W. Tabor cancelled half the debt on the land he had sold to the vestry. The women, as usual, worked to clear the remainder. The last thousand needed was raised one night when a paper carnival was held that has come down in history as one of the loveliest balls ever given here. The man in charge at that time was the Rev. Mr. Grey and the Rt. Rev. Bishop Spaulding came to Leadville

to consecrate the building. A beautiful and impressive service and the thought that this was accomplished through such measures as you publish in your paper makes my soul rise in wrath and indignation.

"The church is not stone, it is a wooden structure, a small copy of St. George's in New York. In sorry need of repair now to be sure and it does grieve one that such a church, built through the efforts of those courageous pioneers who were our forebears, should fall apart because the congregation is too small to maintain it. But hope springs eternal, especially among those who go down into the bowels of the earth to bring up the virgin gold. Some day St. George's may bloom again, restored by just such brave, self denying efforts as characterized the men who built our church in 1880. It stands a shrine in the mountains, the highest Episcopal steeple in America."

\* \* \*

#### Colored Churchmen Meet in Southern Virginia

One hundred and fifty Negro leaders of the diocese of Southern Virginia met in convocation at St. James Church, Warfield, August 9-10, with Bishop Brown celebrating at the opening service and the Ven.

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B. W. Harris presiding over the business sessions. The chief matters discussed were the work of the Auxiliary and of Sunday schools.

\* \* \*

#### Clergy Conference in Arizona

Bishop Stevens of Los Angeles is to be the headliner when the clergy of Arizona meet September 20-23. He is to speak on Church unity. Others to speak are the Rev. C. Lee Mills of Douglas on "what do we mean by unity?"; the Rev. Livingstone Porter of Clarkdale on "can the word of God be interpreted by a Ecumenical Church to satisfy all major divisions of Christianity?"; the Rev. James R. Helms of Fort Defiance on "what should be the attitude of the Church and of Christians toward war?"; the Rev. George Ferguson of Tucson on "in our desire for unity how can we overcome the obstacles presented by the varying conceptions of the sacraments and the ministry?"; the Rev. George Ferguson of Tucson is to speak on "should intercommunion be regarded as a means of attaining unity, or should it be deferred until complete unity has been accomplished?"; Dean Lane of Phoenix is to wind up the sessions with a paper on whether

or not the proposed World Council of Churches is of sufficient value to justify its establishment? Bishop Mitchell is to be a leader throughout the conference which is in charge of the Rev. D. J. Williams of Jerome, chairman of the Forward Movement Commission of the district.

\* \* \*

#### Lay Brothers Take Services

Three brothers of the lay order of St. Barnabas are taking the services this month at St. Stephen's, Wilkesburg, Pa., while Rector William Porkess is on vacation. Brother Charles, superior of the order, took the services the first Sunday of the month; Brother Gouverneur who founded the order was there for the next two Sundays, and Brother Bernard is to take the services next Sunday.

\* \* \*

#### Theology for Man in the Street

Bishop Quin of Texas broke the summer doldrums by holding a short preaching mission at the Heavenly Rest, Abilene, Texas, July 31st to August the 3rd. The air-cooled church was packed from the first to last with all services broadcast. The

preacher's theme was, "A Theology for the man in the street." He said, "The creeds were formulated in response to definite situations sixteen hundred years ago. Their greatness and usefulness remains, but they do not cover the truth. We need to know what we believe about God, Man, and the Church to-day, that will answer the challenge given to Christianity by the religion of nationalism and the philosophy of the totalitarian state. The teaching of Jesus is a Be-attitude and not a Who-attitude. He gives us the choice of life at its best, and makes us to see our opportunity to be perfect, even as our Father in Heaven is perfect."

\* \* \*

#### Church Hospital Receives Award

For the third successive year under the Philippine Commonwealth, St. Luke's Hospital, Manila, has won the highest possible award among hospitals having a capacity of one hundred or more beds in that city. This award is made on national Hospital day when the hospitals of the city are open to the public and are inspected and judged by a committee headed by Dr. E. D. Aguilar, director of public welfare. The award this year of the diploma de-



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lighted the staff since it was won under difficulties. Despite heavy rains that drenched the city for a week before hospital day the entire plant displayed a spick and span appearance. New equipment, improvements, the new Heilbronn Children's Pavilion, all favorably impressed the committee of awards.

\* \* \*

#### Colorado Mission Has Anniversary

The 40th anniversary of the founding of the Mission of the Transfiguration, Evergreen, Colorado, was celebrated on August 6th. The occasion also marked the 39th anniversary of the ordination of Canon Winfred Douglas who founded the mission in 1898 when he purchased a hotel and remodeled it into a church. Later he developed the retreat and conference center for which Evergreen is now noted.

\* \* \*

#### Laymen Meet in Vermont

Laymen of the diocese of Vermont are holding a conference over the coming week-end, August 27-28, at Rock Point, Burlington, led by Bishop Creighton of Michigan and Layman William L. Richards, general secretary of the field department of the National Council. There is also to be an address by the Rev. C. F. Whiston, newly appointed chaplain of Middlebury College, who was formerly a missionary in China.

\* \* \*

#### Galveston Rector Has Anniversary

The Rev. Edmund H. Gibson celebrates the tenth anniversary of his rectorship at Trinity, Galveston, Texas, next Sunday. Accomplishments: new parish house; twenty-five memorials; 631 presented for confirmation; 376 baptized; 187 marriages; 511 funerals; loyal support of the missionary program.

\* \* \*

#### B. I. Bell to Conduct Retreat

The annual retreat of the Brotherhood of the Way of the Cross is to be held at Adelynrood, South Byfield, Mass., September 12-15, conducted by the Rev. Bernard Iddings Bell. Clergy desiring more information are asked to write to the Rev. Frederick Fitts, Marlboro, N. H.

\* \* \*

#### Progress in Washington Parish

Five years ago the Rev. Alvin Lamar Wills became the rector of the Church of Our Saviour, Washington, D. C. There were then 301 communicants. Now there are 770, with 70 enrolled already in a confirmation class that is to meet regularly this fall. Meanwhile the Sunday school has grown so that every

room in the church and parish house has to be used, including—imagine—the kitchen and a former store room. Rector Wills hopes to have an enrollment of 1,000 communicants in a couple of more years, and at the rate he is going I have no doubt he will.

\* \* \*

#### Warns of Politically Controlled Education

D. J. Cowling, Carleton College president, warned of the dangers of politically controlled education in an address to the Laymen's League of Duluth, delivered at a conference held August 6-7 at Cass Lake. The private school and church college, he declared, are guarantors of freedom of thought and teaching. It is essential to our American system, he contended, that we continue and increase our support of religious and educational institutions by voluntary and charitable contributions, for the alternative to voluntary support is tax-support, which would render our cultural foundations exposed to the evils of political control and partisan propaganda. The laymen in conference gave their unanimous approval to the diocesan evangelistic program for fall and winter. The program, as presented by Bishop Kemerer, calls for energetic activity on the part of the men of each parish. In parishes and missions throughout the diocese

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the laymen will sponsor series of six weekly round-table instructions, led by the clergy, each man attending bringing as his guest an interested non-churchman. The instructions will be on the theme of the Church, her history, her faith, her Bible, her Sacraments, her worship, and her mission.

\* \* \*

#### The Church and World Citizenship

The Church and World Citizenship was the general theme of an unusual conference held July 25-29 at Shrine Mont, conference center at Orkney Springs, Virginia. It was not largely attended, but those who were on hand covered a lot of territory, with men travelling 600 miles—one even travelled 2,000 miles—to be on hand. Altogether nine dioceses were represented. The program was in charge of the Rev. Edmund J. Lee, head of Chatham Hall, and the lecturers were Senator Harry Byrd of Virginia; Spencer Miller Jr., consultant on industry for the National Council; Felix Morley, Washington editor and the Rev. Rufus W. Weaver, executive head of the ministerial union of Washington. Subjects discussed: race relations; international relations; problems of relief; industrial relations; inter-church relations.

\* \* \*

#### British Bishop Cracks at Niemoller

Bishop Headlam of Gloucester, England, is a frequent letter-writer to the London Times. His latest outburst is a crack-down on Martin Niemoller who has been in a German prison for over a year because of his opposition to the Nazis. The Bishop says the pastor is confined "because he has stubbornly and determinedly defied the law. He might, I am told, be released at once if he would undertake to avoid using his pulpit for political ends." All of which brought a letter from Niemoller's brother asking, "Told by whom, since we know nothing of an offer to release my brother." But Bishop Headlam wouldn't tell—at least he hasn't yet. Meanwhile Princess Antoine Bibesco, a daughter of the late Lord Oxford, enters

the argument with a letter to the paper in which she said: "The Nazi regime has given to the two great branches of Christianity, led by Cardinal Faulhaber and Dr. Niemoller, an opportunity of vitalizing the Christian churches throughout the world by showing to priests and pastors that their duty lies in being not sheep but shepherds." A very restrained statement that carries, I should say, a well directed blow at the Bishop's protruding chin.

\* \* \*

#### Wants a Break for the Women

Georgia Harkness, Mount Holyoke College professor and author of several books on religion, told a group of church leaders the other day that women ought to be given a greater opportunity in the Church. "The fact that women frequently put their energies into channels which lie outside the church," she said, "is often deplored by men who have the interests of the church at heart. The basic reason for this situation lies in the fact that these other agencies offer women an opportunity for leadership, for creative expression of their talents on their own initiative, and in turn a recognition which they do not find within the church. Until the men of the church recognize this fact, to deplore the defection of women will largely be wasted breath."

\* \* \*

#### Catholic Priest on Spain

The Rev. Michael O'Flanagan, Roman Catholic priest from Ireland, has been battling for the underdog for many years. He was a leader in the movement to free Ireland from English rule and was at one time the head of the Republican forces. More

recently he has been devoting himself to the cause of Loyalist Spain, and was the headliner at a mass meeting held in New York recently, attended by 20,000 with a collection of \$10,000 for Spanish relief. Father

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O'Flanagan, denounced by handbills distributed outside the hall by the Catholic Truth Society, declared that he spoke as a Catholic. "I say to every bishop of the Church, if you accept your politics from the Pope you are not worthy of citizenship in any country of the world except Vatican City. And I say to the Pope, you are not infallible except in religious matters." They tell me that the Father gets himself into no end of trouble, but he struck me as a fellow who was having a lot of fun being useful.

\* \* \*

#### Postpone Election in Indianapolis

The diocese of Indianapolis was to elect a bishop coadjutor at a special convention in September. Word comes now that the convention has been postponed in order to give the committee on nomination more time to complete its work.

\* \* \*

#### Indian Churchmen Hold Convocation

The 30th anniversary of the arrival of the Rev. Neville Joyner at Pine Ridge, S. D., was celebrated at the annual convocation of the Indian field of the district, held August 7-9. There were 1,200 present, and these people, not over burdened with cash, presented \$3,500 for the Program of the Church.

\* \* \*

#### Savannah Vestryman Dies Suddenly

Charles Holmes Herty, vestryman of St. John's, Savannah, Ga., died suddenly the other day of a heart attack. His experiments in making paper, rayon and other products from Southern pine pulp won for him world-renown. If you are a movie goer you doubtless saw this eminent scientist and his experiments pictured recently in the news reels.

\* \* \*

#### Fine Conference at Asilomar

One of the beauty spots of California is Asilomar where the diocese holds a conference each summer.

This year it was unusually successful, not only in the number attending but more particularly in the high order of the instruction and lectures. One of the features was an address on some important subject each evening, with the high spot the one by Bishop Parsons on civil liberties. Among the courses given: Miss Edna Beardsley of the national office of the Auxiliary on the work of the organization; the Rev. P. M. Casady on St. Paul; Miss Frances Young on school work; the Rev. Henry B. Thomas of Reno on the Prayer Book; the Rev. Sumner Walters on young peoples work. The Rev. Oscar Green of Palo Alto was the dean of the conference.

\* \* \*

#### Bishop Wilner Visits California

Bishop Robert Wilner, recently consecrated suffragan bishop of the Philippine Islands, addressed several Church groups of the diocese of California from July 27th to August 7th.

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