

October 13, 1938  
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# THE WITNESS



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**A BASIS FOR COMPARISON—MACMURRAY**



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## CLERGY NOTES

ALBERT, ALLEN D., JR., student at Seabury-Western Seminary, was ordained deacon on September 29th in the seminary chapel by Bishop McElwain acting for the Bishop of Chicago. Dr. Albert is a professor on the seminary faculty.

BANCROFT, JAMES, has resigned as rector of the Messiah, Wood's Hole, Mass., to retire from the active ministry.

BLANEY, A. E., formerly rector of Christ Church, Eastport, Maine, has accepted the rectorship of St. Anne's, Calais, Maine, and St. Luke's, Woodland.

BOWES, LYMAN B., formerly rector of Grace Church, Galena, Illinois, has accepted charge of St. Matthew's, Chicago.

BRADNER, WILLIAM M., formerly rector of Grace Church, Medford, Mass., has been elected canon precentor of Washington Cathedral.

CORNELL, ROBERT, on the staff of Trinity Church, New York, died on September 16th of a heart ailment in his 59th year.

COTTON, PERCY G., formerly rector of St. Anne's Calais, Maine, has accepted the rectorship of the Good Shepherd, Houlton, Maine.

CRENSHAW, CLAIRE T., in charge at Dothan, Eufaula and Union Springs, Alabama, was ordained priest by Bishop Carpenter on September 22nd.

FOX, DANIEL, lay reader in charge of St. Matthew's, Lisbon Falls, Maine, was ordained deacon on September 21st by Bishop Brewster, and has entered the Episcopal Theological Seminary, Cambridge.

GARRETT, VAN F., formerly acting rector of St. Paul's, Flint, Mich., is now the assistant rector at Trinity Church, New Orleans.

GENTLEMAN, WILLIAM B., has resigned from the Church of St. John the Evangelist, Mansfield, Mass., to accept a call to a parish in Cincinnati, Ohio.

GLASIER, J. ARTHUR, chaplain to the Sisters of St. Margaret, New Hartford, N. Y., has accepted appointment as priest-in-charge of St. Mark's, Waterville, Maine.

HAMILTON, FRANCIS, was ordained deacon on September 28th by Bishop Capers of West Texas. The service was at the Good Shepherd, Corpus Christi, where Mr. Hamilton is assistant.

HARRISON, CARTER H., formerly rector of Trinity, Lawrence, Kansas, and chaplain of the University of Kansas and the Haskell Institute for Indians, has accepted the rectorship of St. John's, Hampton, Va.

HAYES, JAMES L., formerly rector of St. Mark's, Waterville, Maine, has accepted the rectorship of St. Margaret's, Belfast, Maine.

HIGGINS, JOSEPH F., having notified Bishop Stewart of Chicago that he intends to return to the Roman Communion, has been suspended from the exercise of his ministry for six months, pending his final decision.

HOLMES, ELBERT B., formerly at St. Luke's, Malden, Mass., is now in charge of All Saints', West Newbury, Mass.

KIERSTEAD, PHILIP, has accepted a curacy at St. Saviour's, Bar Harbor, Maine, and the Church of Our Father, Hull's Cove.

MILLER, ROBERT A., has resigned as rector of the Incarnation, Lynn, Mass., because of illness.

MINIFIE, BENJAMIN, assistant at the Redeemer, Morristown, N. J., has accepted the rectorship of Grace Church, North Attleboro, Mass.

SEDGWICK, HAROLD BEND, formerly assistant at Christ Church, Cambridge, Mass., has accepted the rectorship of All Saints', Brookline, Mass., effective November 1st.

WELCH, ELBRIDGE B., has been elected curate of St. Stephen's, Lynn, Mass.

WOOD, GEORGE B., formerly rector of St. Andrew's, Ashland, Wisconsin, is now the rector of Christ Church, Austin, Minnesota.

## CONFIRMATION INSTRUCTIONS

by

BISHOP JOHNSON

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THE WITNESS

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## A BASIS FOR COMPARISON

By

JOHN MACMURRAY

*Churchman and Professor at University College, London*

I WANT to prepare the way for what I have to say by establishing my right to say it on a Christian basis. I want to ask a question. When we are asked what is the relation between Christianity and Communism, how are we to judge? By what criterion are we to compare the two things? What are we comparing? I have read a good many books which discuss the question of Communism and Christianity; and I have been very much impressed by the learning and scholarship and accuracy with which many of them analyze and criticize the philosophy of Communism and the Marxian proposals. But I have been very much struck by the absence of any such scholarly and careful consideration of Christianity. I do not see how you can criticize Communism from a Christian standpoint, how you can compare Christianity and Communism, unless you are at least as careful in defining and justifying your use of the term "Christianity," as you are in defining and justifying your use of the term "Communism." As a matter of fact in this question of the relation of Christianity and Communism, what we need most is an analysis of Christianity and a criticism of Christianity. The Communist has done the analysis of Communism for us: you can give chapter and verse, and any Communist is schooled to tell you precisely what his doctrine is and what his justification is. If you are going to ask the question, what is the relation between this and Christianity, then you must be in a position not to say, "Everybody knows what Christianity means," because they do not, you must be able to say exactly what you mean and why you mean it, and exactly at what point the two things meet and can be compared. Therefore, I say this question of how we are to judge between the two is the first important question.

The Communist theory is anti-religious and anti-Christian, definitely, explicitly, and fully. The Communists in theory, and to a large extent in practice, wish to stamp out religion for ever as a special expression of human activity from the memory of man. They

believe, and they give their grounds for believing, that Christianity is the main obstacle to the liberation of the human race and the human spirit: and, therefore, if you ask the Communist himself what is the relation between Christianity and Communism, he will say there is a sword between them. Does that settle the question? It does not settle the question at all. You will remember what Jesus said, "Not everyone that saith Lord, Lord, shall enter into the kingdom of heaven." And He said, a certain man had two sons and he said to one son, go and work in my vineyard, and the son said, I will not, but he went: and he said to the other son, go and work in my vineyard, and the son said, I will, but went not. And Jesus asked, which of these two did the will of his father? Again He said, in applying another parable, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." "By their fruits ye shall know them." There have been times before in history in which movements have professed to be anti-Christian which are actually looked back to by Christians as great revelations, in their final effects, of the meaning of Christianity in social life. I need only refer to the French Revolution and the liberation it effected over Europe and by which we stand today when we stand for democracy. It, like the Bolshevik Revolution, set out to destroy Christianity and put a religion of Reason in its place: it failed, as the Bolshevik Revolution will fail. But perhaps the reasons why it attacked Christianity—the reason why the Bolshevik Revolution attacks Christianity—is that it did not understand what Christianity is, and that what it was attacking was not Christianity, but something that had posed as Christianity for a considerable time. We must, I say, compare like with like.

WE COMPARE Christian ideals with the political practice of another nation. That is no use. If you are going to compare the activities of the Russian Government of the present time with their counterpart, you must compare these with the activities of the Christian nation of England, not with the ideals of the Christian Church; and when someone talks about the horrors that



have accompanied the revolution in Russia, I should like, at the same time, just to be quite fair, to have a real Indian nationalist on the same platform, talking about the horrors of what has been happening in India under English rule during the last few years. You would find that there is not so much, in principle, to choose between the two. We must compare like with like. Therefore, in trying to answer our question we must first accept the principle, which is a Christian principle, that you can judge the tree by its fruits; and we must compare like things with like, if we are to get a proper comparison. I think the real question at issue is this: If you want to make that comparison you must take particular aspects of the social activities of the two systems—the system in Russia and the system in England—as they are working out, understand the principles on which they are based and see that these are the principles which are guiding policy; then ask yourself which, by its fruits, is nearer to the spirit of Christianity. That is the only fair, rational way to set our question.

I want to ask another question. What is Christianity? When you condemn Marxist theory, or Russian practice, or Nazi practice in Germany, on the ground that it is anti-Christian, what precisely do you mean by anti-Christian, and what grounds have you for saying that it is anti-Christian? I ask that, because it seems to me that the vast majority of Christians whom I meet somehow or other identify Christianity with the humanitarian tradition of the nineteenth century. These two things may have something in common, but they are not the same thing, and you will find that if you take different types of Christianity—take an Orthodox Greek Church Christian, a Roman Catholic, a Quaker, and a member of the Church of England—and put the same kind of question to each, and you would probably get four completely different answers, revealing four completely different conceptions of what Christianity is; and that is part of the reason why there is so much strength and sting in the Communist contention that Christianity is merely the name that people give to the particular ruling social system of the country in which they live. Therefore, they say, the Christian Church in history always stands for the maintenance of the existing social order. What is it, I am asking, that the Communists attack with such bitterness, that they call “religion” or “Christianity?” It is explicitly the organized Christian Churches, which they say are part and parcel of the bourgeois, capitalist order of society, which have vested interests very strong indeed, which will resist any attempt to dislodge them from their positions of authority, and I must say I have to admit that there is a very great truth in that; but I could never imagine that that was Christianity. Naturally enough anyone who is irreligious says, “Well, that is Christianity.” But I think he is wrong. Christianity is not that, and if that is the kind of thing that we are referring to, it is not Christianity and has no business to call itself Christianity.

The third of the series of articles by Professor Macmurray will appear next week.

## Prayer Book Inter-Leaves

### THE EUCHARIST SIMPLIFIED

MANY of the clergy shrink from any unauthorized deviation from the Book of Common Prayer. But there are those who want a simpler form for a “Children’s Eucharist” or for special occasions, and they feel that the practical need is so urgent and their responsibility for winning the rising generation to the Church is so great, that they can subordinate the letter of the law to the larger spiritual good as they conceive it. In any case, the question persists—If one were to shorten and simplify the Eucharist, what should one eliminate?

First, the Commandments and the Kyrie. “Kyrie eleison” was a fourth century Constantinopolitan cry of greeting to the Emperor or his statue, something like “Vive le Roi!” or “Hurrah for the President!” The Christians gave it a religious interpretation “Mercy, Lord”—not the Lord Emperor, but the Lord Christ. The Romans took over the phrase in its Greek form and worked it into a litany. The revisers of 1552, believing the Ten Commandments were written literally by the finger of God, conceived the absolutely novel idea of making them a part of the Communion Service, and tied them up to the traditional Kyrie, translating the latter, and expanding it into our Prayer Book form.

Next, the Creeds, which belong to Baptism not to the Eucharist. The Nicene Creed was introduced into the Eucharist by Monophysite heretics, according to Duchesne. This usage passed from the East to Spain and Ireland, and was imposed on the Frankish Church by Charlemagne. In the year 1014 the German Emperor Henry II while on a visit to Rome suggested to the Pope that the creed be introduced into the Roman Mass. The Pope protested, saying they had never had any heresies at Rome. But the Emperor insisted. Even today the Roman Mass has a creed on Sundays and festivals only, and that is the rule of the first Prayer Book of Edward VI.

The Confession and Absolution are also not to be found in the primitive Eucharist. The communicant was supposed to have made his peace with God before coming to communion. If he needed reconciliation he left before the solemn celebration began. Confession at the Eucharist first came into vogue at the end of the Middle Ages. The Comfortable Words are a Reformation addition. In our service there is abundant acknowledgement of sins, e.g., in the Prayer of Humble Access, and the communion itself is an absolution.

The Gloria in Excelsis was originally a Christmas feature, and for centuries was not a part of the ordinary Mass. Whether said at the beginning, as in the Roman, or at the end, as in our Eucharist, it breaks into the logical order of the service. “The Eucharist Simplified in accordance with Ancient Tradition” mentioned in this column two weeks ago, eliminates all these supplementary parts, and shortens the Prayer of Consecration.

There is, properly speaking, no such thing as a



"Children's Eucharist." But a service which concentrated on essentials would be equally fitted for adult worshippers and might help them to understand the Eucharist in its fundamental significance. Thus it might be a step toward repairing the great blunder of the Protestant reformers by giving back to the Eucharist its traditional and rightful place as the chief act of worship on the Lord's Day.

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.

## Summer Supply

WELL, it's over. I am contemplating the past month which I spent supplying for a friend on vacation. I stayed in his rectory—and tried to follow in his footsteps at St. X's Church. I have known him for years and I know he is not peculiar. He assured me I would find most all the "usages" of the parish similar to those of my own, and when in doubt to go ahead in my own way. It sounded simple.

My first experience was a fairly large string of people at the rectory, seeking assistance; a greater number than I had ever had at my own door. I was surprised: they seemed to be entirely transients. I have my own system of dealing with such appeals, which is to telegraph to the place from whence they come and allow the rector at home—"who I know would help me"—to do so if he will. Within a few days the line ceased or almost so, and I found that my friend was not the easy mark I had suspected, but that word had gone ahead that he was away, and I was being tried out.

Then came the President of one of the organizations: "Would I hold an initiation service for them at the Morning Service?" "Why not wait until next month, for the rector's return?" "They all want it now." "Did your rector hold it at a Sunday morning service?" "No, he always held it on a week-day, but we think it should be on a Sunday morning." I quickly decided that there would be no initiation service until after the rector's return.

On the first Sunday, immediately after the service, two pressing invitations to dinner awaited me. I declined both—because of the heat, and because the need of a bath and rest were greater than that for food. I was surprised to learn later that the rector had never been invited to either of these homes. I did go to dinner twice during the week, however, and two more different dinners one could not imagine; I do not mean as to the menus; they were almost alike (you know; fried chicken, green peas, mashed potatoes, salad, ice cream): I mean in conversation. In one I could have learned that the rector was a bigoted, selfish, incompetent individual and the parish had gone down steadily since he had come (four years ago)—"while Father B. who was here before him, was so different; everybody loved him and he let everybody have his or her

own way." I did not spoil the dinner by remarking that I knew Father B. had left because the parish could not or would not pay his stipend; nor that the present rector and I had roomed together for three years in school and I knew him better than I did my own brother. I launched the conversation into politics; I knew such people were not in favor of a new deal, and here, too, I had no accurate information or positive opinion.

The next evening, at the other dinner, I learned that the parish was better than it ever had been, and from the terrible regime of "Father B." had been lifted to new heights by the present incumbent, who was a wonderful man, an excellent preacher, and a perfect saint. At least it was more pleasant to hear my friend thus spoken of—though no more truly! Of course, my host did not know that I had been a deacon in the next parish more than twenty years before; that I knew St. X's in those days was a divided parish; nor that I knew that with a succession of rectors of various schools it had never been anything else. A few had been able to hold it in the middle of the road, but none had been able to change it. So, for the rest of the month, I preached loyalty, and lauded the virtues of my friend the rector, stopping sometimes to wonder what might be happening in my own parish.

Now I am back in my own study, prouder of my own diocese, better pleased with my own parish, and, as a result of my experience, more satisfied with myself.

—THE POOR PARSON.

## Talking It Over

By

WILLIAM B. SPOFFORD

REMEMBER the Rust Brothers down in Memphis? THE WITNESS, I believe, was the first paper, secular or religious, to tell their story. They have invented a mechanical cotton picker which, once perfected, will throw hundreds of thousands into the army of the unemployed. Not liking that prospect, they worked out a scheme whereby they would sell the machine only to those who would hire a certain number of workers and guarantee them minimum wages and a definite number of hours of labor. They have now rejected this original idea in favor of another. They have organized the Rust Foundation, a corporation which is to sell its stock in small holdings to wage earners and small farmers in order to keep the profits in the hands of people who will spend it for consumers' goods and thus further prosperity. They are also to limit salaries of top-men in the organization. Furthermore an effort is to be made to place the machine only on cooperative farms, like the Delta Farm where the machine is now being tested. The Rust Brothers are members of no church and are frank in stating that their social philosophy is secular. Nevertheless they have attracted the attention of many religious leaders who seem to think that if Christians



would come up with plans as well considered some of our more pressing problems would be solved.

"AUF WIEDERHOREN MORGEN, TROTZ GESTAPO" which means "You'll hear us tomorrow, in spite of the secret police." That is the closing statement of a broadcast that can be heard from Europe each night on short wave 29.8. A person who signs himself "Cinna" has been writing a series of articles in an English paper on the underground movement in Nazi Germany, and there is none more thrilling than this story of one who calls himself the German Freedom Broadcaster. He says that the Broadcaster has to dodge a great deal of interference from the powerful Nazi transmitters, but that he shifts about to nearby wavelengths and generally gets his message across. Those who broadcast (undoubtedly a group and not an individual) risk certain death every time they go on the air, yet night after night they pour forth information to millions of Germans who, spoon-fed by Goebbels, depend on the Freiheits-sender for the truth. Not only that, listeners also are in serious trouble if caught. A few statements from recent broadcasts: "Medical Congress meeting at Weisbaden sent a secret memorandum to Hitler about the increasingly bad food situation which is causing an alarming rise in intestinal complaints." "Casualties among Germans fighting for Franco run into four figures." (When I was in Germany last summer I could not find a German who even knew there were German soldiers fighting in Spain.) "Pastor Niemoller. Latest news very bad. He is in Sachsenhauser concentration camp. Reported to be very ill. Not a chance of release or even amelioration of conditions."

ALL THE PROPAGANDA however is not limited to Germany. A New Jersey rector has sent me an envelope full of bulletins which he receives regularly from the American National Socialist Party, which has a pretty symbol showing a handsome American Indian giving the Nazi salute before a glistening swastika. It pledges itself "to preserve the ideals and traditions for the Americans of Aryan extraction" which it does by sending to my friend each month a bulletin called "News from Germany" devoted to praise of Hitler and all his works.

EDITOR MOREHOUSE of the *Living Church* and I have been pushing each other around for a few weeks, but as far as I am concerned I must call a halt to attend to the more serious business of the World Series. I would like to get in just one final word however. He kindly printed a rather long letter from me (in this column Sept. 29th), and also a brief note from Canon Bernard Iddings Bell who called me fuzzy-minded, which I rather figured helped my cause no end since the good Canon, beneath his pie-hat, is frankly a fascist. But the best support I received was in an article in the same number, written by Professor J. Martin Klotsche who spent the summer in Germany and Czechoslovakia. In it Professor Klotsche says what the American League for Peace and Democracy has

been consistently saying for five years, and what I have been trying to say for the past three weeks in my little tilt with Mr. Morehouse. My final word therefore is this: the American League, which Mr. Morehouse condemns as a communist set-up (which I deny) will be delighted to reprint Mr. Klotsche's article as a leaflet, and distribute it widely as a correct analysis of the European situation. And it will of course run a credit line in large type on the cover, *Reprinted from the Living Church*, if Mr. Morehouse is willing to run the chance of being accused by the Dies Committee of being on the payroll of Moscow for allowing such an article to appear in his publication.

## "Spectatoritis"

By

GEORGE I. HILLER

Rector of Trinity Church, Miami

AN ESSAY brought this word to my attention this week. I doubt if it is in the dictionary, but I am convinced that it is a very good word.

It is expressive of the disease which has taken hold of the American people. We are a non-participating people, a nation of lookers on. We rock and ride and "let George do it."

Someone does our exercising for us, our playing consists of watching others enjoy themselves at so much per seat.

Our emotional activity is seldom more than a mild response to the drama which passes before our eyes on the silver screen.

Our education too, by the same method, certainly not by the difficult method of digging, studying, thinking.

All this to a certain extent is true, but it is more true, if possible, of our religious life.

The Catholic Church has always held to the objective as an ideal of worship, rather than the subjective.

The ritualism of the service is not a spectacle, rather a pageant in which the worshipper has a part.

Sitting (or sleeping) contentedly through a sermon (no matter how good or poor) is not an act of worship.

The disease is also apparent in the indifferent (I sometimes think it is lazy) posture of many persons during a service of worship.

It is to be seen all over the church in the growing tendency to race through the common parts of the service. This may be the fault of the priest, but if it is, it is the forgetting on his part that the service is a corporate act.

The same tendency has long been apparent in the habit of taking from the congregation the responses and making them the exclusive property of the choir by using new or difficult music, thus making even the willing worshipper a spectator.

Worship is our acknowledgment of the worth-ship of God. "It is meet and right so to do." Yes, and "our bounden duty" and we cannot do it vicariously as spectators, but actively as participants.



# FREEDOM FROM PERSECUTION

By  
BISHOP WILSON

WHEN Constantine issued his Edict of Milan, 313 A.D., Christianity emerged from the cloud of persecution which had darkened its existence for three centuries. The Edict granted "both to Christians and to all men freedom to follow the religion which they choose." Previous to this historic declaration the Christians had been a suspect people, looked down upon by the pagan majority and periodically harried by government agents.

Now everything was changed because the Emperor himself had taken sides with the Christians. We cannot glory too much in Constantine's Christian convictions. Probably he was never thoroughly converted. But he did stop the persecutions and publicly favored the church. Immediately Christianity became popular. Everybody followed the Emperor and the church was swamped with applicants for admission who were impelled by sketchy and dubious motives. The elixir of the Gospel faced immediate danger of large pagan dilution.

It was not long before the inevitable happened. A popular preacher in Alexandria, named Arius, was determined to modernize the faith and make it palatable to the mixed multitude of newcomers. Boiled down to its essence, his doctrine was a repudiation of the deity of our Lord, supported by some strange theological ideas of his own. Of course he secured a following. The Church finally took the matter under advisement at the first Council of Nicaea (325 A.D.). Arianism was emphatically rejected and the first draft was made of what we now call the Nicene Creed.

But now the picture was entirely different. While subject to persecution, Christians settled questions among themselves. Their religion was a conviction for which they might be called upon to suffer. After Constantine many ambitious people took the title of "Christian" as a matter of policy and formed a political group to court favor with the Emperor. Arius died but his followers pursued a plan of intrigue to disrupt the Church by political pressure. They were disconcertingly successful. For half a century they dominated the situation, coercing the orthodox into acquiescence or into silence. They even pressed the Bishop of Rome (Liberius I) into signing an Arian document.

One man stood out against them. Athanasius was Bishop of Alexandria and refused to give in. He was called "Athanasius contra mundum" (Athanasius against the world). Of course he had his followers too but they were a scattered minority against the overwhelming numbers of Arianism. Four times he was exiled. His supporters were driven out and their churches closed. But always he came back. In the end he won out. Arianism went into a decline and eventually vanished from the Christian scene.

Here was a Forward Movement in more ways than one. Christianity was relieved of the persecutions which had frequently set it back on its heels. Now it could operate freely and openly. Quickly it moved forward in

numbers—too quickly for its own good. The Church opened the series of great Ecumenical Councils (seven of them) and proceeded to define its faith against successive perversions—a very important Forward Movement indeed.

But, as in other instances, the most important development centered around a relatively small group (or groups) led by one courageous man. If it had not been for Athanasius, it might well be that Christianity would have been eviscerated and the Church broken under the devastating assaults of Arian distortion. Today we may smile if we like over the subtle theological disputations of those times. But those forefathers of ours realized that they must honestly face the question, "What think ye of Christ," if Christianity itself were to be preserved. But for them, no other Forward Movements could have followed. Every time we stand to say the historic creeds, we pay tribute to their loyalty while we renew our allegiance to Christ.

Next week: St. Benedict and the Monastic Movement.

## *The Beloved Blunderer*

AROUND town, they call The Rev. John Watson Gilman "Father John," although he is the lowest Low Church. Services at St. Matthew's drift along in a free and easy way but, the minute you settle down in one of the old pews, a feeling of peace comes over you. Perhaps it is because Father John never seems to impress his own personality on the service. The good old Book of Common Prayer becomes a living thing and clergyman and choir and congregation just go along with it.

Father John's sermons are really no sermons at all—rambling, informal talks that appear to start from nothing and get nowhere. Still, there is something about them that makes you want to say "God bless you" to everyone you meet on the way home from church.

Father John is big and awkward and ungainly and his face is far from handsome, but his handclasp is hearty and his smile is sincere.

As he has never acquired the "ecclesiastical crust" and his voice is as the voice of other men, you often forget that he is a clergyman, although you are always conscious that he is a man who loves his fellowmen. You have a feeling that if he had been a truck driver or in the grocery business he would have been God's Man just the same. You can't help loving him and you want to be like him. With it all, he is a poor organizer and no business man and he is woefully neglectful of most of the details which should be considered in a well-conducted Parish. As an efficiency proposition, his Parish is a mess. Naturally, he is the worry of the Bishop's life, but the Bishop puts up with him, calls him his "Beloved Blunderer" and prays for more like him.

THE CHURCHMOUSE.



## MISSIONARY TELLS OF EXPERIENCES IN CHINESE FIELD

By DR. CLAUDE M. LEE  
*Head of St. Andrew's Hospital, Wusih*

It is not easy to get to Wusih now. The motor roads are ruined by military use, and on the railway there is only one train a day, each way. In Shanghai it is necessary to be at the north station at 5 a.m. to buy a ticket. One must get in line and submit to crushing pressure from people in front and behind. I was near the front of the line and was over forty-five minutes getting to the ticket window and securing the coveted permit to travel. Then, bags in hand, I was in line from 5:45 to 7:45, two solid hours in a small room packed with people on a steaming hot sticky day. Then we had to wait until the gates were open so that we could board the train. At one time just after I got my ticket I was clear of the ground, my feet not touching, as I was carried along by the pressure of the crowd. When I got on the platform, coat, necktie, shirt, shoes and trousers were soaked with sweat as though I had been flung into a river. To cap the climax, a gendarme thrust his thumb through a 5-pound bag of flour I was carrying and I got flour all over me. He wanted to see what I had and he saw.

It was not bad on the train and the trip was fairly quick and comfortable. There was no difficulty until I reached the gate of Wusih. The city is occupied by the Japanese military.

I presented my pass to the sentry at the gate and without looking at it, he began to make signs to me, so I passed over to the side of the gate towards an officer, probably a corporal or sergeant, who had risen and was coming towards me. Again I held out my pass and again the mysterious signs; then this man pulled off my hat. I took it from him and put it back on my head and said in English, "I am an American." Again he snatched off my hat and again I put it on and walked a few steps; the whole thing happened again, whereupon he began to laugh and I put my hat on and left without even having my pass examined.

I have written to protest to the commandant here and through the American consulate to Japanese headquarters, so we shall see whether it ever happens again. I think they are trying to put on the airs of the Samurai, to whom all natives of Japan not of that class had to bow in the old days!

St. Andrew's Hospital has started

work again. In many ways it reminds one of the first clinic, started on March 16, 1908, just over thirty years ago with little equipment, for much of the valuable equipment for modern clinical work has been smashed or carried off. Besides this the competent staff of doctors, nurses and technicians which was there a year ago is scattered.

The re-opening of the work was in the middle of one of those storms, called typhoons in China, which came down with a tremendous force, a wind of about fifty miles an hour blowing down trees and telephone wires and sending bricks and tiles flying. In spite of the storm, eight people braved it to seek relief. The first was a case of cholera; a young girl of eighteen had been taken sick in the night, but owing to the occupation, she could not come to us until she was almost in a state of collapse. Promptly a vein was chosen and she was given a life-saving infusion of saline and glucose, after which her blood pressure rose from almost nothing to give a full and strong pulse. When she came in she could hardly speak, so feeble was her husky, faint voice. After the infusion, her voice was strong and clear and she had lost the terrible weakness which came from lack of body fluids.

Then there came a child of six, with encephalitis. Little could be done for him except make him more comfortable. He was followed by a woman with a tumor, not malignant, who can be cured, as soon as we are able to care for in-patients again. Next was a girl with a tuberculous condition in her abdomen, for which something can be done, and she was followed by a man with an acutely inflamed gall-bladder upon whom, in spite of poor facilities and almost no help, an operation is to be done.

A girl with a bladder stone came even before the work was opened. She was in so much pain that the looted and broken operating room was cleaned up, a sterilizer was started and dressings prepared, instruments scattered all over the floor were collected and needed ones chosen and boiled. Then with a coolie as assistant, capped, gowned and gloved like a surgeon, the girl was operated on successfully. As this letter is being written, she has just about arrived at her country home, a well woman. This story could go on telling of people injured by war or disease who are being succored, but space forbids.

The patients are now limited to fifty a day in the out-patient department.  
(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Christ Church, Little Rock, Arkansas, was completely destroyed on Saturday, October first, in one of the most spectacular fires in the history of the city. When firemen arrived at three in the morning the building was ablaze from basement to steeple-tip, with flames leaping more than 100 feet into the air. Six streams of water were poured into the building but to no avail whatever. The fall of the spire was an awesome spectacle . . . first long boards would break off and fall in a cascade of flames and sparks. Then the entire spire swayed slowly and majestically and plunged to the ground, with the cross leading the way. Many treasures went with the building, including memorials to its founder, Bishop Leonidas Polk, missionary bishop to Tennessee and Arkansas, who organized the church in 1839 and personally contributed \$900 toward the first church building. He later was killed fighting in the Confederate army during the Civil War.

Following a meeting of the vestry, a few hours after the fire, Rector W. P. Witsell announced that the church would be rebuilt at once. The church and its furnishings were insured for \$82,500 and a representative of the insurance company stated that the building was undoubtedly a total loss and would be so judged by the appraiser. The day following the fire the usual Sunday services were held in the beautiful parish house, next door to the church, which was built under Mr. Witsell's direction about ten years ago at a cost of \$80,000. The church had just this summer been remodelled and redecorated. R. Bland Mitchell consecrated Bishop of Arkansas on October 5th, sent a telegram expressing his regrets and making a pledge of \$50 to the building fund.

\* \* \*

### Oliver Hart Declines Again

I guess the Rev. Oliver Hart, rector of St. John's, Washington, D. C., does not want to be a bishop. In any case, he has declined his election as Bishop of Delaware, having previously declined two other elections in recent months.

\* \* \*

### Death Takes Diocesan Secretary

Mrs. W. P. Cornell, executive secretary of the diocese of Florida since 1926, died on October 4th at the home of her daughter in Buffalo,



N. Y. She was not only active in diocesan affairs but was also prominent in the national affairs of the Woman's Auxiliary.

\* \* \*

#### Religious Situation in Schools

A conference of headmasters, masters and others immediately concerned are meeting in New Haven this week, October 13-15, to discuss the religious situation in our private schools today, under the chairmanship of the Rev. Theodore O. Wedel of our National Council. Subjects considered: best hour for chapel services; should they be entirely separated from announcements and school business; the place of religion in the curriculum; is it wise to discuss "isms" and various radical points of view; what is the best method of getting students to face social problems in the light of Christian principles. It was reported, after investigation, that students are genuinely interested in religion, but deep conviction is often lacking. As for the teachers, the report stated that most of them could be classified as "liberals," with very few "radicals" and hardly any die-hard conservatives—and the report further stated that "many of them are confused as to the way out for America and the world." But they are, according to the report, against the super-patriotism of the D. A. R.; the union smashing of Tom Girdler; the Liberty League; the pension grabs of the American Legion; the sinister power of Frank Hague, and the tendencies toward fascism and the suppression of political and social liberties. On the positive side most of the private school masters were for labor union; societies for the advancement of the Negro; reciprocal trade agreements; the extension of civil service; the curbing of the power of Wall Street and the big industrialists; socialized medicine. And the study further discovered that the teachers "are less optimistic about any inevitable progress of the human race toward the realization of the Kingdom of God on earth" and they are "more pessimistic about human nature." Sounds like quite a conference.

\* \* \*

#### CLID Field Secretary Visits the East

The Rev. Joseph Moore, rector of St. Paul's, Evansville, Indiana, and part-time field secretary of the Church League for Industrial Democracy, is visiting the east this week, holding meetings in various centers. Meetings were held in Boston on Monday; Providence on Tuesday; New Haven and New York on Wednesday; Philadelphia on Thursday and Baltimore on Friday. The meeting in New York was a joint



HORACE W. B. DONEGAN  
*Returns to Parish after Illness*

meeting of the national executive and administrative committees. Approval has been given to the publication of a small bulletin each month, but it was pointed out that second class mailing privileges could be secured only if CLID members authorized it. Members are therefore being urged to send to the national office of the League, 155 Liberty Street, a postal card reading as follows: "I hereby authorize the Church League for Industrial Democracy to deduct 50 cents from my annual dues for one year's subscription to the publication of the organization."

\* \* \*

#### Food Ship Sails October 30th

The ship for the relief of Loyalist Spain sails on October 30th—an 8,000 ton ship. It is hoped that it will be loaded with food, medical supplies and clothing. If you as a Christian want to have a hand in this relief read the back page this week and act at once please.

\* \* \*

#### Bishop Lawrence Is Honored

Bishop Lawrence of Massachusetts, consecrated on October 5, 1893, was the guest of honor last Thursday at the Cambridge Seminary, marking the 45th anniversary of his consecration. Bishop Sherrill, Bishop Perry of Rhode Island and Bishop Lawrence of Western Massachusetts, his son, spoke and there were over 500 people present.

\* \* \*

#### Death Takes Church Educator

Henry A. Hunt, head of the Fort Valley Normal and Industrial School for Negroes, Georgia, died on October 1st of a heart attack. He was

71 years of age. He died in Washington, D. C., there in his capacity as assistant to the governor of the federal Farm Credit Administration, a position he has held since 1933.

\* \* \*

#### Instruction On Friendly Visiting

The social service department of the diocese of Western New York is sponsoring a series of meetings on successive Monday evenings this fall on the theme: "Basic Points of Friendly Visiting." The speakers are Marjorie Wallace of the juvenile court of the county; Dean Patterson of Warsaw; the Rev. Niles Carpenter of Buffalo University and the Rev. Sigfried Sundin of Buffalo.

\* \* \*

#### St. James Rector Takes Up Duties

The Rev. Horace W. B. Donegan, rector of St. James Church, New York City, returned to his pulpit last Sunday after an absence of eight months due to illness. During this entire time he remained in New York and directed the work of the parish even though his physicians would not allow him to leave his home. He has entirely recovered from a severe attack of neuritis.

\* \* \*

#### Corner Stone Laid for New York Church

The corner stone is being laid this coming Sunday for the new Church of the Epiphany, New York City. Formerly located on Lexington Avenue at 36th street, the parish decided in the early days of the rectorship of the Rev. John W. Suter Jr. to move to an unchurched neighborhood further uptown. For the past two years the congregation has been holding services at St. Thomas' Chapel, pending the raising of funds for the beautiful new church. The Presiding Bishop is officiating at the laying of the corner stone, assisted by the rector.

\* \* \*

#### Council Payments Fall Off

The National Council's Assistant Treasurer, James E. Whitney, announced on October 4th that collections on expectancies during September were \$36,000 less than last year. There remains to be collected during the remaining three months of the year the sum of \$668,415, or 44% of the total expectations for the year.

\* \* \*

#### An Institute On Family Relations

Christ Church, West Englewood, New Jersey, where the Rev. William Russell is rector, opened its second annual institute on family relations on October 6th. The first speaker was the Hon. John Warren who spoke on budgeting and security. Tonight, October 13th, the speaker is Mr. Ed-



ward L. Parker of the social service bureau of Newark, who is to speak on the home and the community. On the 20th Grace Loucks Elliott of Union Seminary speaks on changing home life and on the 27th Miss Margaret Marsh of the Church Mission of Help speaks of the problems of adult youth. Last year the community house of the parish was jammed to the doors at all sessions of the institute and it is fully expected that there will be an even better attendance this year.

\* \* \*

#### General Seminary Starts Its Year

The General Seminary opened on September 29th with a junior class of 35 men, four new special students and two new guest students. All of the new men have academic degrees and come from 33 different colleges. The men come from 26 different dioceses.

\* \* \*

#### Elmore McKee Leads Student Conference

Generally when student conferences are held there is a definite limitation as to age groups. This past month one was held at North Andover, Mass., that welcomed school boys, college men and even college graduates. Each morning there was a lecture by the Rev. Elmore McKee, rector of St. George's, New York, followed by classes taught by the Rev. Eugene Blake, Presbyterian minister of Albany; the Rev. Theodore Wedel, secretary of college work for our National Council; the Rev. A. L. Kinsolving of Boston and the Rev. Fay Campbell, student worker at Yale. After luncheon there was a lecture on Christian ethics by Professor Richard Niebuhr of Yale, and before dinner one on prayer by the Rev. John Crocker, chaplain for Episcopal Students at Princeton. Others to speak were the Rev. Luther Tucker; the Rev. C. Leslie Glenn; the Rev. Charles Cadigan and the Rev. Grant Noble. It all worked out so well that a similar conference is being planned for next fall.

\* \* \*

#### Plan Reorganization of Youth Work

Plans for the reorganization of young people's work were made at a conference of leaders held in New York, September 27-29. There were committees on organization, program and leadership training, with their recommendations going to the National Council.

The Committee on organization, of which the Rev. Rex Wilkes, Church of the Messiah, Chicago, was chairman, surveyed work now being done by various organizations for youth. They were particularly interested in the Young Churchman movement



JOHN W. SUTER JR.  
*Corner Stone of Church Is Laid*

which is appearing in a number of dioceses and provinces. The term, "Young Churchman movement," is used to describe a form of organization in which all young people in a diocese, representing all the youth organizations, young communicants who are not members of any group, college students and isolated young people are represented. This unifying of youth work has served to strengthen existing organizations, to develop a spirit of cooperation between different groups, to encourage work with youth where it had not previously existed, and to give the young people of the Church the feeling of belonging to something very big and vital. It tends to develop a loyalty to and interest in the Church above loyalty to one organization. In view of all this, the committee saw the thrilling possibilities of the growth of this movement in many dioceses and provinces until there would be a Young Churchman movement on a national scale. Therefore the committee recommended the establishment of a youth commission to consist of two young people and an adviser from each province and the executive heads of the national youth organizations. They asked for adequate funds for such a commission to meet regularly to encourage the growth of unified youth programs, to provide organizational helps, program materials and leadership training. Such a commission would function until the General Convention of 1940, when further steps might be recommended.

The committee on program, of which the Rev. E. L. Gettier, St. John's Church, Huntingdon, Baltimore was chairman, brought in a definite suggestion that there be one

program emphasis for all youth groups in the Church. Time did not allow the detailed working out of such a program but the committee outlined general areas for such a program during the next few years. These areas followed the conclusions of the Oxford and Edinburgh conferences. The program committee felt that the World Conference of Christian Youth to be held in Amsterdam next summer could be a focus for such program material, and that the findings of the Amsterdam conference would provide many new areas for future study.

The committee on leadership training under the chairmanship of the Ven. Arthur Phinney of Boston brought in a report which has very revolutionary implications. They stated that convictions rather than techniques are essential to leadership. They also pointed out that our present complete dependence on conferences and training schools for developing leaders is unwise. Leadership can only be developed through actual work and experience. Therefore, the parish must become the center for leadership training, starting with the personal relationship of the young person and his rector or other adult leader. The reports were accepted by the entire conference and now go to the National Council for action.

\* \* \*

#### College Clergy and School Masters Meet

Silence for the first thirty-six hours . . . that was the order when

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college clergy and school masters met for a retreat and conference for four days at Marlboro, New Hampshire. And if you do not believe there is discipline in silence just try it sometime. I did it through breakfast once and got indigestion. The Rev. Charles F. Whiston, just back from China, gave meditations the first couple of days after which the boys went into a huddle to discuss the work done in colleges and schools.

\* \* \*

#### **Women Field Workers Hold a Conference**

The five women field workers of the diocese of Michigan grappled with life's problems at a conference held the last three days of September under the direction of Archdeacon Leonard P. Hagger. The women carry on work at twenty missions under his direction. Grappling with life's problems was the theme during the three days, as well it might be since these women do about everything in these missions; call on the sick, direct religious education, train school teachers and do about everything that is ordinarily done by a parson.

\* \* \*

#### **Bishop Scarlett Preaches At Blocks' Consecration**

Bishop Scarlett of Missouri was the preacher at the consecration of the Rev. Karl Block as Bishop Coadjutor of California held at Grace Cathedral, San Francisco, on September 29. He spoke on the moral power in the universe, which man can violate only at his own cost. To illustrate this he referred to the current European crisis as the outgrowth of the injustices of the world war. Many dignitaries from other churches including a Russian and an Armenian bishop, marched in the procession with 14 bishops, representatives of diocesan organizations, students of the Church Divinity School of the Pacific, and civic officials. Bishop Parsons was the consecrator.

\* \* \*

#### **New Church in Southern Ohio**

Bishop Hobson of Southern Ohio consecrated the new St. Mark's chapel of Christ Church, Dayton, on September 25th. It is a \$40,000 plant, the gift of the late Joseph Harries, who gave it as a community church in 1931. This summer however his sisters proposed to the rector of Christ Church that it be organized as a chapel of the parish "according to the doctrine, discipline and worship of the Protestant Episcopal Church." There was a lot of red-tape involved—consents from all sorts of institutions and persons—but it was finally all worked out and the transfer made. Interesting bit: there had

to be alterations of course to change it into an Episcopal Church; altar, credence table, prayer desks, etc. All this work was done by William Boehme the sexton of Christ Church, who is an expert worker in wood.

\* \* \*

#### **Japanese Layman Takes Religious Vows**

For the first time in the 79 years of Anglican Church history in Japan a young Japanese layman took his first vows of poverty, chastity and obedience in a religious order. Brother Merk Masashi Nuki on September 10th took his vows in the Order of St. John the Evangelist

before the Rev. Spence Burton, superior of the American congregation of the order. The young Japanese, being but twenty-five years of age, will have to take his vows each year until he is thirty since no one is allowed to take life vows in the order until then.

\* \* \*

#### **Normal Schools in Michigan**

Some years ago the department of religious education of the diocese of Michigan started a normal school for Church school teachers. Today there is not one but several, and they are by no means limited to teachers. The

## PASTORAL ADVENTURE



A THRILLING AUTOBIOGRAPHY



by

**Rev. C. Herbert Reese, B.D.**

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largest naturally is in Detroit, with the sessions getting under way at the Cathedral on October 4th with a large attendance. Each Tuesday now for six weeks people will meet for a brief devotional service at 5:30; have a meal together at 6:30; then listen to the speaker of the evening and wind up at two class periods. Dean O'Ferrall was the speaker on the 4th and Bishop Creighton on the 11th. Similar schools are being held in the Saginaw Valley and in the Flint region, with the schools being entertained each week by different parishes. In the region of Lansing there is still another school which steps over diocesan lines and takes in parishes and missions of Western Michigan. Finally there is the Seminar at Jackson, similar to the other schools, which meets at regular intervals.

\* \* \*

#### Chicago Tackles Diocesan Debt

Over 200 vestrymen from parishes in Chicago met on September 27th and worked out a program aimed at the reduction and the eventual elimination of the heavy diocesan debt. The plan calls for the creation of an association of laymen with classifications of membership ranging from \$25 to \$100 a year. It is expected that from \$50,000 to \$75,000 will be raised annually. It was pointed out at the meeting that some plan would have to be worked out at once in order to re-finance obligations that fall due this fall, amounting to nearly half a million dollars. It is thought that with a definite program the committee can go to the bankers and bond houses and secure an extension on maturities. The plan has been endorsed by Bishop Stewart, who was unable to be present because of his illness.

\* \* \*

#### Normal School in Southern Ohio

The Rev. K. Brent Woodruff, rector of Grace Church, Cincinnati, is the director of the normal school that is meeting on Wednesday evenings through October and November in Cincinnati. Here are some of the faculty members: the Rev. Maxwell B. Long, rector of the Redeemer; the Rev. Francis J. Moore, rector of the Advent; the Rev. Joseph Fletcher, director of the Graduate School of Applied Religion; the Rev. Robert T. Dickerson of Oxford, Ohio. There are women on the fac-

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ulty too: Miss Marion Parsons, Miss Mary Collar, Miss Gwyne D. Owen, Miss Alice H. Wilpink, Miss Hilda Shaul, Mrs. S. Donald Stone, all of whom are experts in various phases of Church work.

\* \* \*

#### A Plan for Church Unity

Here is a formula for Church unity offered by a joint committee of Episcopal and Congregational clergymen of Chicago, appointed three years ago and at work on the problem ever since: "In all things where we agree, unity; in things where we do not agree, liberty; in all things, the will to be one." In the report, just issued, the committee says: "It is believed that the principles elucidated provide a basis for reunion over a large part of Christendom. For principles which are operative for systems as diverse as the Congregational and Episcopalian must undoubtedly have value for politics like the Presbyterian which occupy a middle ground between them."

\* \* \*

#### Convocation of North Dakota

Bishop Blair Roberts of South Dakota was the preacher at the service that opened the convocation of the district of North Dakota, meeting September 27-28 at St. Paul's, Grand Forks. He was critical of institutionalized charity. "We give our offerings to a general fund and aid is given to the poor by employed workers. The poor need personal as well as material interest." Later during the sessions he was the headliner at a dinner at which he spoke of the

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mission of the Church in rural areas. At the Auxiliary meeting the speakers were Mrs. David West of Minneapolis and Mrs. J. E. Flockhart of Dubuque, Iowa.

#### British Author a Rector?

Running in the election to fill the vacancy created by the death of Canon Dick Sheppard, late canon of St. Paul's Cathedral, London, Laurence Housman, author and playwright may be the next rector of Glasgow University. Mr. Housman, like Canon Sheppard, is an uncompromising pacifist and is the author of "Victoria Regina."

#### Armenian Bishop Ordained in Episcopal Church

Archdeacon Nubar Arabian was ordained Bishop of the Armenian Apostolic Church at a service held in our Epiphany Church on the west side of Chicago. Representatives of many communions were present at the ceremonies that took place on September 25th.

#### Churches Unite for World Peace

Clergy of seven churches, Baptist, Lutheran, Methodist, Polish Catholic, Presbyterian, Reformed and Episcopalian, were in the chancel of All Saints Cathedral, Albany, N. Y. on September 29th when a service was held for world peace.

#### Death Takes Distinguished Layman

Mr. Edward K. Woodworth of Concord, New Hampshire, for many years a leader in the diocese, died on September 28th. He has been chancellor since 1919; secretary of the standing committee for a similar period, and sang in the choir at St. Paul's, Concord, since its inception fifty-five years ago. He was a delegate to five General Conventions.

#### Have You Written About That Student?

The Rev. Alden D. Kelley is the student chaplain at the University of Wisconsin. Each year he writes to all the clergy in the state asking them to let him know the names of any young men and women entering the university from their parishes. Last fall there were 250 Episcopalians entering the university for the first

time. Of this number but fifty were written about and called to the attention of Chaplain Kelley. All of which shows how careless otherwise good pastors can be.

#### Indians Send Aid to New England

The Brotherhood of Christian Unity is a laymen's organization among South Dakota Indians. At their meeting on a Saturday late in September they voted that the offering at the service next day should be given entirely to relief of their fellow churchmen then suffering from the flood in New England. They made an effort to have a large offering, their wives added to it, and the result, \$11.12, represented "a lot of love and interest and a real sacrifice," as the Bishop said in forwarding the amount. It was only a month earlier that the same Indians had contributed to the annual Niobrara Convocation Offering for the general missionary work of the whole Church, which amounted this year to \$3,584.47, a thousand more than last year. Although Long Island had a good share of the flood, the Indians felt a special concern for New England because so many of the South Dakota white clergy and their wives come from there.

#### For Education Among Her People

In New Orleans eighty years ago, Gertrude Du Bois was born to slave parents. Last year she died in New York City and out of her estate of \$5,000 she left to the Episcopal Church \$2,000 designated "for educational work among colored people of the South."

#### Fall Conferences in Arkansas

Three fall conferences are to be held in the diocese of Arkansas, the first for women from October 12 to 14; the clergy from the 17 through the 19 and laymen from the 19th to the 21st. The leader at the women's

conference will be Mrs. R. Beverly Sloan of Columbia, S. C., while Bishop Bland Mitchell is to be the leader at the other two. The arrangements have been made by the Rev. W. P. Witsell, chairman of the diocesan field department.

#### News Notes From Japan

The Japanese House of Bishops held their fall meeting September 27-30 on the campus of St. John's University, Tokyo. . . . A large delegation of Christian leaders are to sail November 10th to attend the Madras World Christian conference. . . . Bishop Reifsnider recently dedicated a memorial tablet to the late Bishop John McKim at Holy Trinity Church, Tokyo. . . . Over 400 missionaries of Japan (there are about

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1,000 Protestant missionaries in Japan, of whom 300 are men) attended the conference this summer sponsored by the Fellowship of Christian Missionaries in Japan. The keynote was "Courage" with every address stressing the difficulties of these times and the uncertainty of the future.

#### Wants More Art in Religion

Bishop Stevens of Los Angeles in addressing the students of the Church Divinity School at Berkeley, California, urged the wider use of art in churches as a means of religious expression. Bishop Remington of Eastern Oregon also addressed the students. He said that many young people had a misconception of religion since their only contact with it was at revival meetings. They are so repelled that they became antagonistic to all religion.

#### Another Way of Contributing

A list of contributors, not of money but of time, is published in St. Paul's Parish Messenger, Columbia, Penn. A considerable amount of parish work needed to be done and volunteers were called for. The rector, the Rev. W. J. Reed, lists the volunteers and the time they gave, a total of 334 hours.

#### A Quiet Day for Prayer

Church groups throughout the country are to hold another Quiet Day for Prayer on November 11th, the sixth year that such a day has been observed. An eight page leaflet has been prepared on the subject of peace, the work of Bishop Stewart of Chicago. It is being distributed by the Woman's Auxiliary which first sponsored the day, beginning in a small way in Maine. Today the Quiet Day is observed in parishes and missions throughout the United States, with the leaflet also translated into Chinese, Japanese, Portuguese Spanish and French for use in foreign fields.

#### Fifth Sunday Is Family Sunday

St. David's Chapel of St. Alban's Parish Washington, D. C., announced in the parish paper: "January has five Sundays. Therefore Sunday, January 30th is FAMILY SUNDAY, and the whole family, from Toddler, the baby, to Creeper, the Great Grandfather, is expected at the 11 o'clock service. Also, to help mother on that day there will be no Sunday School. Other Family Sundays this year will be on the fifth Sunday in May, July and October."

The idea of Family Sunday,

whether held once a year, with extra efforts at perfect attendance, or periodically, as by the above device of fifth Sundays, seems to be spreading. It is simply a good, hearty service, suited for a congregation with all ages. Printing in the parish paper, the week following, of all "complete families" in attendance, has been a feature. Much interest and enthusiasm has been aroused. The omitting of Sunday School on

that day is not required, but is often a great convenience, improves attendance.

\* \* \*

#### Christians in Africa on Race Relations

Eyes of high-minded whites and blacks alike are turned hopefully to the recent formation in Kenya Colony of a Christian Council on race relations. It is expected that the Council will help make known to the

## Services in Leading Churches

### The Cathedral of St. John the Divine Amsterdam Avenue and 112th St. New York City

Sundays: 8 and 9, Holy Communion. 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. Tagart Steele, Vicar  
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

### Grace Church, New York Rev. W. Russell Bowie, D.D. Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays.

Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

### The Heavenly Rest, New York Fifth Avenue at 90th Street Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.

Thursdays and Holy Days: Holy Communion, 11 a.m.

### The Incarnation

Madison Avenue and 35th Street  
The Rev. John Gass, D.D., Rector  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Wednesdays and Holy Days: Holy Communion 10 A.M.  
Fridays: Holy Communion 12:15 P.M.  
Daily (except Saturdays): 12:15 to 12:35 program of organ music.

### St. Bartholomew's, New York 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, Sermon.  
4 P.M.—Evensong. Special Music.  
Holy Comm. Thurs. & 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 Saint's 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.  
Neonday Service: 12:05 to 12:35.  
Thursday: 11 A.M., Holy Communion.

### Christ Church Parish Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector  
Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard

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

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

Arthur B. Kinsolving, 2nd, Dean  
Rev. Frederic F. Bush, Dean's Assistant  
Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:30 P.M. Evensong and Address.  
Daily services in the Chapel.

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

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

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

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.

### St. Michael and All Angels

Baltimore, Maryland  
St. Paul and 20th Street  
Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.  
Weekdays: Monday, Wednesday and Saturday, 10 A.M.  
Tuesday, Thursday and Friday, 7 A.M. Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

### 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.  
The Reverend John S. Higgins, Rector  
Sundays: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.



people of Great Britain some of the evils in inter-racial relations that exist here, and will carry on constructive work for more humane treatment of the natives.

African wishes are not made known directly in the Legislative Council, through African representation, but have to be articulated through Europeans appointed by the government. Children are allowed to sign labor contracts at the age of ten and upward. They are often sent away from home, at long distances, to work. Excessive fines or even imprisonment for one month, may be imposed by law for comparatively slight offences including "disobedience."

\* \* \*

#### A Common Problem Dramatized

In too many organizations, the use of dramatics is limited to an annual play, usually given to raise money. Only a few can take part, and the necessity for putting on a finished product spoils much of the fun.

It is urged that every group use dramatics frequently in programs. A simple dramatization to introduce a topic is most effective. The following explains how this was done in one club.

They planned a series on Parent and Youth Relationships. Several weeks beforehand, each member of the group listed, anonymously, what he considered the most troublesome conflicts between parents and young people. From these, a committee selected the four most common problems. The committee then planned brief scenes in which a conflict between parents and young people was made clear. One, for instance, was the case of a girl who wanted to go out with a boy of whom her parents disapproved. A very realistic skit was worked up. The girl was shown defiant and stubborn, yet sincere in her belief that she was doing the right thing. The parents were dictatorial and suspicious, yet honest in their desire for the girl's welfare. There was no solution or happy ending given. The skit was presented before the whole group at the start of a meeting.

Then a discussion was held: Why did the girl act as she did? Why did the parents act as they did? Were either of them justified? What might either have done to help the situation? Do parents have any right to interfere in their children's friendships? If your parents should disapprove of a friend of yours, what would you do?

\* \* \*

#### Child Had Never Seen a Church

A mother said pathetically that her children had never heard a

church bell or even seen a church. This was in Eden Valley, Wyoming, and she said it to Bishop Ziegler last year. So now they have a church. Eden is a cross roads with school, store and postoffice, surrounded by far distant ranches; 120 children come in daily to school. The Bishop held the first service in the Valley, at the school house in September, 1937. Since then many people, near and far, have contributed money, gifts, labor and other kinds of encouragement. The Garden Church was consecrated in June. It is a log building with a plate glass window for reredos, looking out to the South Pass, famous in Oregon Trail history. U. S. Route 187 passes it.

#### TELLS OF EXPERIENCES

(Continued from page 8)

ment, as I am the only doctor here. Dr. John Roberts for the present is being kept in Shanghai by his important work in St. Luke's Hospital No. 2, for refugees. He will be back in Wusih by September 15th, when the limit for patients will be raised to 100 a day, and in-patients will be admitted who are in urgent need. Mrs. Lee will return with him.

Miss Laura Lenhart, head of the department of nursing, is on furlough and it is expected that a cable will be sent asking for her return at once.

Editor's note: Dr. Roberts and also the Rev. and Mrs. Edward R. Dyer, have returned to Wusih, and Miss Lenhart sailed for China in September.

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