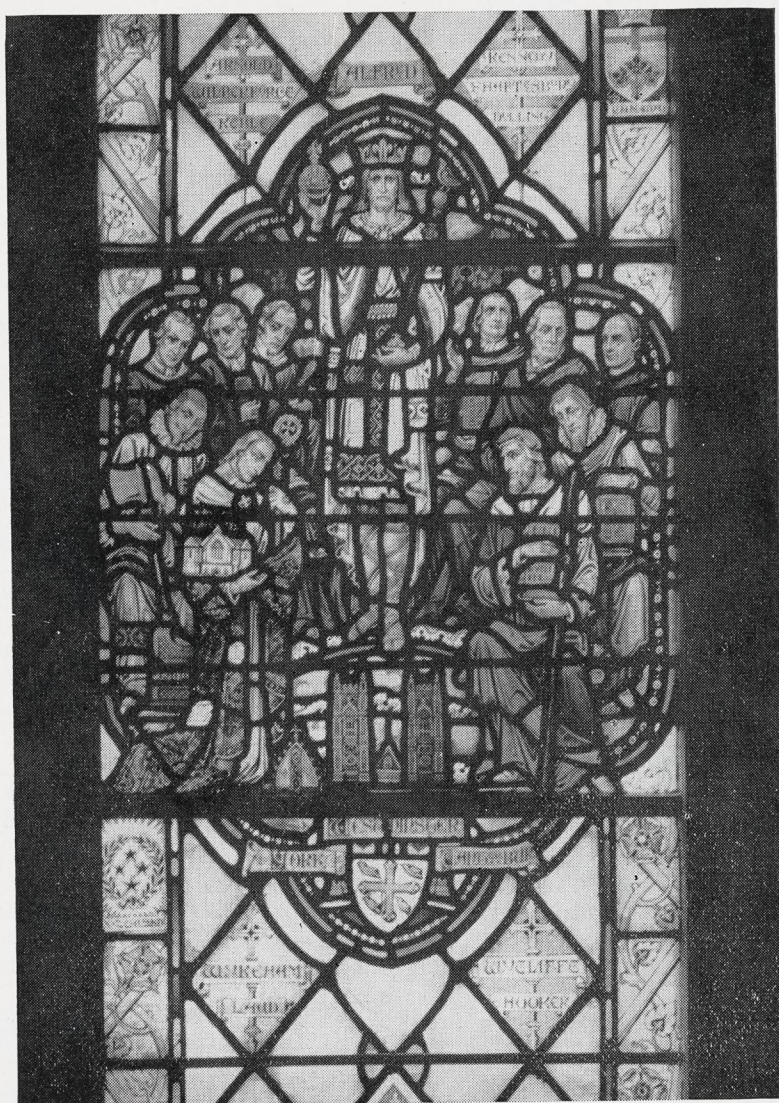


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WHAT IS CHRISTIANITY? — JOHNSON

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CLERGY NOTES

BAYNE, STEPHEN F. JR., formerly rector of Trinity, St. Louis, Mo., has accepted the rectorship of St. John's, Northampton, Mass., effective February 15th. Address: 64 Harrison Avenue.

COLE, STUART G., rector of Trinity, Seneca Falls, N. Y., is now acting chaplain of Hobart College pending the appointment of a permanent chaplain.

GARDNER, H. G., has resigned as rector of St. Paul's, Burlingame, Calif., because of illness.

GESNER, A. T., retired, former professor at the Berkeley Divinity School, died at his home in New Milford, Connecticut, on January 14th. He was 73 years of age.

HANNAH, RICHARD S., retired, died at his home in Detroit on January 7th after a brief illness. He was 76 years of age.

HODGKIN, W. R. H., formerly archdeacon of California, has been appointed temporarily in charge of St. Paul's, Burlingame, California.

JONES, BAYARD H., acting dean of the Sewanee Theological School, has received an honorary doctorate from the Church Divinity School of the Pacific.

MARLOW, ROBERT Y., formerly curate at the Advent, Birmingham, Alabama, has accepted the rectorship of the Holy Comforter, Gadsden, Ala., effective February first.

McGLOHON, SAMUEL B., retired, is temporarily in charge of St. Thomas' Church, Thomasville, Georgia.

PORCHER, O. T., rector of St. Paul's, Bennington, Vt., has announced his retirement from the active ministry, effective February first.

REHFELD, WILLIAM K., formerly curate at St. Peter's, Peekskill, N. Y., is now the curate at Grace and St. Peter's, Baltimore.

WOOTTON, JOHN E., formerly of Penn Yan, N. Y., is now the rector of St. John's, Clifton Springs, N. Y., with charge of St. John's, Phelps, N. Y.

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by
BISHOP JOHNSON

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THE WITNESS

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WHAT IS CHRISTIANITY?

An Editorial by
BISHOP JOHNSON

IF SOMEONE from Mars should come to the United States and ask "What is this Christianity that I hear so much about?", there would be replies from some two hundred ecclesiastical groups saying, "We have the nearest approach to real Christianity which you will find on earth."

Upon further investigation he would discover that no two of them were alike in the teaching that they set forth as the Gospel and that one group emphasized this and another group that as essential to orthodoxy.

But if he pursued the investigation further he would discover that very few of the members of these various groups really knew their faith and often attached little or no importance to the credal statements of this or that body to which they adhered and for the propaganda of which that particular sect broke away from the historic Church. A large number of Baptists, Episcopalians, Methodists or Presbyterians could not tell you just why they thought these various beliefs were apostolic and just why they belonged to a society the creeds of which they were either ignorant of or indifferent to.

How many Christians could really give a reason for the faith that is in them and how many would be bored if they were asked?

It is a nation that is colorless as to its religious convictions. In fact, it is a people that regards dogma as narrowness and vacuity as charitable. As a matter of fact, most of that which is claimed as tolerance is merely indifference and springs from the fact that people regard anyone who disagrees with them as disagreeable. Whereas the

real test of charity is to be met when you are called upon to love and to forgive your intellectual enemies and spiritual opponents.

You never got a new idea in your life from those who agreed with you and to associate merely with those who think as you do makes for opinionativeness, while not to think at all produces a vacuum.

Now the Lord can forgive a sinner—and he can be cleansed—whereas if the Lord were to forgive an empty head it would still be empty.

Convictions are the backbone of behavior and when you extract the backbone you either get a shell or a jelly fish.

When at the Reformation men threw away the Altar and substituted Confessions of Faith they altered the whole scope of religion so that instead of being in love and charity with one another, men who thought alike segregated themselves in a narrow fellowship. The result was that while the various sects were instituted to preach very definite dogmas, they now care for no doctrine at all.

They are like the prodigal who went off into a far country and wasted his substance until he became poverty stricken and did eat the food that the swine did eat. It was only then that he came to himself and longed once more for his father's house. We are told that he came to himself. Just now we are in that transition period when the substance of religion has been wasted, and when men look enviously at the husks of philosophies and isms and cults which, like trails in the forest, begin nowhere and end

nowhere. It is time for them to think of their Father's House and ask themselves what is this religion that we have forgotten? What is Christianity?

MANIFESTLY, it is that which Christ and the Apostles instituted and God has preserved. Other foundations can no man lay than that which they established and have the same building. Men may build on other foundations and their work may be commendable, but if they have added to or subtracted from these basic principles, they have no right to use Christ's name for their edifice.

What is Christianity? It is that which the first missionary, St. Philip, took with him down to Samaria when he preached Christ unto them. First, there was the Creed that Philip possessed for he knew Christ as the Creed describes Him and Christ was the corner stone of his message.

Second, he taught the eunuch from the Scriptures.

Third, he baptized his converts; he sent for the Apostles to confirm them; he broke bread according to the custom of the Apostolic Church.

To do all this he represented the Apostles in doctrine and fellowship. There would be nothing necessary to salvation left out. And nothing added to what he had would be necessary to salvation in the future.

What then is Christianity? It is devotion to our Blessed Lord as the basis of our faith, for loving Him we will keep His commandments and accept His ethical teaching; we will observe the Sacraments that He instituted and revere the Scriptures which He inspired. We will look upon the Church as our Father's House which has had a continuous existence; against which the Gates of Hell have not prevailed. What we think about this or that is unimportant. That we do good unto all men and especially to those of the Household of Faith is vital. We cannot do good to members of an imaginary household.

We are to endeavor to keep the unity of the Spirit in the bonds of peace rather than to keep the uniformity of our opinions in the bonds of prejudice.

To worship God as revealed in Christ; to invoke the Holy Spirit and to be loyal to His household is involved in the use of the word Christian.

Prayer Book Inter-Leaves

THE FIRST SUNDAY IN THE MONTH

CHARITY begins at home. And if we are to make the Holy Communion once more the sacrament of unity and the "bond of charity" (as St. Augustine calls it), we must begin with our own home parish. Through parish unity we shall move towards Church unity and world unity.

The ideal is that every parish should unite around the Lord's table on every Lord's Day. We have seen that such was the custom in the primitive Church. But today we cannot reach that point at a bound. And, in fact, that ideal practice did not last long even in the primitive Church. Already at the end of the fourth century St. Chrysostom complains that his congregation in Constantinople left church before the mysteries began. In the sixth century St. Caesarius, Bishop of Arles, in order to keep people at the service had to lock the church door. The Lateran Council in the thirteenth century ruled that every communicant must receive communion once a year, but according to a chronicler of the next century "few" observed this rule. Benedictine monks were supposed to receive on every first Sunday of the month, but repeated papal admonitions indicate that they did not do so. The rule in several religious orders was three times a year. The ordinary worshipper in the centuries immediately preceding the Reformation was satisfied if he saw the priest elevate the host at the Sunday Mass, and we are told that many stood outside the church laughing and talking, rushed in for the elevation, and then left immediately again.

The reformers were opposed to the elevation, to reservation, to low mass, and to high mass without communicants. They tried to revive the primitive parish communion. Both Luther and Calvin favored the Holy Eucharist as the chief act of worship on every Lord's Day. But they underestimated the immobility of the lay mind. The laity balked at weekly communion. So celebrations became less and less frequent. And while the Roman Church, influenced by Protestant teaching, decreed at the Council of Trent that the faithful should receive the Holy Communion frequently, the Protestants fell back to the medieval standard, and in Scotland many churches had only one communion service in a year.

The English Book of Common Prayer assumes a celebration on every Sunday and Holy Day.

A rubric requires this of every cathedral and collegiate church. But the rubric was disregarded, and at the end of the seventeenth century there were only three cathedrals where there was a weekly communion. The custom of a celebration every Sunday never died out in the Church of England, but in the ordinary parish church, particularly in the eighteenth century under the rule of the Whig bishops, it became general to have only a single "sacrament Sunday" in the month. The ante-communion service, which in the pre-reformation Church was limited to week days, sufficed for the other Sundays.

We in America have inherited the eighteenth century practice of late communion on the first Sunday of the month. That is probably the rule in the majority of our parishes. Shall we weep over it? By no means. It is an excellent starting point for a return to the evangelical standards of the primitive Church and for carrying through successfully what the English reformers began. Upon it we can build up the needed understanding and appreciation of the Holy Communion, and make the monthly celebration a real parochial event, a service that attracts and appeals, a parish communion in the fullest sense of the word. That is our task. Some suggestions toward its achievement will be given in the next Inter-Leaf.

This column, which appears every other week, is written by Dean W. P. Ladd of Berkeley Divinity School, New Haven, Connecticut, to whom questions and communications can be sent.

Talking It Over

By

WILLIAM B. SPOFFORD

PUTTING your hand on a Bible and swearing to tell the truth and the whole truth does not necessarily make an honest man. It was the elder J. P. Morgan who once said that the character of the men involved was the foundation of all business transactions and not their names at the foot of a piece of paper drawn up by lawyers. A number of people have written to inquire did I see the leaflet issued by the American Prophetic League containing the testimony of Mr. (Doctor, Professor, Reverend) J. B. Matthews before the Dies Committee, and is it true what he said about me. What he said was that I am a member of the national executive committee of the American League for Peace and Democracy; that the A. L. is controlled by communists, and am I a sucker. The answer is that I am a member of

the executive committee of the organization; that I am for both peace and democracy; that the organization is not controlled by communists; that I am not a sucker. I am thoroughly convinced that (1) the American League stands foursquare for both peace and democracy; (2) welcomes to membership all who accept its program; (3) Churchmen have more to say in determining its policies and managing its affairs than any other group; (4) it is time that we as Christians let folks know that we have something to say about the affairs of this world since we also have convictions.

THE FACT is that all sorts of crack-pots appeared before the Dies Committee, of whom the two leading ones were Mrs. Elizabeth Dilling and Mr. J. B. Matthews. Mrs. Dilling is the lady who recently took the witness stand to testify that Mr. Chief Justice Hughes was a communist, and Mr. Matthews was the fellow who got excited about the communist connections of Shirley Temple. I am glad to have my name associated with that of Mr. Hughes and Shirley may be all right too when she grows up. Anyone who stuck his nose in Mr. Dies' committee room and promised to reveal sinister facts about Moscow was invited to take the stand and was assigned a room at the Mayflower at government expense. On the other hand all who had their name badgered about in the press as a result of the testimony of these irresponsible witnesses were given no opportunity whatever to refute the charges, and it was with reluctance that Mr. Dies agreed to accept their affidavits for the record (ignored of course by the press). One such affidavit which I know was filed, and which can be had I presume from Mr. Dies for the asking, was one by the Rev. Harry F. Ward, professor of Christian social ethics at the Union Seminary and chairman of the American League. In the document he answers Mr. Matthews fully and completely, and if there are those who are interested in the full answer I suggest that they send to Mr. Dies for a copy.

YOU MAY not like Dr. Ward. A lot of people don't. He is a rather insignificant looking fellow, weighing about a hundred pounds and pressing seventy. But for a little fellow he has a way of standing up and saying what is on his mind in a manner that offends a lot of powerful people. But I have never yet heard even his opponents say that he was anything but an honest, forthright man of sterling character. On the other hand Mr. Matthews, whose testimony is

bringing me inquiries, I have known for many years. He was at one time the pastor of a church. He was moved out. He became the secretary of the Fellowship of Reconciliation. He was moved out. He was then hired to do a research job for the Christian Social Justice Fund, largely because friends of his on the board wanted to help him when he was down. He was paid half of a substantial fee for doing a thoroughly incompetent job and dismissed, with the committee charging it to profit and loss and considering itself lucky to be rid of him. Next he became an official of Consumers Research. All his life he had stood for the right of workers to organize. But when the workers of his own company attempted to organize he fought them bitterly. For this activity he was moved out of the various liberal organizations to which he had formerly belonged. Nobody heard of him from that day until this fall when he appeared before the Dies Committee to testify about the wickedness of his former friends. That's the record of the man who denounced me, among others, before the Dies Committee. You can accept his testimony or you can accept the testimony of Dr. Harry F. Ward, a man of impeachable character even in the eyes of his opponents. I have lived long enough to know that there are people who will accept any testimony that fits their prejudices. I have also lived long enough not to argue with such people.

The Average Layman

By

GEORGE I. HILLER

THE "average" layman is the man who is a member of the Church: that is, he was confirmed in the past; he believes that the Church is a worthy institution, and without hesitancy he would announce his membership when he arrived at the question "religion" on an information blank.

He might get up on Sunday morning and take his children to the church school, if his wife was persistent enough. He might even attend service if it was a rainy day and he could not play golf, or manufacture an excuse that business required his attention.

He would laugh at the idea of giving personal service to the Church. He would "duck" when it came to the Every Member Canvass, on the ground that he could not do that sort of thing,

or that "he was fed up on it." As to signing a pledge card—"I simply cannot do that, but I will contribute when I come." As to responsibility for the national work of the Church, or a contribution on the "red side"—"I do not believe in missions," would be his response, "we should take care of the people at home."

He would take pride in telling you—if you would listen—"my mother was one of the finest Church women you ever knew, but I was made to go to Church so much in my youth that I cannot see it any more." He would be rather peevish if you asked him if he took a bath regularly since he got out from under his mother's authority, though very likely he had to be made to do that, also, once upon a time.

He would hasten to tell you that he was not such a bad fellow, he did not drink, gamble, and so on through a list of negative virtues.

If you should urge upon him the responsibility of Church attendance, moral and financial support of the whole program of the Church, he would likely tell you that the Church was full of hypocrites, and that "so and so," the worst crook he ever knew, went to Church regularly. (On the same theory he could not belong to any organization, nor trust any group in business or social life.)

If you should push the Church's claim on his interest strenuously, he would tell you that he was through with the Church—he did not like the way they did things, or he did not like the Rector, or better yet, if he could, he would tell you he was not a member of the local parish, but his membership was in St. John's, Smithville, (though if confirmed in the Episcopal Church he should have some responsibility—if not to some part, then certainly to the whole Church.)

He would smilingly appear at Easter time to hear and claim the glorious news which the Church has kept alive in the world—through missions.

The Church would not see him again, unless perchance a wedding or a funeral required his presence. And, of course, if it was by any sad mischance his own funeral, he would expect that Church (with hypocrites) to be there; that minister (whom he did not like) to officiate; and that parish (to which he did not belong) to supply the ministry, choir, building and all the rest of it.

I wonder if he would rest in as much peace as he had on so many Sunday mornings—when the Church bells tolled for the last time—if he thought someone might read this as his obituary.

Let's Know

By

BISHOP WILSON

PRESBYTERIANS—III

EARLY in the seventeenth century Puritan clergymen of a Presbyterian turn of mind came from England to the American colonies. They organized Presbyterian congregations here and there from New England down to Virginia. Scotch and North-Ireland immigration swelled their numbers. In 1706 the first Presbytery was formed, including seven ministers and 22 congregations in the middle colonies but not including scattered congregations elsewhere.

Growth was rapid during those days of heavy colonization and by 1716 four Presbyteries had been organized and were constituted into a Synod. In 1775 another Synod was set up in New England but the going was rough where the Congregationalists held sway and in seven years it was disbanded. In the middle of the eighteenth century there was a split between the "Old Side" and the "New Side" which was later healed. During the division the New Side established Princeton University.

After the Revolutionary War the Presbyterian Churches organized for permanent business and held their first General Assembly in Philadelphia in 1789. Not long after, differences arose with the Cumberland presbytery and in 1810 the Cumberland Presbyterian Church separated. In 1906 a reconciliation was effected except for a few reluctant congregations who still maintain an independent existence. Another controversy arose between the "New School" and the "Old School" (quite different from the Old Side and New Side) which eventually led to a rupture when the Presbyterian Church South went its own separate way at the time of the Civil War.

The Reformed Presbyterian Church of North America is an importation direct from Scotland—the Covenanter Church. It has never been identified with either of the two larger bodies, though part of them joined in 1858 in forming the United Presbyterian Church.

There are several other smaller groups such as the Associate Reformed, the Synod of the Associate, the Synod of the Reformed, the Cumberland Presbyterian Church, Colored. In all, there appear to be 13 Presbyterian bodies in this country besides a few others which do not bear the name but follow a Presbyterian system.

Of course the two largest bodies are the Pres-



NEVILLE V. GORTON

Lecturer at Berkeley Divinity School

byterian Church in the U. S. A. (Northern Presbyterians) with a membership just short of two million, and the Presbyterian Church in the U. S. (Southern Presbyterians) with a membership of about 450,000. The United Presbyterians have an enviable record for missionary giving, the last statistics showing per capita gifts for Missions of \$7.09 or nearly thirty per cent of total contributions. Within the past few years there has been considerable controversy among the Northern Presbyterians regarding certain questions of Fundamentalism. Another group has broken loose on these issues and, I believe, it is still an open question as to whether or not this will mean a permanent separation.

Taking them all together, there are about 2,600,000 Presbyterians in the United States. Their strongest center is probably Pennsylvania.

Cant and Cowardice

IT IS too bad to see really religious people so afraid of being accused of displaying religious cant in their conversation that they sedulously avoid all reference to Church or religion, except on Sundays. Better cant than cowardice.

THE CHURCHMOUSE.

CHURCH UNION IS ANSWERED BY HEAD OF UNITY GROUP

By BISHOP EDWARD L. PARSONS

Chairman Commission On Approaches to Unity

The Editor of THE WITNESS has asked me to comment on the statement by the American Church Union concerning the proposals set forth by the official Commission of the Presbyterian and Episcopal Churches looking toward unity. (WITNESS, January 12th).

Let me say first of all that I think no member of these Commissions intends to enter into controversy concerning them. The proposals are before the Churches in no final form, with the Commissions urging their acceptance. They are offered for consideration and we desire criticism and help,—not merely unfavorable criticism. It is only in that spirit that I would venture to make comment. Let me in order to be brief put my few comments in numbered paragraphs.

1. I do not want to be myself critical, but as I read over the statement it does seem to me that the writers show very little sign of generous understanding of what the proposals are trying to do. The two Churches have agreed to unite and to enter upon negotiations to that end. They have given that task to their representatives. We are facing one of the most difficult problems in the whole unity movement. We are trying to bring down out of the clouds of endless conferences the whole matter and besides outlining helpful methods of mutual understanding, do something concrete. I remember a vigorous speech by the late Bishop Anderson in the House of Bishops in which he said in substance, "It is time that this Church stop talking about unity and do something about it."

2. In regard to Bishop Anderson and Bishop Brent it is well to remember that the Commission on Approaches to Unity was established on motion of the latter because he believed, as did Bishop Anderson, that after the successful Lausanne Conference we should immediately get in touch with those Protestant Churches which were nearest to us and do something about it. Bishop Anderson's appeal for inclusiveness and enrichment certainly did not mean that somehow or other we must take on all the contributions of every group of Christians; but that the united Church of Christ must open the way for all Christians to enrich their lives by whatever of truth and life any particular group might have found. Such at any rate I venture to think was what he meant. Certainly it is a little strained to think that to enter into unity with the Presby-

terians would impoverish us spiritually. Inclusiveness is precisely the thing which I am sure every member of our Commission would desire.

3. May I also note that these proposals call for no hasty action. They go before the Lambeth Conference and no action can be taken upon them until the General Convention of 1940.

4. In the most friendly spirit I cannot but ask whether the writers of this statement have not got unduly excited about the Nicene Creed. "The bewildering verbiage" was taken from the report of Conferences between representatives of the Church of England and the Church of Scotland. The Archbishop of York was chairman. Perhaps the words are clumsy but any scholar understands why they were put that way. In any case they are nothing but the statement of a Conference and have no authority. The Joint Conference would no doubt be glad to change them. It should also be noted that in the next section the report uses the words "profess the same creeds."

5. Finally about the Concordat itself. I wonder whether the writers of the statement have quite realized the problem which confronts us. As already noted, the General Convention has directed us to negotiate to find ways to carry out the declared purpose of uniting the two Churches. There can be no real negotiation unless there is a real recognition of equality. We cannot negotiate with the Roman Church because Rome does not meet us on a basis of equality. We arranged a hopeful concordat with the Congregationalists and then made it practically useless by putting into our canon terms which nullified any profession of equality. We cannot negotiate with the Presbyterians except on a basis of equality. The Commissions have found that in the recognition of "the spiritual efficacy" of each other's ministries, using the phrase of the Lambeth Appeal of 1920.

As soon as that Appeal was issued the free Churches in England looked to see the Church implement it. They were hopeful that something might be done in 1930. Nothing was done.

But our Commission felt that we must try to do something, to be concrete and bring the matter down out of the sphere of general principles. The Presbyterians agreed. We have tried to open a way to do this. We have assumed that all orders are defective until the Church is united (Rome does not recognize ours.). Without raising any canonical question of validity we have insured that in such places as this Concordat may operate, no minister will celebrate the Holy Communion for our people

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Interested in figures? Here are some on the membership of the various churches. The authority on this subject is the Rev. Herman C. Weber who is soon to bring out his annual year book presenting all sorts of statistics about the churches. There are at present 64,156,895 persons connected with religious organizations in the United States, including over four million who are connected with Jewish congregations. There are a total of 52,379,579 members who are thirteen years of age or older. Protestant Churches have 35,833,475; Roman Catholic Church, 21,322,688; Polish National Church, 189,620; Eastern Orthodox, 992,043; Armenian Apostolic Church, 108,000; Jewish Congregations, 4,081,242; all others, 1,629,827, which largely means Protestant Churches that have 50,000 members or less. The largest Protestant Church at present is the Southern Baptist with 4,595,602. But after April 26 it will be the Methodist Church with 7,385,638 for on that date the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church becomes effective. Mr. Weber states that the Episcopal Church has a total membership of 1,942,322 with 1,361,167 who are thirteen or older. The smallest church listed is the Primitive Friends with a total membership in the United States of eleven, with the Free Will Baptists having a grand total of thirty-six. I am told that both of these churches are not only hard to join but harder to stay in, with weekly heresy trials when the brethren sit around and check up on each other's beliefs. The Great I AM Ascended Masters' Church is supposed to have quite a following but they refused to tell Mr. Weber just how many. Father Divine's Peace Mission claims a membership "from 20 to 40 million," but the statistician apparently felt that the number ought to be somewhat discounted since he refused to list the church at all. The rate of increase of all the churches was 1.8 per cent in comparison with a population increase of 0.7.

* * *

Visual Education in Englewood

St. Paul's, Englewood, N. J., where the Rev. James A. Mitchell is rector, has gone in for visual education through an exhibition of posters and charts in the vestibule. Missionary map, pictures from the Church papers, posters, illustrate the place of

the parish in the community, diocese, nation and world, the total effect being a valid argument for co-operation in sharing the expenses of the parish and the entire work of the Church.

* * *

The Picture On the Cover

The picture on the cover is that of a portion of a beautiful stained glass window in St. Paul's, Chestnut Hill, Pennsylvania. It illustrates the history of the Church in England. It was designed and executed in the D'Ascenzo Studios, noted stained glass workers of Philadelphia.

* * *

Galilee Mission Has Anniversary

The Galilee Mission, Philadelphia, is to celebrate forty-two years of service January 28-30. A large number of Philadelphia clergy are speaking, including Bishop Taft.

* * *

Urge Law Against Hasty Marriages

The social service department of the diocese of Southwestern Virginia went on record January 16th as favoring a state law against hasty marriages and also favoring physical examination before marriage. The department also urged officers of parishes to provide social security and retiring pensions for their lay employees through the facilities of the Church Life Insurance Corporation. At the same time the religious education department voted to employ a diocesan director of religious education.

* * *

St. Augustine's Has Anniversary

St. Augustine's College celebrated its 71st anniversary on January 13th. The chief address was by President Edgar H. Goold. Other addresses paid glowing tribute to Mr. Goold for the fine leadership he has given the institution. St. Augustine's is a Church college for Negroes located at Raleigh, North Carolina.

* * *

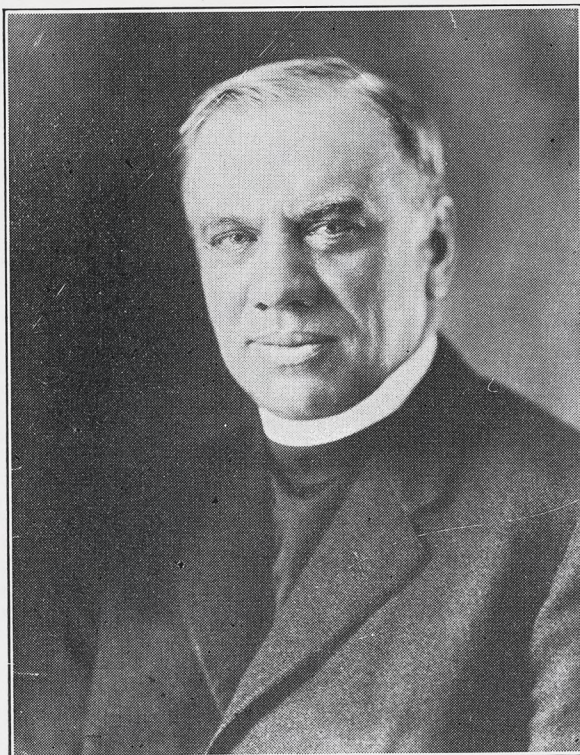
Fire Destroys New York Church

St. Martin's, New York, which houses one of the largest Negro congregations in the United States, was almost entirely destroyed by fire the night of January 18th. The loss is estimated at a quarter of a million. The vicar, the Rev. John H. Johnson, reports that the loss is almost entirely covered by insurance.

* * *

New Monastery for Episcopal Church

The Rev. Paul Severance, which Benedictine name is Father Rolland, has announced that the Anglican Order of St. Benedict is soon to have its



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first monastery in this country. A location is being sought in the middle west. The Order, more than 1300 years old, was revived in the Anglican communion in 1914. Father Rolland has just returned from three years' residence at the monastery of the order in England where five other Americans are now in training.

* * *

Preaching Mission for Philadelphia

About 100 clergymen of the diocese of Pennsylvania met on January 18th to make plans for a preaching mission to be held throughout the diocese the week of March 19th. Eighty-two parishes have agreed to hold missions and twenty-nine clergymen have so far volunteered to conduct them.

* * *

The Witness for Lent

Each Lent it is the custom of THE WITNESS to offer series of articles, prepared particularly for study groups. The contributors have always been famous names, and that is no less true this year. But the contributors are men who are emerging into places of leadership in the Church— young men that we will hear more and more about as time goes on. The general theme of the series is Basic Convictions. The names of the articles and of the contributors will be found on the back page of this number. These articles have been prepared with young people par-

ticularly in mind but it goes without saying that older people will also find them profitable reading. In addition there is a series by Bishop Johnson, also announced on the back page. It is our hope that rectors throughout the country, as in former years, will order bundles for the Lenten season, using the papers not only in discussion classes but having the papers also on sale at the church. The first Lenten number will be February 23rd, which means that all orders must be in the Chicago office not later than February 20th, and it will help a lot if you place your order immediately.

* * *

Date of Delaware Consecration

The Rev. Arthur McKinstry, bishop-elect of Delaware, is to be consecrated on February 17th.

* * *

Wichita Church Is Consecrated

Bishop Wise of Kansas consecrated St. James' Church, Wichita, Kansas, on January 8th, the sermon being preached by Dean John Warren Day of Topeka. It is the second service in which Bishop Wise has participated since Easter of last year, due to illness. Quite a history, has St. James'. In 1925 the late Rev. Otis E. Gray was placed in charge of old St. Andrew's Mission. The name was changed to St. James and the church became a parish. In July of that year the corner stone was laid for a

new church, with \$70,000 raised to pay for it, though it left a considerable debt. Two years ago the present rector, the Rev. Samuel E. West, launched a successful campaign for \$37,500 to wipe it off the books. All of which has greatly pleased Bishop Wise since the church is a memorial to his son, James Llewellyn Wise.

* * *

Re-Declaration of American Faith

Presiding Bishop Tucker and Churchman Charles P. Taft of Cincinnati are among the signers of a "Re-Declaration of American Faith" issued last week by the National Student Federation. It reasserts belief in free democratic principles and the Federation hopes to secure the signatures of a million students as a means of meeting the spread of totalitarian doctrines.

* * *

English Lecturer At Berkeley

The Rev. Neville V. Gorton, headmaster of Blundell's School, England, has arrived at the Berkeley Divinity School, New Haven, to be the special lecturer during this winter term on homiletics and Christian education. He is available for week-end visits to some of the larger churches on the Eastern seaboard. Those interested are asked to write Dean Ladd.

* * *

Bishop Roberts Addresses Mass Meeting

Bishop Blair Roberts, who has devoted his thirty years in the ministry to South Dakota, was the speaker at a missionary mass meeting held on January 16th in Philadelphia.

* * *

Churchmen Condemn Japanese Aggression

An American committee to promote legislation to curb the sale of war supplies to Japan was announced on January 18th, with former Secretary of State Henry L. Stimson as honorary chairman. Episcopalians to endorse the undertaking are Bishops Oldham, Sherrill, and Scarlett; the Rev. Walter R. Bowie of New York and the Rev. Arthur Lee Kinsolving of Boston.

* * *

Task of Preserving Democracy

A major task before the Church is the preservation of democracy, declared the Rev. Frederick C. Grant last Sunday at the Cathedral of St. John the Divine, New York. Formerly the dean of Seabury-Western, Grant is now a professor at Union Seminary.

Dr. Grant referred to events happening in Europe, "so rapidly that it is hardly believable," and said that the United States also must

face these same great dangers and calamitous results unless we revalue our responsibility not only toward our democratic government but to our Christian church as well.

"No one," he said, "is but a mere member in the congregation of his church. The church has never been composed of mere members. The Christian church is a living body and all men and women who enroll in the ranks of the church and believe in the principles for which it stands are living and active parts of that great and powerful body."

Speaking of the preservation of democracy and of the dangers emanating from the totalitarian States, Dr. Grant asserted that "our real fear is not from the ultraleft or the ultraright wings that infest our government." Neither the leftists nor the rightists nor the principles of communism and fascism which they champion are the gravest dangers that face us at present, he said.

"We should fear instead the underlying spirit of communism and fascism," he continued. "For the glorifying of materialism and the propaganda of persecution of defenseless minorities and the appearance of false leaders among the peoples of the world are the greatest dangers we must combat here in this country."

* * *

Pennsylvania Has Normal School

The third semester of the normal school of the diocese of Pennsylvania opened on January 17th under the auspices of the department of religious education. Classes meet each Tuesday evening for five consecutive weeks.

* * *

Sees Signs of Spiritual Awakening

Presiding Bishop Tucker, in issuing a "Challenge to the Church in America," sees signs of a spiritual awakening. Declaring that wars, inspired hatred, crass materialism, want and suffering have forced it he calls upon the Church to take advantage of the opportunity. "We cannot ignore this the greatest challenge which has come to the Church in modern times. We must accept it. We must go out to feed and nurture these spiritual sparks which flash about us, lighting up the skies. We must fan them to a sweeping fire of victory for our Lord and Master."

* * *

Conference On the Worshipping Church

Alumni and friends of the Berkeley Divinity School, New Haven, are to gather February 1-2 for a conference on the "Worshipping Church." Lectures are to be given by the Rev.

N. V. Gorton, visiting lecturer from England; the Rev. Fleming James, the Rev. Charles B. Hedrick and the Rev. Percy L. Urban, all of the Berkeley faculty; Professor Richard Niebuhr and Professor Theodore Sizer of Yale; D. D. Winzen, leader in the Roman Church, and Dean Ladd and the Rev. Harold Belshaw of Berkeley.

* * *

A Result of These Times

Sociologist Hornell Hart of Duke University told students of Brown, Pembroke and Wheaton Colleges, Providence, the other day that present conditions throughout the world tended to make men polygamists. The American people however believe in monogamy as an ideal, he declared.

* * *

Bishop Page to Be Honored

The convention of Michigan, meeting at St. Paul's Cathedral, Detroit, February 1-2, is to honor Bishop Page in recognition of the fifteenth anniversary of his coming to the diocese as bishop. The special occasion will be a banquet, to be attended by upward of a thousand leaders of the diocese, at which Bishop Page and Bishop Creighton will be the headliners. One of the chief matters before the convention will be a report of the committee in Christian Research which under the chairmanship of the Rev. William R. Kinder has prepared a comprehensive report, the work of eleven sub-committees.

* * *

Social Service Meeting in Providence

The Rhode Island department of social service held its annual dinner in Providence on January 20th, with Miss Miriam Van Waters and Gabriel Farrell as speakers. An institute was held the following day at which Bishop Bennett spoke on "The Church and the City" and Bernard O. Wise, state psychiatrist, gave an address on "The Child and the Court." The conference was in charge of Miss Anne T. Vernon, field secretary of the department, and the Rev. John B. Lyte, the chairman.

* * *

Feast of Lights At Detroit Cathedral

A pageant setting forth the bringing of the light of Christ into the world was held at the Feast of Lights service, held at St. Paul's Cathedral, Detroit, on January 8th. Bishop Creighton was the preacher.

* * *

Georgia Plans Camp for Colored Youth

The diocese of Georgia is planning a summer camp for the Colored youth of the diocese. Georgia State College has offered its community

center near Sparta for the purpose and the camp is to be held July 12-21, with Archdeacon Brown in charge of the entire project.

* * *

Auxiliary Worker Visits Georgia

Mrs. D. D. Tabor, field secretary of the national Auxiliary, is spending this month in Georgia visiting Auxiliary groups. She is accompanied by Mrs. Hunter Hopkins, diocesan president, and Mrs. J. W. Griffeth, secretary of the diocesan department of religious education.

* * *

Bishop and Judge Share Program

Bishop Manning and Judge John L. O'Brian of Buffalo are to be the speakers at the annual dinner of the Church Club of New York, to be held at the Waldorf-Astoria on January 31st.

* * *

Chinese Missionary Returns Home

The Rev. Leighton T. Y. Yang, one of the best-known Chinese clergy on the mission staff, sailed from New York on January 14 after sixteen months of study and speaking in the United States. He goes to spend six weeks speaking in England for the

Society for the Propagation of the Gospel. He then returns to China, uncertain for the present where he will work but feeling he must return to "take his part," as he said, in the relief and other activities now going on there. Normally, he is rector of Trinity Church, Wuchang.

* * *

Perfect Organization of Laymen's League

The diocese of Southwestern Virginia has perfected the organization of the Laymen's League with a view of enlarging its work. The diocese has been divided into eleven districts, with a chairman for each whose job it is to promote the program of the organization.

* * *

Secretary Writes From India Conference

The Rev. Artley B. Parson, delegate from the Foreign Missions Conference of North America to the Madras meeting of the International Missionary Council, wrote from Madras before the conference adjourned: "This is one of the great fellowships of our time. We hope that out of this meeting will come a fresh constructive approach to world Christian thinking.

"An earnestness has gripped this

group of Christian fellow workers such as one seldom if ever experiences elsewhere. The world is torn asunder by conflict, and differing schools of thought bid for the allegiance of men. We are one in conviction that God's purpose is revealed in the good will proclaimed at the birth of Christ the Lord and revealed in this Prince of Peace.

"This group of followers of Christ feel that in spite of discouraging features of the world Christian movement there will yet come to pass upon earth the setting-up of the Kingdom of God. The world-wide Church is the means under God of preaching the Good News of this Kingdom. To talk of that has been our daily task here. Meeting in twelve or more sections, we have sought to unite our differing conceptions and to find new light on the way we shall work together for the coming of a new era of God's love."

Mr. Parson, who is the associate secretary in the National Council's foreign missions department, has gone from Madras to visit Bishop Azariah in Dornakal and to see the Church's work in that diocese. He will stop in Manila to see Bishop Mosher and will visit the mission in the Philippines. After that he will



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TWENTY-FIVE YEAR ENDOWMENT	30.21	30.69	31.50	32.93	35.43	39.73
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stop in China and Japan if such a visit seems advisable.

* * *

National Public Housing Conference

The Next Five Years in Public Housing is the subject to be discussed at a conference tomorrow, January 27th, called by Mrs. Mary K. Simkhovitch, Churchwoman, who is the president of the National Public Housing Conference. Authorities on housing from cities throughout the country are to give addresses.

* * *

Murder Mystery Still Unsolved

The murder last February of the Rev. Charles H. Lee of Georgia, remains a mystery in spite of the arrest recently of a number of Negroes and white men charged with the crime. The county grand jury terminated its investigation the other day when an important witness failed to appear.

* * *

Convention Dinner in Western Michigan

Bishop Creighton of Michigan and retired Bishop McCormick were the speakers at the dinner held in connection with the convention of the diocese of Western Michigan on January 17th. A Churchman's Club was launched. Bishop Creighton was also the preacher at the convention service.

* * *

To Co-ordinate Social Service Work

Plans for co-ordination of the work of the social service agencies of the Church in the middle west were announced at the conference of the

social service departments of the Fifth province, meeting in Chicago. A social action committee under the chairmanship of Charles Dibble of Kalamazoo, Michigan, was named to study and recommend a social service program for parish and diocesan units. The Rev. Ralph H. Higgins of Grand Rapids was elected chairman of the educational committee, charged with the task of providing a program on which the three seminaries in the province and the School of Applied Religion can unite. The Rev. Almon Pepper, national secretary, the headline speaker, declared that the religious motive is influencing social trends more and more in democratic nations and stated that it offered the only solution of social ills.

* * *

Rochester Churches Petition President

Churches of Rochester, N. Y., recently sent a petition signed by 4,000 church people to the President and to the State Department, asking them to stop the shipment of war supplies to Japan. Recent figures reveal that over fifty per cent of all the war supplies going to Japan come from the United States.

* * *

Auxiliary Meets in North Carolina

Presiding Bishop Tucker was the headliner at the annual meeting of the Auxiliary of the diocese of North Carolina, meeting at Chapel Hill on January 12-13. Canon F. E. Howill of Toronto, gave a meditation and Miss Margaret Monteiro, missionary on furlough from China, spoke on

the challenge of that country, and Miss Bessie Blacknall, missionary to Alaska, spoke on the work there.

* * *

One Churchman Boosts Another

Mr. Harper Sibley, Churchman of Rochester, N. Y., who is now the chairman of the Church Committee for China Relief, in speaking at a luncheon of the organization recently in Cincinnati, gave a boost to Churchman Charles P. Taft. "No man in the Republican party," declared Churchman Sibley, "has a

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firmer grasp of the problems that confront us today, none has more sincerely liberal views, and certainly none has greater charm—and we have seen what charm will do—than Charlie Taft.” The remark by the former president of the United States Chamber of Commerce was interpreted in Cincinnati as the launching of a Taft for President boom.

* * *

Chicago to Discuss Madras

The Chicago Federation of Churches is sponsoring a Post-Madras conference to be held February 27-28. The speakers are to include Rajah B. Manikam of India, Dr. Yuasa of Japan, Miss Lucy Wang of China and Miss Ruth Seabury and the Rev. Henry P. Van Dusen, American delegates to the international missionary conference held recently in India. Similar conferences on the results and findings of the conference are planned for forty American cities.

* * *

Moving a College in China

Helen Kwei is the wife of Paul Kwei, dean of the science department in Central China College. This letter from her to an American friend tells something of the trip of forty-three days in which the college moved from Wuchang to Kweilin, 500 miles southwest, and also a little of life in the town of Chuan Chow, where the mission's secondary schools are carrying on:

“We were a party of 160, faculty, staff and students of our college when we traveled from Wuchang to Kweilin, the railroad was not completed and we had to wait at various junctures for its completion. We had with us all the baggage for the 160 people and also the college equipment, including library books and scientific apparatus. We were veritably a college on the march.

“Traveling in such a large group was not easy. To get accommodations on boat or train or in the cities where we had to stop over presented many difficulties. But friends and organizations were always ready to be at our service and although we

did suffer privations and dangers at times, the whole trip was a happy experience filled with moments of joyous fellowship with each other.

“On the train, we were delayed twenty-four hours by transferring of soldiers and ammunition to the front, and everyone suffered from lack of water, food and sleeping space (there was only sitting space), we met an air raid and everyone had to get off the train and rush to the fields and farm houses to hide. We had to stop at one village where we fortunately found a newly built hotel, although there was no furniture ready and we all slept on the floor. There was a bad epidemic of cholera in that village and people were dying quickly, so that we were almost afraid to eat anything. We were happy to be able to get out of that town the day after our arrival, on open, flat trains, used to transport rails. Ours was the first train to carry passengers into this province and we went at about ten miles an hour through the countryside. The people came out to gaze on the new sight, and at the incoming people.

“We were grateful for the safe arrival of each one of the party in Kweilin, where the college is now functioning. In particular were Mr. Kwei and I grateful for the health of our 71-year-old mother and our five children, including a 12-month-old baby.

“My husband is still in Kweilin. We have moved the family to Chuan Chow, about six hours by bus from Kweilin. We made this move because the Episcopal Church schools, Boone and St. Hilda's, which our oldest son and daughter are attending, have moved here and also because there probably will not be air raids on this small, unimportant town, as

there are in Kweilin, the capital of the province and now the center of many important organizations.

“The coming of these Christian schools makes some difference to the life of the little local church. It is under the Anglicans, the British. The little town mission is small and poor, not having a piano or even a little foot organ. Hitherto when the hymn was to be sung, the pastor sang out the first note and was followed by the congregation in efforts more or less musical, usually less. The music teacher in our schools is Miss Venetia Cox of the American Episcopal Church, a wonderful teacher of both piano and voice. She and her trained choir now lead in the Church singing and the congregation, now made up chiefly of the students and staff of the school, follow. The result is beautiful. People walking by on the street are attracted by it and come in to see where the music is from. Last Sunday, I saw army officers, soldiers and civilians come into the Church during the service, with curiosity in their eyes.



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Pity the Weary Judges

How would you like to sit in court all day and hear the complaints of people seeking divorces? An enterprising newspaper man of Memphis, Tennessee, the other day, went into the courts of the city to find out what the judges thought about it all. One of those interviewed was Judge Harry Adams, a recently confirmed member of Calvary Church. He said that the best way to make divorce unpopular is to stop turning the "home into a hotel. Nowadays debutantes are out until 3 in the morning and sleeping until noon; the head of the house has to get up early and have his breakfast alone; the wife is playing bridge all the time or attending club meetings. There should be more of the old-fashioned family spirit in front of the fireside in the evening.

"Another factor tending to increase divorce is the fact that so many women today are capable of holding jobs. They have become independent and will not put up with a lot of things they suffered in the old days.

"I'd also like to see it become a general practice in the home to have prayers before breakfast. I'm not a religious fanatic, but I do think there is too little religion in the home."

The tendency of the modern generation to live beyond its means is responsible for a large number of divorces, Chancellor John E. Swepston said. "The ease with which we can purchase things on installment plans, which are beyond our incomes, causes more trouble in families than any other cause," he said.

"The husband finds that he has gotten in too deep," Chancellor Swepston continued. "First thing you know there are words, and before the couple realizes it all affection and companionship have vanished and the wife is in court charging the husband with cruel and inhuman treatment.

"The motion pictures showing the eternal triangle in attractive fashion has done a lot to take the social stigma away from divorce and has made them more frequent. Also the emancipation of woman in recent years. Legislation would not solve the problem. It must be done by influence in the home. Children should be taught in the home value of money. Little

jobs after school and supervised allowances, penny banks, etc., all would be helpful."

Rather than have any legislation regarding grounds for divorce introduced in the legislature, Judge Joe Hamner, of Circuit Court, proposes a bill should be introduced to require a "waiting period before marriage."

Judge Hamner believes that this would eliminate the quick "whisky" marriages, which nearly always end up in tragedy. "When a couple applies for a license they should be made to wait a certain period of time to make certain that they realize the responsibilities of the step they are about to take," he said.

"Most young couples in love don't

think," Judge Hamner added. "They rush into marriage blindly. However, if they were forced to wait a reasonable length of time they would give the matter consideration."

Judge Hamner believes that money is at the bottom of nearly every divorce. It's either one of the contracting parties is marrying for money and finds out that money isn't everything, or else there is no money at all and the couples find that they can't stand poverty together.

"The fact that divorces drop during periods of depression tends to prove rather than disprove this contention. It's money that causes this again, because then the people are so desperate that they stick to what

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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.

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.
9:30 A.M.—Children's Service & Church School.
11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

Rev. Roelif H. Brooks, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

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.

Tuesday: 10:30 A.M. Holy Communion and 11:00 A.M. Quiet Hour.

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.

Weekdays: 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.

they've got, because they believe it better than nothing at all."

Chancellor Lois D. Bejach contends that one effective way of curtailing the number of divorces would be to abolish alimony entirely, with the exception of alimony in solido, which means division of property at the time of the divorce.

"Women would try much harder if they knew that they had to stick, or else go out on their own without any financial help from their ex-husband," he said. Of course, if there are children, Chancellor Bejach believes that they should be taken care of.

Chancellor Bejach said he would be opposed to any legislation reducing the number of grounds for divorce. "If anything," he added, "I would be in favor of increasing the number. If two people can't get along together, there's no sense in placing too many legal barriers in the way."

* * *

Children's Church in Atlanta

The fourth Sunday of each month it is Children's Church at the Cathedral of St. Philip, Atlanta, Ga., where Raimundo de Ovies is dean. There was quite a stir among the parishioners when the service was first announced three years ago. It wouldn't work. The children wouldn't come to sit through a full-length sermon, even if it was in the simple words that childhood could understand.

There was another angle of it, as the church fathers saw it. It would severely cut into the finances of the church to devote one service a month—one fourth of the opportunity to give—to the children, with their parents seizing upon the opportunity to stay at home.

But it didn't work that way. Children's service day at St. Philip's, and they have to bring in extra chairs to seat the folks. Not only are the children there, but the parents, too, brought by the children, despite the cold and rain.

There are fathers there, in fact, who haven't been to church in years, and mothers, who never come in the morning, present because their youngsters ask them to come.

Ministers everywhere for years have been holding children's services. For 10 minutes before the regular service they would address the little folk. Then the little folk would get up and go out and the parson would then turn his attention to the adults. This didn't satisfy the Atlanta dean. He tried the new plan and with such excellent results that Children's Sunday is now also known as Overflow Sunday.

CHURCH UNION IS ANSWERED BY HEAD OF UNITY GROUP

(Continued from page 8)

who has not received all that ordination in our Communion would bring him. This is not "surreptitious reordination." It is contributing all the fulness of grace which lies in the merging of two lines of succession.

It is I hope possible for us to better the phrasing in order to avoid misunderstanding; but I am sure any Churchman studying the matter carefully will see that neither the Presbyterians nor ourselves will surrender the richness of our inheritance but rather increase it.

Most seriously and in no spirit of controversy may I say to the Ameri-

can Church Union and others who are troubled—please put yourself in the place of the Commissions, instructed to go ahead, anxious to get beyond "words" and do something which is concrete without waiting until a whole plan and scheme of unity can be worked out. What would you do? The Concordat is not a project of unity. It would concern but comparatively few places. It is only a step. But a step of this kind will make further negotiations far easier. No slightest part of our Catholic heritage is in danger. Certainly none of our commission desires to imperil it. But we must not be legalistic; nor shut our eyes to the deeper realities.

CLID

The Annual Meeting

of the

CHURCH LEAGUE

for

INDUSTRIAL DEMOCRACY

is to be held in

Boston, February 12-13

Opening Service

CATHEDRAL CHURCH OF ST. PAUL

Sunday at 7:30 P.M.

Rt. Rev. Charles K. Gilbert, Preacher

Monday, February 13th

- 8:20 A.M.—Holy Communion
The Rev. Norman Nash, Celebrant
- 9:30 A.M. Business Meeting
- 1:00 P.M. Luncheon with address by the Rev. William B. Spofford, Executive Secretary
- 2:30 P.M. Symposium on Democracy in the United States
Leader, the Rev. A. T. Mollegen of Virginia Seminary
- 6:30 P.M. Annual Dinner
Speaker, MR. EDWIN S. SMITH of the National Labor Relations Board

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Members and Friends are asked to make reservations for the luncheon (50c) and the dinner (\$1) at once.

All sessions will be held at the Cathedral Church of St. Paul.

CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY
155 Washington Street **New York City**

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PREPARED WITH QUESTIONS FOR GROUP DISCUSSION

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CHARLES LOWRY

of the Virginia Seminary Faculty
"I Believe in Christ"

WILLIAM W. MANROSS

of the General Seminary Faculty
"I Believe in the Church"

BAYARD H. JONES

Acting Dean of Sewanee Seminary
"The Prayer Book Is Important"

WILLIAM S. CHALMERS

of the Order of the Holy Cross
"Why We Pray"

OTIS RICE

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