

September 14, 1939
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CLERGY NOTES

COMO, JOHN F., rector of St. Mark's, Anacosta, Mont., will be rector of St. Andrew's, Port Angeles, Wash., October 1.

JOHNSON, IRVING P., BISHOP, formerly at 1222 Douglas Ave., is now at 1771 Humboldt St. South, Minneapolis, Minn.

LILE, B. B. COMER, canon missionary of the diocese of Ohio, formerly at 2020 E. 22nd St., is now at 2034 Cornell Road, Cleveland, Ohio.

MAXTED, AUBREY C., will be in charge of the Church of the Epiphany, Tunica, Miss., October 1.

McMULLIN, G. WHARTON, has temporary charge of St. Andrew's, Queens Village, New York City.

MERCER, ROBERT H., formerly rector of St. Matthew's, West Barrington, R. I., is rector of St. Mary's, East Providence, R. I.

NEW, ALBERT, rector of the Church of the Ascension, Clearwater, Fla., died Aug. 17.

PETERSON, JOHN C. R., is assistant at Grace and St. Peter's Church, Baltimore, (Continued on page 14)

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THE CHOICE BEFORE US

By

BISHOP JOHNSON

THE development of life on this earth is a process which man did not create, and he therefore does not control its ultimate destiny. He is a factor in the process which began with a germ and emerges in personality. Since man did not originate life he did not impose upon life the laws that govern it. He may discover those laws and utilize them but he does not initiate them whether they are those of chemical reactions or of human relations.

The laws that govern all forms of life are part of their creation. If man hungers after knowledge or beauty or righteousness, the same creator who implanted the hunger will provide the food to satisfy that hunger. "If we ask for bread he will not give us a stone." It is a coordinated world in which science has always assumed that the discovery of a need determines that the satisfaction of that need exists and will respond to man's search.

When the invention of the locomotive required fuel, ample coal fields were uncovered; when the automobile was produced there were oil fields to supply the needed coordinate. Where there is a disease, men assume there must be a remedy. Scientists exist because they believe in an ordered universe. They eagerly pursue "the substance of things hoped for and the evidence of things not seen." The same kind of faith believes in a benevolent Creator who creates both the thirst and the water which will quench the thirst.

The processes of life do not end in a blind alley but they go from strength to strength and the wells are filled with water. There are two basic assumptions by which our conduct is governed. Either we believe that the Spirit of God brooded over the waters and life emerged or else we believe that inanimate matter is the source of our intelligence. Life came from God or an ordered universe sprang from a non-intelligent

author, and this belief demands as much credulity as any wild superstition. It is customary for atheists to point out the difficulties in religion, and they undoubtedly exist, but the discrepancies in their own position are far greater. As a matter of fact they have no citadel to protect but are like roving Arab tribes who have nothing to defend and therefore confine themselves to offensive warfare.

It would seem to be a truism that back of all order there is intelligence. There are three realms in which there is a definite procedure. These are the realms of nature, of history, and of grace. They are ultimately related to one another and yet each has its own sphere of operation. It is true in nature that while, as a whole, it has a definite purpose there are parts of nature which seem to be without any particular reference to that purpose. When one traverses a waste of desert and of mountains one wonders why they were ever created, for they seem to have no relation to the scheme.

THE same thing is true in the realm of history and of grace. There are whole cycles of history which seem to be meaningless and there are operations of grace that seem to be purposeless. In each realm there is an ordered process leading to a definite end but in each there are seemingly inexplicable facts. For example, in nature why are there mosquitoes and rattle snakes and cancers and cyclones? And in history it is difficult to understand why there has been a Nero and a Genghis Khan and a Hitler. And in grace one wonders at a Judas Iscariot and a Mohamet and an Alexander Borgia and a Torquemada, and one cannot understand why there should be hypocrites and inactive clergy and inert laymen.

In spite of these seeming obstacles there is an orderly process in nature; and history progresses

from barbarism to civilization; and grace does produce Christian families and many loveable people. Nature is not merely desert and mountain; history is a science and not a succession of meaningless chronicles; and grace is productive of many saintly characters. After all we have to take the world as we find it and pursue the true, the beautiful and the good as the sanest interpretation of life.

We do get a glimpse into the meaning of grace when we survey the Cross and see how the malice of men can show forth the manifestation of God's love and that evil can be overcome by good. "It must needs be that offences come" but woe to that man by whom they come, for he has misread the purpose of life, which always is that life does not end in an ashpit, but in spite of it all life will continue to emerge into higher forms. It is inconceivable to picture a material universe in which stars and planets revolve in ceaseless rotation with no mind to appreciate its grandeur, no eye to perceive its beauty and no heart to enjoy the fellowship of other personalities.

There may be spots that are blemishes but they do not constitute the universe; they merely emphasize its purpose by the fact that the men can still overcome evil with good and that the earth is full of beautiful fields and gardens in spite of fire and flood; and thank God is still composed of more honest men than thieves. We have to choose between faith in an ordered universe which has an adequate purpose and the belief that diseases and persecutors and hypocrites are the best that the Creator can do; and moreover we have no right to complain of communists if we ourselves live like atheists.

The sceptic and the cynic have never added anything to the joy of living. Surely God is not the God of the dead but of the living. In nature, in history, and in grace there is a process of more abundant life from age to age. I prefer to evaluate life in gardens rather than in deserts; in the fruits of civilization rather than in the misdeeds of sinners.

Talking It Over

By

WILLIAM B. SPOFFORD

HAD I BEEN as familiar with the Bible as I should be I might have had a better text for the sermon I preached the day war was declared. As it was I used the words that were on thousands of lips: "What I don't understand is why . . ." Wherever you go men and women are specu-

lating—on trains, street corners, in homes. Men and women, supposedly wise, rush to the radio to give heated answers to "why," "who," "where." I too was asked to give a broadcast—I refused since I do not propose, at this time, to add my voice to the babble of noise. We must form opinions and if we remain free men we must express them, but I doubt the wisdom of popping off publicly on a situation about which we know very little. There are tremendous days ahead—days in which violent opinions, sincerely held, may smash friendships and perhaps even families. My plea therefore is for calm reasonableness. Hold to your opinions, express your opinions if you must, but I beg you to be as calm as possible, as reasonable as possible, as charitable as possible in dealing with those who hold contrary views.

IT MAY NOT be out of place also to suggest that none of us ask of others what we are not willing to give ourselves. An inactive belligerency that makes demands of others; that utters vigorous condemnations of others, whether men or nations, is good neither for the stomach nor the soul. The two most belligerent men I have talked with in recent days were a bachelor fifty-five years of age with gout and a father in the late forties with a daughter eight. The former was all for getting the United States into war at once—but he couldn't get out of his office chair without assistance, let alone do any fighting. And it did strike me that the father of an eight year old daughter would have been less belligerent had he a son in the twenties. The fact is that wars are not explained in the days just before bombs fall. Certainly they are not explained after hostilities start. They are explained, if at all, decades later by historians. It is only now that we are beginning to understand the causes of the last war. Why Hitler? Why Versailles? Why Munich? Why a German-Soviet Pact? The sanest answer is the words that have been on so many lips: "What I don't understand is why . . ."

I RECALL few times in my life when I have been unwilling to express my mind on vital issues, from the pulpit and elsewhere. I have my opinions now; particularly on the neutrality act and our attitude, as a nation, toward aggressors and their victims. But the opinion I hold most strongly at the moment is that our energies should be directed to prevent our involvement. It will be no easy task. Many wise men say it will be an impossible task. Nevertheless I firmly believe it can be done if we control our emotions and curtail the greed of those who seek to make fortunes out of traffic in death. The power of the greedy is

tremendous but they can be controlled if the American people unite in the conviction that the greatest contribution we can make is to see that America remains reasonably sane in a world gone mad. There is a God. He has a purpose for this world, revealed to men in the life and teachings of Jesus Christ. And that Divine Society for which He lived and died will come, one day, to this earth with power and great glory, appearances to the contrary notwithstanding. Be calm; be reasonable; be charitable, never wavering in your belief in a good and just God.

Education in Character

By

W. EVERETT JOHNSON

Rector at San Benito, Texas

THE most important of all education is that of the character of the pupil, and yet it is the most neglected. Parents usually train their children in character chiefly by giving them prohibitions—"You must not do that." The public schools can do little or nothing in character education. Our Sunday School systems of instruction devote attention to history to such an extent that no time is left for the subject.

The primary meaning of the word, character, is some device for expressing an idea as is done by the use of letters. We say that a book is written in Hebrew characters, meaning that Hebrew letters are used. The derived meaning with which we are concerned is that character is that in which an individual expresses his personality. We say of a man, he has an excellent character, meaning that his life among others shows him to be honest, truthful, dependable, and the like. We say of another man that he has a depraved character; he shows dishonesty, untruthfulness, and so on.

A teacher has a very great responsibility placed upon him, since education in character is one of his chief objectives. That is the reason that so much emphasis is placed upon his ability to get his pupils to talk so as to express their attitudes towards the virtues that make for a high moral character. Just telling them what they ought to do has little effect compared with their expression of their attitudes toward virtues or vices.

Politicians understand the value of securing some expression of the attitude of a voter before going to the polls. He is invited to sit on the platform when the candidate is to make an address, or to sign some testimonial for that candidate, or to say, hurrah, at the mention of the name of their favored candidate.

Use this same principle with pupils. Here is a simple example: George, suppose that you should find a pocket book in the street containing twenty dollars, what would you do? Since he has not before him the temptation he would have to meet in actually finding the pocket book, he is ready to say, I would look in the book for the address, finding none, I would advertise the find in a local paper.

If this boy should find a pocket book tomorrow, the fact that he has committed himself to a course of action would have more effect upon him, much more than any advice the teacher might have given him. This makes plain the reason for leading the pupil to express his attitude before any temptation befalls him.

James, let us suppose that you are getting ready to go camping, and without your mother's knowledge you take three silver spoons from the sideboard, and should lose them in camp. After your return you are sitting at the table, you might hear your mother say, "Someone has stolen three of my silver spoons." Your father replies, "Very likely the kitchen maid has taken them." Your mother then tells of a tramp to whom she gave something to eat in the kitchen and left him alone a few minutes and that possibly he might have taken them.

What do you do during this conversation? You might say nothing, letting your parents go on believing that the maid or the tramp had stolen the spoons, and so lying to your parents. On the other hand you might say that you took the spoons to camp and lost them. Let James state before the class just what he thinks that he ought to do under the circumstances; this will cause him to think while free from the temptation confronting him by the actual loss of the spoons and the consequent confusion created by his own guilt.

The intelligent teacher can easily devise other problems of the same nature taken from everyday life. Begin with that with which the child is familiar and lead him to situations that require thought to meet. You might tell him the story of Joseph and his brethren to amuse him for the recitation period, and yet present nothing that is involved in his own life or conduce to the formation of his character.

Such examples as these just given of the lost pocket book and the missing spoons with resultant decisions tend to fortify children from being controlled by the spontaneous emotions of the moment, by leading them to give earnest thought to the frequent decisions they have to make in maintaining character.

Editor's Note: The author has printed a series of leaflets for use with children and will be glad to send samples on request.

Let's Know

By

BISHOP WILSON

WHAT WAS SAID?

I HAVE been properly and emphatically put in my place by one of our readers because of an article a few weeks ago entitled "Pillar of Fire." You may remember it was a comment on a new wave of prohibition propaganda put out by a small sect known as the Pillar of Fire. I granted that there were abuses in the liquor traffic and conceded the right of anyone to campaign for prohibition legislation if he so desired. But I objected to obviously exaggerated statements on the subject pronounced in the name of the Christian religion. Now I am severely taken to task for promoting the use of hard liquor and THE WITNESS is accused of planning to build up its meagre revenues by soliciting whiskey advertisements. Isn't it strange how a prejudiced mind can misconstrue the plainest statements?

Recently the Presiding Bishop gave out some information to the newspapers. It was carefully phrased in order to say just so much and no more. The newspapers printed what he said but surrounded it with comments and headlines of their own which entirely misrepresented his remarks and conveyed a totally false impression to their readers. It is most embarrassing. Belated corrections can never catch up with original impressions however warped the impressions may be.

Now a European war has just begun and we are already being deluged with floods of war propaganda. News is censored and flat contradictions come from the two sides in the conflict. It is not going to be easy for us to keep our heads, sift out the true facts, and gather any accurate understanding of what is actually happening. It is too much to expect us to remain neutral in our sympathies but can we remain Christian in our fundamental attitude?

The issues in the present war are by no means simple. There is the question of the control of Danzig and the Polish corridor which may be argued more ways than one. There is the question of the integrity of Poland which is something else again. There is, in a measure, an issue between democracy and totalitarianism. The question of power politics and diplomacy by force is another matter for consideration. The sanctity of treaties, world domination, nationalistic racketeering—and so on. But is anyone so optimistic as to think that any of these issues will be solved whichever way

the victory goes? At the risk of drawing down more lightning on my unprotected head, I venture to say that a revitalized League of Nations is the only discernable solution to any of them. Differ with that if you will, but don't misconstrue it.

However, as Christians we have one duty to perform which should be fairly clear to us. Racial antipathies have no place in our Christian thinking. Wherever the rights and wrongs may lie in the present conflict, the contestants are all children of God and entitled to the privileges of His Kingdom in the common brotherhood to which Christ calls us. That kind of neutrality must resist all attacks of war-time hatreds. At the time I am writing this the parable of the Good Samaritan is the subject given us in our Forward Movement handbook. That parable is not merely a call to help someone in need. It is strong teaching against the racial bitterness of Jews against Samaritans. It makes good reading right now.

"My God, Why?"

THIS SUMMER Margaret Deems, daughter of the Rev. and Mrs. Charles P. Deems of Minneapolis, was drowned in a futile attempt to save two young girls who had gone beyond their depth while swimming. The following meditation was written by Mr. Deems the day following the accident, addressed to the members of his parish, St. Mark's.

WE WANT you to know that we are worshipping with you and that never before have we felt so sure of ourselves as we say, "I believe in Communion of the Saints, in the Resurrection, and in the life everlasting." We have felt that it must be true but now we know that it is true. We have weighed that faith in the balance and it has not been found wanting.

We are aware that what has happened to us seems to the world the most inexplicable kind of tragedy, utterly unreasonable and inconsistent with the belief that God is love. We are not finding it so, though our lips unconsciously, from time to time, echo those unforgettable words, "My God, my God, why?"

And even when this natural question demands recognition, somehow its identification with another and greater Calvary makes us aware of the presence of One Who seems to say, "There was a moment when I could not understand."

At that point of contact with the Master the "why" dies upon our lips. It is not questioning but wonder that fills our hearts; wonder at the

sustaining power of the Spirit (we have touched the hem of His garment and the miracle has begun to happen), wonder at our ability to transmute tragedy into triumph, wonder at our mysterious impulse to turn bereavement into benediction and above all, wonder at the power of prayer and love and sympathy to undergird us. Yes, "wonderful" is the only word which describes what we are passing through.

Intermingled with this wonder is gratitude. We have been blessed by the privilege of watching a rare spirit grow to the full flower of its beauty. And now we have seen her added to God's bequest of youth, making even heaven more lovely. We have been blessed with the assurance that all we have believed about the power of Christ's Spirit to glorify the soul in which He dwells—is true. We have been blessed with such a flood of evidences of the human love which surrounds us that our hearts are singing through our tears. Under the circumstances, it seems strange that this is true, nevertheless it IS. Our grief is overwhelmed by gratitude.

Just one thing more. We are discovering that there is nothing to DO about death. But there IS much to do WITH it. It can be used as God's instrument to bind us all closer to one another in a world where so much divides, to unlock the gateway to fields of exquisite spiritual experience hitherto undreamt of, and to stimulate our wills to lay down our lives for our friends. Above all, if we choose to permit it, it can be used to give Life—all Life—new significance. We know all this because God is now using it thus among us.

I want you all to know that I have never been more eager to preach the gospel of eternal life than I am now.

Because I know how wonderfully you have been sharing the sorrow of our loss, I also want you to share some of its beauty and power.

The Church of Tomorrow

IN THE spirit of the World's Fair and Jules Verne, I hit upon this as a topic for meditation.

The entrance will be equipped with slot machine to save the embarrassment of making change for the collection.

No one will go away with the feeling or the expression—"they never spoke to me or cared whether or not I was there." As you pass in an electric eye will set in motion the welcome machines which will whisper in your ear—"How

pretty you look this morning" or "We are glad to see you" or "Do come back."

No lateness, because a gentle voice by remote control will urge your duty upon you, and quietly remind you during the process of arising, dressing and breakfasting to start on time. No comic papers will interfere with the process, for the only in existence will be in the Museum of Ancient Art.

Each pew will be independently air conditioned so that there is no occasion for fussy people to open or close windows, or to complain; the temperature and humidity can be regulated to your taste on a control as you enter the pew.

The words of the service will appear on a ground glass in front of each one, so that there will be no trouble finding places. For the benefit of those who habitually forget their glasses and can't read the service, this will have an adjustable focus.

No physical effort to stand or kneel will be required; at exactly the proper moment one is raised to one's feet or lowered to one's knees, by the Anglican Electric Posture Pew.

Surrounded by chromium instead of stained glass, one will see oneself, and not some artist's conception of a Saint.

The Sermon—yes, it will still exist, but it will no longer consist of pious platitudes, illogically arranged and halting delivered; but will be a masterpiece from "281."

Of course, there will be no High or Low Churches as now; you will have only the choice between the "National" and "Columbia" systems. There will be a few peculiar ones on the "Mutual."

Some learned liturgist will tell the congregation of the quaint services they had in the early part of the twentieth century; when they did have a Prayer Book in a language understood by the people, but the Bishops and other clergy did more or less what they pleased. He will quote some obscure Hippolytus of our time as saying "They outproted the Protestants, outroamed the Romanists and outraged the Prayer Book."

An illumined plaque will tell the history of the Church. How that following the fall of the Democracies in the age of Indifference, there was a long period—the era of material and mechanical worship. Then came the great Renaissance, after the coming of the Martians, and the germ of Christianity kept alive through the dark ages broke into full flower in the "Age of Brotherhood."—THE POOR PARSON.

TIMELY PAMPHLET GIVES VIEWS OF PACIFIST ON WAR

By GARDINER M. DAY

All peace lovers feel a sense of indebtedness to Dr. Richard B. Gregg for his stimulating writings on the subject of war and violence. But surely there was never a more timely booklet issued than his latest, *A Pacifist Program In Time of War*, which has been published as pamphlet No. 5 in the Pendle Hill series. It sells for only ten cents and may be secured by writing Pendle Hill, Wallingford Pennsylvania. The subtitle gives an outline of its content "A Pacifist Program In Time of War, Threatened War, or Fascism." After making clear that by pacifism Dr. Gregg does not mean simply avoiding or postponing war, but rather means that he believes in a concerted effort to create by non-violent methods a new and better civilization, he goes on to consider first the positive action the pacifist should take, and secondly the negative activities which he should avoid. Among the questions which he considers are such as: "Should the pacifist refuse to cooperate with war preparations or governmental 'alternative service'? Should he pay taxes? Should he accept war profits or buy government bonds? Should he support strikes against war or demonstrate with communists or fascists?"

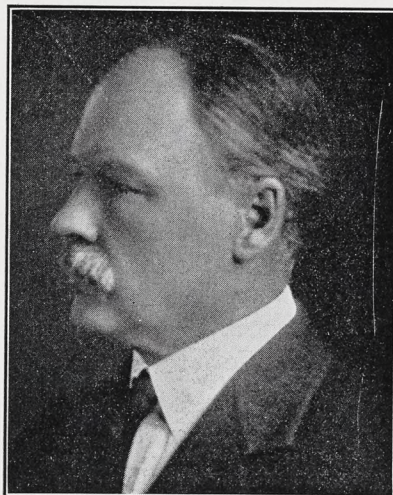
Dr. Gregg also considers questions of personal attitude relative to a pacifist's behavior if he is put in prison. Dr. Gregg's main emphasis is that a pacifist should work steadily and ardently before and during as well as after a war to create a new and non-violent society, and he suggests enumerable practical schemes which he believes the pacifist may support in order to bring about this new society.

The author believes that the most important single act of the pacifist is to take a pledge to have nothing to do with war and to live up to it. He naturally recognizes, however, that many people have what he believes are rationalizations of their unwillingness and are unable to take a straight pledge. For these he suggests the pledge which is used by the Young Men's Club of the Broadway Tabernacle Church of New York, the statement of which reads:

"I have quietly considered what I would do, if my nation should again be drawn into war.

"I am not taking a pledge because I do not know what I would do when the head of the war mood is upon the country. But in a mood of calm consideration, I do today declare that I cannot reconcile the way of Christ with the practice of war.

Front Page Churchman



William Hocking is professor of philosophy at Harvard and was one of the leaders of the Laymen's Inquiry that, a number of years ago, made a thorough study of the missionary enterprise in the Far East. He is a frequent speaker at gatherings of the Episcopal Church.

"I do therefore set down my name to be kept in the records of this Church, so that it will be for me a reminder, if war should come; and will be a solemn declaration to those who hold to this conviction in time of war, that I believe them to be right; and I do desire with my whole mind and heart that I shall be among those who keep to this belief.

"I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk with others about it that my beliefs in the way of Christ shall become operative in this and in other questions which now confuse our thought and action.

"We expect and would appreciate your personal comments upon this statement, in case you have reservations about it, or desire to enlarge upon the principle."

Dr. Gregg comments on this statement:

The young men who are pacifists and members of this church work in pairs. A pair of them call on an older member of the church and say that if there is another war, they will be called to go. They ask the older person to think through with them what their position should be. They present him with a copy of the above statement and ask how he feels about it and whether he would be willing to sign it. Some of the older people wriggle, but they find it very hard to dodge the issue and to avoid the necessity of doing much thinking they never did before. A remarkably large

(Continued on page 14)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

Payments made by dioceses and districts to the National Council on their expectations for missionary support exceed those of the two previous years for the period from June 1 to September 1. Lewis B. Franklin, treasurer for the council, has announced that the amount taken in this year during the period is \$236,659. During the period last year the council received \$229,606, and in 1937, \$198,116. Mr. Franklin pointed out that on September 1 the dioceses had remitted 90% of the amount then due, as compared with 86.1% two years ago. Out of 99 dioceses and districts 50 have paid in full the amount due. An increasing number of dioceses are remitting monthly one-twelfth of the amount of their expectations.

* * *

Oldham Returns from Sessions in Europe

Returning from two conferences in Geneva which formulated proposals designed to stave off the imminent war Bishop Oldham of Albany expressed the view that if President Roosevelt's neutrality proposals had been adopted in the spring the situation might not have reached the point it has. The bishop arrived in New York on September 7. The meetings of the World Alliance for International Friendship Through the Churches and the provisional committee of the World Council of Churches had as their principal object "good fellowship and the furtherance of the idea that right instead of might should prevail." Bishop Oldham said. "We were in hope that President Roosevelt's idea of neutrality would prevail. We felt that if Congress had done as he wished it might have caused Hitler to pause."

* * *

Church Ready for Dedication

The new \$150,000 edifice of St. Thomas' Church, New Haven, Conn., is completed, and will be dedicated by Bishop Budlong of Connecticut on October 8. The structure will go into use on October 1. It was built from funds bequeathed by the late C. Purdy Lindsley, who died two years ago. The church building will adjoin a parish house built some time ago when it was decided to move from the old location. A lady chapel has also been built with \$10,000 bequeathed to the church by the late Effie Sperry. The Rev. Robert S. Flockhart, rector, and the Rev. William A. Beardsley, rector emer-

itus, will also participate in the ceremonies attending the dedication.

* * *

Bexley Centennial Speakers Announced

Addresses by a host of distinguished speakers will mark the celebration of the 100th anniversary of the laying of the corner stone of Bexley Hall, to be held at Gambier, Ohio, October 22 to 24. Bexley Hall is the theological school of Kenyon College. At a service on October 22 the preacher will be the Rev. Frederick C. Grant, professor of biblical theology at Union Theological Seminary, New York, and former dean of Bexley Hall. At evening prayer the same day the preacher will be the Rev. Howard Chandler Robbins, professor of pastoral theology at General Theological Seminary, New York. An academic procession will precede this service. The following morning there will be a convocation, at which the address will be delivered by the Rev. Alexander C. Zabriskie, professor of Church history at the Theological Seminary in Virginia. In the afternoon the first Bedell lecture will be given by Prof. Nils M. P. Nilsson, rector of the University of Lund, on "The Historical Background of the New Testament in the Hellenistic Age." On four succeeding days Prof. Nilsson will deliver Bedell lectures on "The Idea of Justice in Greek Religion."

* * *

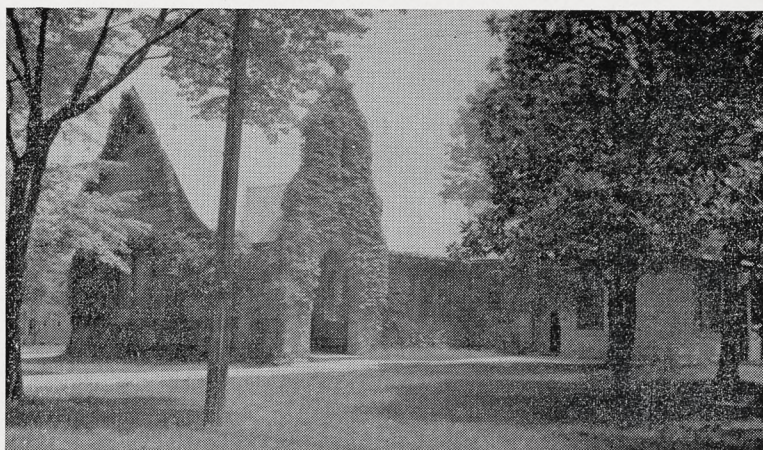
Young People Get Amsterdam Report

Over 70 young people, attending the annual conference of presidents of young people's fellowships in the diocese of Pennsylvania, heard Frank McNaul of Philadelphia give a report of the Amsterdam international youth conference. They met at Camp Taitt, Quakertown, September 9 and 10. The theme of the conference, at which the diocesan president, Gordon Bradley, presided, was "Youth Serves the Church." Discussions were led by the Rev. Robert C. Hubbs, minister in charge of St. Ambrose Church, the Rev. George E. Condit, curate at St. Mark's Church, and the Rev. Aaron Manderbach, assistant minister at the Chapel of the Mediator, all of Philadelphia.

* * *

The Peril of War

Bernice Jansen, of the Training School for Kindergartners, Sendai, Japan, has been reported as a known survivor of the S.S. Athenia, which was torpedoed off the British Isles. She was returning to the United States on furlough, and is now in Galway. Mrs. Frederick H. Howland, a communicant of St. Peter's Church, Philadelphia, also a passenger on the vessel, has been unreported. Bishop



ST. AUGUSTINE'S COLLEGE CHAPEL

Taitt of Pennsylvania is on board a British steamer expected to arrive in New York from Buenos Aires on September 27. Some fear is held for him since the ship must go through Caribbean waters, in which submarines have been reported.

* * *

Chapel for Camp in North Carolina

Bishop Penick of North Carolina on September 3 laid the corner stone of the "Chapel of Thanks" at Vade Mecum, the camp grounds of the diocese. The chapel is a project of the diocesan Laymen's League.

* * *

Churchmen at Williamstown

Bradford Locke, executive vice president of the Church Pension Fund, and the Rev. Almon R. Pepper, National Council Christian social relations secretary, led a discussion on social security at the Williamstown Institute of Human Relations, held at Williams College August 27 to September 1. The discussion dealt with social security as it affects lay employees of the Churches and their organizations.

* * *

Campaign Conferences Organized

Conferences both of clergy and laymen, in preparation for the fall campaign, are to be held more widely this fall than in any recent year, it is announced by the Rev. Charles W. Sheerin, vice-president of the National Council. "In response to the Presiding Bishop's appeal for increased interest, devotion and effort," Mr. Sheerin said, "there are widespread evidences of the kind of preparation that makes success certain." From the National Council, Mr. Sheerin, Lewis B. Franklin, William Lee Richards, James E. Whitney, Spencer Miller, Jr., Rev. Alden Drew Kelley, Rev. George A. Weiland, and the Presiding Bishop himself will attend and participate in various con-

ferences. In addition, other bishops and clergy of special ability in campaign work are giving of their time to attend conferences and share in their planning. Among these are Bishop Bartlett of Idaho, Bishop Sturtevant of Fond du Lac, Bishop Creighton, Coadjutor of Michigan, Bishop Gribbin of Western North Carolina, Bishop Clingman of Kentucky, the Rev. David R. Covell, the Rev. Thomas N. Carruthers, Dean Paul Roberts, and others. Geographically the conferences spread from New England to the Pacific Coast, from Michigan to Texas. Some of them are diocesan, others regional or deanery groups. All of them will bring together interested clergy and laymen, to study seriously the present situation in the Church, and to devise plans for a fall campaign that will rouse the whole Church in each area to new activity.

* * *

The Picture on the Cover

T. Tertius Noble, pictured on the cover, is the pride of the Church in the realm of music. He is the organist and choir director at St. Thomas Church, New York, is a world famous composer of anthems and hymns, and a member of the General Convention's commission on Church music.

* * *

Starting in the Next Issue

The first of a series of three articles by the world famous theologian, Nicolas Berdyaev, professor at the Russian Orthodox Seminary, Paris, will appear in THE WITNESS for next week. This series is to be followed at once by a series of eight articles by the Dean of Canterbury Cathedral, England, Dr. Hewlett Johnson. Both men deal with the challenge facing Christianity these days, particularly the challenge of totalitarianism. It is our hope that rectors throughout the country will

place these articles before their people and do what they can to have them thoroughly discussed. Your attention is called to the advertisement on page fifteen of this issue. Orders for Bundles must be sent immediately to insure delivery of the issue containing the first of Dr. Berdyaev's articles.

* * *

St. Augustine's College a Unique School

The last school year was the seventy-second in the history of St. Augustine's College, the oldest of the schools operated under the auspices of the Church for Negroes in the South, and the only one of the educational institutions under the American Church Institute for Negroes maintaining a full four year college course. Established in 1867 as a "normal school and collegiate institute," it added the junior college in 1920, and in 1931 granted the first bachelor's degrees.

Founded in Raleigh, N. C., through the joint efforts of the Freedmen's Commission of the national Church and interested people in the diocese of North Carolina, including Bishop Thomas Atkinson and a number of prominent Churchmen, both clerical and lay, St. Augustine's has always been a Church school. The religious emphasis is one of its strongest traditions. Daily chapel services, active branches of the Woman's Auxiliary, the Junior Woman's Auxiliary, the Altar Guild, the Brotherhood of St. Andrew and the Layman's League; well attended celebrations of the Holy Communion, substantial contributions to the diocesan and Church financial programs, and an annual confirmation class of twelve to twenty, are indications of the vigorous state of the Church on the campus. President Edgar H. Goold, in his annual report, commenting on the fact that 25 states and two foreign countries are represented in the student body, said: "An increasing number are from our Negro parishes, thus adding to our communicant strength and helping to maintain an atmosphere favorable to re-

ligious training. St. Augustine's hopes to be of growing usefulness in strengthening the church work among our Negro population in all parts of the country."

St. Augustine's is a standard college, recognized by the Department of Public Instruction of North Carolina, and by the Southern Association of Colleges. Even in the "normal and collegiate" stage of its development, the institution maintained a fine reputation for thoroughness of instruction and intellectual freedom and honesty. The student body is comparatively small, so that pupils have the advantage of the personal interest and attention of the faculty, each member of which holds an advanced degree. Throughout its history graduates of St. Augustine's have been able to continue their education in the best institutions of the country, often achieving real distinction in graduate and professional schools. The full effectiveness of the educational program is handicapped only by a lack of adequate funds to maintain and improve the high standards of service envisioned by the administration and the friends of St. Augustine's College.

* * *

Rigid Rules Held Cause of Troubles

Declaring that the troubles of the world were the result of too strict an adherence to rules, Bishop Ivins of Milwaukee, preaching in the Church of St. Mary the Virgin, New York, September 3, said that the remedy lies in observance of the spirit underlying rules. In reference to the war in Europe he wondered whether the cause did not lie in the strict observance of the terms of the Versailles treaty. Men don't merely fight until justice is done, the bishop said, but go on fighting until the enemy is defeated. "If we are sons

of God," he continued, "so are they. Isn't this more important than the observance of rules which break down the very principles behind them?" He quoted Jesus' summary of the law, and pointed out that it "is more difficult to live by this principle than by a set of rules. Life would be easy and wonderful if it could be lived by rules alone, but God refused to hedge in His kingdom by a set of rules. Instead, He has given us a fundamental principle to follow."

* * *

A Mighty Scourge

Evangeline Booth has said that "drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world."

* * *

Deaconess Takes New Duties

Deaconess Mary Hettler is to be released from her duties at Chase House, Chicago, Ill., on October 1 to take over work in the Town and

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Country Council area of the diocese. In her new post Deaconess Hettler will act as general assistant to the rural archdeacon and to the clergy in charge of mission stations. She will also supervise the Town and Country correspondence school, in which 400 children in the widely scattered farm homes of the area are enrolled.

* * *

North Dakota Convocation Set

The missionary district of North Dakota will hold its 55th annual convocation in Gethsemane Cathedral, Fargo, on September 19 and 20. The session will open with a service at which the preacher will be the Rev. George A. Wieland, executive secretary of the National Council department of domestic missions. Bishop Coadjutor Keeler of Minnesota will speak on the Church's program to a joint session of the convocation and the Woman's Auxiliary.

* * *

Three Days Defined

The chancellor of the district of Nevada, at the request of Bishop Jenkins, has rendered a judgment as to what the canon means by the "three days" preceding marriage. It is the judgment of the chancellor that the "three day" requirement means that three full days must intervene between the day of giving notice and the day of marriage. "This means," says Bishop Jenkins, "that for a marriage to be performed on Saturday notice must have been received on Tuesday."

* * *

Mississippi Rector in Legislature

The Rev. Charles Granville Hamilton, of Aberdeen, Mississippi, a liberal, was elected to the state legislature in the primaries on August 29. In Mississippi the Democratic primaries are tantamount to election.

* * *

Foul Ball Gets Home

After 20 years of patient waiting at baseball games, the Rev. William Porkess last week finally got close enough to a foul ball to get hold of it and bring it home. Mr. Porkess was sitting in the Polo Grounds in New York watching the Phillies beat the Giants when the ball came his

way. The ball was put on exhibition at the Rotary Club of Wilkesburg, Pa., where Mr. Porkess is rector of St. Stephen's Church.

* * *

Labor and Capital Held Not Church Problem

The Church cannot aid workers or employers in industrial conflicts and can be the servant of no man, group or faction, the Rev. B. I. Bell of Providence said in his sermon in Trinity Church, New York, September 3. "If the capitalist comes to her," said Mr. Bell, speaking of the Church, "crying, 'Save us from the

up-rush of embattled labor,' the Church must say, 'If you cannot save yourselves we could not have you if we would. But it is our business neither to save nor to destroy you. Our business is to say that God made men brothers, not masters and slaves, not lords and serfs, not owners and laborers, but brothers. Bring your cause to that judgment test.'

"And if that is the proper message of the Church to capitalists, what is its message to labor? Certainly the Church should refuse to get out and fight labor's battles. 'Surely,' it should say, 'Your cause is not so



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wabbly that you need our direct or indirect support. If it is that weak, it is not worth supporting. Go on doing what you are persuaded is the right thing to do. Only you, too, must recognize that all men are brothers. If your cause is to succeed, it will succeed because it is right. You do not need a campaign by us Churchmen to bring you in."

* * *

Chicago Diocese Plans Meetings

Important matters affecting the youth of the Church and the work of the clergy in the aided parishes of the three suburban areas of the diocese of Chicago will be discussed at two conferences to be held at the DeKoven Foundation for Church Work, Racine, Wis., beginning September 15. Young people of the diocese will meet September 15 to 17 under the auspices of the youth commission to consider their program for the coming fall and winter at the first of these conferences. This will be followed on September 17 to 20 by a meeting of clergy representing the Fox River, northern and southern deaneries, who will assemble under the sponsorship of the Town and Country Council to map a plan of action designed to meet the needs of their work in their respective fields.

"Youth Advances" will be the theme of the first conference, which will have as class leaders the Rev. Messrs. R. E. Carr of St. Peter's and G. C. Story of the Church of the Mediator, both in Chicago. An attendance of 250 people from 14 to 25 years of age is expected. Bishop Stewart of Chicago and Bishop Gray

of Northern Indiana are among the speakers who will address the meeting. Others on the faculty will be the Rev. Messrs. Rex Wilkes, William O. Hanner, Joseph Minnie, E. B. Thayer and Chandler Sterling. Archdeacon Quigg is in charge of the program for the second conference, the speakers for which include Bishop Stewart, the Rev. Edwin J. Randall, Dean Howard E. Ganster, the Rev. Allen D. Albert, Jr., and others.

* * *

Church to be Closed

As a result of what appears to be sabotage, services in the Church of the Holy Apostles, Belmar, New Jersey, have been discontinued, and unless there are new developments the property will be sold. While other churches along the New Jersey coast have been flourishing Belmar has suffered from a series of untoward incidents, beginning with an incendiary fire last winter which seriously damaged the rectory, on which there was no insurance coverage. There have been changes in the population of the community. Despite careful canvassing of the situation by the archdeacon of the diocese and visiting by the lay reader from an adjacent community no local interest was discovered. During July and August the congregation steadily dwindled, and at a parish meeting called to consider the situation only seven per-

sons appeared. The diocesan authorities have now decided to take canonical steps to end the work at Belmar.

* * *

Rhode Island Has Newport Conference

The fall conference of the diocese of Rhode Island will again be held at St. George's School, Newport, September 14 to 17. It is a conference for clergy and laity, with the laymen meeting over the week-end. The Rev. Charles W. Sheerin, vice-president of the National Council and William Lee Richards of the Council staff will be leaders, and Bishop Perry will preside.

* * *

Cleveland Churchwoman Dies

The recent death of Katherine Mather of Cooperstown and Cleveland, Ohio, brought a great loss to the Church and to Trinity Cathedral in Cleveland, of which she was one of the leading spirits. She gave generously to the cathedral in gifts and energy, and left many who looked to her as a sympathetic and loyal friend. She was also a member of the Advisory Board of THE WITNESS and con-

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* * *

Rector Makes Local Broadcast

Every week the Rev. T. Frederick Cooper of St. James' Church, Greenfield, Mass., is giving a talk over the local radio station on "Religion is News." It is given on Saturday evenings.

* * *

China Needs Truck Drivers

Men who want to render sorely needed service and get interesting experience have the opportunity for both by offering themselves as truck drivers and mechanics in the relief work of the Chinese Red Cross. The cost of living expenses in China are estimated at about \$400. The requirements are ability to drive and repair trucks, to rough it, to sleep rolled up in a quilt on top of the freight carried, and to eat coarse rice, meat and vegetables cooked casually in Chinese peasant style. Mary A. Tyng, Bishop's House, Hongkong, the organizing secretary, will give information or receive volunteers.

* * *

Films of Royal Visit Made

Extensive films of the visit of the English King and Queen to Canada and the United States have been made and are being distributed by the English Speaking Union, whose offices are in New York.

* * *

Musical Service in Unusual Parish

Recently the junior choir of Trinity Church, New Orleans, drove 75 miles to St. Andrew's Church, Bayou du Large, in Terrebonne parish, Louisiana, to give a musical service there. The combination school house and church was filled. The community is unique because of the type of people there. No one has ever been able to give a satisfactory explanation as to why there should be a colony of people of unmistakable English or at least Nordic descent, far down in the bayou country of Louisiana. Surrounded by Roman Catholic people, of French-Spanish-Indian descent, with names and appearances which indicate their origin, a little colony of blue-eyed fair-haired blonds has survived its racial purity and characteristics to a remarkable degree without any indication of inbreeding. No one can visit that little area of Terrebonne Parish, really an island in the swamps bordering

the Gulf of Mexico, without observing the racial differences between the people of the Mission and the dark, swarthy, black-haired and dark-eyed neighbors of the usual "Cajun" tradition. We have no more loyal and staunch Episcopalians anywhere than the people of the Bayou du Large Mission. They have maintained their loyalty through generations.

The legend is—and it is purely a legend based on probability and theory and not on fact of record—that this group of people may be the result of a settlement by English freebooters in the days of the Spanish Main. Possibly an English vessel was shipwrecked, possibly it was captured and its entire crew landed on the island, possibly the smugglers or early traders maintained a secret base on this inaccessible island in the marshes. But whatever the truth may be, it is clear that whoever first settled there brought with them the Book of Common Prayer and the Church of England.

Most of the people in the neighborhood are trappers, and spend the winter months far from their simple homes, trapping muskrats in the hundreds of square miles of Louisiana marshland. Early in the spring, they return to their homes, and then comes the great Church festivity of the year: the Christmas celebration. Held usually early in March, the people observe Christmas along conventional lines, with a Christmas tree and a children's party with cakes and presents, but always with appropriate and reverent religious services, too. Usually the bishop of the diocese makes a point of being present at this Christmas festivity in March.

St. Andrew's, at one time a parochial mission of St. Matthew's Church in Houma, is now a mission of the diocese of Louisiana, aided by the

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national Church and the Woman's Auxiliary. The Rev. Skardon D'Aubert, of St. John's Church in Thibodaux, is in charge.

* * *

Visitor Reports on Delta Farm

A recent visitor to the Delta Co-operative Farm at Rochdale, Miss., has reported a good impression of conditions and developments there. He cites a prominent religious leader as having said that the farm is "the only oasis in Mississippi," but points out that the farm is largely unknown in the state. "Critics who saw in it another carpetbag Yankee invasion," says the visitor, "have been impressed by the Southern atmosphere and the honest humility of Sam Franklin, farm director and native Tennessean. As two races explore living without exploitation, there are complications. Rochdale is no revolutionary solution of racial problems but it is a compelling example. The executive committee, elected by the tenants, has three Negro and two white members now. Women, like Negroes, are given equal rights, but expect the men to follow traditional Southern leadership outside of the home.

"Financially the farm is breaking even. The worker there gets twice the average income of the sharecropper in the area. The workers have put the cooperative store on a cash basis, and the credit union also is prospering. Twenty-five college students are working there this summer under the auspices of the Quakers. These youngsters from colleges from Georgia to New England are cleaning a misquito flavored swamp. They also teach in the Rochdale schools. The first hand information they get on the problems is immensely superior to viewing them through Pullman windows. Dorothy Fischer, formerly on the National Council educational staff, is doing a constructive work in community leadership.

"The Cooperative has purchased a second plantation, Providence, a hundred miles south, to diversify operations. The first year at Providence indicates that Rochdale will make a cotton farm and Providence a farm to feed workers at both places."

TIMELY PAMPHLET GIVES VIEWS OF PACIFIST ON WAR

(Continued from page 8)

proportion of this church, which prepared this statement, are now convinced absolute pacifists.

Irrespective of whether one agrees with the pacifist's conviction, the clarity with which Dr. Gregg presents and analyzes the various issues involved, should make this pamphlet tremendously worthwhile reading for all Christians who are striving to determine what a Christ-like attitude is

in the face of present and coming events. A notable feature of the book is the excellent bibliographies which appear in the foot notes and which are classified in accordance with the particular aspects of the problem of peace with which they deal.

CLERGY NOTES

(Continued from page 2)

Md., and in charge of the Church of the Advent, Baltimore.
SNOXELL, W. E., is assistant at Trinity Church, Newport, R. I.
WILLIAMS, ERNEST H., formerly locum tenens at Ascension Church, Twin Falls, Idaho, is in charge of St. Paul's, Blackfoot, Idaho.

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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 at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Chapels of the New York Protestant Episcopal City Mission Society

San Salvatore—(Italian) 359 Broome Street; St. Cyrian's—(Colored) 175 West 63rd Street; St. Martin's—(Colored) Church recently burned, Services held at Ephesus Seventh-Day Adventist Church, Lenox Ave. and 123rd St.

All Sunday Services at 11 A.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 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 5 p.m.

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

The Incarnation

Madison Avenue and 35th Street

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

Sundays: 8 and 11 A.M., Holy Days, Holy Communion 10 A.M.

St. Bartholomew's Church

Park Avenue and 51st Street

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

Sunday Services

8 A.M.—Holy Communion
11 A.M.—Morning Service and Sermon
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

The Church is open daily for prayer.

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 Prayer and Sermon.
Preacher: Bishop Abbott.
Holy Communion 12 noon Thursday.

St. Thomas Church Fifth Avenue and 53rd Street New York

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

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

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

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 8.

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.

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

The Rev. Don Frank Fenn, D.D., Rector

Summer Service Schedule

Sundays: 7:30 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon.

Weekdays: Mondays, Wednesdays, and Saturdays—10:00 A.M. Tuesdays, Thursdays, and Fridays—7:00 A.M. Holy Days—7:00 and 10:00 A.M.

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.

St. John's Church

Lattingtown, Long Island

Bishop Frank DuMoulin, Rector

On Northern shore of Long Island, two miles east of Glen Cove.

Sunday Services: Mid-June to Mid-Sept.

8:00 A.M., Holy Communion

10:30 A.M., Morning Service and Sermon

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Weekdays: 8, 12 A.M. and 5 P.M.

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