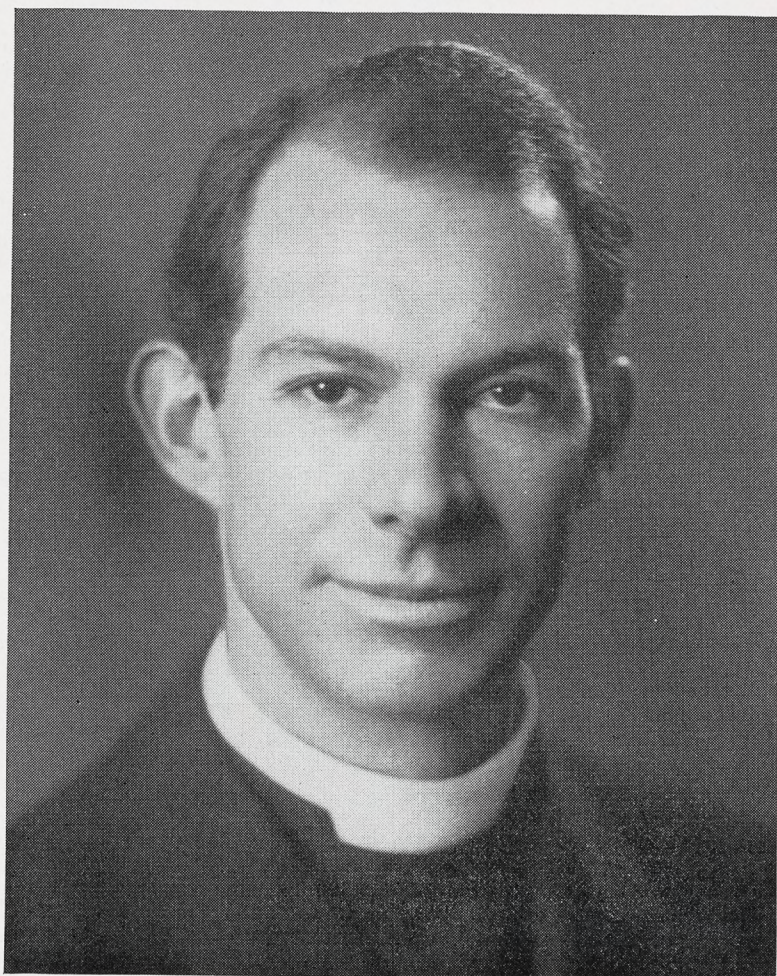


September 21, 1939  
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# THE WITNESS



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**ARTICLE BY NICOLAS BERDYAEV**



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## CLERGY NOTES

BACOT, MARSHALL N., formerly at Okanogan Missions in Spokane, is rector of St. Luke's Church, Wenatchee, Wash.

BROWN, WILLIAM AMBROSE, bishop of Southern Virginia, and Winifred W. Watts of Portsmouth, Va., were married at Portsmouth on September 7.

CALDWELL, JAMES G., was ordained deacon by Bishop Stevens in Trinity, Los Angeles, on September 17th. He is in charge of St. Bartholomew's, Los Angeles.

FARNSWORTH, HOWARD, rector of St. Thomas' Church, Rochester, N. Y., died suddenly on August 31, after returning from a trip to Europe on which he became violently sea sick. He was 40 years old.

FREY, EARL B., resigned as minister in charge of Emmanuel Church, Phoebus, Va., on September 1.

GOODWIN, WILLIAM A. R., of Williamsburg, Va., died at his home after several months of illness and was buried September 9. He was instrumental in securing the restoration of Williamsburg. He was 70 years old.

(Continued on page 16)

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# THE WITNESS

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*Associate Editors*  
FRANK E. WILSON  
WILLIAM P. LADD  
GEORGE I. HILLER  
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## THE GREAT APOSTASY

*By*

NICOLAS BERDYAEV

*Professor at the Russian Orthodox Seminary, Paris*

THE war waged by the 'nationalist' followers of Franco was declared to be a 'sacred war.' It was a 'holy' war because it was implied that it was waged against communism. Now the very idea of a 'holy' or 'sacred' war as such is, generally speaking, a snare and a delusion. War can never be 'sacred,' just as no state, no government, no coercion of any kind, can ever be holy. The Spanish war in particular was too obviously a class war, waged by the ruling classes, who were supported by the hierarchy of the Church, against the Spanish people, against the popular front. If anything could be described as 'holy' or 'sacred' it would be the heroism of the Spanish people in their struggle. I have no intention of denying that a great deal of evil was done by anarchists and communists who belonged to the Republican side; I do not deny the existence of outrageous religious persecution, the shooting of priests, the burning of churches, though it is true that the Government tried to combat this. But red revolutionary Spain had this tremendous advantage over the so-called 'nationalists' in the fact that it had never declared itself Catholic, and was hence not obliged to conform to the teachings of Christ. Franco's side declared itself primarily an anti-communistic front; and in this way ascribed an ideology to its cause and hoped to evoke wide support.

However, the very existence of an anti-communistic front as such is, generally speaking, a falsehood and a swindle. Such a front is neither ideological nor disinterested, for it consists either of the supporters of capitalism and unjust property, or of fascists, who want to introduce everywhere their own cruel dictatorship and to destroy

freedom. To be an ideological opponent of communism in no way implies membership of the anti-communistic front. I may lead a spiritual struggle against communism and denounce precisely the fascist characteristics which I find in it, but I may, nevertheless, refuse to belong to the anti-communistic front because I do not wish to be in bad company. A stupendous blackmail is at present taking place in international politics on the basis of combatting the communist menace. It is thus easier to hide one's aspirations for power and coercion, and it is easier to realize one's economic and national interests. Nationalism as such is also only a screen for the most repulsive appetites and the instincts of the zoo. One can only be surprised that in our modern times people can still be found who find it possible to believe in such falsehood.

Spanish Catholicism has a terrible past. It is precisely in Spain that the Catholic hierarchy was more closely bound than anywhere else with feudal aristocracy and with the rich. Spanish Catholics rarely took the side of the people. It was in Spain that the Inquisition flourished pre-eminently. For the masses of the people, for the down-trodden, the Catholic Church has the most painful associations. Christians are now obliged to pay for the sins of the past, for their betrayal of Christ. It would be absurd to imagine that the hour of reckoning will never come, yet it is strange to observe that in our own modern times we still find Christians who think that the Catholic (or Eastern Orthodox) faith can only hold its own if the state supports it and if it is backed by privileges associated with property. Such an attitude can be only described as a lack of faith.



CARDINAL GOMA, himself a Spaniard, who played a disgusting part in the Spanish Civil War, and who first described the war waged by Franco against the Spanish people as 'holy,' found it possible to make the following statement: 'La richesse est la force et le lien de tout système social et politique' ('Wealth is the driving power and the backbone of every social and political system'). He has revealed—through making such a pronouncement—the bourgeois-capitalistic basis which underlies his so-called 'Catholic' activity. Generally-speaking the part played by the episcopate in the Spanish struggle (with the exception of three bishops) was positively repulsive and loathsome. Bishops, like Mugica, who said 'Je préfère une Eglise persécutée à une Eglise en esclavage' ('I prefer a persecuted Church to one in bondage'), are rare. The majority of the priests who lived in Republican Spain led an active struggle against the people and even fired from their churches, transforming them into fortresses, ultimately joining Franco's front in a military capacity. Among the followers of Franco the shedding of blood in this war was compared with the Eucharistic Sacrifice—which is in itself direct blasphemy. On several occasions tanks were consecrated and baptized with the name of Our Lady.

The position of independent Catholic priests in Franco's Spain is deplorable. The opinion of a certain Jesuit is cited in the book *Le Christ chez Franco*, in which he says that if the clergy were to oppose Franco they would all be immediately shot. The Basques are all very fervent Catholics, but at the same time they are democrats and republicans. This makes their position very difficult. The Archbishop of Burgos has excommunicated the Basques, and Basque priests have suffered real persecution. Alcala's book gives fairly accurate statistics of Franco's persecutions of Basque priests and monks. Bishop Mugica, who preferred that the Church should be persecuted rather than enslaved, was expelled. A large number of priests and monks were shot or thrown into prison. In Vittoria 287 of the clergy perished in the persecution. In the diocese of Vittoria 2,017 priests were suspended. The Church cannot speak with an independent voice in Franco's Spain. The slightest evidence of any Christian objection to cruelties, which have no political excuse, is followed by executions. The hierarchy of the Church has been transformed into the obedient instrument of those who waged the Civil War. The enemy was killed in the name of God, but when in the name of God some raise their voice in protest against the bestial slaughter, they were also killed for doing this. In Franco's Spain even the Mass was described as either 'white' or

'red.' The latter was that celebrated by any priest who was a democrat, and it was regarded as invalid. It is difficult to enumerate all the atrocities and indignities. In Spain, for instance, an image of St. James, representing him as conquering the Moors, has always been greatly venerated. This image, which is very popular with the ordinary man, the people naturally wished to preserve. It is in fact a representation of militant Catholicism, in it St. James is shown as fighting with the enemies of the Christian faith. But the Franco authorities had to make alterations in this image. For Franco waged war with the help of the Moorish troops—viz. of the same Moors, who were conquered by St. James. In consequence at first the Moors were completely obliterated in the existing images. Subsequently an even more drastic alteration was made. In the latest 'edition' of this image we see a Moor on St. James' white horse, who is conquering a 'red' Spaniard. The book of Alcala reproduces photographs of this image. This is in fact a symbolic representation of the true attitude to Catholicism of Franco and his supporters.

*In two forthcoming articles Professor Berdyaev will present lessons which he believes Christians should learn from the recent war in Spain.*

## Prayer Book Inter-Leaves

### A FESTIVAL OF CHRISTIAN UNITY

SCIENTISTS have explained our solar system as the outcome of a colossal explosion millions of years ago. However that may be, it is a historical fact that the 223 Christian bodies, the sectarian planets, asteroids, comets, and shooting stars which disgrace our American scene came from the great sixteenth century explosion for which Martin Luther lit the fuse. The tragic thing is that after Luther the various fragments, to change the metaphor, began fighting among themselves. New points of difference developed, the "dissidence of dissent" became an avowed policy, sects multiplied, theological guns thundered, and contestants resorted to poison gas. Few victories were won. But the various groups dug in and built impregnable Maginot lines, behind which we rest today.

But we are not nappy about it. Many attempts have been made to restore the lost unity of the Christian Church. Some of them have been worse than failures. The well-meant approach to the pope made by Lord Halifax and his Anglo-Catholic friends which led to the papal bull of September 15, 1896 condemning Anglican orders gave Church unity a terrific set-back. Such attempts always flounder on the vexed question of orders.



Around papacy, episcopacy, and presbyterianism, innumerable loyalties, vested interests, prejudices, and sentimental attachments cling like barnacles. To argue about them is to fight over all the battles of the last four hundred years. Who shall control? is as difficult a question for the Church as it is for the warring nations of Europe today.

We are forced to ask—Is there no better way? And the answer is—Yes. Argument divides. But worship unites. Though we Christians find it difficult to think and act in union we can pray together in a real unity of the Spirit. In fact the great Churches are already united in prayer in that they all accept the Holy Eucharist as the form of prayer prescribed by our Lord and obligatory on them all. Without holding interdenominational communion services (which might be as premature as Lord Halifax's ill-starred adventure) we can make the most of our agreement in this great sacrament. As excommunication separates so communion unites. Such theologians as S. Augustine, S. Thomas Aquinas, and Calvin reiterate the principle that the Eucharist is in its very nature the sacrament of unity. Among Protestants of every name there is a growing and most impressive devotion to the Holy Communion, and this has its counterpart in the "liturgical movement" in the Roman Catholic Church. Our Church is in a favored position. A great opportunity lies before us to help our brethren, Protestant and Roman Catholic, to a greater Eucharistic unity.

The Federal Council of Churches has sent out an appeal for a communion to be held in all churches throughout the nation on Sunday, October first. It suggests that that day should be a "rally day", and "an earnest effort made to secure the presence of each member of the local church at the Lord's Table. Those unable to attend because of illness or infirmity might be visited in their homes and the communion taken to them."

The idea of such an observance of the first Sunday in October originated three years ago with the Presbyterians. For our Church to cooperate with this movement would be consistent with our negotiations for union with the Presbyterian Church, and might contribute more to Christian unity in the long run. The first Sunday in October might grow on American soil into an ecumenical festival, a new "Corpus Christi" day, and one of far greater significance than that inaugurated in the thirteenth century by the medieval Church.

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 suggestions can be sent.

## The Old Attack

By

BISHOP JOHNSON

IN a recent issue of *Life* we have been told that any student of history knows that the Church of England was founded by Henry VIII. The same statement is fed to young people in certain histories that are used in the public schools.

A founder of any institution is one who lays the foundation upon which the institution is built. I challenge any one to point out a single foundation stone which was laid by Henry VIII. It is true that he separated the Church from the Roman obedience temporarily, but his daughter Mary restored that relationship and the Church of England during her reign was the same kind of an institution that it had been during the early years of Henry's reign. Henry had no use for the Protestant Reformation on the continent and the Six Articles which he issued before his death indicated that outside of the papal relationship he had not changed his theology.

The only portion of the Anglican Prayer Book which dates from the reign of Henry is the Litany and so far as the breach with Rome was concerned Mary returned to the Roman obedience. The short reign of Edward VI intervening between Henry and Mary was the period in which the first Prayer Book was issued by the Church of England and these books were suppressed and destroyed by Bloody Mary.

It was Elizabeth, who succeeded her half sister, that initiated the separation from Rome which still exists. It was Elizabeth and not Henry who was excommunicated. It was against Elizabeth that the Spanish Armada sailed with a papal blessing; and it was the consecration of Archbishop Parker in her reign which was questioned by Roman theologians.

If a separation from the papacy constituted the founding of a new institution it was in Elizabeth's reign that the cleavage was consummated. Of course to those who regard the supremacy of the pope as an essential feature of the Apostolic Church it would seem as though a new organization had been created, but that is the very question at issue. The Greek Church is quite as ancient a witness to the Apostolic faith as the Roman Church, and the Eastern Church has never accepted the papal supremacy as a part of the faith once delivered to the saints. So the Greek Church is the breakwater of the Anglican position as against the papal claim.

A PART from this debatable question, there was no intention of establishing a new Church but



rather a return to the apostolic days when Rome had the primacy of honor but not the supremacy of control. Let us look at the institution which Henry has been said to have founded and ask what constitutes that foundation.

The Church under Elizabeth and afterward under James was attacked by the non-conformists because it had not departed from catholic tradition. The members of the Church of England continued to say the same creeds, to receive the same sacraments administered by the very same ministers who read the same scriptures which had been used previously.

To show the continuity of the established Church let us suppose that an English boy was living in an English village before the separation from Rome. He could have easily lived through the period involved. In Henry's time there would have been no change in either the ministry or the services. In Edward's time there would have been an English Prayer Book without any change in substance. In Mary's time the village church would have discarded the English Prayer Book and gone back to the Roman missal. In Elizabeth's time another English Prayer Book would have been in use.

In ninety per cent of the villages there was no change in the person of the vicar, so that the boy could have had the same village priest through it all. If you had told him when he was old that a new Church had been founded he would have indignantly denied it and would have asked at what time the new Church was founded.

**A**LTERATIONS there were in the superstructure but not in the foundations and these alterations were not in Henry's time but in Elizabeth's. If there had been the intention to lay a new foundation, there would not have been such care that Archbishop Parker should be validly consecrated.

There is not only something false but something malicious in the assertions that Henry founded a new Church. If Henry had been a saintly person there would have been no such effort to assert that he founded something which he did not change. In those days there was little to choose between Henry VIII and Alexander Borgia, each of whom claimed to be the head of the Church but neither of whom were in any sense founder of a new religion.

The marvel is that the Church of England could have survived the supremacy of either head, and that it could have preserved the foundations without alteration. If the Church is a vine then the vine was not uprooted but merely pruned of certain features which were medieval and not apostolic in any sense.

## Let's Know

By

BISHOP WILSON

FAMOUS SHRINES

**T**HE closing service of the next Lambeth Conference is planned to be held in St. Paul's Cathedral in London. With the outbreak of war in Europe, it becomes doubtful whether there will be any Lambeth Conference next summer. At least, let us hope no harm from air raids may be visited upon that magnificent and historic Christian shrine.

What is called "the City" of London is only a small part of the entire metropolitan area. St. Paul's stands within the City, so closely surrounded by other buildings that it is difficult to get a satisfactory view of its imposing exterior. It is the cathedral church of the Bishop of London and has been called "the parish church of the British empire."

Thirteen hundred years ago the site was selected and the first structure erected by Ethelbert, king of Kent. Fire has been the nemesis of St. Paul's Cathedral. In 1087 it was burned down but a new building was begun at once. This also was damaged by fire in 1136 and a large amount of reconstruction was necessary. At that time it was the longest Gothic church in Europe. In 1561 another fire caused more damage and the building remained in a somewhat dilapidated condition until the year 1643 when a general restoration was undertaken. Then in 1666 came the Great Fire of London which practically destroyed the city and laid the Cathedral in ruins once more. It continued to be used in an extemporized fashion for a few years but the building was beyond any further restoration.

The beginning of the present St. Paul's dates from 1675. Sir Christopher Wren was the architect whose name graces many another building in London to this day. About five million was expended on the construction and it is interesting to note that about three-fourths of this amount came from taxes levied on coal and wine at the port of London. The architecture is a mixture of Gothic and the old classical style, the successful combination being one of the evidences of Wren's architectural genius. It is the seventh largest church in Christendom. Its great dome towers over its congested surroundings and is the most notable landmark of the City.

The care of this Cathedral is vested in a board of three trustees—the Archbishop of Canterbury, the Bishop of London, and the Lord Mayor of the City. It contains a number of well-known works of art and is the resting place of many persons of



national importance, particularly military heroes, but in these respects it stands second to Westminster Abbey.

The historic significance of the Cathedral is reflected in the surrounding neighborhood. Business establishments have crowded up to its walls but the old names tell a story of their own. A street running around the building is occupied by dry-goods houses but it is still called St. Paul's Churchyard. Paternoster Row marks the location of a succession of publishing houses and book shops where religious literature is sold. There is the Chapter Coffee House and Canon Alley. A gateway leads through Amen Corner to Amen Court where members of the Cathedral staff have their residences.

A few years ago cracks appeared in some of the pillars and foundations. A large sum of money was raised by popular subscription and a remarkable piece of engineering work has made the building sound and solid once more.

## *The Small Place*

"**G**REAT Oaks from Little Acorns Grow," but that is no reason why the acorns should behave like oak trees, and try to shade everything around them.

One of the greatest handicaps of the small church, is the effort it makes to imitate its larger neighbors. It very often takes all the energy in the congregation, leaving none for the real purpose.

The primary purpose of the Church is to lead people to and in the worship of God, and everything which does not contribute directly to that is superfluous. When the machinery of organization takes up so much time or energy as to interfere with the primary purpose something should be done about it.

A large parish may well have half a dozen organizations for women, and each group may have a separate purpose and fulfill its purpose. The membership need not overlap and the leadership may be different; but in a small place it means that one woman will be a member of several organizations, leadership concentrates in the hands of a few, and a difference of opinion promptly affects the whole.

In the Church School, instead of grouping children in a sensible and teachable unit, the small place must have a graded school, expensive literature (in the vestry room or behind some door) a multiplicity of altars, lacking dignity or purpose, and detracting from the central altar. The whole must be organized on an ideal set-up by a department of religious education expert who never saw

a "small place"; and then it must be disorganized by the fact that we have only two teachers on Sunday morning and "we must make the best of it." What we really need is an intelligent conception of the purpose of the whole business. It is possible for the small place Church School to do a good job; in fact a better job than the larger place. When they do not, it is because they are too busy organizing, and copying the larger school.

In the choir this tendency produces the most ridiculous results. There is no need for a vested choir when the result is not dignified. It is better to omit vestments than to produce an array which looks like a rummage sale. As to music—it is an almost unvariable rule: the smaller the choir the more difficult the selections. Junior choirs, of two or three, which can't sing, may be an inspiration to fond mothers, and get golf playing fathers out one time, but they are terribly hard on a sense of the fitness of things. Now, wait a minute, I know the answer about the training and inspiration of the children, but how about the irreverence and lack of respect it inspires? It can be done correctly—but is it?

Then there is the problem of the ministry in a small place. Very often a young man full of inexperience, or an old man full of experience, but in either case just right for the dowager who knows how every thing ought to be done "because we did that way in St. X's where they have fifteen hundred communicants." The old man has too much experience to tackle that problem, and the young man "just ain't got a prayer" as the youngsters would say. There are frequent periods, too, when the church is without a minister. It is in these times that shining brass eagles dominating the whole church, pulpits twice as large as the building justifies, and new vestments without regard to climate or wearer, all put in their appearance, justified by the argument "it is just like St. X's."

As to the Men's Club—if there is a need for fellowship or a real purpose to be served, well and good; but if it is a group, all of whom see one another at the Post Office two or three times a day, why try to bring them together to listen to a speaker who begins "I have been wondering what to talk about"?

The small church has the opportunity of doing its best job when it holds to its primary purpose. A good portion of the congregations of the large city parishes come from the smaller places, and only occasionally some one from the larger place moves into the small church.

To the small church in the small town, let me say—do not copy the big church in the big town—be yourself!—THE POOR PARSON.



## BOOK ON MENTAL HYGIENE AID IN PASTORAL WORK

By GARDINER M. DAY

A year ago the committee on religion and health of the Federal Council of the Churches of Christ in America arranged a conference of doctors, clergymen, psychiatrists, teachers, religious leaders, social workers, and others to consider the wide and significant field of Christianity and mental hygiene. About seventy attended the conference which was held at Rosemary Hall, Greenwich, Conn.

The special leaders of the conference were Harry Bone, representing psychology, Arthur C. McGiffert, Jr., representing theology, Rev. Otis R. Rice, representing the pastoral ministry, Dr. George K. Pratt and Seward Erdman, M.D., representing medicine, Dr. William A. Bryan, representing institutional work, and Theodore Newcomb, representing teaching.

The lectures, plus a brief digest of the discussion of this conference, have been published in a multi-graphed folder entitled *Christianity and Mental Hygiene*, costing \$1.00, in order to give a wider hearing to the significant material considered at this conference.

Ministers will find this volume helpful for its analysis of human personality, for the suggestions which the different speakers make concerning methods of dealing with maladjusted personalities, and for the lectures by the Rev. Otis R. Rice on pastoral problems and pastoral interviewing. Surely Mr. Rice speaks truthfully when he says that "if church school workers, church secretaries, and other workers in the church had enough background in mental hygiene to recognize more of the potentialities in the activities they are carrying on, the work of any parish would be markedly more effective. If the church school teacher recognizes that her worst problem is not the little boy who shoots spit-balls but the one who sits in the corner and says nothing, she may be the means of saving an otherwise lost soul."

Again what minister has not wondered as to what degree it was advisable for him to become very familiar with members of his parish. Mr. Rice observes that "one very capable, friendly, and effective pastor was quoted as having said that he never accepted an invitation to dinner in the home of any of his parishioners during his long and successful pastorate in which he was particularly useful in his personal counseling." In regard to this Mr. Rice remarks: "For more than any other kind of activity in which the pastor may engage, ordinary social occasions

may confuse his role and function in the minds of his parishioners. Others feel that this attitude is extreme. . ."

One distinct value of this book is that the doctors were able to speak their mind with frankness. Dr. William A. Bryan, sighted a case of the type with which we are all familiar. "A woman of fifty once came to talk with me. Since the death of her father when she was ten, she had lived alone with her mother until the mother's death a few days before. For forty years this girl was chained at home, though no economic necessity demanded it. She had never been able to do the things she wanted to do, never even selected one of her own dresses. She was emotionally starved. Yet an old clergyman friend of mine said, 'That is the most beautiful relationship I have ever seen'. It is a travesty on beauty that we should even consider identifying it with an old vampire who for forty years sucked the life-blood of her daughter by the most hypocritical type of human exploitation. That such instances are by no means academic fairy-tales is attested by the fact that this woman is now a committed patient in a mental hospital".

These samples should be sufficient to reveal the value of this book in assisting ministers in making their pastoral work more effective.

## PEACE MOVEMENT ADOPTS POLICY

The National Peace Conference, clearing house for the American peace movement, has sent a letter to President Roosevelt in which it outlines a six point program in the face of the European war. It was adopted at an emergency meeting held in New York to consider the policy of the peace movement at this time, and expresses a determination to keep the United States out of war while doing everything possible to build a permanent peace based on justice, law and order. The letter to Roosevelt, signed by the conference director, Walter W. Van Kirk, expressed agreement with the President's radio address, and said that it should be implemented by steps to: 1. Keep the United States out of war. 2. Initiate continuous conference of neutral nations to procure a just peace. 3. Work for permanent world government as the basis of peace and security. 4. Prevent exploitation of war for private gain. 5. Recognize and analyze propaganda to prevent warped judgments and unjust animosities. 6. Strengthen American democracy through solving pressing domestic problems and vigorously safeguarding civil liberties. This program will be recommended by the conference to its 39 national member organizations and 32 member community peace councils.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

With a view to clarifying the attitude of American Protestantism in the present European struggle, the Rev. George A. Buttrick of New York, president of the Federal Council of Churches of Christ in America, has appealed to all Churches to strengthen the government's neutrality stand by stressing the futility of war. He urged Christians to dedicate themselves to "that magnificent obsession of a kindlier world," in contrast to the mania of war. "Let us remind ourselves constantly," Mr. Buttrick said, "that war has been proved futile. Twenty-five years ago we tried by means of war to make the world safe for democracy. Now the world tries again to cure hate by means of hate and to mend killing by multiplied killing. Twenty-five years hence our children may fight other coercions bred of the hatred and poverties of war, different only in name from present coercions, unless there can be a worthier spirit and a nobler plan in world affairs. Let us remain neutral, not selfishly, but as a people dedicated to that magnificent obsession of a kindlier world. Humbly penitent for our share in the world's guilt and suffering, staunchly maintaining those civil liberties vouchsafed to all under our Constitution, unperjured by propaganda or profiteering, let us keep peace in this land where men of all lands live in comradeship, so that we may bring peace to all mankind."

\* \* \*

## New Missionary Dioceses Set Up

Within the past seven years the Church of England has divided its overseas jurisdictions to set up four new missionary dioceses and has plans for three more during the next three years. This means that the Church's work has so increased in these areas that additional bishops with smaller dioceses were felt necessary. Most of the resulting dioceses are still enormous, however. The tops of a strip of Canadian dioceses were cut off and united to make a diocese of the Arctic which stretches across the whole north of Canada, from the Alaskan boundary to the Labrador. This was done in 1933. In 1934 a wedge-shaped diocese was set up from territory under the care of the Bishop of Sierra Leone, on the west coast of Africa, including the British colony of Gambia, and the country along the Pongo River. Sierra Leone had also under its care some distant parts of North Africa. They, with a strip of the Mediterranean coast of Africa, were com-



bined to make a new diocese of North Africa, in 1936. In the next year the huge and unwieldy west China diocese of Szechuan was divided into Eastern and Western Szechuan, each with its own bishop. In prospect within the next few years is the division of Calcutta and Lahore, two enormous dioceses of the Church of India, and also the division of the diocese of Korea, which this year celebrates the 50th anniversary of its organization.

\* \* \*

#### **Set Apart as Deaconess**

The Chicago Chapter of Deaconesses has announced that Madeline Dunlap was set apart as a deaconess of the Church by Bishop White of Springfield in Christ Church, Springfield, Ill., on September 8. She was presented by the Rev. Jerry Wallace, and has returned to Christ Church Neighborhood House, Augusta, Ga., where she has been working since graduating from Chicago Church Training School in 1937.

\* \* \*

#### **Church Gets New Font**

A font in the form of an altar has been set up in the Church of the Ascension, Bradford, Penna. Made of Italian marble, it was designed by the Rev. Henry S. Sizer, Jr., the rector. As an altar it may be used for celebrations of Holy Communion on weekdays. The font is the gift of Mrs. Genevieve Greene of New York, in memory of her husband. Other gifts to the church include a dosal, altar cross, window, chairs, and vases.

\* \* \*

#### **Washington Synod in Wilkes-Barre**

Opening with a devotional service conducted by Bishop Freeman of Washington, the sixteenth synod of the province of Washington will meet in St. Stephen's Church, Wilkes-Barre, Pa., October 17 to 19. Bishop Sterrett of Bethlehem is president of the province, which comprises 13 dioceses. Boards, commissions, and members offering recommendations and resolutions have been asked to send them to the secretary, the Rev. Thomas J. Bigham of Pittsburgh, who will send copies to the deputies.

\* \* \*

#### **Los Angeles Laymen Confer**

The first laymen's conference of the diocese of Los Angeles was held at the Harvard School in North Hollywood September 2 to 4. Bishop Stevens, Bishop Gooden, the Rev. William E. Craig, the Rev. H. V. Harris, Colin M. Gair, and H. Ivor Thomas were the leaders. A committee on findings recommended that particular attention be given to the

post-confirmation age. Each parish should provide a training program for active Church workers, and should carefully select the best church school teachers. The cooperation of parents should be sought for the teaching program.

\* \* \*

#### **Young Men Join Tokyo Faculty**

In recent months three young Americans and one young Englishman have given up their work in business to join the faculty of St. Paul's University in Tokyo. They are David McAlpin Plye of New York, who was in the diplomatic service; Warren Nuenzenmeyer, who was for three years on the faculty of the American school in Japan; Vincent Canzoneri, who went to Japan three years ago on

a fellowship to study Japanese music; and J. Hamish Sutcliff, an Englishman, who was with a banking corporation. Close association with the missionaries caused the young men to take up the work for the Church. On the faculty they receive less than \$20 a week salary for full-time work.

\* \* \*

#### **Leader of Sisterhood Dies Suddenly**

Sister Mary of the Sisters of the Transfiguration, Glendale, Ohio, died last week after a brief illness. She was in charge of a unique work among Colored people carried on near Glendale where remarkable progress was made in consumers cooperation and in better housing. Sister Mary was the daughter of Mrs. Mortimer Matthews and a sister of

### *Front Page Churchwoman*



Mrs. Mary K. Simkhovich, Churchwoman of New York, is one of the foremost social workers in the country. She is the head of Greenwich House, an authority on housing, a member of the social service commission of the National Council and a member of the national executive committee of the Church League for Industrial Democracy. Her autobiography, significantly called "Neighborhood," was published last year.



Miss Elizabeth and Mr. Stanley Matthews. Another sister is a member of the Order and is closely identified with the work among the Colored people.

\* \* \*

#### Clergyman Injured by Bear

Painful injuries were sustained by the Rev. Clarence H. Parlour, rector of St. Mark's Church, Glendale, Calif., when he was clawed by a bear during a vacation trip to Glacier National Park. Though narrowly missing his right eye, the wounds are not expected to prove serious.

\* \* \*

#### Clergy Meet in New Jersey

The well attended annual clergy conference of the diocese of New Jersey was held this year under the leadership of Bishop I. P. Johnson and Bishop Gardner of New Jersey. It met at Burlington September 13 to 15.

\* \* \*

#### French Church to Aid Wounded

As in 1914 the French Church of Saint-Esprit, New York, is organizing a unit to prepare surgical dressings and knitted goods for wounded soldiers and prisoners of any nationality on the soil of France. Women who can assist the project at the parish house of the church or at home may communicate with the rector, the Rev. J. A. F. Maynard.

\* \* \*

#### Chicago Canon Celebrates Anniversary

The Rev. Frederic S. Fleming, rector of Trinity Church, New York, who was at one time in Chicago, will be the speaker at the Cathedral Shelter in Chicago on October 1 when Canon David E. Gibson there will celebrate the 20th anniversary of his ordination.

\* \* \*

#### Continued Boycott of Japan Urged

Events in Europe should not cause Americans to forget that Japan was



NURSES' RESIDENCE, ST. LUKE'S HOSPITAL, DAVENPORT

the country that "forged the first link in the chain of aggression", Dr. Mary E. Woolley, chairman of the American Boycott Against Aggressor Nations, said in a statement last week. She declared that continuation of the boycott against Japanese goods would eventually force Japan out of China, and that the European War leaves the United States alone capable of aiding China in her defense against aggression.

\* \* \*

#### Nursing Is An Art

It was Florence Nightingale who once said, "Nursing is an art; and if it is to be made an art requires as exclusive a devotion, as hard a preparation, as any painter's or sculptor's work; for what is the having to do with dead canvas, or cold marble,

compared to having to do with the living body—the temple of God's spirit. It is one of the finest arts; I had almost said, the finest of the Fine Arts." The Episcopal Church is famous for its hospitals and an important part of most of them is the School of Nursing. The School connected with the Hospital of St. Barnabas and for Women and Children in Newark, New Jersey, is justly

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proud of its fine school. Another equally fine school for nursing is connected with St. Luke's Hospital, Davenport, Iowa. A picture of the Nurses' Residence, French Hall, connected with St. Luke's Hospital, is pictured in this paper. Young women seeking a career in this noble profession would do well to send for catalogues of the schools connected with our Church hospitals. In the case of St. Barnabas Hospital address the Director of Nursing, St. Barnabas Hospital, Newark, New Jersey, and in the case of St. Luke's Hospital, Davenport, Iowa, write to Miss I. Craig-Anderson, the administrator of the School of Nursing.

\* \* \*

#### The Picture On the Cover

The Rev. Max W. Foresman, pictured on the cover this week, is the young and energetic rector of St. John's Church, Mankato, Minnesota, where he has been for two years. He was formerly the assistant at St. Paul's, Akron, Ohio. He qualifies in many ways as an able rector, not the least of his assets being a personality that wins him friends in all walks of life. He is also an outstanding leader of young people. His hobby is baseball and he demonstrated his ability along that line by knocking the ball out of the park every time he came to the plate in the game between students and faculty last year at the Wellesley Conference.

\* \* \*

#### Joint Confirmations in New Jersey

The practice of Bishop Gardner of New Jersey, whereby the confirmation classes of parishes and missions in a given area are joined for one service, will be continued for the 1939-1940 period. Bishop Gardner visits one church in the area, to which candidates from nearby churches are brought. Under the new schedule he will hold 43 confirmation services covering 156 parishes and missions. The bishop will visit many of the other churches on other Sundays. At that time he will take part only in the usual services, and preach.

\* \* \*

#### Trust Funds Given for Missions

Creation of two new trust funds has been reported by the treasurer of the National Council. One fund

of \$1,000, from an Iowa Church family, is for general missionary purposes, and another of \$4,000 is for use at the discretion of the National Council, special thought to be given to the rebuilding of churches in China. This fund becomes available upon the death of a designated beneficiary.

\* \* \*

#### Articles by Berdyaev and Canterbury

The first of a series of three articles by Nicolas Berdyaev appears in this number. The two remaining articles are to appear in the issues of September 28th and October 5th. These are to be followed by a series of eight articles by the Dean of Canterbury Cathedral, England. We announced in the September 7th

number that we considered these the most challenging articles ever to appear in THE WITNESS. The outbreak of war in Europe makes them even more vitally important. For the convenience of rectors who wish to place these articles before their people an order blank is printed on page fifteen.

\* \* \*

#### Camps End Summer Season

The camps and conferences of the diocese of North Carolina at Vade Mecum came to a close on September 3, following a good summer. Attendance fell off somewhat from last year, due in part to the New York World's Fair. Extensive improvements are planned for next summer, including the construction of eight



Teacher Window

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The Rev. Alfred J. Miller, Rector

A UNIQUE set of windows are being installed in St. James' Church, Oneonta, N. Y. The underlying thought, conceived by the Rector, shows that modern civilization, cultural as well as scientific, has its root in the Christian Faith. In the "Teacher" window, shown here, the modern child and his teacher are shown with symbols of the Arts and Sciences. In the upper portion of the window we see the Child listening again to "The Great Teacher". Below the window is a metal plaque with the inscription: "To the teachers of all time," etc. Write for your free copy of an instructive booklet on Stained Glass.

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cabins. The Rev. A. S. Lawrence, Jr., continues as manager of the camps.

\* \* \*

#### Committee On Pastoral Appointed

Presiding Bishop Tucker has announced the appointment of a committee of bishops to "consider the advisability of a pastoral letter and to prepare such if desired", at the November meeting of the House of Bishops. The appointment of the committee three months before the meeting of the house was required by action taken by the bishops at their meeting last year. The members are Bishops Stewart of Chicago, Ivins of Milwaukee, McElwain of Minnesota, and Creighton, coadjutor of Michigan.

\* \* \*

#### Parish Raises Debt

On the recent annual visit of Bishop Helfenstein St. Matthew's Parish, Oakland, Maryland, burned the mortgage which had been placed on its parish house four years ago. The Rev. David C. Trimble is rector of the church.

\* \* \*

#### Younger Bishops to Confer

A conference for recently consecrated or younger bishops of the Church has been arranged in connection with the meeting of the House of Bishops in St. Louis. Presiding Bishop Tucker has invited them to assemble on November 6 and 7 immediately preceding the larger meeting. An agenda has been drawn up including suggestions made by various

younger bishops. It includes discussions of "The Bishop's Job—What is it?", "The Duties and Responsibilities of the Bishop as Executive Head, in relation to the organization of the Diocese", and "The Bishop as an Officer in the General Church." Consideration will also be given to training of candidates for Holy Orders, clergy placement, selection and training of lay leadership, the problem of divorce, current trends in diocesan organization and policy, the problem of unemployed clergy, the Church's missionary program, and her approaches toward unity with other Christian communions. Those invited include Bishops Ludlow, Dagwell, Kroll, Vanduyck, Reinheimer, Clingman, Whittemore, Gardner, Essex, Ziegler, Lawrence, Beal, Atwill, Fenner, Roberts of Shanghai, Wilner, Heron, Brown of Southern Virginia, Carpenter, Dandridge, Phillips, Tucker of Ohio, Peabody, Block, Mitchell of Arkansas, McKinstry, Kirchhoffer, Blankingship, Burton, McClelland, Daniels, and Randall.

\* \* \*

#### Missionaries Sail to Orient

The National Council department of foreign missions reports several sailings of missionaries to their fields. The Rev. Hollis S. Smith and wife, T. Foster Teevan and Ella L. A. Foerstel, sailed on the Empress of Shanghai on September 2 from Vancouver, bound for China. Mrs. Claude

L. Pickens and children sailed from Vancouver on the Empress of Russia on September 16, also bound for China, where her husband is a missionary to the Moslems. Bishop Thomas of Southern Brazil and the Rev. and Mrs. Custis Fletcher were to have sailed for Rio de Janeiro on a British ship on September 29, but the line operating it has suspended its sailings because of the danger of submarine attack.

\* \* \*

#### Tucker Asks Neutrality and Prayer

Believing that Christians in America "will wish to pray for God's blessing upon the people of all the countries involved in war," Presiding Bishop Tucker made a plea for neutrality and intercession on September 8. "While the President of the United States, both in his broadcast address and in the neutrality proclamations, has stated that America's attitude towards the war that has broken out in Europe will be one of neutrality, yet Christian people will wish to pray for God's blessing upon all the people of all the countries involved in war, and in particular to pray for the restoration of peace," he said. "In re-

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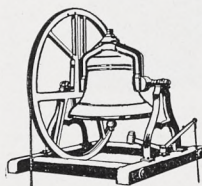
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sponse to many requests that have come to me, I would suggest as appropriate for use at the present the following prayer, taken with slight changes from the collection of prayers published by the Forward Movement Commission and also the collect for peace and the collect for the family of nations:

"Almighty God, Who art the Father of all men upon the earth, most heartily we pray that Thou wilt deliver Thy children from the cruelties of war, and lead all the nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and State; that we, with all the brethren of the Son of Man, may draw together as one comity of peoples, and dwell evermore in the fellowship of that Prince of Peace, Who liveth and reigneth with Thee in the unity of the Holy Spirit, now and ever. Amen."

\* \* \*

#### Universal Bible Sunday Set

Sponsored annually by the American Bible Society, Universal Bible Sunday will be observed this year on the second Sunday in Advent, December 10. "The Truth that makes Men Free" has been chosen as the

theme. A poster by Rockwell Kent illustrating the theme, together with other material, will be mailed to more than 100,000 ministers throughout the country early in November. A pamphlet with the theme as title has been written by the Rev. John A. Mackay, president of Princeton Theological Seminary. It deals with the relation of the Bible to human freedom, the part played by the Bible in securing the liberties which have been attained, and the particular quality of freedom with which the Bible is especially concerned.

\* \* \*

#### Churchman From India to Study Here

Henry S. Azariah, son of Bishop Azariah of Dornakal, India, arrived in the United States recently, with his wife, to study at the Cornell Agricultural College for two years. He is a member of the teaching staff at Allahabad Agricultural Institute, which is headed by Dr. Sam Higginbottom.

\* \* \*

#### Accident Injures Bishop

Suffragan Bishop Wilner of the Philippines suffered a broken right arm in an accident which occurred re-

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- 3 To provide the difference between the cost of Scripture volumes for the blind and the price at which the Society makes them available. \$7,500
- 4 For printing the Old Testament for the Bulus, a people living in the French Cameroon section of Africa. \$7,000
- 5 To enable two colporteurs to spread the Word in the face of great difficulties amid hitherto unreached villages in the mountainous Andean section of Peru. \$1,000
- 6 To supply the expected demand for 40,000 New Testaments to help steady the lives of boys in our C.C.C. camps. \$2,000
- 7 For paying the yearly salaries of 15 colporteurs distributing the Scriptures along 550 miles of the river Nile with its thronging Bible-less thousands. \$4,670

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cently on a motor trip from Manila to Baguio. With him in the car were the Rev. Arthur H. Richardson, of Brent School, Baguio, whose left arm was broken and who suffered head injuries necessitating 17 stitches, and the Rev. William H. Wolfe, who was badly bruised. All are recovering rapidly at St. Luke's Hospital in Manila.

\* \* \*

#### Lexington Holds Canvass Conference

The Rev. David R. Covell, executive secretary of the diocese of Southern Ohio, will discuss the every member canvass at the annual clergy and lay conference of the diocese of Lexington, in Christ Church, Lexington, Ky., September 26. The Rev. Howard Harper of Waycross, Ga., will speak about publicity at the luncheon. Bishop Abbott will celebrate Holy Communion at the opening of the conference.

\* \* \*

#### New Church in South Carolina

Under the direction of Bishop Thomas of South Carolina a church has been erected during the summer at Myrtle Beach. When it is finished in another month it will be named Church of the Messiah. As a beginning for a summer camp for Negro Churchmen the diocese is also undertaking the erection of a building on a site at Waverly Mills.

\* \* \*

#### Pittsburgh Churchman Dies

Carl S. Lamb, for many years senior warden of St. Stephen's Church, Wilkensburg, Pa., and a member of the standing committee and department of missions of the diocese of Pittsburgh, died on September 1 after a brief illness.

\* \* \*

#### Organization of Church Professors Sought

Professor Hoxie N. Fairchild of Columbia University, New York, has sent out a call for the names of instructors and professors in the colleges and universities in the diocese of New York who are Episcopalians. It is planned to form an organization which would aid the board of religious education to further the interests of the Church in the schools. Such instructors and professors, and clergymen and laymen who have information, are asked to send names to Prof. Fairchild at Columbia.

\* \* \*

#### Bible Societies Meet in Holland

Six societies responsible for the distribution of more than 21,000,000 copies of the Bible and its parts were represented by delegates at a meeting in Holland in July. They were the guests of the Netherlands Bible

Society. It was reported that less than one-fifth of the people of the world actually possess the Scriptures although they have been translated, in whole or part, in more than 1000 languages spoken by nine-tenths of the world's population. The confer-

ence laid plans for ensuring a greater supply of Scriptures and for assisting in the movement for the removal of the illiteracy affecting more than one-half the world population. A review of the fields now supplied by the Bible societies will be made to deter-

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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

New York

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  
4 P.M.—Evensong. Special Music.  
Weekday Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.  
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 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, 10:00, 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

Lattinotown, 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

### St. Paul's Chapel

Trinity Parish, New York

(Opened 1766)

Oldest Public Building in New York

Washington's Pew—Governor Clinton's

Pew—Many other objects of interest.

Sundays: 9:30 and 10 A.M.

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

### St. George's Church

Founded 1748

Stuyvesant Square, 16 St. E. of 3rd Ave.

"The First Institutional Church

in New York"

Rev. Elmore M. McKee, Rector

8 A.M.—Holy Communion. 11 A.M.—Service and Sermon.

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mine if fuller cooperation between two or more societies would improve and extend distribution. Plans for additional translations were outlined at the conference, which heard that although there is discouragement and opposition to the distribution of Scriptures in some countries there is greater demand for them in China, Japan, Latin America, and other areas. The organizations represented were the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, the Norwegian and the French Bible Societies. \* \* \*

#### Stewart Makes Plea for Christian Outlook

A plea to Christians everywhere to abstain from hatred even in the face of war was coupled with a warning against letting prayer degenerate into "nationalistic incantations", in a message issued by Bishop Stewart of Chicago following the outbreak of hostilities in Europe. Calling the message "In Time of War", the bishop said: "Christians, Churchmen, priests and laymen: Now that war has come, let us keep the cross high above the flag of every nation; yes, even of our own! Christianity is international. Christ is for all men and all men are sinners and need His redemption whatever their race or nation. We are Americans and have our own freedom of opinions, but we are first of all Christians and Christianity transcends all national and racial boundaries."

Bishop Stewart then suggested a program for parish churches. "1. See to it that we are Christian in our attitudes. Prayer must not degenerate into nationalistic incantations. War should not be played up as a holy crusade. We should be repentant for our own sins and see that we ourselves act righteously, justly. 2. Maintain brotherly relations with Christians of all nations whether at peace or at war. Pray earnestly for suffering people of the nations at war. 3. Do all we can to counteract any spirit of vengeance or any mass spirit of hatred and strive for just and lasting peace. 4. Guard against becoming in any way agencies for propaganda. 5. Do all we can for prisoners of war on both sides, discourage reprisals and face the refugee problem. 6. Give to the victims of war tragedies on both sides such help as we can give through the Red Cross and other agencies. 7. Show in our own lives—clergy and laity—a willingness to share the blame for the sin of war which is a ghastly reflection of human lust for money and power and the neglect of God and His message of redeeming love to all men."

Citing the 40th chapter of Isaiah Bishop Stewart said: "Read it your-

self in these days! Learn it! It may well serve to remind us that God is not dead. He is the living God. And the hideous evil thing called war is the baleful fruit of rejecting the rule of God, the Kingdom of God, the Church of God, the divine Son of God who is crucified afresh by the cupidity of Caiaphas, the stupidity of pilate and the false discipleship of Judas."

\* \* \*

#### Connecticut Conference Doubles Attendance

The second Camp Washington conference for young people at Lakeside, Connecticut, doubled its attendance over last year. It was held September 1 to 4 under the auspices of the young people of the Bridgeport area. The conference is designed for young men and women 17 years of age or over and for seniors in high school, who do most of the work at

the conference themselves. Each person attending was charged \$6, which covered all expenses and supplies. Once they enter the camp, which is owned by Christ Church, West Haven, they are not permitted to leave, except for urgent cause. The Rev. Charles L. Parker, rector of St. Paul's, Bridgeport, was chairman of the conference committee, and the Rev. Louis L. Perkins, rector of the Church of the Good Shepherd, Shelton, administrator. \* \* \*

#### Clergy Retreat Held

The Rev. Chas. F. Whitson, rector and college chaplain at Middlebury, Vt., conducted the Adelynrood clergy retreat at South Byfield, Mass., September 11 to 14. The retreat was held under the auspices of the Brotherhood of the Way of the Cross, a non-partisan devotional society.

## BERDYAEV and CANTERBURY

The first of a series of three articles by Nicolas Berdyaev appears in this number. They will be followed by a series of eight articles by the Dean of Canterbury. For the convenience of those who wish to place these before their parishioners an order blank is printed herewith.

THE WITNESS: 6140 Cottage Grove Ave., Chicago.

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### Longshoremen's Housing Studied

In a pamphlet entitled "Longshoremen and Their Homes," Greenwich House in New York, Churchwoman Mary K. Simkhovitch, director, presents the results of a survey it made last year of housing conditions among the longshoremen on the lower West Side waterfront of Manhattan, New York City. The study is illustrated by pictorial charts and line-drawings. In order to give the reader some perspective, the pamphlet introduces its findings with a thumb-nail sketch of the longshoring industry today, emphasizing how the antiquated "shape-up" system of hiring keeps the average longshoreman in a perpetual state of insecurity and practically compels him to live near the piers in order to be able to tag whatever job possibilities come along. A study of the incomes of 217 longshoremen with families, the settlement reports, revealed an average of only \$900 a year per family. To this low level of income is attributed the fact that more than half of the families paid less than \$23 a month for rent and had to get along without bathtubs or steam heat, while 47 per cent of them had no private toilets. Ventilation in most flats was poor and was aggravated by overcrowding. Many of the better informed longshoremen, the pamphlet states, are watching the public housing movement hopefully. But they point out that if they are to benefit from public housing, it must come to their neighborhood, since they must live near the piers. The Greenwich House report makes out a strong case for them.

\* \* \*

### Mr. Piloto on Vacation

When the Rev. Jorge Hernandez Piloto and his wife and son left Cuba on June 9 they set out on their first trip away from Cuba and the first vacation of their lives. Mr. Piloto is in charge of nine missions in Cuba, assisted by two deacons and two lay readers. His wife, Julia de la Rosa de H. Piloto, is president of the Cuban Woman's Auxiliary, and his son, Jorgito, is adept at baseball and hymn singing. When they got to the land of the "Mother Church" it did not take them long to set out to roll up a record for summer missionary speaking. They spoke to churches and organizations in South Florida, Rochester, Harrisburg, and Massachusetts, altogether to 36 meetings and congregations. Their charm and sincerity won much interest for the work in Cuba, and Jorgito's singing brought tears to the eyes of many. During much of their stay the Pilotos were the guests of Archdeacon William T. Sherwood of Altoona,

who acted as interpreter on numerous occasions, although Mr. Piloto spoke English effectively. The Pilotos came at their own expense, using many years' savings. In the course of their busman's holiday they took in the Wellesley conference, where they made a good impression.

### CLERGY NOTES

(Continued from page 2)

HARTE, J. J. M., is vicar of All Saints', Miami, Okla.  
HUDSON, WILLIAM S., formerly chaplain of DeVeaux School, Niagara Falls, N. Y., is assistant at the Cathedral of the Incarnation, Garden City, N. Y.  
LEWIS, WILLIAM T., formerly curate at St. Augustine's, Santa Monica, Calif., has accepted a call to be vicar of St. Andrew's, Fullerton, Calif.  
McKEE, JOHN, 3RD, formerly rector of Epiphany Church, Calvert, Tex., is assistant at St. Paul's Church, Waco, Tex.

PARKER, RICHARD I. S., formerly curate of St. James' Church, Los Angeles, has accepted the rectorship of St. Cross Church, Hermosa Beach, Calif.

PATEMAN, H. THOMAS, formerly assistant at All Saints', Palo Alto, Calif., is rector of Trinity Church, Nevada City, Calif.

PATTON, RICHARD C., in charge of Christ Church, Harlan, Kentucky, is to be rector of St. Matthew's Church, Darlington, S. C., October 1.

SAPP, FREDERICK A., formerly missionary in the diocese of Southern Virginia, is in charge of churches in Lunenburg and Charlotte Counties, with residence at Kenbridge, Va.

WATSON, ARCHIBALD, in charge of churches at Monterrey and Tampico, Mexico, died in San Antonio, Texas, on September 1, as a result of injuries received in an automobile accident last December.

WILSON, CHARLES A., rector of St. Luke's Church, Billings, Mont., is to be dean of St. Peter's Pro-Cathedral, Helena, Mont., October 1.

WOOD, JOSEPH C., formerly assistant at St. John's Cathedral, Wilmington, Del., is assistant at St. Paul's Church, Richmond, Va.

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