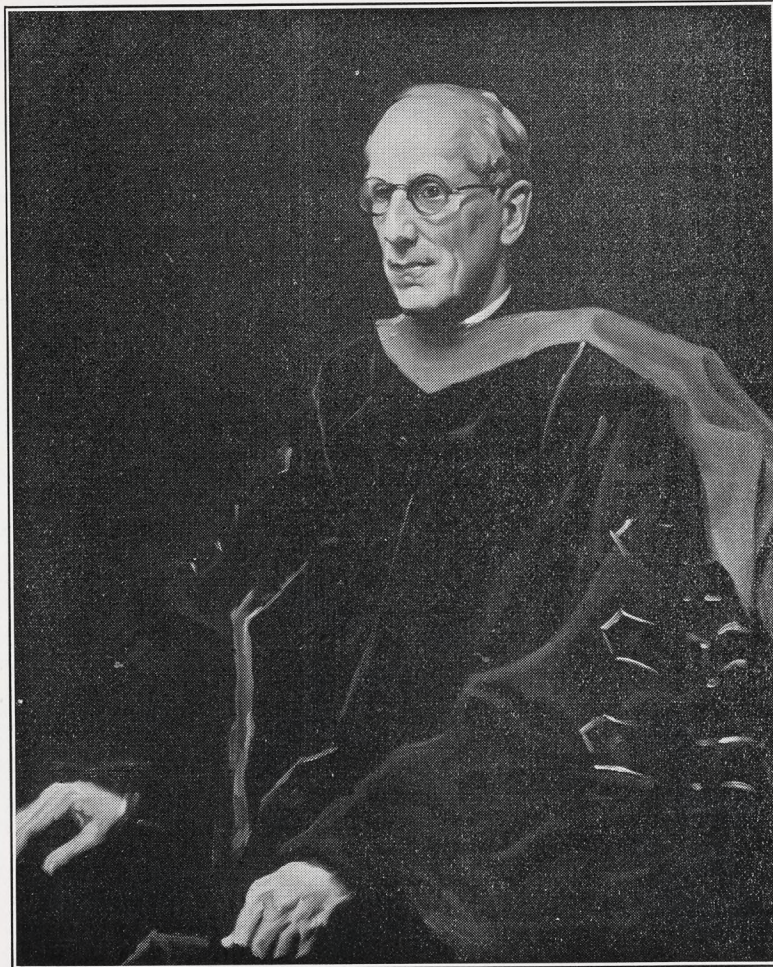


October 5, 1939  
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# THE WITNESS



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**EDITORIAL BY BISHOP JOHNSON**



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## CLERGY NOTES

COLCORD, EDWARD C., formerly curate of the Church of the Mediator, New York, is curate of St. Paul's Church, Burlington, Vt. HOLDER, JAMES E., retired, died in Kinston, N. C., on September 17.

KAULFUSS, H. P., rector of Trinity Church, Whitehall, N. Y., will be rector of Trinity Church, Gloversville, N. Y., October 15.

MACON, CLIFTON, is now locum tenens of Grace Church, New York, the Rev. W. Russell Bowie having assumed his professorship at Union Theological Seminary, New York.

NICHOLSON, ERNEST K., formerly curate at Christ Church, Rochester, N. Y., is in charge of All Saints Church, Rochester, N. Y.

NIXON, EUGENE L., rector of St. Mark's Church, Green Island, N. Y., is also assistant to the rector at St. Paul's Church, Troy, N. Y.

PHIPPS, PAUL A., is vicar of St. Andrew's, Manitou Springs, Colo.

PRINCE, GILBERT P., was ordained priest by Bishop Stevens of Los Angeles on September 9 in St. Andrew's Church, Oakland, Calif., of which he is vicar.

RENISON, GEORGE E., has resigned as rector of St. Barnabas's Church, Eagle, Rock, Los Angeles, to retire.

SHATTUCK, GARDINER H., formerly curate at Trinity Church, Boston, is vicar of Grace Church, Dalton, and St. Luke's, Lanesboro, Mass.

TEBEAU, A. C., formerly rector of the Church of the Heavenly Rest, Springfield, Ohio, is minister in charge of the Church of the Epiphany, Euclid, Ohio.

URQUHART, HAROLD, formerly assistant at Gethsemane Church, Minneapolis, Minn., is rector of St. Martin's Church, Fairmont, Minn.

WATSON, ARTHUR J., since 1918 rector of St. Luke's Church, Pawtucket, R. I., will retire on December 31.

WOOD, GEORGE, now at St. Paul's Church, Marfa, Texas, is to be Vicar of St. Andrew's Church, Las Cruces, N. Mex., October 15.

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
FRANK E. WILSON  
WILLIAM P. LADD  
GEORGE I. HILLER  
CLIFFORD L. STANLEY  
ALBERT T. MOLLEGEN

Vol. XXIII. No. 37.

OCTOBER 5, 1939

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

## SHEPHERDS AND RAMS

*By*

IRVING P. JOHNSON

OF ALL the characters in ancient history Isaiah stands out as one who combined spiritual insight with intellectual sagacity. In commenting upon the problems of his day he said of the Hebrews that which applies equally to our economic and political leaders today. "Thy wisdom and thy knowledge, it hath perverted thee for thou hast said in thine heart, 'I am and none else beside me.'" It is a very accurate description of what has taken place in the dictatorships of Europe and also that which threatens our democracy in the United States, for we are not immune to European epidemics. We are also afflicted with a political wisdom without God and secular knowledge without morals. Too large a proportion of our business men whine about communism while they themselves live like atheists. We cannot preserve our morals or the liberties which we have inherited if a large section of our citizens are politically unemployed and religiously on relief.

The soul is much like the soil. In their primitive state both soul and soil have a certain dignity until the plow of the white man turns up the soil. Then we either have a harvest of wheat or weeds; of fertility or dust storms. And the determining factors in the equation are to be found in man's labor or neglect. As Carlyle said, "The most ignoble vice in man is inertia"; doing nothing when the situation demands work. In its original state the dust bowl was covered with buffalo grass, which human ignorance plowed up and bad agriculture upset.

If the American citizen thinks that we can have prosperity by neglecting politics and religion the results will be the same. We can preserve our democracy only by work and worship. Without God we will have the inevitable results which mere knowledge begets and some conceited egotist will say, "I am and none else beside me."

At present we have a score of little leaders

leading petty people to trivial things and we cannot cure the disease with an ism. Sodom and Gomorrah will not produce love, joy and peace by changing their political systems. What is needed is the conversion of the individual citizen who at present turns his back on God and puts his trust in some academic theory.

"Surely their wisdom and their knowledge has perverted them". When men have rejected God they become the victims of a dictator who is without morals and without mercy. As Isaiah goes on to say, "Therefore shall evil come upon thee and thou shalt not know from whence it riseth; and mischief shall fall upon thee and thou shall not be able to put it off."

Back of all the hate, fear and cruelty that a dictator inspires is a rejection of God, a scraping of morals and ultimately the loss of liberty.

WHAT can we do to avert the calamity? Not much as individuals but we can bear our witness. In the days of Nero the individual Christian was not a very important person in the Roman Empire but he bore his witness and we owe Christian civilization to his fidelity.

It is true that men discredit Christian civilization without considering the alternative which turns the world over to unscrupulous leaders without moral responsibility or human kindness. Someone has described the difference by saying that in the Victorian era those who were prosperous sympathized with suffering and desired themselves to be good, but now those who are not prosperous hate those who are and have not the slightest desire to be good themselves.

Any system to be effective must depend upon man's use of God's gifts. Religion, like electricity, can burn and kill as well as give light, heat and energy, if man uses it carelessly. The value of God's gifts is determined by man's use of them,



and it is only as the individual citizen worships God in sincerity and truth that the nation can produce the fruits of the spirit which are love, joy and peace.

In order that men may claim omniscience they must first get rid of God so they may occupy His throne and impose their will upon a people who have lost their freedom. As Thomas Mann has well said, "This age has failed to perceive that the moral and the intellectual are linked and that they stand or fall together and that the consequence of contempt for either is confusion in both."

Knowledge without morals is a frankenstein and morals without reverence for God is impossible.

Following a lecture by Thomas Mann in Cincinnati his daughter answered questions. One was, "What is the attitude of the Hitlerites toward God?", to which she replied that Hitler ranked next to God and so his disciples did not think much of God because He allowed such poor competition.

When one considers the vehemence with which

men advocate this or that political or economic system as a panacea for human ills one is reminded of the statement of the Prophet Habakkuk that "the wicked swallow up the righteous and make men as the creeping things. He catcheth them in his net and gathereth them in his drag. Therefore men worship their net and burn incense unto their drag. Shall he not slay the nations continually?"

No system ever conceived can make a decent nation out of Godless individuals. As Daniel said to the King of Babylon, "Break off thy sins by righteousness and thine iniquities by showing mercy to the poor, if there may be a lengthening of thy tranquility". But the King went crazy as men do who are afflicted with paranoia, and the egotist never learns humility.

So there follows the inevitable handwriting on the wall, "The God in whose hand thy breath is and whose are all thy ways, thou hast not glorified."

When the people of a nation neglect the good Shepherd they are led by a wolf rigged up like a ram.

## THE HOUR OF CHOICE

By

NICOLAS BERDYAEV

ANOTHER problem of acute importance in our time confronts Christianity, and that is its attitude to the state and to politics. Far too many Christians accept an easy and much too simplified solution of this problem, which is detrimental to Christianity and against which we must always be on our guard. It is often suggested to Christians that they should stand for a system of government, which is willing to protect the Church, to promote its welfare and to place it in a privileged position; it is urged that Christians should stand for a political party which has the support of the Church as one of its slogans, and which promises all sorts of Church privileges to its adherents. To this the answer is clear: Christians should never agree to support a system of government which strives first of all to turn Christianity into its obedient weapon; nor should they ever favour political parties, which only strive to make use of the power and influence of the Church for their own political ends. The acceptance of this would lead to the enslavement of the Church, to the destruction of Christianity in this world. Such a form of totalitarian state would be a veritable scourge for Christianity, though it might be advantageous to the princes of the Church. A state

which declares itself to be symbolically a Christian state, a theocracy, is the worst and most pernicious for the future of Christianity in the world. We Russians should fervently pray to God that we may be delivered from an 'Orthodox state,' and live in the hope that such a condition of things will never recur. Even a state which persecutes is preferable to one which bribes and tries to turn the individual into a tool.

A STATE which would be neutral, which would allow freedom, which would neither persecute nor patronize, which would not degrade Christian symbolism by its activities, which would have, in fact, nothing explicitly in common with real Christianity, would be the best from our point of view. It is time we Christians adopted Christian realism, that we tried to apply Christianity to life. The most Christian state in practice would be the one which was the most humane—one in which there would be less murder and execution and fewer hungry and needy. No significance should be attached to that form of rhetoric which is capable of making anything appear to be Christian. Phrase-mongering has already been the ruin of Christianity in the world. Christianity must



take the part not of the forces and movements which label themselves as 'Christian,' for this is very often but a mere word, but rather that of the forces which in fact strive to defend spiritual and human values — truth, freedom, justice, mercy. It is such movements that Christians should recognize as their own. This would mean that the Church would have to break any links it had with social forces which are penetrated by a will to power, which oppress, which defend injustice. The Church cannot offer its services to those who are fighting for their own class interests and privileges. One would have thought that this was an elementary proposition, of which it is almost discomfiting to speak. The fact that the Pope has condemned racialism and anti-semitism, that he has defended human personality, is serving the cause of a Christian renaissance. The fact that Catholics defend General Franco and his struggle is a fact which is detrimental to Christianity. Christianity stands on the edge of a precipice and the decisive hour is drawing near, an hour of choice, perhaps the most decisive hour in Christian history. If Christians and Christian societies do not sever all links with their past—at least with that part of it which represented treason to their cause, and which has since become a tradition; if they will still continue to practice shameless conformism and defend their clerical rights; if they persist in defending injustice—then Christianity will begin to wither and become a mere shadow of its former self.

We are living in a spiritually reactionary epoch, which hates freedom, which thirsts for coercion, so that Catholics who have lost their conscience and Orthodox of the Fascist type may, for a short while, triumph. But they will be reduced to servitude and will ultimately perish ingloriously. Their doom does not interest me in the least. It is the fate of Christianity in the world that concerns me. Its destiny depends on the capacity of Christians to practise in the world every kind of truth, on a real and practical victory of truth over conditional, symbolical falsehood.

## *Prayer Book Inter-Leaves*

### THE CENTRALITY OF THE EUCHARIST

**H**ALF the people of the United States do not belong to any Church and of those who do it is safe to say that at least a half do not take their religion any too seriously. All over the country, in every parish, the clergy face the same situation—a few devout supporters, others lukewarm, a multitude indifferent or perhaps hostile. In such a situation what should be the strategy

of the Church? Obviously it should concentrate on essentials. That is what the Church did at the beginning—it faced a hostile world, but it knew its own mind, it made itself understood by the plain man, it did not scatter its energies, and it hammered away with its gospel until paganism surrendered. I suggest that the essential on which we should concentrate to-day is the Holy Eucharist.

"But", it may be objected, "would not that be a too narrow policy? Would it not sacrifice many other things which we hold dear?" No, because the Eucharist can be related to every essential element of the Christian faith. It combines doctrine and practice, and we can concentrate upon it without sacrificing anything. Let us see how this works out in detail.

1. Corporate worship—that is what the Eucharist is. And that is the right starting point, the right foundation for the Christian structure.

2. Individual prayer—almost a lost art to-day, and difficult for many people. The Eucharist helps. Our service gives a large place (too large in fact) to individual edification. The catechism requires faith, love, and repentance from the individual communicant. As expressions of personal religion nothing could surpass some of our Eucharistic hymns, e.g. "When I survey the wondrous cross".

3. To concentrate on the Eucharist is to give to our Lord the supreme place in our devotion. It is His sacrament. It proclaims as nothing else can His "precious death and glorious resurrection." In the epistles and gospels He speaks. The creed teaches His incarnation. The Christian year dramatizes His life and teaching.

4. All the great Christian doctrines are, in fact, in the Eucharist—yet not as scholastic propositions or authoritarian decrees, but in dramatic form and clothed with life.

5. Not only doctrinal but ethical teaching, as in the "summary of the law" and throughout our service.

6. And human welfare. The Eucharist proclaims the sanctification of all life. On the altar we offer God's creatures, the bread and wine. And they are not only God's, they are the products of man's labor. No eucharistically-minded Christian can possibly say his whole duty is to save his soul and other people's souls. He must be concerned about the body, about hunger and poverty, about unsanitary tenements, ugly cities, and every social injustice.

7. The Eucharist is the Christian family meal. The parish communion unites the parish. From there we proceed toward Christian unity and



world unity. And at the Eucharist we commemorate the dead.

8. It is a missionary sacrament. But our Prayer Book does not bring this out so clearly as it might.

Which brings me to this conclusion—that if we want to give this strategic and manifold effectiveness to the Eucharist, we should work to perfect our present Prayer Book service. It can and should be made more catholic and primitive, and at the same time more modern and practical. Some suggestions for revision have already been made in this column. Others will follow.

One final caution to the clergy: don't bore people by excessive talking about the Eucharist. Take it for granted.

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

## Talking It Over

By

WILLIAM B. SPOFFORD

EIGHTEEN AND EIGHTY are not so far apart after all—a couple of letters that I share with you, with apologies since they are both personal. One is from my son who is at Antioch College, which perhaps gives some indication of what young folks are thinking about in war days. “Everything is going along fine but I am apprehensive about the future. All my courses are reading courses and I have been keeping up so far, but papers are beginning to crop up in all subjects so that I will soon be up the well-known estuary without means of propulsion. But my courses are interesting. In economics we have to read and digest two books a week. This week it's Plato's Republic and Thomas More's Utopia—just try it some time. I have finished Plato and am in the middle of Utopia now—I'm not guaranteeing my digestive system however. Then too, we are supposed to apply what we read to the world today. So the question immediately comes up, ‘What world?’ By any odd chance Dad, do you know what the deuce is happening? Russia's invasion and all the rest of it? We sit around the radio wondering when the announcement is to come that we also are in and that we will be asked to fight for God knows what. Today they said Japan and Italy had declared war but it was later denied. My bill for the first half year is enclosed—sorry to have to send you the bad news. It is quite a staggering total when you stop to think that I may never have an opportunity to

use this education, when and if I get it. Oh well, I am having fun. We played the hardest team in the football league today and on the last play I intercepted a pass (a la Frank Merriwell) and ran forty yards for a touchdown and we won 6-0. But don't get puffed up with parental pride over it—as a blocking back I was lousy for I didn't get my man all day. So long—I must wrestle with the honorable Mr. More a little longer.”

THE SECOND LETTER, like the first, was written for my eyes alone but it is too precious not to pass on. It is from one who adopted me as her nephew years ago and who always signs herself, “Your old, good-for-nothing, Aunt Vida”—Professor Vida D. Scudder of Wellesley to you, if you are less favored than I. Writing from her haven in the north woods of New Hampshire she says: “In these grave, dark days Christians surely need to take counsel, and I do not relish my role of an old spectator, watching civilization plunge toward the abyss. We Christian absolutists have a definite witness to bear but it need not preclude our wider fellowships. I can't be angry with Hitler; one is not angry with the insane and ever since reading *Mein Kampf* I have considered him a paranoiac. Stalin is—well not insane. In some ways I cannot regret the pact. Indeed of what are we to regret? Sombrely, history unrolls before our eyes, governed by forces greater and deeper than we can discern. We Christians shall not fail. In catastrophic times—‘Distress of nations, with perplexity’—we have always come to our own more than in times of prosperity. And forever the injunction holds, ‘Then lift up your heads, for your redemption draweth nigh’. I find revelation a comfort these days for the chapters don't refer to a single event, but to a recurrent fact: so long as history shall last Christ shall be crucified, not only by the world but by His Church. Church leaders carry great responsibilities these days.—I've not been well; what the doctor calls ‘a little warning’, so I've come here for complete rest and am finding it. I suppose it isn't wrong for an old lady to feel a curious inward peace, despite the turmoil of the world. The earth is so fair. But I'm not supposed to write letters. Good-bye; God bless you. Your old, good-for-nothing, Aunt Vida.”

DURING MY MINISTRY, and particularly in recent years, I have met scores of young people who have forsaken the Church because they felt it did not offer a sufficient challenge. I met one of them on the streets of New York only yesterday. The son of a man who, before his death,



held a high position in the Church; the graduate of a Church school and college, this young man is today the officer of a labor union and an ardent communist. "I have found in the labor movement and in the party something that takes the best I've got—I never found that in the Church", was his simple explanation. Last year at a leading Church conference I met a young woman, the daughter of a clergyman, the graduate of a Church school and a leading university, who said much the same thing. She was at the conference, hoping desperately that she would be given a challenge there that would hold her to the Church of her girlhood. "Gossipy teas, making cakes to meet budgets and teaching kids the Ten Commandments while the world blows up. That's all I've ever been offered in the Church and I can't see it. Hasn't the Church anything vital to offer for our day?" Whether or not the Church, as an institution, has anything more to offer I am not prepared to say. I do know that Dean Hewlett Johnson of Canterbury has something more to offer. No young person—or old one either—will read his articles to start October 19th without knowing that there is a challenge in the Christian religion—the only adequate answer to the problems that confront us. And as managing editor of THE WITNESS I do not want the series to start until I have done everything I can to bring them to the attention of those clergy who know that the Christian religion is not dope but dynamite, and want it so presented to their people. If you are of this group you will take appropriate action. See the back page.

## *Let's Know*

*By*

BISHOP WILSON

ALCOHOLIC BEVERAGES

COMMENTING on my recent article in this column entitled "Pillar of Fire" one of our readers asks me to say something on this question—What should be the attitude of a Churchman towards the use of alcoholic beverages?

The answer will be chiefly my own opinion which may not be worth much. Objectors should aim their objections at me rather than at the Episcopal Church or THE WITNESS.

There are certain distinctions which must be born in mind. The Church uses fermented wine in the sacrament of Holy Communion. This is based on the historic fact that our Lord used it in the institution of the Sacrament. He also used

it as a beverage at the wedding feast in Cana of Galilee. Likewise St. Paul advised St. Timothy "drink no longer water, but use a little wine for thy stomach's sake". It is useless to suggest that these references pertain to some non-alcoholic beverage. People in those days knew nothing of unfermented grape juice. Both the Lambeth Conference and the House of Bishops have answered this question by declaring formally against the use of grape juice in the Holy Communion. Therefore it would seem that the Church finds no essential sin in the use of alcoholic beverages.

As in so many other things, the line must be drawn between use and abuse. Excessive drinking is clearly discountenanced both by the Bible and the Church. So is excessive eating—there is a sin of gluttony. Sometimes people kill themselves with drink. Not long ago I buried a man who died needlessly from over-eating.

From the aspect of social welfare something quite different must be said. The liquor traffic has a bad history. It lends itself easily to corrupt political associations. Saloons, taverns, night-clubs are readily converted into questionable meeting places. There have been times when these evils have become so greatly aggravated that public resentment has sought to abolish them by forbidding the sale of alcoholic beverages at all. Such heroic measures may be justified for the protection of society but they do not involve the question of sin in occasional and disciplined drinking. The increased driving of automobiles has also introduced still another uncomfortable element. Rigid control on the highways becomes necessary as a safety measure rather than as a code of morals. Moreover some people are more susceptible to a small dose of alcohol than others—just as some react to coffee and others are allergic to berries or onions. These are questions of personal habits rather than of moral principles.

It would be the part of a Churchman, then to drink (with discretion) or not to drink at all as his conscience dictates; to recognize his own weaknesses and respect those of others; to support social decencies and throw his weight against social evils; to distinguish between bad manners and bad morals; to be circumspect in judging the opinions or convictions of other people.

Does this seem like straddling the question? Perhaps it is. I fail to see where clear-cut answers can be given where clear-cut issues are not present.



## BARTH CALLS FOR CHURCH FIGHT ON NAZI GOVERNMENT

THE CHURCH AND THE POLITICAL PROBLEM OF OUR DAY, by Karl Barth. New York: Scribners, \$1. If it was true to say in 1848, as the Communist Manifesto of that year did, that "a spectre is haunting Europe—the spectre of communism," then it is equally true to say that in the latter years of the current religious generation a spectre has been haunting the religious world of America—the spectre of Karl Barth. For years this spectre has been sending shivers up and down the spines of modernists and shudders into the bowels of Thomists and 57 other varieties of rationalists and medievalists. And it is pre-eminently in connection with Karl Barth that sectarian apologists in our Church have taken the greatest delight in displaying the ignorance in which their three year courses have left them in regard to such things—elementary, my dear Watson—as sections of theology, Scriptures, and, let us say, to make the burden light, some minor matters in the history of Christian thought. Thus they have been prone, in their less anxious moments, to relegate Karl Barth to the category of fanatical inventors of new religions and the leaders of esoteric sects.

A slight acquaintance with the Articles of Religion available at the nearest little Episcopal Church around the corner or across the driveway, could have rescued most sectarian apologists who would paint Barth as some wierd heretic from this betrayal of their sentimental inconsistencies. Perhaps the Articles of Religion are not wholly the historical antiquities many of our brethren in high places and low would have us believe. In any case a passing glance at a few pages of John of Damascus or Augustine of Hippo would have soon had the same effect of dispelling these illusions of would-be orthodox defamers of Barth, and revealed the patent fact that he stands squarely on the most venerable, most persistent and most widespread theological tradition in the nineteen centuries of thought in the Catholic and Apostolic Church.

But perhaps the unkindest cut of all in Barth's severed sides has come from those concerned with the practical relevance of Christianity to the injustices of capitalist society and the degradation consequent upon its decline and collapse. They confused their social ethics with their dogmatic theology, and thought that because Barth expounded the ancient attributes of the God who

### Off-Moment Department



On the road to Raiagudem . . . and if you don't know your geography any better than we do you will have to be told that Raiagudem is in far-off India. The gentleman bending over, tinkering with the motor is no less a person than Bishop Henry Wise Hobson of Southern Ohio. Beside him, with his hand on the car, is the Rev. George Shriver, the sole missionary of the Episcopal Church in India. And the shadow . . . notice that? In taking the picture he at least got his own shadow into it. It is the Rev. Artley B. Parson, assistant secretary of foreign missions of our National Council.

is infinite, omniscient, omnipotent, immutable—surely Barth did not invent these—he and his religion were necessarily indifferent to the common life of man. The book which comes to hand reveals the gratuitousness of that conclusion. But whether it comes as surprise or as confirmation it should give comfort to the most frenzied and impatient of activists, at least in so far as opposition to fascism and that which it involves is concerned.

National Socialism—not only in Germany, but also its subtle forms in countries all over the world—is the problem of the day, says Barth, not only because it thwarts the Church but because National Socialism is itself a false religion, is itself the Turk in the middle of Europe. And this time, Barth points out, the Turk has already captured

(Continued on page 15)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

"The time has arrived when the Church leaders should assume leadership in a movement to bring lay-workers of the Churches under the provisions of the Social Security Act," Spencer Miller, Jr., industrial consultant in the National Council Christian social relations department, declared in an address to the 17th synod of the northwest at Grace Church, Colorado Springs, on September 27th. He said that "it will not suffice to proclaim the validity of the Christian ethic for the country and deny its application in the human relationships where Christians can exercise some dominion," and held that the field of social security provides just such a test for the Christian community. While the clergy of the Church have an ample pension system the lay employees, who outnumber the clergy three to one, have no protection whatever, except in one or two isolated instances. Mr. Miller pointed out that when the Congress sought to bring religious workers under the protection of the social security act many Church leaders opposed such action. Religious, educational and charitable bodies were then excluded, with the result that their workers were unprotected. Mr. Miller said that it was logical to exclude clergymen from the act, since there is no contract for service for them, but added that "for the clergy to do nothing for lay employees is such an example of lack of Christian concern that I think it is wholly untenable."

\* \* \*

### Mission Worker Saved in Ship Sinking

After a half hour's swim in oil and debris, Bernice Jansen, educational missionary in Japan, was saved from drowning after the torpedoing of the liner Athenia, on which she was returning on furlough. She was thrown into the water when her lifeboat lurched while being launched. The cuts from wreckage she struck required eight stitches in her head. When rescued she was taken to Galway, where she spent two weeks in a hospital. An American ship brought her to New York on September 27.

\* \* \*

### Conference on Liberties Called

A thorough consideration of religious and civil liberties will be undertaken in a national conference on Civil Liberties in the present emergency, to be held in New York October 13 and 14. Already steps



have been taken in various parts of the country to suppress and persecute minority groups on the grounds of war preparedness. At the liberties conference the leading speakers will be Attorney General Frank Murphy, who will be honored for setting up a civil liberties unit in the Department of Justice, and Senator Robert F. Wagner of New York, who will be lauded as author of the National Labor Relations Act. William Allen White of Kansas will preside at the banquet on October 13.

\* \* \*

#### Convocation Has School of Religion

The convocation of Dutchess, diocese of New York, whose area lies in the great Hudson River Valley, is holding its second annual school of religion under the supervision of the Rev. H. Ross Greer of Millbrook on Monday evenings from October 9 to November 13. The classes meet in St. Paul's Church in Poughkeepsie.

\* \* \*

#### Bishop Ziegler in New Jersey

During the first half of October Bishop Ziegler of Wyoming is making an intensive speaking tour of the diocese of New Jersey on a schedule arranged by the Rev. Arthur S. Lewis, executive secretary of the field department.

\* \* \*

#### New Training Center Opened

St. Phoebe's House, planned as a deaconess training center for the Rocky Mountain and inter-mountain missionary area, was dedicated at Ethete, Wyoming, by Bishop Ziegler on September 14. The building was erected by Deaconess Edith M. Adams in memory of her parents. She has been appointed head deaconess and the Rev. Charles L. Street, headmaster of Sherwood Hall at Laramie, is director of studies.

\* \* \*

#### College Clergy Hold Annual Retreat

The Rev. Theodore O. Wedel was the conductor of the annual retreat of college clergy and school masters, held at St. Mark's, Southboro, Mass., September 12-14. A day was devoted to discussion with Professor John D. Wild of Harvard; the Rev. H. M. P. Davidson of St. George's School; the Rev. Adrian D. Kelley, national secretary of student work, and the Rev. Frederick B. Kellogg of Cambridge, the leaders.

\* \* \*

#### Brooks Institute Held in September

Richard Niebuhr of the Yale Divinity School faculty was the principal lecturer at the Brooks Institute, the annual conference of college students and young business men inter-

### Front Page Churchman



MAURICE B. RECKITT

It is going a bit far afield to go all the way to England for our Front Page Churchman when we have so many Churchmen of distinction in our own country. Nevertheless there are few here, or elsewhere, who have the distinction of being outstanding theologians, a reputation deservedly enjoyed by Maurice Reckitt, the layman editor of *CHRISTENDOM*, quarterly magazine which is perhaps the most scholarly magazine published by the Church.

ested in considering the ministry, held in North Andover, Mass. Other leaders were the Rev. Grant Noble of Williams College; the Rev. Leslie Glenn of Cambridge; the Rev. John Crocker of Princeton and the Rev. Frederick Kellogg of Harvard. Forty men attended, about double the number of last year.

\* \* \*

#### Clergy Hear Bishops and Educators

Meeting at Bear Mountain Inn at Palisades Interstate Park, New York, on October 4 and 5, the clergy of the diocese of New York heard addresses by Bishop Wilson of Eau Claire, Bishop Bartlett of Idaho, Bishop Manning of New York, and three theological professors, the Rev. Arnold Nash of Berkeley, the Rev. Charles W. Lowry of Virginia, and the Rev. James T. Addison of Cam-

bridge. It was the 12th annual conference of clergy in the diocese.

\* \* \*

#### Churchman Leaves Large Bequests

St. Mark's Church, Adams, Mass., and the diocese of Western Massachusetts have each been made the beneficiary of a \$100,000 trust fund under the will of the late William T. Adams. An additional fund of \$2,000 was given for the Bishop's Church extension fund.

\* \* \*

#### Bishop Reinheimer Conducts Meeting

With nearly all the clergy of the diocese of Rochester in attendance, Bishop Reinheimer conducted the third annual meeting of the kind at Watkins Glen, N. Y., September 13 to 15. He was assisted by James E. Whitney, assistant treasurer of the



National Council, and Brother Willard of St. Barnabas Home, North East, Pa. Laymen from many parishes met for the same conference the next three days.

\* \* \*

#### War Brings Changes in Chinese Work

Educational work on a large scale in China has been replaced by industrial and relief activities, says the Rev. Henry A. McNulty, missionary at Soochow, who has returned to the United States on furlough.

\* \* \*

#### Free Speech Fight in Chicago

The 50th anniversary of the founding of Hull House in Chicago, and the 79th anniversary of the birth of its late founder, Jane Addams, were celebrated in Chicago recently by an open house at the settlement and a large meeting in Grant Park. The park meeting brought repercussions on the issue of free speech because the Chicago park board passed a ruling that all speeches in the park must be non-controversial, except in four designated areas. The speaker at the Addams meeting was Judge Florence E. Allen of the United States Circuit Court of Appeals sitting in Cleveland, and the park board demanded a copy of her speech in advance. The Chicago Civil Liberties Committee has sent a protest to the park board over this procedure, contending that under the decision of the United States Supreme Court in the Jersey City case the city has no right to place restrictions or conditions on what is to be said once it grants a permit.

\* \* \*

#### Roman Paper Opposed to War Participation

Religious journals in the United States are almost without exception opposed to American participation in the European war. But a Roman Catholic paper with national circulation, *America*, published by Jesuits, not only opposes entry but threatens conscientious objection in the event the United States actually enters. "We hope," the paper says, "that Congress and the administration will realize that millions of Americans do not admit that a war is made just when Congress declares it is just. We had a few conscientious objectors in this country during the World War. Should another world war come, we shall have millions. One of them will be this review."

\* \* \*

#### Prayer Held Strong Aid to Peace

In a recent sermon at the Church of the Advent, of which he is rector, the Rev. Whitney Hale urged his people to "prayer, through which we ally ourselves with spiritual forces.

### THE PRAYER BOOK

THE 150th Anniversary of the American Book of Common Prayer is to be celebrated in our churches on Sunday, October 15th. THE WITNESS for next week will therefore be devoted largely to the Prayer Book, with articles by three authorities, Bishop Parsons of California, Bishop Wilson of Eau Claire and Dean William P. Ladd of the Berkeley Divinity School. The Oxford Press, incidentally, has issued a very attractive leaflet in connection with the anniversary, "The Story of Our Prayer Book," which will be sent you on request, free of charge. Merely send a postal card request to the Oxford University Press, 114 Fifth Avenue, New York City. Due to our Prayer Book Number, the series of articles by the Dean of Canterbury, announced on the back page this week, has been put forward one week so that the first of eight articles will appear in our October 19th issue.

When you pray you cannot hate. Let us pray that we may keep our faith in the German people, misled by an irresponsible leader, and that they may keep faith in us. Such faith will be more powerful for peace than all the munitions in the world."

\* \* \*

#### Chicago Club Starts Speaking Series

Bishop Stewart of Chicago was the speaker at the opening service of the Chicago Sunday Evening Club's current series on October 1. The services, which are held weekly from October to June each year in historic Orchestra Hall, have long been a feature of the city's religious life and bring to Chicago many noted speakers and preachers.

\* \* \*

#### War Held Between Democracy and Totalitarianism

Americans must face the fact that the present war in Europe is a conflict between totalitarianism, and the things for which it stands, and democracy and the things which it represents, said Bishop Manning of New York in an address at the annual memorial service of the 77th division in Central Park, New York, on September 24. Approving the neutrality stand of the Federal government, Bishop Manning said that nevertheless men cannot be indifferent to the issues involved. He said that two evil forces, Naziism and Communism, "stand unmasked before the world as partners in their aims and policies and as accomplices in the crime com-

mitted against Poland." The bishop held that there is nothing to choose between Naziism and Communism and that no "man in this land can stand as the friend of Russian Communism and of German Naziism and at the same time claim to be the friend of those ideals of democracy for which, as Americans, we stand. Totalitarianism, whether it be of the Hitler or the Stalin type, is the enemy of justice, of liberty, of religion, and of all that, as Americans, we hold most sacred in human life." The issue of the present war, Bishop Manning said, is "as to which is to dominate this world and shape the lives of men—totalitarianism with its aims and purposes on the one hand, or democracy with its aims and purposes on the other." It is no ordinary war, he declared, and it is not true to say that all the nations engaged in it are equally responsible. Such an attitude, the bishop maintained, is a neutrality of judgment which sees no difference between the aggressors and their victims.

\* \* \*

#### Bishop Bartlett in Massachusetts

Bishop Bartlett of Idaho will be the leader at a two day conference of clergy and laymen of Western Massachusetts beginning October 12. It will be held in Greenfield, Mass., and will take up plans and methods for the every member canvass.

\* \* \*

#### General Seminary Starts Academic Year

With 54 new men entering, the General Theological Seminary, New York, opened its 121st academic year on September 27 with an address by Dean Fosbroke. The men entering, including 7 graduate students, came from 29 dioceses. The junior class has six more members than that of last year. The Rev. Robert L. Clayton and the Rev. George A. Heald, both recent graduates, have been appointed as fellows in the seminary. Besides the regular curriculum the seminary again has announced extension courses under the auspices of the Friends of the Seminary. These courses are for young people, lay men and women, and the clergy. Copies of the program have been sent to all the rectors in the New York metropolitan area, and may be obtained from the registrar of the seminary.

\* \* \*

#### Jersey City Home Has Anniversary

For many years St. Katherine's Home, Jersey City, under the care of the Sisters of St. Margaret, has cared for expectant mothers who had no other home for periods from six months to a year. On October



2nd Bishop Washburn of Newark gave recognition to the service rendered to the Church and community at an anniversary service held at the home. The service was followed by a tea.

#### Offering Anniversary At Historic Altar

The 50th anniversary of the founding of the United Thank Offering was celebrated jointly by women of the dioceses of Western New York and Rochester on October 3 at the Church of the Holy Communion, Buffalo, N. Y. The altar in this church is the altar on which the first U.T.O. was presented on October 3, 1889, in the Church of the Holy Communion, New York. The altar and communion rail were presented by the New York parish to the Buffalo church when it was built in 1915. It is believed to be one of the oldest altars in the United States, and is known to be more than a hundred years old. At the service Bishop Davis of Western New York was the preacher and Bishop Reinheimer of Rochester received the offering from the parish custodians.

#### Leaders Address Connecticut Clergy

The annual clergy conference of Connecticut was led this year by the Rev. Joseph R. Sizoo, pastor of the Collegiate Church of St. Nicholas, New York, the Rev. Charles W. Sheerin, of the National Council, the Rev. Angus Dun of the Cambridge seminary, and Dr. C. C. Burlingame of the Hartford Retreat. The conference met at Choate School, Wallingford, September 26 to 28. The program was arranged by a committee of which the Rev. Hamilton H. Kellogg of Danbury was chairman. Bishop Budlong of Connecti-

cut had the "Bishop's Hour" on the last day. Unlike last year, the conference was not blown away by a hurricane.

#### Western Massachusetts in New Headquarters

The offices of the diocese of Western Massachusetts in Springfield have been moved from the cathedral house, 37 Chestnut St., to 70 Bowdoin St. The new building was recently given to the diocese by the Rev. Otis Rice of Irvington-on-Hudson, N. Y.

#### Taft Heads Chest Campaign

Two Churchmen will get the 1939 community chest drive under way on October 9. President Roosevelt will make a radio address at 10:30 p.m., E.S.T., on that day, and will be introduced by Charles P. Taft, the Cincinnati Churchman, who will head the nation-wide campaign again this year. The drive, which ends November 11, will be conducted by community chest organizations in 450 cities. Last year more than nine million individuals contributed to their local associations. President Roosevelt's appeal will start more than a half million volunteer workers throughout the country on an intensive fund raising campaign the proceeds of which will be used to provide hospital care and finance

family welfare work and other public services. The 1939 campaign marks the 26th anniversary of the chest movement.

#### Sheerin to Visit Albany Deaneries

Speaking in the interest of the Church's program and in preparation for the every member canvass the Rev. Charles W. Sheerin, vice president of the National Council, will address a series of rural deanery meetings in the diocese of Albany from October 19 to 30. He will also speak at a number of parochial meetings. The itinerary has been arranged by the Rev. R. W. Woodroffe, chairman of the diocesan field department.

#### Accident Brings Death to Churchwomen

A motor accident on the Petit Jean Mountain Highway, in Arkansas, recently, resulted in the death of three Churchwomen and the



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serious injury of a fourth. Mrs. J. Gilbert Leigh, Mrs. T. E. Wood, and Mrs. R. W. Newell of Little Rock were killed and Mrs. W. P. Harris of Marianna was injured. They were on their way to attend a diocesan conference. Bishop Mitchell rushed to the scene, and assisted the road workers and CCC men, who carried the victims to ambulances. The curve in the highway is at the foot of a long, steep hill, and it is believed that the car's brakes locked, making it impossible to take the curve.

\* \* \*

#### Memorial Chapel Dedicated

The Chapel of the Incarnation of St. Paul's Church, Paterson, N. J., was dedicated to the memory of the late Rev. David S. Hamilton, who was rector of the church and a public figure in Paterson for 44 years. One transept of the church was refitted to make the chapel, and a fine altar set up.

\* \* \*

#### Manning Wants Concordat Withdrawn

Bishop Manning of New York has sent an open letter to members of the Joint Commission on Unity in which he asks that the proposed concordat between the Episcopal and Presbyterian Churches be withdrawn, on the ground that in the present world situation peace and harmony in the Episcopal Church should not be disturbed. Bishop Manning maintains that the adoption of the concordat would make more difficult approaches to non-Protestant churches, and that it is not in accord with the declarations of the Prayer Book. He

maintains further that the Episcopal Church "believes in the office and functions of the priesthood" and that episcopal ordination is necessary for it, while the Presbyterian Church does not, and seeks somehow to show that the concordat would be a repudiation of "the principle of episcopacy and priesthood." Bishop Manning also holds that clergymen functioning under the concordat would create confusion in regard to confirmation and other matters, and, although he does not discuss the matter, he expresses the belief that the two Churches differ on their view of the Lord's Supper. After quoting Presbyterian opponents of the concordat the New York bishop indicates his belief that the concordat would cause disunity among Episcopalians, and that if the proper authority of the Church acted in a way which many of them would consider a repudiation of essential principles a crisis would be created. Without quoting Bishop Parsons, the chairman of the commission, directly, Bishop Manning ascribes to him the assertion that the Anglican Communion has never committed itself to "the principle that the priesthood is necessary for the administration of the sacraments and that the episcopate is necessary for the priesthood." However, what Bishop Parsons had actually said in reference to the matter was that the Anglican Communion, while holding to the practice of episcopal ordination, has never adopted as a matter of saving faith the view, held by

some, that the episcopate is the essence of the Church. In concluding his letter Bishop Manning asks for a continuation of the brotherly spirit which already exists between the Presbyterian and Episcopal Churches, as well as of the conferences between the two Churches.

\* \* \*

#### North Dakota Holds Convocation

The Christian faith is not simply a faith for times when skies are clear, Bishop Atwill of North Dakota said in his address to the 55th annual convocation of North Dakota at Gethsemane Cathedral, Fargo, September 19 and 20. "The Gospel which our Saviour gave to us is an eternally true Gospel," he said. "Let us hold fast to its truth that no evil which the world can bring upon us can serve to shake the Christian's assurance of the love of a loving Father. War does not dislodge that faith; rather it brings it into a higher light as we place against that clear and eternal love the shifting viciousness to which the hearts of men can turn." The Rev. George A. Wieland, National Council secretary for domestic missions, said in the sermon at the opening service that unless "the Church can be aroused to defi-

### Our Daily Guest Register—

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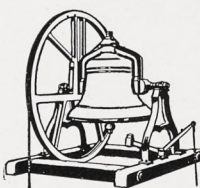
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nite action and enlist the support of right thinking people we shall lose ground and lose spiritual power." Another speaker, Bishop Coadjutor Keeler of Minnesota, stressed the need for evangelism at the meeting of the Woman's Auxiliary and at the banquet which closed the sessions. The Rev. Robert Clarke of Jamestown and Harry T. Alsop of Fargo were elected deputies to the 1940 General Convention.

\* \* \*

#### South Dakota Plans Regional Missions

Following a report of its committee on strategy, the convocation of South Dakota, meeting in St. Mary's Church, Mitchell, on September 20 and 21, authorized plans for strengthening certain churches in its mission field. Accordingly designated parishes and missions will be developed as focal points, and the clergy in these churches are to be experienced men more or less permanently located in their cures. These centers are to be maintained without cuts, and if necessary subsidized, so that they will remain the bases from which the missionary activities will flow. Each center will work in cooperation with the smaller missions around it, and the younger clergy in these district missions will work in harmony with the others in the whole region. The committee also recommended that larger recognition be given to the ministry and status of lay readers in the white field, this having already been done in the case of catechists and helpers in the Indian field. Bishop Roberts and the committee were given power to act after a thorough study of the situation. It was reported at the con-

vocation that the past year had seen the largest number of confirmations for many years. The Rev. Paul Barbour and W. D. Swain were elected deputies to the 1940 General Convention.

\* \* \*

#### Robbins Addresses Clergy Group

The Rev. Howard Chandler Robbins of General Theological Seminary recently addressed a small gathering of clergy at Heath, Mass., on the latest developments in connection with the concordat between the Episcopal and Presbyterian Churches. The group included Bishop Casady of Oklahoma, Suffragan Bishop Gilbert of New York, the Rev. Worcester Perkins of New York, the Rev. Francis A. Sanborn of Shelburne Falls, Mass., and the Rev. T. Frederick Cooper of Greenfield, Mass.

\* \* \*

#### Defense of Liberties Demanded

A warning that wartime must bring no relaxation in the defense of civil liberties and fundamental rights was issued in a statement signed by 67 leaders in American life on September 25, the 150th anniversary of the adoption of the Bill of Rights by the Federal congress. Asserting that the reaffirmation of the principles of the Bill of Rights at this time "is no empty gesture," the declaration also drew a parallel between attempts now and at the time of the adoption to "abrogate

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freedom, create tyranny through bigotry and destroy the basic American concept that all men are created equal." Among those making the statement, which was issued through the Council Against Intolerance in America, were Bishops Freeman of Washington and Oldham of Albany, Reinhold Niebuhr, Secretary Harold L. Ickes, President Ray Lyman Wilbur of Stanford University, Dr. Rexford Guy Tugwell, Rev. Harry Emerson Fosdick, Governor Olsen of California, General Hugh S. Johnson, John L. Lewis, Alfred E. Smith, and Herbert Bayard Swope.

\* \* \*

### Family and War Discussed

In making the only public reference to conditions in Europe at the annual clergy conference held at Lenox, Mass., September 15 to 17 Bishop Lawrence of Western Massachusetts said that "we should not forget that all people are children of God and that no group of nations is beyond the pale of His love, or any whole nation." Continuing, he told the clergy that "some of the family of nations are wayward and yet God commands us to love those whose actions we cannot approve." The general thought of the conference centered around the family, as the place where children are trained, its influence on the community, and its power in making a better community. It dealt also with the idea of the family of nations, with their power of reaction upon each other in war or peace. Speakers included the Rev. Joseph F. Fletcher of Cincinnati, the Rev. Alden D. Kelley, National Council college work secretary, and Dr. R. B. Hiden of the Riggs Foundation.

\* \* \*

### Heads Chicago Standing Committee

Dean Gerald G. Moore of St. Luke's Pro-Cathedral, Evanston, Ill., has been elected president of the standing committee of the diocese of Chicago, succeeding Suffragan Bishop Randall, who had been a member for the past 22 years. To take the place of Dean Moore the committee elected the Rev. E. J. White, rector of the Church of the Redeemer, Chicago, who will serve until the expiration of the present term of office.

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### Annual Conference in Long Island

About one hundred and twenty of the clergy of the diocese of Long Island, which includes two boroughs of New York City, attended the annual clergy conference held at Howell House, Westhampton Beach, September 18 to 20. Presiding Bishop

Grant gave an address at the opening. Bishop-Editor Johnson spoke on present-day preaching, Suffragan Bishop Larned of Long Island on missionary objectives for 1940, and the Rev. Frederick C.

Grant, professor at Union Theological Seminary, New York, on "Preaching the New Testament Today." Discussions on religious education and promotion were held and motion pictures of diocesan missionary work

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' Days 7:30 and 10.) 9, Morning Prayer. 5, Evening Prayer. Saturdays: Organ Recital at 4:30.

### Chapel of the Intercession

Broadway at 155th  
New York City

Rev. S. Taggart 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, 10, 11 A.M., 4 P.M., Wednesdays and Holy Days. Holy Communion at 10 A.M., Fridays: Holy Communion at 12:15 P.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. Reeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

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

Noonday Service: 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

### Trinity Church, New York

Broadway and Wall St.

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

Daily: 8, 12 and 3.

### St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.

Weekdays: 8, 12:05.

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

### Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean

Sunday Services, 8:00, 9:30, 10:05, 11:00 a.m.; 4:30 p.m.

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

The Rev. Don Frank Fenn, D.D., Rector  
Sunday Services:—

7:30 A.M.—Holy Communion

9:30 and 11:00 A.M.—Church School

11:00 A.M.—Morning Service and Sermon

8:00 P.M.—Evening Service and Sermon

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—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 North Shore of Long Island two miles east of Glen Cove

8:00 A.M.—Holy Communion.

9:45 A.M.—Junior Church and Sunday School.

11:00 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.

All seats free.

Clubs, Clinics, Summer Camps, Rainford House.



were shown. Bishop Stires of Long Island gave an address at the close of the meeting.

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#### Church Given Memorials

Holy Innocents' Church, West Orange, N. J., will dedicate three memorials on October 29. A new addition to the building which will be used as a parish room has been completed and will be dedicated to the memory of the late Rev. Ralph B. Pomeroy, rector of the church and former professor at General Theological Seminary. A tablet in the Church will be dedicated to the memory of H. T. Powers Farr, late warden of the parish, while Mrs. Snowden Henry will be remembered by a new doorway. The work has been under the direction of the Rev. Harold Belshaw of Berkeley Divinity School, the present minister in charge.

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#### Retreat Conducted in Albany

Bishop Oldham of Albany was the conductor at a retreat for the clergy of the diocese of Albany at Hoosick, N. Y., September 13 to 15. Some forty of the clergy were in attendance.

#### BARTH CALLS FOR CHURCH FIGHT ON NAZI GOVERNMENT

(Continued from page 8)

Vienna and Prague, and now indeed Warsaw. It will be seen that Barth's position is very much broader than that of Martin Niemoller, who has just volunteered for service in the German naval forces. Niemoller has always opposed Hitler on the limited grounds of the State's restrictions on the Church but has allowed the State full freedom of action in the political sphere. But Barth holds that National Socialism represents itself to be an autonomous religious institution of salvation, so that the Church can in no matter maintain a neutral attitude toward it. Barth does say that the Church cannot pass judgment on any proposed political experiment as such, and maintains that the Church had to wait to see what National Socialism would do before taking a stand.

The Church's task, that is, the task of the people "who have found Jesus Christ their own comfort and hope and the comfort and hope of the whole world," who are the body of Christ, is to bear witness to their faith in the sovereign God before the world. The Church is "neither

*primal nor creative* . . . Her sovereignty consists in her simply having to repeat . . . to repeat in human weakness what Jesus Christ in divine power was, is and will be. That is the Church's service." This witnessing must be *actualized*, Barth says, in concrete, immediate decisions. In making decisions about concrete events the Church must say either Yes or No. Between witnessing to Jesus Christ and the sovereignty of National Socialism, which shows the marks of Anti-Christ, there can be no peace, and hence the Church must say No to it.

So the Church in Germany and everywhere else, in actualizing its witness and its prayer, must work for the restoration and preservation of the just state, while at the same time working for its own restoration and preservation, and, as Barth says, "in re-establishing her theology and confession," all in "the faith which believes that God intervenes on behalf of sinful man." The Church, with the aid of all and sundry, must drive out the ruling National Socialism, the *new Islam*, while it utters the prayer which the old Basel liturgy brought down as far as the nineteenth century: "Cast down the bulwarks of the false prophet Mohammed!"

E. J. MOHR.

## Fort Valley School Becomes Keystone of Negro Education in Georgia

THE BOARD OF TRUSTEES of the Fort Valley Normal and Industrial School of Fort Valley, Georgia, an outstanding school of the American Church Institute for Negroes, has transferred this Institution to the authority of the Board of Regents of the State of Georgia. The transfer is approved by the Board of Trustees of the Institute, its members believing that as the keystone for Negro education in Georgia, with greatly increased support, a future of vast significance for the school is assured.

The spiritual influence of the Church will be perpetuated through an institution to be known as the "Fort Valley College Center," with a Board of Trustees composed of representatives of

the American Church Institute for Negroes and of the two Episcopal Dioceses of Georgia. There will be a resident Director and Chaplain, and for his use a Chapel, a Common Room and a Rectory. Facilities now under construction will provide for a staff of trained workers in Religious Education, Christian Social Service and Worship.

Contributions or bequests heretofore made to the Fort Valley Normal and Industrial School should now be designated for the Board of Trustees of the Fort Valley College Center, contributions toward which are earnestly solicited, and should be sent to the American Church Institute for Negroes, 281 Fourth Avenue, New York, N. Y.

**ROBERT W. PATTON, DIRECTOR**  
THE AMERICAN CHURCH INSTITUTE FOR NEGROES





## HEWLETT JOHNSON

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