

September 12, 1940  
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# THE WITNESS



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At St. Mary's Hall, Burlington, New Jersey

**ARTICLE BY BISHOP LUDLOW**



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## CLERGY NOTES

CHAPIN, J. A., resigned from service with St. Mark's Church, Ashland, New Hampshire on August 24, and will retire, having spent 42 years in the ministry.

CONNER, J. W., deacon, is assistant at St. Luke's Church, Anchorage, Kentucky.

GILLET, GORDON E., rector of St. James Church, Old Town, Maine, has been called to be chaplain of Episcopal students at Northwestern University, Evanston, Illinois.

GLENN, C. LESLIE, rector of Christ Church, Cambridge, Mass., has accepted the rectorship of St. John's Church, Washington, D.C.

HANSON, H. A., formerly rector of St. John's, Grand Haven, Michigan, is rector of St. John's Church, Ionia, and is in charge of St. Paul's Church, Greenville, Michigan.

KINGWILL, W. J., formerly assistant at the parish of Martha's Vineyard, Massachusetts, is to be rector of the Holy Nativity Church, South Weymouth, Massachusetts, effective September 15.

LEE, B. G., has resigned as archdeacon of Sacramento, to retire.

MARMION, C. G., JR., formerly assistant at St. Alban's Church, Washington, D. C., is rector of St. George's Church, Port Arthur, Texas.

MCDONALD, L. P., retired, died in Elyria, Ohio, on August 26, after a lingering illness at the age of 76.

MOEHLE, R. O., is to be rector of St. Luke's Church, Welch and Gary, West Virginia, effective September 15.

MUSSON, H. S., formerly curate at St. Luke's Church, Anchorage, Kentucky, is curate at the Church of the Advent, Louisville, Kentucky.

NORTON, M. A., formerly assistant at St. David's Church, Portland, Oregon, is vicar of St. Peter's Church, Albany, Oregon, and visitor at State Institutions in Salem, Oregon.

PEEPLES, D. N., formerly rector of St. Paul's Church, Savannah, Georgia, is in charge of St. John's Church, Marion, North Carolina.

VAN WINKLE, E. K., JR., assistant to the rector of Grace Church, Providence, Rhode Island, has accepted a call to become rector of St. Luke's Church, Worcester, Massachusetts.

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# THE WITNESS

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## WHY MEN DO NOT GO TO CHURCH

*An Editorial by*

BISHOP JOHNSON

A GREAT deal has been said about the reason why men do not go to church. Before considering their excuses let us consider the purpose of public worship. It is first of all to give thanks not merely for our own blessings but also a corporate act in putting God and His righteousness first in our national life. No man has any right to live merely for himself, but as we are all members one of another we have a responsibility for the example that we set in our community. If all men should cease to take part in public worship, society would become spiritually impoverished. As it is the majority of men absent themselves from worship and thereby place upon the few the task of keeping the light burning.

We are all familiar with their excuses. The meanest of them all is the statement that my parents made me go to church so much as a child that I am fed up on worship. Your parents made you go to school. Are you tired of the knowledge that you thus acquired? They made you honest and truthful. Do you get weary of that? And isn't it rather mean to blame your godly parents for your own shortcomings? Suppose that they had let you run loose, would you have attained the position that you now occupy? I will guarantee that eighty per cent of successful business men owe their prosperity to the fact that they had godly parents.

The next excuse is that so many Christians are hypocrites that you do not wish to be numbered among them. So you differ from the Pharisee in the parable only in the fact that he thanked God in the synagogue that he was not as other men were. You stand on the sidewalk and say the same thing. Of course you are not a hypocrite because if you never try to climb the mountain

you can never fall off. You are perfectly safe on the prairie.

A great many others lay the blame for their absence to the parson—either to his preaching or to his ritual or to his personality. You don't get anything out of it is the complaint. In saying this you demonstrate your failure to understand the Gospel in which the vital question is not what one gets but what one gives. The duty of a layman is just as imperative as is that of a clergyman and the fact that the minister forfeits your approval does not release you from your obligation to bear witness as a Christian.

ANOTHER man says that he visits nature's beautiful cathedral and worships God there. The truth of the matter is that he does not think of God during his picnic. If he mentions God at all it is when his auto goes wrong and that is hardly worship. Besides if he should worship the God of nature it is a purely self-centered act and does not add anything to the spiritual welfare of the community.

Again, another man says that he needs the rest of Sunday and wants to relax. He is unmindful of the fact that it is the Lord's day and he owes his day of rest to the Gospel. Really going to church for an hour on Sunday would inject a change of atmosphere which is the very essence of rest. It certainly would not be a matter of exhaustion.

The true answer to the question "Why do not men go to Church?" is that they do not want to go. They are eager to take all the blessings which the good Lord gives them but do not feel the obligation to do something in return. To receive gifts from any one without expressing one's



thankfulness is to be guilty of ingratitude. To neglect participation in corporate worship is to encourage atheism and in the end will contribute to the loss of all liberty whenever a dictator arises to fill the vacuum in our souls.

The vital question for each of us is not what do I get out of attending divine worship, but quite the contrary, what do I contribute to the

spiritual assets of the nation. If we put first things first we will seek the Kingdom of God and His righteousness rather than consult our own comforts at the expense of those who bear witness to their faith in God. Otherwise the youth of the nation will follow this line of least resistance without the background which their fathers had.

## LET'S TRY THE CONCORDAT

By

THEODORE R. LUDLOW

*Suffragan Bishop of Newark*

ONE of the finest traits of human character is loyalty. It is the cement of family, national and Church life. Because so much depends upon it, we reinforce it with custom, affection and deliberate attention. Our very eagerness to reinforce our loyalties lays us open to the danger of concentrating our efforts upon the reinforcements rather than upon the original object of our loyalty.

This danger arises from the fact that we are living beings, and that life is never static. We and our institutions are always growing or dying, but, in either case, the form of expression inevitably changes as God works His purpose out through us. In the course of this growing process, we sometimes awaken to the fact that the structure we have built up for the expression and the preservation of our loyalty is confronted with the possibility of change. The instinct for self preservation, reinforced by this spirit of loyalty, tempts us to slam shut all the doors and windows of the fortress we have built with our loyalty. We do not always stop to consider whether this is the really wise way to conserve the treasure we hold. This reaction is particularly energetic if the prospective change affects the inner recesses of our religious life.

It is a sound instinct which tempts us to react in this way for otherwise life would be without continuity and without experiential material from which reason could provide grounds for more spacious living. But, while the instinct is sound, it must always be tempered with the remembrance that we are co-workers with God in an eternal enterprise and not mere animals groping with our instincts upon the sands of time. The snail and the tortoise naturally and instinctively take refuge in their shells. But man

has been made in the image of God and, as a co-worker with a loving Father, he cannot and must not shrink from that which gives evidence of being in accord with God's purpose even if that evidence is not conclusive and the acceptance of the change means the apparent disruption of that which he has treasured. The larger loyalty to the Divine Purpose must take precedence over the lesser loyalty to its form of expression.

For each one of us this is the Garden of Gethsemane on a smaller, humbler scale. Because God respects our personality, He never gives us complete directions for the next step to be taken in working His purpose out. Humbly following in the footsteps of the Master, we have to face the risks involved and make our own choices. In the Garden, it was not the fear of pain that brought the sweat to our Lord's forehead like great drops of blood, but the responsibility for choosing that way of life which would win man's love and his redemption.

It was just such a choice which lay before the early Church in the acceptance of the Gentiles as a part of God's purpose. Such an inclusive idea was a stumbling block to both St. Peter and St. Paul. They were quite ready to admit that the Gentiles were the fit subjects of God's mercy, but to be accepted as joint heirs and fellow workers! That was another matter! Such an idea contradicted their whole concept of the Scripture around which their loyalties had gathered. But a vision vouchsafed to each reminded each of a larger loyalty and they were not disobedient to the heavenly vision.

It was just such a choice which lay before the meeting of the Council at Jerusalem when it met to consider whether the Jewish law was universally binding. Some earnest Jewish Christians



came to the Council with the firm conviction that salvation belonged exclusively to the Jewish nation and that if the Gentiles were to be saved they must be incorporated into that nation by the method which had been practised from time immemorial. If the Gentiles were allowed to come in by any other way, they foresaw that Jewish Christians would soon begin to ask why they should be subjected to the exact requirement of the Law when the Gentiles were not. They felt that an exception in one case would open the flood gates to other exceptions and soon their unique position as the chosen of God would be lost.

In opposing the claims of the Judaisers, St. Paul did not object to circumcision *per se*. He did object to it when it was put forward as the *sine qua non* of salvation. He knew from experience the values that came from the rite of circumcision and he required it of Timothy when the occasion warranted it but he refused it for Titus when it was made an issue *per se*.

Out of this situation came the first Christian concordat. The decision of the Council did not demand uniformity of practise under pain of disloyalty or excommunication. It did not anathematize those who did not agree with the decision of the Council. What it did was to set forth a practical working agreement between two groups of equally sincere people which agreement provided for a larger inclusiveness. It was frankly a working agreement. It did not foreclose further consideration of the problem as we know from the subsequent history of the Church. But it did establish a common and inclusive objective toward which each group should work under the guidance of the Holy Spirit. Some of those who attended the Council undoubtedly went home wagging their heads and deploring the laxity of the Church, but they held fast to their greater loyalty to God, they maintained fellowship with those who differed with them and worked on faithfully and wholeheartedly for that larger wholeness which the Council had pointed out as the proper objective of all groups. They were able to do this not because the Council had made a decision, but because they believed in a still-revealing God. They kept their eyes forward for the coming of the Spirit of Truth and not backward to what had been. They believed that God had yet many things to say unto them and that He would overrule for good their momentous decision. They took the risk of being wrong because they felt a greater loyalty to their Creator than to their own consistency.

Let it not be thought that this decision of the Council involved a mere matter of ritual. It involved the fundamental question as to whether all men were directly included in the accomplishment of God's purpose for the world or whether all men were to be regarded as the recipients of His mercy through the mediation of the chosen people. St. James, when he pronounced the decision of the Council, frankly referred to and based his decision upon the catholic faith expressed by Simeon when, after recounting the "fruits" among the Gentiles, Simeon exclaimed: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they". That was a risky and daring decision for the early Church to make.

The decision is all the more important when we consider the kind of a world in which it was made. It was a bankrupt world, torn with divisiveness. Into that world the early Christians brought a philosophy of life which appealed to men as inclusive and wholesome. Men accepted it hungrily. But some of the earnest souls through whom the message had been brought felt that while the message was intended for everybody it could only come to fruition in the lives of those who proved their acceptability by undergoing the historic preparation. Other men, equally sincere, felt that the urgent command of the Lord to make disciples of all nations meant just that and that their duty was to obey and to trust God to show them how to work out a family relationship as they obeyed His command.

THE Church now faces a bankrupt world and again honest men are divided as to the best way to meet the situation. There is no division in their hearts as to the objective: to bring into realization our Lord's high priestly prayer "that they all may be one." The difference has arisen as to the wise way to accomplish that acknowledged end.

In the work of the Council of Jerusalem we believe there is sound, apostolic, catholic precedent for an honest trial of the Christian fellowship presented in the Proposed Concordat. When Jerusalem faced a similar problem it gave its decision in the form of a concordat,—a working agreement between two modes of life which sought the same objective by different ways. The Council did not set forth an authoritative, uniform practise for all, but provided for the continuance of both ideas within the bond of a common fellowship. The Council prepared no academic blue prints for procedure under pain



of disloyalty, but allowed both seed ideas to continue until the harvest should disclose the fruit acceptable to God. The Council believed that under God's creative power life begets life in His way and that man is the obedient and not the directive agent. As we look back upon the history of the Christian Church, can we say that the Council took an unwise and unwarranted risk?

Some honest people are hesitant about the Concordat because they have a mistaken idea of the nature of a concordat. Members of the Commission on Unity and others have frequently pointed out that what is proposed is not immediate and irrevocable union, but a step toward union, a working fellowship out of which, in God's providence, union may come. But frightened comment persists that in the Concordat we are selling our birthright and, as a part of the Catholic Church, we are trying to commit the whole Church to a position which other parts might find embarrassing. We are not committing the whole Church, we are not even permanently committing our own branch of that Church. We are making a venture of faith in fellowship.

An examination of canon law will disclose the fact that a concordat is a working agreement between separate entities and is not an organic coalescence of previously separate bodies. In practise, the term is used today almost exclusively with reference to agreements made between civil and ecclesiastical bodies but historically, the principles involved are applicable to other bodies. With the exception of extreme Roman canonists, and they not of our time, concordats are regarded as partaking of the nature of treaties and, like treaties, may be terminated by the proper authorities on either side. If not so terminated, they remain in effect until further agreement is made between the parties. If it was thought necessary, it would be a simple matter to include in the Concordat itself provision for its termination so as to obviate any feeling of resentment that might otherwise arise from a termination if and when either party should deem it desirable. If this is done, the term provided should be sufficiently long to give the proposal a worthy trial,—say twelve or fifteen years.

A question will probably be asked as to the status of those who have received extensions of their ordinations if and when the Concordat is terminated. There are two sound answers. The first is that they still retain their original ordination unimpaired. The second is that their extensive ordination is still valid but the termination

of the Concordat will have deprived them of a jurisdiction in which to exercise it.

Such a situation would only arise, however, if there was a complete termination of the Concordat without any further intention of maintaining a working agreement of any kind. If, however, we meant what we said in the resolution passed by General Convention, that we intended to pursue union until it was achieved, no such situation is likely to arise as a matter of practical experience. What will probably happen will be a modification of the Concordat from time to time as experience gives us wisdom until the blessed day when, with the courage and daring of the early Church, we shall have grown into a competent, catholic fellowship which will deny no rights and destroy no treasures. Under the tuition of the Holy Spirit we shall have grown in grace and in inclusiveness of spirit and shall have taken an important step forward in answer to our Lord's prayer that we may be one.

A frightened and divided world needs an encouraging word of inclusiveness and fellowship. As Christians, must we confess that we have less spiritual insight and courage than Gamaliel? Let us try the Concordat.

## *Prayer Book Inter-Leaves*

### BEGINNINGS OF CHRISTIAN WORSHIP I

**I**N MATTERS of doctrine and liturgy people sometimes choose one particular period of Church history and endow it with special sanctity and authority. The English reformers made their appeal to the first six centuries. The thirteenth, when scholastic theology flourished, is the favorite century with many. Some exalt the reformation age and refer to the writings of Luther and Calvin as if they were Holy Writ. Others, even some Anglicans, insist in building their spiritual home in the Counter Reformation era, alongside Pope Pius V and the Society of Jesus. And there are those who minimize the past and say we can find God's fullest revelation in the modern period. Having selected a "golden age" people are apt to read back into it their own pet ideas. That is a favorite method with Roman Catholic apologists. They find Roman doctrines everywhere. An example is the decree of the Council of Trent, according to which the seven sacraments (a XII century idea) were instituted by our Lord Himself.

As a matter of fact it is futile to search for a



golden age or an authoritative age. The past has no value except as it is linked with the present. The Church has proclaimed the truth in every century, and being human as well as divine, it has in every century lapsed into grievous error. The student of Church history must try to discover both the beacon lights and the warnings, and should seek to interpret both for the benefit of his own time. There are, however, certain periods which are especially valuable for our admonition and instruction "upon whom the ends of the world are come." Chief of these, to which all Christians look for guidance, is the early period. For the Church was then not only close to the New Testament revelation but it was contending earnestly for its faith in a hostile pagan world. Thus it had every reason for preserving the New Testament ideal undefiled. And it is a simple historical fact that in the first three centuries the Church faced all the fundamental problems of doctrine, discipline, and worship, and laid the foundations on which it has been building from that day to this.

Can we recapture the spirit and the way of life and thought of those first days? Perhaps not. But for the realization of Christian unity it is a hopeful fact that all branches of the Christian Church acknowledge the special authority of this primitive period. Strangely enough, the possibility of Christian unity on the basis of the primitive liturgy has as yet hardly been explored, or even considered.

Our knowledge of liturgical origins is, it must be admitted, exceedingly limited. An illuminating account of the Eucharist as it was celebrated in the middle of the II century is to be found in the Apology of Justin. Until a few years ago that was the only important surviving document bearing on Christian worship in the earliest period. Now the Didache and the Apostolic Tradition of Hippolytus have come to light. From the IV century an Eastern liturgy is preserved in the eighth book of the Apostolic Constitutions. The Leonine, Gelasian, and Gregorian Sacramentaries supply valuable data by which to judge of the liturgical development of the Western Church in the V and VI centuries. Papyrus fragments, recovered from the sands of Egypt, have made their contribution. And all these liturgical texts may be supplemented by information drawn from many of the Church fathers, both East and West. Much in the history of the primitive Eucharist still remains obscure. Yet we can today reconstruct its history in outline, from its

origins in the worship of the synagogue and the New Testament tradition to the developed forms which passed over to the medieval Church and have come down to the various Churches in modern times. From this history, so painstakingly and skilfully reconstructed by modern historical research, certain definite liturgical principles come clearly into view. But a discussion of these must go over to the next time.

*This column is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.*

## Chinese Refugees



THE snapshot shows some of the Chinese refugees being cared for in free China by the Rev. Kimber Den. He already has several hundred under his care and the number is being added to as funds make it possible. He writes that \$500 will build and furnish a house for twenty refugees, while but \$15 in American money clothes, feeds and houses a refugee for an entire year. The Church League for Industrial Democracy, 155 Washington Street, New York City, is soliciting funds for this work.

## Admitted

"SORRY," said St. Peter, "merely having led a moral life does not count for much, right now, for we have a long waiting list. Unless you can prove that you have done something out of the ordinary, you will have to go back to the foot of the line and wait your turn."

"Well," replied the applicant, "I drove a school bus for seven years and never lost my temper. Do I qualify?"

"I'll say you do," agreed St. Peter.—THE CHURCHMOUSE.



## MONTHLY REVIEW OF THE NEWS OF ALL THE CHURCHES

Edited by W. B. SPOFFORD

The semi-official newspaper of the Vatican, *L'Osservatore Romano*, is to cease publication next month. Once the most widely read paper in Italy, it has recently been hampered by Fascist attacks so that its circulation has dropped from 180,000 to but 28,000. The paper was ninety-one years old on September 5th.

\* \* \*

### Congregational-Christian Biennial Meeting

The Hon. William E. Sweet, former governor of Colorado, was elected moderator of the Congregational-Christian Church at the eight-day biennial meeting held the latter part of August at Berkeley, California. The Council for Social Action, attacked by conservatives continually during the six years of its existence, was continued and will function, as heretofore, in the field of industry, race and internationalism. The meeting did not directly condemn conscription but resolutions passed raising doubts as to its advisability as a peacetime measure. Careful protection for conscientious objectors was asked.

\* \* \*

### Stafford Cripps' Son An Objector

John Stafford Cripps, son of Sir Stafford Cripps, British Ambassador to Moscow and a left-wing socialist, is a conscientious objector and has been exempt from military service. Young Cripps stated to the Conscientious Objectors Tribunal that he believed war violated the Christian principles of the Fatherhood of God and the Brotherhood of Man.

\* \* \*

### Kagawa Is Arrested in Japan

Toyohiko Kagawa, most famous of Japanese Christians and often called the Gandhi of Japan, has been arrested, charged with having violated the military code. His arrest is reported to have been caused because of things he said in speeches and because of articles he submitted to religious magazines in the United States. Arrested with him was the Rev. Kiyosumi Ogawa, his chief assistant.

\* \* \*

### Missionary Council Expects to Carry On in Japan

The International Missionary Council expects to carry on its work in Japan, according to its secretary, the Rev. A. L. Warnshuis. He stated that in spite of the new Japanese law that all religious groups in that country be administered by Japanese, cables from that country from



### JACK McMICHAEL

the President of the American Youth Congress who is to be a speaker at the forums held in Kansas City during General Convention under the auspices of the Church League for Industrial Democracy. He is to speak on Saturday, October 12th, which is during the Convention's Youth Week-End. Mr. McMichael was at one time a missionary in China and is at present a student at the Union Theological Seminary.

American missionaries indicated that foreign missionary work there did not have to end.

\* \* \*

### New Bill On Social Security

Senator Wagner of New York has introduced a bill in the Senate which will, if passed, amend the social security act so as to include employees of "non-profit religious, charitable and educational institutions, except ordained ministers."

\* \* \*

### Many Languages Used for Lutheran Work

According to the American Lutheran, the Lutheran church is the most polyglot denomination in the world. One hundred languages are used in its work. Luther's Small Catechism has been translated into 160 languages and dialects. The Lutheran welfare council, representing 29 welfare agencies in metropolitan New York, reports that the total disbursements of its agencies last year were \$1,217,922.

\* \* \*

### Communicant Membership Largest in Presbyterian History

The largest net increase in the communicant membership of the Presbyterian Church since 1923, and largest total communicant member-

ship in its history, were registered during the last year, according to the annual statistics of the Church. During the year the net gain in communicant membership was 43,806. The total communicant membership is now 2,021,901. The church enrolls 9,573 ordained ministers. Officers of the 8,775 churches, who are enrolled among the communicant members, include 52,720 elders and 25,714 deacons. The Sunday school membership is 1,472,666.

\* \* \*

### Majority of Southern Negroes Are Church Members

Of the 12,000,000 Negroes in the South it is said that 7,000,000 are members of some church. According to the best authority available, about 63 per cent are Baptists.

\* \* \*

### Catholic Priest Ranks Depleted in Poland

It is reported that of 650 Roman priests who were in Poland at the beginning of the war but 20 remain at the present time. Nor has the Hitler regime been kinder to Protestants.

\* \* \*

### Catholics Conduct a Bigotry Survey

In order to determine the extent to which bigotry exists in the United States, *The Voice*, a Catholic weekly paper, is to conduct a survey. An article by Emmanuel Chapman of Fordham University tracing the history of anti-Catholic groups induced the survey.

\* \* \*

### Some Facts From Chicago Year Book

There are 3,000,000 Christian church members or followers in Chicago. Half are Protestant and half are Catholic. This, plus much other information dealing with progressive religious and community agencies, is to be found in the new 1940 Year Book of the Chicago church federation. Over 500 persons work for the federation. They cover a field including social service, public education, interracial relations, evangelism, and world friendship. The Rev. Ralph Wakefield of Irving Park Methodist Church is president of the federation.

\* \* \*

### Negro Completes 58th Year of Pastorate

The Rev. E. R. Carter, who was born a slave, recently celebrated his 58th year as pastor of the Friendship Baptist Church of Atlanta, Georgia. An antiquity claim is boasted by the church itself which is one of the oldest Negro parishes in the country. Mr. Carter's length of service is the longest in the South.



## EPISCOPAL CHURCH NEWS PRESENTED IN BRIEF NOTES

Edited by GERARD TEASDALE

If the General Convention adopts the report that will be submitted to it by its joint commission on marriage and divorce, the new canon law will require considerably more attention by the clergy to the development of healthy family relations which will prevent divorce, and to pre-marital instruction of those who seek the Church's sanction of their marriage. The new canon as offered by the commission emphasizes that Christian marriage and civil marriage are different things; that the Christian ideal of marriage is "a life-long union of husband and wife," and requires that before officiating at a marriage, every clergyman shall make sure that the Christian ideal is understood and sought, and that the persons to be married shall sign, in the clergyman's presence, a statement which says:

"We (with names) desiring to receive the blessing of the Church upon our marriage, do solemnly declare that we hold Christian marriage to be a life-long union of husband and wife, for the purpose of mutual fellowship, encouragement and understanding, and for the procreation (if it may be) of children and their physical and spiritual nurture, for the safeguarding and benefit of society, and for the advancement of the Kingdom of God. And we engage ourselves, so far as in us lies, to make every effort to realize the Christian ideal of marriage."

The present Church law permits, after a prescribed procedure, the marriage of the innocent party in a divorce for adultery. The proposed canon eliminates the "innocent party clause," and recognizes that failure to realize the Christian ideal may be due to a great variety of causes, ranging from those involving grave moral turpitude, to those involving little, if any, these including such causes as habitual alcoholism, arrested development, mental and emotional, etc. The implication is that in its disciplinary acts, the Church is bound to distinguish between the causes and act accordingly.

The present reasons for annulment of marriages are retained, except that insanity ceases to be a cause, "because in the law it has very limited meaning." Instead, the proposed canon reads, "Mental deficiency of either party sufficient to prevent fulfillment of the marriage vows."

The clergy are required under the proposed law, to make every effort to prevent and to cure marital difficulties. They shall, says the proposed

### OFF-MOMENTS



And can he slap 'em down the center of the fairway. Not so good on the short approach shots but let him tee off and it is good for 250 yards. He is the Rev. John Gass, the rector of the Incarnation, New York, returning a bit weary after thirty-six holes. The Off-Moment was taken at the Finger Lakes Conference held this summer at Hobart College, Geneva, New York.

canon, "use all diligence in preserving the peace and concord of every family," and where that condition is imperilled, "either by dissension between husband and wife or by dissension between parent and child, it shall be the duty of the parties to lay before him (the clergyman) the causes and circumstances thereof, and it shall be his duty to labor by all godly means to restore them to charity with each other."

The present canon is entitled "Of the Solemnization of Matrimony," while the proposed canon is headed "Of the Relationship of the Church and the Family," emphasizing the concern of the Church in all phases of family life under the Christian ideal. An interpretation of the new canon by the Rev. Dr. Howard C. Robbins of New York, says that "It would seem that the Church should concern itself not merely with marriage and divorce, but with a continuing effort to integrate family life around the Church as a common interest. That divorce can be prevented by such integration is a fact of experience."

The new canon definitely forbids a communicant to contract a marriage where one of the parties is divorced and the former spouse living, and attaches the penalty of loss of status as communicant in good standing for contracting such a marriage. It is provided, however (and this, by many

Church leaders is considered a liberalization of the present law), that communicant status may be regained by a prescribed procedure, "since forgiveness should be characteristic of the Church and allowance should be made for the individual's attitude and his spiritual need of the Church in his new relationship."

In such a case, application for restoration is made to the minister, who secures complete information about the divorce and remarriage, and lays them before his bishop. The bishop is required to consider the "characters of the parties concerned and the circumstances of the divorce." If he decides favorably, communicant status is restored or confirmation given, if desired. "The minister may then formally give the Church's blessing, making certain first, that the parties are duly instructed and accept the Christian ideal as set forth by the Church."

The Commission, in its study, has during the past three years conferred with leaders of other Christian communions, studied the report of a committee of women who secured exhaustive data from women all through the Church, and has held meetings and conferences, to prepare a Canon which it considers a considerable improvement over the existing one.

\* \* \*

#### Fleming James Goes To Sewanee

The Rev. Fleming James, for many years the professor of New Testament at the Berkeley Divinity School, New Haven, has resigned to accept election as dean of the theological seminary of the University of the South at Sewanee, Tennessee.

\* \* \*

#### Pacific Seminary Has Opening

The Church Divinity School of the Pacific opened its 47th year last week with a quiet day led by Bishop Stevens of Los Angeles. There is an enrollment of twenty-six men, with five new men on the faculty; Bishop Parsons, the Rev. Arnold Nash of England, the Rev. Pierson Parker, the Rev. Walter Williams and the Rev. George Morrel.

\* \* \*

#### New Hymnal Will Be Considered

A Negro Spiritual, the haunting poignant "Were You There When They Crucified My Lord" will take its place in the Episcopal Hymnal if the report of the commission which has been at work since 1937 is adopted by General Convention. The commission, in presenting its report, requests that it be adopted or rejected in full, not piecemeal. It is 24 years since the Hymnal has been revised. The aim of the revisers has



been to consider the social responsibility of Christians, to supply hymns suitable for youth, and hymns that fit the times. There are about 200 new hymns in the proposed book out of a total of 586. Among moderns that appear are Rudyard Kipling, John Masefield, Laurence Houseman, Gilbert K. Chesterton, Theodosia Garrison and Bishop Robert N. Spencer, the host of this year's General Convention. The chairman of the commission is Bishop Mikell of Georgia.

\* \* \*

#### Youth Conference In Pennsylvania

The young people of the diocese of Pennsylvania held a two day conference at Quakertown on September 7th and 8th. Leaders included the Rev. Arthur Murray, the Rev. Mark M. Garcia, the Rev. Peter C. Van der Hiel Jr. and the Rev. J. Aubrey Cragg. About 100 young people attended.

\* \* \*

#### Laymen Meet in California

The annual laymen's conference of the diocese of California was held at Menlo Park, September 7-9, with Bishop Parsons giving the address at the opening session. Judge George E. Crothers spoke on the duty of laymen in civic and governmental affairs, while C. K. Sutcliffe, Elsworth Johnson and Dr. Lowry S. Howard dealt with the interesting topic, "A Layman's Attitude Toward Subversive Influences." The Layman's attitude toward war also came into the discussions when M. Anderson Thomas and Major General Grote Hutcheson spoke on that topic.

\* \* \*

#### St. Mary's Hall in Diocese of New Jersey

Three hoarse blasts of a boat whistle and the clang of a bell give a warning that the majestic Burlington Bristol Bridge is to be raised. A ship is to cruise by St. Mary's Hall on-the-Delaware, but not without a cheerful welcome from gay, happy faces of girls dressed in white uniforms. Evidently these girls have for the moment forgotten a social event, Sunday afternoon tea at four o'clock, which always precedes Evensong. Ships are rare in these turbulent times and must be welcomed to the quiet waters of the peaceful Delaware. After a brief waving of handkerchiefs, the girls eagerly climb the marble steps well worn by St. Mary's girls who, since 1837 when Bishop Doane founded this Episcopal School, have welcomed boats to what the Bishop called, "a cruising ground for kings."

The girls are simply bubbling over this afternoon. The dramatic club production was a great success last night and many of the day students who



**JAMES THAYER ADDISON**  
succeeded Dr. John W. Wood as head of foreign missions of the National Council on September 4th. Formerly a professor at the Episcopal Theological Seminary, Cambridge, Mr. Addison is now the first vice-president of the National Council.

had important roles stayed over night to enjoy a glorious week-end at the Hall. They are very enthusiastically discussing the whole affair with friends who have come for tea.

During these hours free from routine on Sunday afternoons when parents and friends visit St. Mary's Hall, one senses more than ever the atmosphere of charm and gracious living based on religious principles. At five o'clock the tolling of the chapel bell brings tea hour to a close and the girls hurry away to Evensong. It is an impressive sight to see the whole school gathered in the Chapel of the Holy Innocents, where for over ninety years St. Mary's girls have sung this Vesper service each Sunday and have held their short daily service each morning.

St. Mary's Hall insists on a high standard of academic work as the Hall is an accredited member of the Middle States Association of Colleges and Secondary Schools. The very smallness of the classes gives ample opportunity for questions and discussions, and of course, for individual help when needed. The important thing is an easy transition from St. Mary's Hall to college. A commercial and a general course are offered for those who are interested in business, art, or music. These courses give a good general background for the more specialized fields.

As the girls pass from class to class, they are a happy group dis-

cussing field trips, or club activities which supplement their classroom work. They might be overheard talking about a lecture or a demonstration which they have seen at the Franklin Institute in Philadelphia, or an art exhibit which they hope to see sometime in the near future, or the new purchase made by the book club for their shelves.

Spring at St. Mary's Hall is a beautiful season and usually a long one. The forsythia, magnolias, and jonquils all announce that it is warm enough for the girls to practice out of doors their baseball, archery, tennis, and canoeing for field day when parents and friends are invited to see them compete for their cups and prizes. Field day is an important and interesting day in the school calendar, but there are events and days which are equally delightful. Let's turn back the calendar for a quick panoramic view of some of these events; Saturday night entertainments, Hampton Institute Quartette, Bohemian glass blowers, hay ride, Trenton symphony, glee club concert dance at Peddie, Christmas mystery and party, sleigh rides, skating, trips to Philadelphia to the theatre, The Bishop's feast, Junior-Senior tea dance, Senior prom. . . . What a host of memories both traditional and experienced!

\* \* \*

#### New Scheme Tried At Evergreen Conference

Something new in the way of summer conference programs was devised at the Evergreen conference center, Evergreen, Colorado, this summer. A play school was operated for the benefit of children of clergy and lay people vacationing or in attendance at the various conferences.

\* \* \*

#### Bishop Parsons to Be Honored

Bishop Edward L. Parsons, to retire at the end of this year as the Bishop of California, is to be honored on September 19th when the citizens of San Francisco are to give him a reception. The announcement has this to say about him:

"Bishop Parsons has truly been the Bishop of California. All sorts and conditions of men and women in all ways of life call him 'Friend.' He has lived quietly, humbly among us, but with such depth of purpose, with such wide horizons of thought and action that not only in our own city and state, but in many national and international movements, his sure generous touch has been felt, his consecrated endeavors for the benefit of the lives of ordinary men and women will be remembered. His own Church will fittingly honor him during this year of his retirement from active work, but it has been the desire of



his fellow citizens to express their feeling for him at this time."

\* \* \*

#### English Bishop Has An Intemperate Job

"When people want to find me, they don't know whether I'll be frozen on a whaling vessel in the far south, up in the clouds at 15,000 feet in the Andes, down underground, or sizzling like a steak in the hot country," said Bishop Weller, Church of England Bishop in South America, who called at Church Missions House, New York, just before sailing for Buenos Aires his See city, after a visit in the United States. Bishop Weller is bishop of all South America, except "your diocese of Southern Brazil and Bishop Beal's little corner in Columbia." He says the financial situation due to the war has not affected South America appreciably as yet, but the future is by no means certain. Just recently Bishop Beal of the Panama Canal Zone has agreed to minister to a few of Bishop Weller's congregations in Columbia, adjoining Bishop Beal's jurisdiction.

\* \* \*

#### The Arm of the Church Is Long in China

Men and women of the China staff who started child welfare centers to save starving or ill-nourished children now find themselves unable to resist the need to do something more. Otherwise the children will be turned out to face starvation again or perhaps beggary and will be lost to the Church. In Soochow 50 little girls who are in the welfare school are being taught embroidery and as many boys are learning trades. Members of the Men's Auxiliary are lining up neighborhood shops to take on apprentices for carpenters, brassworkers and so on. Individual Church people, parishes and parish organizations, desiring to aid China can best do so by sending their donations to the Church League for Industrial Democracy, 155 Washington Street, New York. Funds for relief among refugees is sent to the Rev. Kimber Den, missionary of the Church, while donations to help the Chinese help themselves is sent to the Chinese Industrial Cooperatives.

\* \* \*

#### Matilda Gray Is Dead

Miss Matilda Gray, principal of St. Agnes School for Girls, Albany, New York, 1912-1929, died at her home, in Lebanon Springs, New York, August 27, following a long illness.

\* \* \*

#### Church Action Commission Aiming At Laity Work

A plan of church action to be brought before the Church which aims at strengthening the work of the laity in the parish is announced by Mr. Charles L. Dibble, chairman of

the church action commission, department of social service, province of the Midwest. The commission will sponsor an exhibit at General Convention and also two meetings. The meetings will be held on October 11 and 15 at noon. The church action movement which emphasizes Christianity as the way of life in the whole social structure was launched more than a year ago under the leadership of the Rev. Walker K. Morley of Chicago and Mr. Dibble.

\* \* \*

#### Church Work in a Prison

Eleven years ago an inmate of Great Meadow Prison, Comstock, New York, requested the service of the Church. The request was granted through the courtesy of the warden and the Rev. H. P. Kaulfuss began work there. Today after eleven years work, the communicants listed is approximately 270 men. An inmate of the prison built a reredos for the altar with three panels. He also hand-carved the altar cross, and the altar candlesticks among other things. A choir of fifteen has been selected and Merbecke's Mass is sung at each monthly Eucharist, and a number of chants at the weekly vesper service. The Rev. Carl A. Aveilhe is at present chaplain having replaced Mr. Kaulfuss in 1939.

\* \* \*

#### Every Member Canvass Conferences to Be Held

Some sixty dioceses will hold conferences in September or October, for planning and discussion of the fall campaign and the Every Member Canvass. Several such conferences have already been held and a few will come still later in the autumn.

\* \* \*

#### Keep It Going Is the Porkess Motto

The Rev. William Porkess, rector of St. Stephen's, Wilkesburg, Penn-

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sylvania, has maintained a plan, covering a number of years, of never letting down during the summer in its Sunday services and always continuing the Church school. Three Sunday services are held throughout the whole year.

\* \* \*

#### Bishop Mitchell Issues a Caution

Bishop Mitchell of Arkansas issues the following caution against the misrepresentations of a magazine solicitor. "Clergy and lay members of the Church are hereby warned against the activities of a Mr. H. Ross, who solicits subscriptions to magazines and has been active of late in Missouri and Arkansas."

\* \* \*

#### Laymen's League to Meet in Kansas City

The Laymen's League, men's organization of the Church, announces a meeting to be held in Kansas City for October 14 and 15. The Presiding Bishop, who is honorary president of the League, is expected to speak at the opening session. Other speakers will be Bishop Strider of West Virginia and Dr. Alexander Guerry, vice-chancellor of the University of the South. A regular tri-

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ennial business meeting will be held with reports of officers to be followed by an election of officers for the next three years. The League, to which every baptized man 18 years of age or older is eligible for membership, is a national fellowship of laymen. There are 177 parish and 9 diocesan branches at present.

\* \* \*

#### Emergency Fund for Bibles for War Affected Countries

Dr. Robert E. Speer is chairman of a national sponsoring committee for the American Bible Society now engaged in raising an emergency fund of \$150,000 with which to provide Scriptures for those countries usually supplied by foreign Bible societies now drastically affected by war. Scriptures are immediately needed for refugees, prisoners of war, for soldiers, for the wounded in hospitals and to maintain the supply to missions in Asia, Africa, the Near East and Latin America.

\* \* \*

#### Charlotte L. Brown Is Dead

Miss Charlotte L. Brown, retired worker on the United Thank Offering, and one of the most widely known missionaries in the western domestic field, died after a brief illness in Reno, Nevada, where she had come from her home in Boston to spend the summer as the guest of Miss Ruth Jenkins at the Bishop's house.

\* \* \*

#### A Flying Rector

It's not a mere figure of speech when the Rev. Kenneth A. Morford, of St. Paul's, DeKalb, Illinois, tells his rural parishioners that he'll drop in and visit them some day. He means it—literally. For Mr. Morford is likely at any time to come flying over their farms and set down his plane in their pasture. He did it one day recently on the acreage of Mr. and Mrs. George Vodden, upon whom he was making a regular parish call. Mr. Morford was torn between the

priesthood and aviation upon his graduation from high school. He decided on the former but continued with aviation studies and received a flying license after 10 years of seminary and parish work. The DeKalb rector hopes the day will come when the Church will use the airplane to greater advantages.

\* \* \*

#### Indian Music At General Convention

Right now the members of the publicity department of the 53rd General Convention have only one thing on their minds and that is to make Kansas City a magnet to all Episcopalians in October. Results of their work has been published right along in these columns so you have been told how old the youngest and oldest bishops are, what roads to take to see historic sights, where to go for the best stock in cattle in the vicinity of Kansas City, etc., etc. Presented now is another product of the Convention publicity department. The story as given to us was four pages long, half of it verse which we cannot publish. But here is the story: "Songs of forgotten Indian trails, of tribal wars, of the coming of the white man to the Middle West will greet visitors to the 53rd general convention of the Church in Kansas City, the night of October 18. That

night there will be presented for the first time a program of epic music and interpretive dancing, telling some episodes of the lives of North American Indians and the white men who came from overseas to settle, to fight with the Indians, finally to take the continent." There will be an orchestra of thirty pieces and a group of six Indian dancers. Mr. Thurlow Lieurance, dean of the school of fine arts of the University of Wichita, who has lived among Indians, is the author of the work to be presented.

\* \* \*

#### First Nevada Laymen Retreat Held

The first retreat for laymen to be held in Nevada opened over the Labor Day week-end and closed on Monday with a conference on the

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fall program. The retreat was conducted by the Rev. Henry B. Thomas of Reno and the conference by the Rev. Sumner Walters of California. The clergy retreat which followed for three days was under the leadership of Bishop Gooden of Los Angeles and the clergy round table conference following was led by Bishop Jenkins of Nevada.

\* \* \*

#### Farmer and College President in House of Deputies

The House of Clerical and Lay Deputies, which much dislikes to be called the "lower house" of the General Convention, has been termed a cross section of the best in American life. Coming from every state in the Union, as well as from abroad, the deputies are of occupations ranging from farmer to college president and represent every school of thought in the Church. Presiding over the House will be the Rev. Ze-Barney T. Phillips, rector of Epiphany Church, Washington, D. C.

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#### Third "Beyond City Limits" Conference to Be Held

The third annual fall conference of the mission clergy, sponsored by the town and country council of the diocese of Chicago, will be held September 15-18, at Racine. The purpose of the conference is to create a spirit of solidarity in divers fields of operation and to foster fellowship among a changing personnel. Bishops Johnson and Randall will speak.

\* \* \*

#### Recorded Meditation By Grace Lindley

A recorded Meditation by Grace Lindley, soon to retire as executive secretary of the Woman's Auxiliary, has been prepared and is ready for distribution. The Meditation can be reproduced on any phonograph, but preferably one equipped with electric power. It is being supplied without cost by the National Council to branches of the Auxiliary.

\* \* \*

#### Reproduce College Campus At Convention College Exhibit

The college work exhibit at General Convention will reproduce a college campus, it is announced by the Rev. Alden D. Kelley of the National Council college work division. The

facade of the exhibit space will be a copy of one of the buildings at William and Mary College, representing the oldest building in a Church college in this country.

\* \* \*

#### News from China

Latest word from the refugee school for boys and girls that has grown up almost spontaneously in Moulin, China, a village in unoccupied territory, reports the school's second full year completed with over 300 students. It is not unusual to learn of boys or girls of 15 who have traveled 100 miles on foot, alone, just to enter the school.

\* \* \*

#### Blue Grass Conference Finishes Strong

The Blue Grass Conference of 1940 under the auspices of the dioceses of Lexington and Kentucky was one that will long be remembered by all who were fortunate enough to be there. There were eighty-two in attendance for the full ten days, including ten on the faculty and staff. One of the highlights of the conference was the splendid spirit shown between the two dioceses.

\* \* \*

#### Do You Know Your Missouri and Missourians?

Visitors to the General Convention who travel by motor car will traverse much historic and picturesque territory as they approach Kansas City. In Missouri, at New Madrid at Cape Girardeau, at old Fort Orleans, are traces of Spanish and French civilization as well as pioneer Americans of the days of Daniel Boone. Ulysses S. Grant, Mark Twain and John J. Pershing all were Missouri residents.

Grant did his first Civil War fighting in Missouri near the city of Florida, the birthplace of Mark Twain. General Pershing was born at Laclede, Missouri. Both U. S. Highways 40 and 50 are roads rich in points of interest. For horse lovers it is reported that they will have the opportunity to see plenty of specially stocked farms around Kansas City. Holstein and Guernsey cattle and modern milking equipment will also be on view in the near vicinity.

\* \* \*

#### Presiding Bishop Issues Statement on Japan

Although definite and final information regarding the status of the Church's work in Japan is lacking, Presiding Bishop Tucker stated on

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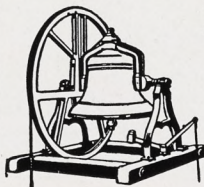
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September 6th that he is hopeful that negotiations on the situation will permit all except executive heads to remain in their fields. "The new Japanese regulations, so far as I can tell at the moment, refer only to foreign missionaries holding executive posts," said Bishop Tucker. "I judge these regulations do not preclude other missionaries working in Japan. It is impossible to say at present whether these conditions will make it possible for our bishops and other missionaries to render the amount of service which will justify our keeping large numbers of them in Japan."

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#### Conference Center Has Severe Losses

The summer conference center of the diocese of Duluth, located at Cass Lake, Minnesota, suffered severe losses as a result of a recent hurricane. A conference was in session at the time and a dormitory housing young people was lifted off its foundation but nobody was injured.

\* \* \*

#### Training School Heads to Meet October 7-8

Heads of the training schools for women workers of the Church will hold a pre-General Convention meeting in Kansas City October 7-8. Schools represented will be Windham House and St. Faith's, New York, Tuttle Memorial Training School, Raleigh, North Carolina, Philadelphia Training School, Chase House, Chicago and St. Margaret's House, Berkeley. Sessions will be held in the Hotel President and Dr. Adelaide Case of Columbia University, consultant of the Woman's Auxiliary, will lead the discussion.

\* \* \*

#### Sign Language Is Expensive

The Rev. Homer E. Grace wears out vestments faster than an ordinary clergyman because he has so much travelling to do and because the sign language produces quite a bit of friction. Recently, on his birthday, his local congregation made a present of a purse to purchase a new cassock. Mr. Grace serves the sixth province as missionary to the deaf. His headquarters are in Denver, Colorado.

\* \* \*

#### Hotel Accommodations At Kansas City

Going to the Convention? If you are, housing chairman Harry E. Minty, 1028 Baltimore, Kansas City, Missouri, will take care of reservation requests at hotels and private homes. It will make Mr. Minty happy if visitors are willing to share a double room and will specify the date of their arrival, length of time

the room will be occupied and some idea of the price, top and bottom.

\* \* \*

#### And Was Her Face Red

"The wedding party was already in the church, when word arrived that the organist couldn't come," reminisces the Rev. James W. Morris of Petersburg, Virginia, formerly dean of the theological seminary at Porto Alegre, Brazil. The story is

that Mr. Morris was then a youthful missionary on the Brazil staff, and when the news came, he confessed timidly that he could play one tune, though he did not know the name of it. He was pressed into service and the organ filled the church with his unknown tune. The officiating minister recognized it and swallowed smiles as the bride stepped up the aisle to the tune of "The Last Rose of Summer."

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

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

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

### Chapel of the Intercession Broadway at 155th New York City

Rev. S. Tagart Steele, Vicar

Sundays: Holy Communion: 8 and 9:30;  
Service and Sermon at 11; Evening Service  
and Sermon, 8.

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

### Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector  
Broadway at 10th St.

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

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

### 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 4:30 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. Wednesdays  
and Holy Days, Holy Communion 10 A.M.  
Fridays, Holy Communion 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  
Weekday Holy Communion at 10:30 A.M.  
on Thursdays and Saints' Days.  
The Church is open daily for prayer.

### Saint James Church

Madison Avenue at 71st Street  
New York City

The Rev. H. W. B. Donegan, D.D., Rector  
8 A.M. Holy Communion.  
11 A.M. Morning Service and Sermon.

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

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

Sunday Services: 8 and 11 a.m.  
Daily: 8:30 a.m., Holy Communion.  
Thursdays: 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 Noon.

Wednesdays: 11 A.M. Holy Communion

### 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 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.  
12:35 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

11:00 A.M.—Morning 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.

### Emmanuel Memorial Church

(The Tourist's Church)

Severance St.

Shelburne Falls, Mass.

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Where you will find a warm welcome

and a helpful message.

Services at 8 & 9:45 A.M.



# LIBERAL EVANGELICALS

MONTHLY BULLETIN  
SEPTEMBER-1940

IN ONE issue each month space in THE WITNESS will be devoted to the work and thought of the Liberal Evangelicals. The editors of this Bulletin are the Rev. Gardiner M. Day, rector of St. Stephen's Church, Wilkes-Barre, Pa., who acts as chairman; the Rev. Theodore Ferris, rector of Emmanuel Church, Baltimore, and the Rev. William B. Sperry, the vicar of Grace Chapel, New York. Mr. Day requests that any members of the Liberal Evangelicals having news or ideas that they would like to place before the whole membership, particularly in the light of the coming General Convention, please send them to him as soon as possible. Articles likewise are requested and attention is called to the leading article in this number by Bishop Theodore R. Ludlow on the Concordat.

The following news items are edited from the report made earlier in the summer by the Acting President of the organization, the Rev. Anson P. Stokes Jr., rector of Trinity Church, Columbus, Ohio.

## REGIONAL CONFERENCE

THE regional conference held at St. Stephen's Church, Wilkes-Barre, Pa., was tremendously worth while and most heartening to everybody present. About seventy-five members attended and several new members were added to the society. Members of the parish as well as many Presbyterians in the city responded to the invitation to the conference dinner, so that a hundred and fifty people were present to hear moving talks on the Concordat by the Rev. Peter K. Emmons, Presbyterian, and the Rev. Cyril Richardson, Episcopal clergyman who is on the faculty of the Union Theological Seminary. Bishop Cameron Davis was unable to be present because of illness, but his place was ably taken by the Rev. Howard Chandler Robbins of New York. The addresses throughout the conference were prepared with care and it is hoped that most of them may be printed so as to be available to the membership and others who may care to have them.

## MONTHLY BULLETIN

AT THE business meeting held in connection with the conference an offer from THE WITNESS, whereby space in that weekly in one issue a month would be devoted to the Liberal Evangelicals, was discussed and accepted. A committee consisting of the Rev. John Gass, the Rev. W. Russell Bowie and Bishop Theodore R. Ludlow was appointed to make the business arrangements with the management of the paper. The executive committee then appointed

Edited by  
GARDINER M. DAY, THEODORE FERRIS,  
WILLIAM B. SPERRY



HOWARD C. ROBBINS  
*Leader at Liberal Conference*

the committee named at the beginning of these notes as an editorial board.

## FINANCES

IN ORDER to finance an enlarged program it was voted that the membership dues should be raised from \$1 to \$2 beginning in the present year. Members who have already paid, however, are not asked to pay the additional dollar.

## OFFICERS NOMINATED

A NOMINATING committee consisting of the Rev. W. Russell Bowie, the Rev. John Moses and Dean Roscoe Foust presented the following as officers of the society, to be elected at the annual meeting which will be held in Kansas City next month at the time of General Convention:

President, The Rt. Rev. Theodore R. Ludlow.

Vice-President, the Very Rev. Sidney Sweet.

Vice-President, the Rev. Arthur C. Lichtenberger.

Secretary-Treasurer, the Rev. Frederick J. G. Kepler.

Executive Committee: Gardiner M. Day of Wilkes-Barre; John Gass of New York; Oscar F. Green of Palo Alto; L. Valentine Lee of Dallas; Phillips E. Osgood of Boston; Howard C. Robbins of New York; Paul Roberts of Denver; Charles W. Sheerin of New York; Anson P. Stokes Jr. of Columbus; Walter Tunks of Akron and C. Lawson Willard of New Haven.

Nominations of course can be made from the floor at the annual meeting in Kansas City, though the above

nominations met with the unanimous approval of all those present at the conference in Wilkes-Barre.

## GENERAL CONVENTION

FRIDAY, October 18th, is to be Liberal Evangelical Day at the General Convention. The Rev. Charles Sheerin was appointed to make the necessary arrangements with the committee in Kansas City for the service of Holy Communion to be followed by a breakfast. There will then be a business meeting in the morning and a dinner in the evening at which there will be addresses by Bishop Beverley D. Tucker of Ohio, the retiring President; Presiding Bishop Henry St. George Tucker, and the newly elected President of the organization. The Rev. Anson P. Stokes Jr. will present a report on activities of the society during the past triennium and the Presiding Bishop has been asked to introduce the members who have become Bishops since the last meeting.

## THE CONCORDAT

IT WAS the opinion of many attending the Wilkes-Barre Conference that it would be unwise to urge that the question of the Concordat be brought to a vote at this General Convention. Instead the Convention should be urged to continue the Joint Commission in order that the next three years may be used for an intensive period of education toward the eventual passage of the Concordat at the General Convention three years hence. Most of those present expressed the opinion that it is the special task of the Liberal Evangelicals to carry on vigorous educational work throughout the Church if the Concordat is eventually to become a reality.

## LAY EMPLOYEES

IT WAS the general consensus of the meeting that it was wise for the lay employees of the Church to be insured under the federal Social Security Act. The fear that this would violate the principle of separation of Church and State was felt to be largely unfounded.

## MAGAZINE ARTICLES

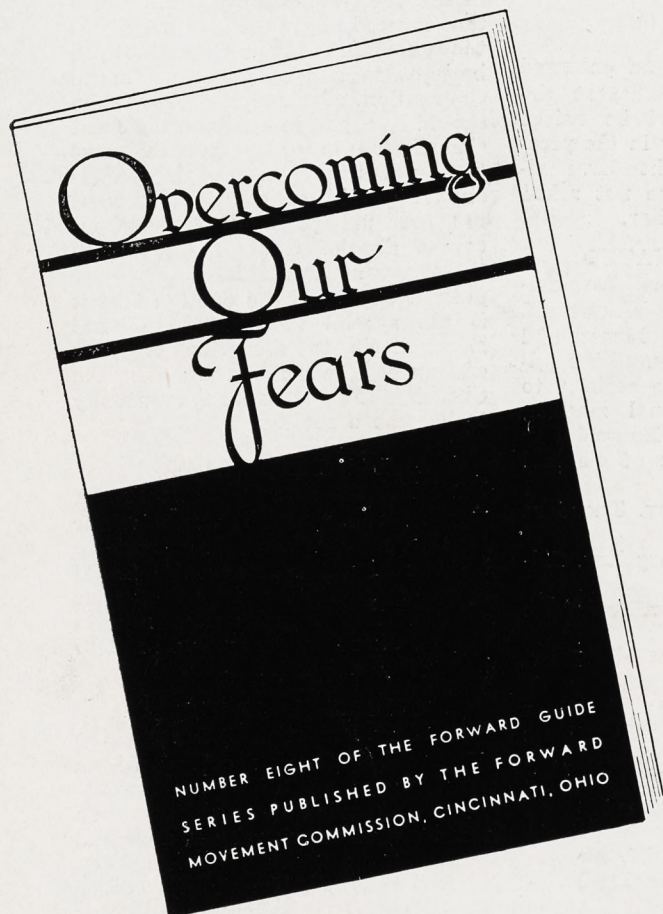
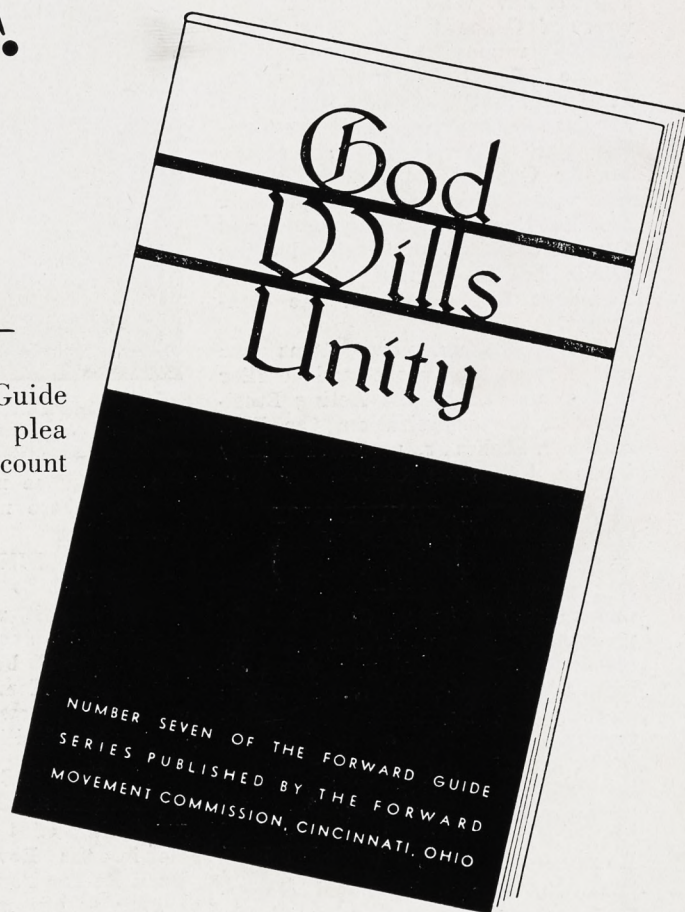
THE Rev. Frederick C. Grant of the Union Seminary faculty read an excellent paper which everyone wanted to see in print. Arrangements were therefore made whereby it appeared in the July number of the Anglican Church Monthly. The address by the Rev. Howard C. Robbins, which was prepared in considerable haste when Bishop Davis found himself unable to deliver his paper, is to appear shortly as an article in the Atlantic Monthly.



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